

# THE SAINTS' HERALD

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



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

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## Editorial

### HE THAT ENDURETH

In the sixteenth verse of the sixteenth chapter of Mark one may read the great promise of the gospel to the penitent sinner, "He that believeth and is baptized shall be saved"; in the twenty-second verse of the tenth chapter of Matthew is found the gospel promises to the baptized believer, "He that endureth to the end shall be saved."

Looked at from the other side of the waters of baptism it may seem to the candidate that the matter is fully stated in the promise first quoted; but viewed from this side, it is gradually borne upon the mind that the first promise finds its complement in the second.

The individual who accepts the first promise and acts upon it soon finds that he is placed in a position where his endurance is being tested. This test is designed not alone with a view to determine his endurance but rather to strengthen and develop it.

There are few who are too weak to acquire a degree of fortitude and usefulness if they will but patiently submit to the processes of Christian development; there are none so strong that they can resist the soul-destroying blight that settles upon those who persistently rebel after having enlisted to obey. Following these divers courses, the strong and mighty perish, while the weak and poor grow and flourish as the palm tree or as the cedar in Lebanon. Proud but rebellious Saul was a child in the hand of the aged prophet Samuel.

It might seem strange to some that the process of Christian development should include anything calculated to test endurance; why not the "flow'ry beds of ease"? Because neither mental, physical, nor spiritual vigor comes from resting upon flow'ry beds of ease. The muscle that feels the twist and strain of the oar is strengthened; the brain that studies and solves problems becomes active and powerful; the Christian character that is put to the test, that endures, resists, and achieves, becomes great, and is saved at the end of the struggle. Such a character is worth saving; and it is saved, because it has, with God's help, overcome all that would destroy it and

has become in a measure like Christ, who said that all power was given into his hand.

Saints are not promised that they shall escape all the cares or even the afflictions of life; the promise is that all these (with all other experiences) shall work together for their good. They are not promised that they shall escape all the burdens of life; the promise is that they shall be given a yoke that is easy. If there is an implement that is typical of labor, that implement is the yoke. If the Master did not intend his disciples to labor after they had taken his yoke upon them he made a mistake in his choice of illustrations that was quite foreign to his judgment and to his method of discourse.

His call is to those who are weary and heavy laden and they are promised rest, often best found in congenial activity. The unprofitable burdens of sin and ignorance, of the world, the flesh, and the Devil, are to be cast aside, and in their stead is given a line of work that will bring a glorious reward.

There are many experiences that come to an individual, even in the course of a short life, that test the powers of endurance. These are of such a severe character that in the world thousands who have no hope, other than the world offers, seek relief in suicide. The new recruit to the army of the living little realizes the character of the warfare upon which he enters, almost at birth; soon, though, he finds himself fighting against temptation and sorrow and pain.

Often as an individual advances in years the tendency to become discouraged increases; how then shall one endure to the end? The answer is found in that gospel through which he first received the promise conditioned upon endurance.

James names the gospel law as the perfect law of liberty. This law sets men free: "Ye shall know the truth, and the truth shall make you free."

No man could ever be free if he were constantly threatened by evil forces that are stronger than he; and the excellency of the perfect law of liberty is seen in the fact that it makes men sufficiently strong to overcome these forces of evil, and so they are "free indeed." This desired end is accomplished by virtue of that increased spiritual energy bestowed upon those who accept Christ,—who came that they

might "have life and have it more abundantly,"—to whom the promise is that the Spirit also shall help their infirmities, and by virtue of that process of education, the scope of which is indicated by the declaration that the individual shall be guided into all truth. God never attempts to give liberty without knowledge, for such a condition could not be maintained; nor does he propose to bestow zeal, enthusiasm, and riotous energy without bestowing the proper wisdom to guide and control.

Thus is revealed the only way in which one can hope to endure to the end. An otherwise hopeless conflict, though severe and long continued, may become more joyful as it progresses, until at last the Christian cheerfully faces the last enemy that shall be conquered—death.

E. A. S.

### OPPOSITION, BLIND AND OTHERWISE

One of the things peculiar to the opposition to the latter-day work is that men, many of whom are liberal and sincere in their consideration and expression with reference to other institutions and propaganda, are both narrow and insincere in their activities against the cause of Christ; and that men of every class have sought by destroying character to discredit the latter-day gospel.

In fighting the truth men become blinded to its light, and see distortedly, if at all; and in extreme cases, sometimes unconsciously but none the less fully, lend themselves to the Adversary of truth in misrepresentations calculated to poison the minds of those who are without opportunity or disposition to hear only the opposition.

Of interest in this connection is the following statement by Elder E. C. Fuqua and appearing in the *Word of Truth* for October 19:

It is unnecessary, at any time in any way, to attack the character of Joseph Smith . . . ; and in all our debates we confine ourself to a diametrical distinction between the organizations of Christ and Joseph Smith. These are so irreconcilably hostile to each other, nothing else is needed to demolish Smith's claims.

If Elder Fuqua of the *Word of Truth* in debate with our brethren has failed to attack the character of Joseph Smith and the Latter Day Saints, living and dead, it has been in a discussion or discussions unreported. The *Word of Truth* to date has been open to R. B. Neal, et. al., for slanderous attacks upon character; and even in this article under consideration Elder Fuqua continues his former policy along the same lines. In this article Joseph Smith is pronounced a "false prophet," "in sheep's clothing," leader of a class who, "through the hypocrisy of men that speak lies, branded in their own conscience as with a hot iron," and esteeming themselves "as equal to God's son," promulgated an "invention" a "system" by which the same prerogatives [the office

of high priest.—HERALD EDITORS] might be conferred upon other men," in perpetuating "the utter rottenness of the deception."

Again, two weeks following the statement and discussion of Elder Fuqua, the *Word of Truth* for November 2 is opened to a venomous attack on the character of Joseph Smith by Charles A. Shook, who attempts a reply to the discussion of a party disinterested in the latter-day work. Mr. Shook says:

From first to last his article is a pail of whitewash for a man whose record for deception and immorality is not surpassed in the history of the world.

The author of the article mentioned is severely arraigned by Mr. Shook for "defending the character of such a man as Joseph Smith," "so vile an impostor," and "guilty of criminal acts."

Thus it is seen that the *Word of Truth* has abandoned neither its policy of attack on character nor its policy of misrepresentation. If in the examination of the system as announced by him it is unnecessary to attack the character of Joseph Smith, the editor of the *Word of Truth* seems not really to so have learned, or, learning, has not been profited thereby, his statement to the contrary notwithstanding.

The *Word of Truth* is representative of an unenviable class. For those of this number who are blindly led we may have charity. For those who maliciously misrepresent we may have pity. Toward neither should we harbor bitterness, which affects not others and only brings injury and loss to ourselves. We may graciously leave all to the arbitrament of the final judgment, secure in the consciousness that then if not before we shall find our vindication.

J. F. GARVER.

### CURRENT EVENTS SECULAR AND RELIGIOUS

**TERRITORY FOR GUNS.**—Official advices announce that Russia has ceded to Japan her half of the Island of Sakhalin in exchange for heavy guns. This island was officially Russian until 1905, when the southern half was ceded to Japan by the treaty of Portsmouth.

**PANAMA-CALIFORNIA EXPOSITION.**—The exposition at San Diego was opened at midnight of December 31, when President Wilson, at Washington, pressed an electric button lighting the exposition grounds. Secretary of Treasury McAdoo represents the President at San Diego.

**PHILIPPINE DISTURBANCES.**—Local disturbances in Manila have been followed by a number of arrests. Governor General Harrison attributes the trouble to the revolutionary campaign conducted from Hongkong for a number of years past, and states that nobody of standing or influence is connected with the movement.

**UNITED STATES PROTESTS.**—The United States Government has protested against British interference with American commerce, insisting on an early improvement. Friction seems to have arisen out of a lack of definiteness in the matter of contraband, and the rights of neutrals at sea. The complaint of the United States is being considered by the British governmental authorities.

**IMMIGRATION BILL.**—An effort in the Senate on December 31 to strike from the pending immigration bill the literacy test was lost by a vote of 47 to 12. An amendment to exclude all of African blood was adopted by a vote of 29 to 25. The clause excluding "those who admit their belief in the practice of polygamy," was amended to read "those who believe in, advocate or practice polygamy." The amended bill passed the Senate on Saturday by a vote of 50 to 7. Passed last February by the House, the bill goes to conference.

**MEXICAN AFFAIRS.**—After conferences with Brigadier General Scott, General Mayterena has removed his forces to a point sixteen miles south of Naco. It is reported that General Hill is taking his troops to a point opposite Douglas, Arizona, and that both generals agree not to conduct further operations along the border where United States lives or property might be endangered. Fighting continues between Carranza and Villa forces, in the vicinity of Tampico, Vera Cruz, and elsewhere, generally favorable to Villa. Villa forces have occupied Monterey. Provisional President Guitierrez is said to have issued a decree halting executions and insisting on trial by due process of law, and to have substituted civil for military tribunals. Bandits have attacked property and interfered with railway traffic thirty miles out from Vera Cruz. The United States State Department has warned United States citizens against returning to the oil regions of Tampico.

**EUROPEAN WAR.**—The Russian forces are holding along their entire line except in the Carpathians. In east Prussia and in north and south Poland they have made gains. The Germans lost heavily in their attempt to break through to Warsaw. Turkey claims gains in the Caucasian territory. The allies report slight advances near the coast, in Alsace, in the vicinity of Noyon, in the Argonne, and along the Meuse. On December 25, seven British aeroplanes, accompanied by light cruisers, destroyers, and submarines, entered the harbor of Cuxhaven, and engaged German aeroplanes, Zeppelins and submarines. Four British aeroplanes were wrecked. Italian papers state that a French submarine has been sunk in the Adriatic. The British battleship *Formidable*, was on December 29 sunk in the English Channel by a submarine or mine. Eight persons were killed and

many wounded in Poland, on December 26, by bombs dropped by German aeroplanes. The French Senate has unanimously confirmed a bill granting the Government a credit of one billion seven hundred million dollars to defray expenses of the war for the next six months. Germany has notified neutral countries, including the United States, that consuls in Belgian territory must be acceptable to German military authorities.

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## NOTES AND COMMENTS

**PUBLICITY WORK.**—Patriarch F. G. Pitt has been holding evangelical meetings in Cleveland, Ohio. The brethren there have done some excellent advertising in the interests of his meeting. One large square card, headed the "Eleventh Hour Message," shows a dial with the hands pointing to the hour of eleven, a picture of Brother Pitt, and announcement of time and place of meeting.

**RARE BOOKS ON "MORMONISM."**—Elder Daniel Macgregor, of Oyen, Alberta, Canada, writes us that he is about to send out circulars to several hundred collectors of rare books throughout the English-speaking world. If any of the brethren desire to obtain a particular work on "Mormonism," he volunteers to assist him in that undertaking. The eldership will appreciate this offer, and perhaps some of them may profitably take advantage of his kindness.

**FAVORABLE MENTION.**—*The Byron Promoter*, published at Byron, Oklahoma, in the issue of November 27, makes very favorable mention of the work of Elder J. E. Vanderwood in that vicinity. The report closes with the following paragraph:

Mr. Vanderwood is of the same brotherhood as W. P. Bootman, the man who held open-air meetings here last summer. Both gentlemen are able representatives of the cause they advocate, and made many friends here and in the Locust Grove community.

**NO BETTER PEOPLE.**—The Chariton, Iowa, *Leader*, for December 17, in commenting on the passing of President Joseph Smith, says:

Joseph Smith, president of the Reorganized Church of Jesus Christ of Latter Day Saints, is dead, passing away at his home in Independence, Missouri, recently. He was the son of the founder of the cult, and was a man of pure life and motives. The headquarters of this church is at Lamoni, Iowa, and no better people are to be found anywhere.

The *Leader* speaks from association with our people. There are many good Saints in Chariton and Lucas County; and Lamoni, a neighboring town, is known to Chariton as the home of the Saints, a community of good morals and with respect for law. This is the calling of the Saints of latter days—to live above reproach, bringing honor to the cause they serve.

## BY THEIR FRUITS YE SHALL KNOW THEM

[The following, referred to in the *HERALD* of last week, and arranged for by the Bureau of Publicity in cooperation with the Herald Publishing House, is to be printed as a pamphlet in the form in which it here appears, for free distribution on receipt of postage. See announcement elsewhere in this issue.—EDITORS.]

### INTRODUCTION

The body of this little leaflet is an exact reproduction of an editorial appearing in the *Kansas City Journal* for December 12, 1914. (Published at Kansas City, Missouri.)

Jesus said, "By their fruits ye shall know them." Better test was never given. More rigorous test was never submitted to. Joseph Smith was a member of the Reorganized Church of Jesus Christ for over seventy years. He was its president and prophet for fifty-four years. As such he was its chief exponent in life, character, and teaching.

Too often the church is judged by those who violate her precepts. Let her now be judged by one who for so long a time made an honest and generally a successful effort to conform to her teachings.

Again it is said, "Like father like son." If there is anything in heredity, Joseph Smith the Martyr, founder of the church, under divine direction, in 1830, may be judged by the son, who at his death, December 10, 1914, terminated fifty-four years of leadership.

That which we term "the latter-day message," or the "restored gospel," as taught by the church organized in 1830, and as still taught by the Reorganized Church of Jesus Christ of Latter Day Saints, demanded and still demands personal as well as community righteousness. Let the message and the church be judged by their fruits. ELBERT A. SMITH.

### JOSEPH SMITH

In the ecclesiastical dogmas which made up the denominational belief of the late Joseph Smith the general public has no particular interest. But in the death of the late venerable head of the Reorganized Church of Jesus Christ of Latter Day Saints the country loses an interesting and useful citizen. Joseph Smith was considerably more than a powerful church man, into whose keeping had been committed the destinies of one of the great denominations of the world.

Those who ignorantly confounded the Reorganized Church with Mormonism, in the objectional acceptance of that term, will not appreciate the theological distinctions between the two, nor understand that nothing was more hateful to Joseph Smith than the doctrines of Brigham Young, with their polygamous teachings and all the other features which make Utah Mormonism obnoxious in the eyes of the average American.

But all who ever came in contact with Joseph Smith could readily appreciate the broad charity of his tenets; the untarnished private life he lived; the unswerving devotion to duty which he always displayed; and the simple modesty of his relations toward his church and the world at large. To his church he was the Prophet whom all its communicants revered, but he was also the unostentatious leader who constantly practiced the virtues which he

enjoined upon his followers. To the world he was the blameless citizen who walked before all men as an example, and whose interest in the movements that made for the welfare of the community always had his heartiest support.

Perhaps nothing could give a clearer insight into the character of Joseph Smith than the directions which he issued shortly before his death in respect to his funeral. Disliking nothing so much, next to sham, as ostentation, he directed that his funeral should be conducted with the utmost simplicity, without any of the elaborateness which his followers would otherwise have provided in order to testify to the honor in which they held him. He was the Prophet, but first of all he was the Christian gentleman and the good citizen. As such he lived; as such he died; as such he will be remembered by all outside the household of his faith. His followers themselves can have no legacy of remembrance more honorable than this appraisal of the people among whom he lived and labored so many years.

Kindly, cheerful, loyal to his own creed, tolerant of those of others, standing for modesty, simplicity, good citizenship, embodying in his private and public life all the virtues which adorn a character worthy of emulation—such is the revelation which Joseph Smith leaves to the world, as the real interpretation of an ecclesiastical message translated into terms of human character.—Editorial Department, *Kansas City Journal*, December 12, 1914.

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### BUREAU OF PUBLICITY NOTICE

In the editorial department of this issue appears a reprint of the editorial from the *Kansas City Journal* of December 10, entitled "Joseph Smith," together with a brief introduction.

This editorial has been printed in leaflet form and may be obtained free for distribution by missionaries, branch and district officers, and all others interested in the advancement of our church work. The only conditions are that postage shall be inclosed to cover cost of mailing and that the leaflets shall actually be distributed.

The cost of postage will be as follows: 20 for 2 cents; 40, 3 cents; 60, 4 cents; 80, 5 cents. All above must go at parcel post rates, and weigh as follows: 80 to 100, 1 pound; 150 to 300, 2 pounds; 300 to 450, 3 pounds; 450 to 600, 4 pounds; 600 to 750, 5 pounds; 750 to 1050, 6 pounds. Ascertain your zone and send postage accordingly.

Address all orders to Herald Publishing House, Lamoni, Iowa.

Sincerely yours,  
BUREAU OF PUBLICITY.

## Original Articles

### THE DREAD OF RESPONSIBILITY

The Editor handed us recently a book by Emile Faguet, of the French Academy, entitled, *The Dread of Responsibility*.<sup>1</sup> The book is a remarkable one in

<sup>1</sup>G. P. Putnam's Sons, 6 West Forty-fifth Street, New York City. Price, \$1.25.

this age when we are so readily satisfied with outward terms and words. It proved so interesting that we read it through nearly at one sitting.

The especial theme is concerned with the analysis of democracy, especially the democracy of France. The first chapter, on legal ideas and customs, is concerned with the judiciary of France. There it appears the "bench" instead of being a reward for exceptional legal services is itself a career. From this it appears, according to Mr. Faguet, that in order to secure political preferment the courts are subservient to the Government.

This means that in the case of the lower courts and the provincial courts that the representative in the chamber, if of the governing party, has the direction of judgments of the local court. If of the opposite party, this power rests with the Government at Paris. Those familiar with the parties in our large American cities will recognize the type of danger. A word to a man of power has often been sufficient to secure acquittal. But Mr. Faguet argues that this comes from dread on the part of the courts to assume responsibility. He refers to the Dreyfus case as showing very clearly in his mind this tendency in the courts. This is shown as much by the decision of the court of Cassation, as by the decision of the court martial.

The tendency of his argument is therefore in favor of an aristocracy, who will assume this responsibility.

"Among the senators of Rome and of Venice the divine function of guarding the interests of the state was a family profession, and that is just the reason why it was so well performed." The argument is that at least by such methods there could be no indirect pressure of hope of preferment, and there would always be a sense of responsibility. This sense was felt in the French monarchy, because so publicly was the statement made that the King being divinely appointed was responsible only to God, that he was held by the public responsible to God, and also by his own conscience. And under the monarchy, the judiciary offices being hereditary and even purchasable, there was at least a fixed responsibility. Now the courts do not feel themselves responsible, partly because of the law which they do not make, and partly because their decisions are

inspired by the Government, hence they are not personally responsible.

So the first chapter is summed up with the suggestion that the court of Cassation should make all the appointments and promotions of the whole bench, and that the court of Cassation shall be appointed by the bench of France by election as fast as these seats become vacant. This is ultra aristocratic, and, curious to relate, is the plan set forth in the Book of Mormon, as used during the reign of the judges.

The second chapter is concerned with the professions. This fear of responsibility causes the public to prefer a government job, because there they only have to do as they are told. So a job requiring eight hours a day work and worth one thousand, six hundred dollars per annum is divided in two and then in time it is again divided, and then again in two, so that they have eight functions, which give two hundred dollars a year, and men who do one-hour work apiece. There it has to stop as to salary, but not as regard to work; as applications continue to increase, it is subdivided again and new jobs created. So is the desire satisfied: Very little work and a pension, no will and no responsibility.

This is shown also in investments, so that a government bond paying three per cent is preferred to an industrial enterprise paying much more, and in which there is risk. To take chances is to assume responsibility. So one may say to his children, "I have increased your estate very little, but I have taken very little chance with it." He never has been responsible.

They consider working for the Government to be superior to any other work, and so cause it to be considered a disgrace to carry on the street a parcel as large as one's fist. The young girls of the French bourgeois despise those who pursue their studies beyond primary work. It is very promptly said, "Have they nothing to live upon?" The idea is not to work very much, but especially to work under orders and obey some one else who is responsible for what one does.

Even doctors will give up a good private practice to work for the railroad. The railroad can get so many and such good doctors, too, that the prices they pay are continually going down. It may come to the point where they shall pay them with their transportation. Some one may ask why they should resign an excellent private practice? The answer is, "There is a title and a salary." A title for his vanity and a salary for his security; and a pass is preferred to risk and responsibility.

So the chapter is concluded with a description of equality, which tends to show that equality is contrary to liberty. We see an example of this in our

own country, as this author suggests, in the labor unions. Liberty and freedom will produce differences, or, in other words, inequality.

Chapter three is concerned with the family. The author criticizes the small families in France, because of the dread of the responsibility of trying to raise several children. So one who has more than two is looked upon as improvident. It is easier to provide a start in life for one or two than for four or five or ten, and we must not take chances. Then we might suggest the dread of assuming the responsibility for any family at all—a sort of cowardice, which is serious to the state, for it is the basis of celibacy, in some instances.

The fourth chapter, upon political custom, drives home very forcibly the dangers of democracy. America is not a democracy. In France, back of the written constitution is the real constitution. The President in the written constitution has certain powers to prorogue Parliament, to veto bills; but in the real constitution he has no power to express himself or influence legislation. He is only a figure-head for pomp and pageantry. The Senate fears to express itself, because it is not directly elected by the people. The chamber of deputies, consisting of nine hundred members, safely divides the responsibility of government functions, judicial, legislative and executive, since it has so large a membership no one can be held responsible. But not contented with this, the real power rests with the council of state, which is totally irresponsible. In fact the Government is impersonal and so irresponsible.

But the author is not for the monarchy, since a strong king who is very intelligent, very pious and above all parties is rare. "So let us be republicans without being democrats." (These terms should not be considered in connection with the American parties, since neither of the American parties are in fact democratic.) The republic with democratic basis but containing aristocratic lawmakers, is his ideal. Let the aristocrats and thinkers make the laws, but give the popular chamber the right to veto. For the people, while unable to know what they want, are very capable of knowing what they suffer and do not want; and should be represented by persons who do not make the laws, but who have the right to reject.

Let the president, elected as in the United States, be given similar powers and responsibilities. Let the labor unions, universities, the army, the cities, and the judiciary be represented in the aristocracy.

The above only partially represents this work. It is courageous in its analysis of existing conditions. So few people ever stop to consider what is a democracy, an aristocracy, a republic or a monarchy. But

few have ever considered to what form of government the church belongs.

While reading this book we were asked what it was about, and we replied that it was an argument against democracy and in favor of aristocracy. The reply was made, "Well, I am open to conviction, but I do not think you can convict me." Yet the man who made the remark is in fact himself an aristocrat, and believes in family, and believes in the son succeeding to the position of the father. And hereditary aristocracy is generally considered to be the poorest form.

We do not believe that the church is a pure democracy, though it has the very best democratic principles in its constitution, united with the best of aristocracy and of monarchy.

We heard a remark recently concerning one of our men, that he thought more of his family than he does of the church. We should regret to think that this is true, because paraphrasing and extending the statement of Coleridge: "He who thinks more of Christianity than he does of truth, will think more of his church than he does of Christianity and finally think more of himself than he does of the church." We might say, he who thinks more of his family than he does of his church will end by thinking more of himself than he does of his family.

A republic means delegated power and authority, and in its best sense it would mean to secure the ablest men and delegate to them authority and power, and hold them responsible to the people for its exercise and want of exercise. For this Mr. Faguet argues, and with much reason. Though the organization of the church we consider superior, fusing as it does, the best of aristocracy, of monarchy and democracy, as well as principles of the republic.

S. A. BURGESS.

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### SERVING WISELY

Behold, I send you forth as sheep in the midst of wolves; be ye therefore wise servants, and harmless as doves.

After years of mature deliberation on the spirit of the above text, the writer is particularly impressed with its magnificence, its far-reaching, uplifting, and transcending virtues. Coming as it does from the Master Teacher it is of special import to us; and even if it should have had other origin it would nevertheless be of sterling worth, since it pictures vividly the type of character and the type of service that should be maintained and performed by the servants of the Master. As we dwell upon the simplicity, and yet transcendent excellence of thought expressed in so few words, it almost causes us to behold with awe, and yet with admiration the author of such sublime rhetoric.

Innocence and wisdom are so closely and beautifully related, and so impressively associated together, that we can not escape the conclusion that either one without the other would be incomplete; and it is therefore further impressed upon the writer's mind that both innocence and wisdom are essential features to be understood and acquired by those who accept the responsible service of the Christian ministry.

"I send you forth as sheep in the midst of wolves," is only another way of expressing the precept found in the sermon on the mount, viz, "Resist not evil." In short, it suggests to the intelligent mind not only nonresistance in action but also nonresistance in thought, or, in other words, complete harmlessness. If therefore we should read the Master's words in paraphrase, they could be expressed in this manner: You are sent out into the world where destruction is prevalent; you will find men there of fierce countenances; many will seek to devour you because they are darkened in mind and perverted in judgment by reason of a false conception of power and of right; but notwithstanding these conditions do and will exist, it is required of you to conquer through love and not by force, by submission and not by fiat; you should not harm in the least, but like the dove by tender cooing and fond caressing make your lives a benediction unto all with whom you come in contact.

We, however, have not always been wise servants; at times our spirit has savored more of the wolf than it has of the lamb. It is without question a prevalent error made by humanity in general to forget the gentle cooing of the innocent, harmless dove, and to assume the ferocious, domineering voice of a lion. In place of kindly and lovingly entreating, we become severe and harsh in our denunciation of what we call the faults or sins of others, while in many cases the greater fault is in ourselves. The writer frankly admits having been guilty in this matter, but has learned in more recent years to be more tolerant with others, and is therefore able to do far more good in the world than he could by the method of harsh denunciation.

It is well that we learn to employ Christ-like methods in our missionary efforts; to say the least, that would be the part of wisdom,—and the writer has learned,—and by hard experiences in some cases,—that a negative message is never very prolific in good fruits, but is very effectual as a rule in stirring up strife, confusion, revenge, malice, and prejudice; and I have long since concluded that I was badly in need of wisdom when I resorted to such. One unwise act on the part of the minister will frequently do more harm than a dozen of his brethren can do good.

If the writer is able to correctly understand the matter it is a grave mistake for the missionary to say, when fortunate enough to get a place in which to preach, and a congregation to hear him, "I will never get another chance at them, and, therefore, I will give them a good one while I am about it," and then makes himself so very obnoxious that he never will get another opportunity to speak to the same people or to occupy the same pulpit; and what is still worse, his brethren who are wiser than he will also be denied the privilege of presenting the glad tidings to the perishing people. Would it not be the part of wisdom in such cases to say, "I will get the privilege again of speaking to this people because I will deal so gently with them that the Christ-like-ness of my deportment will give them a desire to hear more of my message"? And then in the Spirit of the Master feed the people the "bread of life," or, more properly speaking, with the "sincere milk of the word," and thus gradually with kind actions and tender words gently lead them towards the perfect life, which can only be realized in the developing of a perfect character.

The individual who simply finds fault with the belief and teaching of those who differ from him is lacking materially in wisdom and ability to present his own cause. He who has a message to deliver need not tamper with the structure of others; and the writer has come to believe that he who does so is badly in need of the life-giving essence of his own message.

The minister for Christ, then, must be Christ-like; he must be possessed of unbounding love and unflinching wisdom; divine goodness must be personified in him if he would make a success in his profession. He must cultivate that gentleness that will not harm a living creature; become broad enough in his views to see the good in all; and grasp the underlying motive rather than the outward action. He must learn to lead and not seek to drive mankind into his way of thinking. He must learn to patiently endure all things. He should meekly submit to the conditions that can not be changed; and should lovingly tolerate the weakness of others, at least until he is able to lead them higher.

Now the writer desires to be understood in this matter, so do not misconstrue his words to mean that he would in the least compromise truth,—far from it! He would maintain truth under every condition by rising above error; and, avoiding dogmatic phrases and harsh words, he would implant the seeds of truth the deeper in the hearts and minds of men. If others misrepresent and abuse one, they have to do with that and not I. That which is false can not hurt me unless I permit myself to be hurt of it; and if I retaliate and in my blindness resort

to the same methods, I admit that the charge is founded in fact, my own actions being my accuser.

And so it is that debate frequently does more harm than it does good, because the debater forgets to be as a sheep in the midst of wolves; he fails to be a wise servant and as harmless as a dove. Of course if he is not harmless he of necessity must be harmful, and if harmful then a hindrance and not a help to the cause he seeks to represent among his fellow men.

To fulfill the requirements of our text one must become more than a mere iconoclast; he must build not only a character for himself but an ideal for others that will transcend in beauty and grandeur all the idols that have hitherto been enthroned in their hearts or minds. And thus through meekness and love we may lift those with whom we mingle to higher ideals; and by reason thereof they will forsake their idols, they will part company with their perishing ideals and will supplant them with the brilliant gems of truth that have been discovered in our message.

Earnestness, kindness, sincerity, patience, cheerfulness, forbearance, and love are the essential characteristics of Christ-like service, and if these virtues are carefully cultivated by us we will wield an influence for good wherever we go; for it is obvious that people are able to discern, in a measure at least, the spirit by which we are affected, and if we fail of the virtues just mentioned, though our theories be excellent, they will nevertheless be empty, merely a shell from which the pearl has been removed.

Let us then remember that wisdom and harmlessness are the watchwords. We should continually affirm them. We should seek to fathom their truest and deepest meaning; and being able to understand we are then ready to go about, as did the Master of men, doing good. We will disseminate peace in place of strife, love shall be given for hatred, kindness will be returned for harshness, error will be met with truth, and hatred will be swallowed up in love.

Behold, this is the blessed heritage of the servant or Saint of God; and if this be not learned we shall yet fall short of the divine blessedness. If we are partakers of the divine nature we will bless where others curse, forgive where others condemn, remain silent when assailed, serene in the midst of confusion, and strong in the hour of temptation. And thus overcoming, thus subduing the selfish, sinful propensities of the lower man, we will ascend the heights of the sublimely virtuous. Our patient continuance in well-doing will melt as it were the heart of stone, and like the Master of life we will draw all men unto us.

Thus we may make this world a fitter place in which to live, and thus will the conditions of heaven,

or harmony, become a part of our very being, and thereby we may be able to commune with the Highest, both here and hereafter. J. E. VANDERWOOD.

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#### "THE ARMY OF THE LORD"

"We have all for life enlisted in the army of the Lord!" is the sentiment often expressed in song in our social meetings; but are we merely an army of singers? Think you that the ramparts and fortresses of sin will crumple before an assault of musical sound? That Satan, the seasoned and crafty general of Sin's battalions, will turn and flee with his hosts from such a combination of poetical, musical and vocal ability? Do not be deceived; God's soldiers must do more than sing. They must not be of those who "say (or sing) and do not."

The Lord has an army. Service in it is not compulsory. "Hark, listen to the trumpeters, they call for the volunteers!" He is very impartial in his selection of soldiers—"He is calling now to battle, both the aged and the youth." The youthful are not discarded because of inexperience, nor the aged because of decrepitude.

To be efficient, the soldier must be trained. He must learn to be subject to discipline; to obey the word of command. These requirements are as relevant in God's army as in the armies of the nations. Without discipline and obedience an "army" is a rabble; opposed to another army which recognizes these imperative requirements, certain defeat will result.

Initiation into the Lord's army is brought about by obedience to the principles of faith, repentance, baptism, and the laying on of hands. Many people can not "see any sense" in being baptized or in receiving the laying on of hands. To them both are foolish acts. They have not learned the lesson of obedience. It is not the privilege of a soldier to talk back to his superior, nor to "reason why" a command has been given. General Jesus Christ has issued commands that all men should obey the principles under discussion in order to enter his army. By our obedience or disobedience our love and loyalty are tested.

A disloyal soldier is a menace to any army, the army of the Lord included. A loyal soldier or recruit will be willing to obey the orders of the commanding general without question. That, in a nutshell, is the difference between the regenerate and unregenerate soldier in the army of the Lord. It would be well for all to remember that Christ is the "author of eternal salvation unto all them that obey him." The disobedient, disloyal soldier has no such promise.

After enlisting in the Lord's army we must learn

our duty. The victories of the Lord's army are not now upon fields of carnage. His soldiers, unlike those of this world, are not trained to kill and to destroy, except it be to destroy the evil within themselves.

There's a war to wage with sin,  
Foes without and foes within;  
Gird your armor on.

Our fight is against the "world, the flesh, and the Devil." Paul, one of the Lord's captains, thus describes the forces we have to meet, and the equipment required by the Christian soldier:

Be strong in the Lord and in the power of his might. Put on the whole armor of God, that ye may be able to stand against the wiles of the Devil. For we wrestle not against flesh and blood, but against principalities, against powers, against the rulers of the darkness of this world, against spiritual wickedness in high places. Wherefore take unto you the whole armor of God, that ye may be able to withstand in the evil day, and having done all, to stand. Stand therefore, having your loins girded about with truth, and having on the breastplate of righteousness; and your feet shod with its preparation of the gospel of peace; above all taking the shield of faith, wherewith ye shall be able to quench all the fiery darts of the wicked. And take the helmet of salvation, and the sword of the Spirit, which is the word of God.

Every soldier must become skillful in the use of his weapons of offense and defense. He must train his natural abilities with the aid of the word of God—all the time keeping in mind the idea of discipline. It is the prerogative of the General to command, and our duty is to obey, right through the battle, until we lay our armors down. If we heed his commands we will be victorious—otherwise we can not have his blessing. We must learn to depend upon him. "Not by might, nor by power, but by my Spirit, saith the Lord," is a motto we should carry upon our banners. If we recognize that principle, we will always be subject to discipline, and will not be found fighting in our own strength.

The Lord's army has officers whose duty it is under God to direct the warfare. Each should be honored in his calling, and should accord to his superior officers due respect and support. The membership should uphold and support every officer and honor him in his position, so long as he performs his duties in righteousness. As in the armies of the world, each officer needs special training for the duties assigned him. He must study to show himself a workman approved, who needeth not be ashamed.

If these directions are all followed, the army of the Lord will become a remarkable effective fighting machine, before which the forces of evil will quail and flee in hopeless disorder. Are you doing your part? Are you preparing for service?

It is time to dare and do,  
Gird your armor on.

—W. J. Haworth, in *The Gospel Standard*.

## Of General Interest

### HAWAIIAN COMMENT ON PRESIDENT JOSEPH SMITH

[In the HERALD of December 23, press comment on the passing of President Joseph Smith was reproduced as illustrating the growing understanding throughout the United States on points of difference between the Reorganized and Utah churches, and the appreciation of the good work of the Reorganization. The following from *The Pacific Commercial Advertiser*, published at Honolulu, Hawaii, evidences the same understanding in these far-away islands of the Pacific.—EDITORS.]

Gilbert J. Waller, elder of the local branch of the Reorganized Church, was notified yesterday of the death of President Smith, of whom he had been an intimate friend for a number of years.

The cablegram came from Frederick M. Smith, the present president of the church, the message stating that his father's death occurred at one o'clock yesterday afternoon and that the funeral would be held at two o'clock on Sunday afternoon.

At the same hour here special services will be held at the church of the faith in King Street.

A history of Joseph Smith, who was a son of Joseph Smith, prophet and founder of "Mormonism," is a history of the Reorganized Church of the Latter Day Saints. It was he who brought together the little bands of "Mormonism" in Illinois, Iowa and Missouri, left behind when the main body emigrated to Utah. He became the first president of the Reorganized Church and held that office more than half a century. He was a cousin of Joseph Fielding Smith, in recent years president of the Latter-day Saints in Utah.

The greater part of President Joseph Smith's life was a struggle, as had been the life of his father, to place "Mormonism" upon a sound footing. During the last years of his life he was blind.

He was born November 6, 1832, at Kirtland, Ohio, where his father had gone two years earlier with a few followers, from Manchester, New York. Soon afterwards the colony moved to Missouri. There at Independence, the prophet, as he was known, established the "New Jerusalem" of the church, obeying, he said, a revelation. Enmity of other settlers, however, resulted in the "Mormons" being driven out. Prophet Joseph Smith was arrested and placed in jail at Liberty, Missouri.

In jail, where the younger Joseph, then five years old, spent the first night with his father, the Prophet bent over the child as he sobbed himself to sleep, and to him commended the hopes and aspirations of the church.

"My mother accompanied my father to Liberty," Joseph Smith told, in later years, "but fearing for her life, my father induced her to go with members of the church to Illinois. I tramped across the al-

most uninhabited prairies of Missouri to Nauvoo, Illinois, where my father, when he was released, joined us. Then, in 1844, when I was twelve years old, one day his dead body was brought to us. He had been shot by a mob at Carthage, Illinois."

After the death of the Prophet most of the members of the church emigrated to Utah under the leadership of Brigham Young. Young Joseph Smith, remaining behind, worked as a farmer and as a clerk and studied law. This he gave up to effect the reorganization of the church, which was formally accomplished at Amboy, Illinois, in 1860. Twenty years later headquarters of the church was established in Lamoni, Iowa, and in 1906 a removal was made to Independence, Missouri, where President Smith made his home and where he resided until his death.

President Smith lived simply, occupying a modest cottage, one room of which constituted his office. He arose early, and, until his health began to fail a few years ago and blindness overtook him, he devoted his days to editorial work for the SAINTS' HERALD, the official publication of the church, and governmental affairs of the organization, as well as responding to many pleas for advice from communicants. The aged church-head was a familiar figure in Independence, with heavy whitened beard and dressed plainly, he had much the appearance of a well-to-do-farmer. He was in close touch with the members of his church and was familiarly addressed by them as "Brother Joseph." Much of the active conduct of his office he turned over in 1912 to his son, Frederick M. Smith, who, he declared, a revelation said should succeed him.

President Smith was married three times, losing his first and second wives by death. He denounced polygamous teachings and practices and most emphatically denied that his father was a polygamist or sanctioned polygamy.

Some eight years ago, Joseph Smith visited Honolulu, coming here to dedicate the new church of his faith erected in King Street. At that time he was introduced to Honolulu as "the champion polygamy fighter of the world."

Mr. Smith was one of the charter members of the Republican Party, casting his first vote for Abraham Lincoln.—*Commercial Advertiser, December 11.*

Memorial services for the late Joseph Smith, founder and first president of the Reorganized Church of Jesus Christ of Latter Day Saints, whose death occurred Thursday in Independence, Missouri, will be held in the Honolulu church, South King Street, to-morrow morning at eleven o'clock.

There will be special music by the choir and addresses by Elder Gilbert J. Waller, Elder Isaac H. Harbottle and John M. Mahuka; all of whom knew the late president of the church personally, having

met him during his visit to Honolulu at the time the local church was dedicated.

Through the death of his father, Frederick Madison Smith, president of the church since 1906, has become the foremost figure of this religious organization.

President Smith is a well-known man about Washington, a personal friend of President Wilson and an expert in social questions, criminal law and criminology.

While his father was well known in Honolulu, President Smith has never visited the islands. He is known personally, however, by Elder Waller, who has frequently visited Independence, Missouri, where the headquarters of the church is established, and by other local persons who have traveled in the United States.—*Commercial Advertiser, December 12.*

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#### STEALING FROM INDIANS

An organized clique of grafters, we are told, is operating in Oklahoma and the city of Washington to rob the Oklahoma Indians of more than \$200,000,000 worth of coal lands. The spotlight is now turned on these operations by Miss Kate Barnard, Oklahoma's Commissioner of Charities, whose position makes her the immediate official protector of the Indians in her State. The accused clique, according to Miss Barnard, has entrenched itself so strongly in State politics that she found it necessary to refuse a renomination for her present office, and is organizing instead a State-wide and Nation-wide "people's lobby" to rescue her wards from the spoilers. Her startling charges, according to a Washington correspondent of the Philadelphia *Public Ledger*, are indorsed by Mr. Cato Sells, Commissioner of Indian Affairs, as "in the main true." Mr. Sells further bespoke "the cooperation of all good people" in Miss Barnard's "righteous struggle to protect the weak and helpless." Writing in the New York *Survey*, Miss Barnard tells us that

Two hundred millions is a low estimate of the money prize at stake, and the success of the plot means misery and poverty for 10,000 Indian mothers and the unborn babes of coming generations. This remaining stupendous wealth is now in the hands of 33,000 restricted Indians, most of whom are ignorant and can not read or write. The remainder of the 100,000 Indians have already been robbed. This conspiracy reaches from the political group which dominated the fourth legislature of Oklahoma, is dominating the Oklahoma delegation in Congress, and through the delegation is evidently dominating the Indian Department, as it affects Oklahoma matters at this time.

The first step in the plot, we are told, was accomplished in 1908, when the Federal Government was induced to surrender its supervision of Indian minors and full-blooded heirs and to place this authority in the probate courts of Oklahoma. The next step, says

Miss Barnard, was taken when the last Oklahoma legislature crippled the State Department of Charities, "the last disinterested official protector of these Indians." Another move of the plotters, she goes on to say, was to procure the removal of certain Indian agencies from the protection of the civil service and their transfer to purely political control. We read further:

Approximately \$5,000,000 in cash of tribal funds are now ready for per capita distribution among about 80,000 Chickasaws, Cherokees, and Seminoles. Approximately \$30,000,000 more will be ready to distribute in the near future among 40,000 Choctaws and Chickasaws; there are still nearly 25,000 separate ledger accounts open relating to the unfinished sale and transfer of title to more than 2,000,000 acres of tribal lands. Is it an accident that the Department of Charities, the only branch of the State Government having any legal authority to protect these helpless minors in the courts of Oklahoma, should be destroyed on the eve of the distribution of these vast natural resources and tribal funds?

Describing the methods by which the Indians are robbed, Miss Barnard goes on to say:

The most common form of plunder lies in the power to sell a minor's land for the pretended purpose of "benefiting" the minor. Reduced to money, eighty per cent of the capital is consumed by fake "court costs," "attorney fees" and "allowances," bad loans, and investments.

One of the leading newspapers of the State obtained from the Indian minors thousands of dollars on its worthless stocks and bonds.

At one time, the Department of Charities was informed that three "elf" children were sleeping in the hollow of an old tree and eating at neighboring farmhouses. An investigation proved that these little ones were actually living in this homeless, friendless fashion, their hair so matted that it had to be cut from their heads. We found further that they were under the "protection" of a "guardian," who had fifty-one other children under his protecting care. These three children had valuable lands in the Glenn Pool oil fields. The guardian was charging up large amounts for their "schooling" and "general care," yet he did not know where the children were.

At every turn, says Miss Barnard, her efforts to protect the ignorant and helpless Indian heirs from those who were fattening on them were balked by a combination of interests so strong that they even undertook to dictate the manner in which the laws should be enforced. When she refused to conduct her department according to their program, and to make an appointment at their dictation, the appropriation for the Department of Charities was cut off. We read:

I was told I would be given "all the money I wanted in the Appropriation Bill," but when I refused to make the appointment I was left without money for office help, field help, stamps, or telephone. I furnished \$350 of my own money and solicited additional money from my friends, and at this time the Department of Charities of Oklahoma is financed upon the money of humanitarians and philanthropists.

Miss Barnard declares that she is "in this fight to the finish," and she calls upon the people of the

United States to stand by her "until the hand of partisan politicians is wrested from the control of Indian Affairs in Oklahoma and in the Nation."

Turning again to the Washington correspondence of the Philadelphia *Public Ledger*, from which we have already quoted, we gather the following additional information:

It was freely admitted at the Indian Office that a systematic robbing of Indians in Oklahoma had been going on for a long time and the office was at work trying to get at the bottom of the criminality. Convictions of scores of crooked administrators have been obtained and hundreds of thousands of dollars in money recovered and restored to the Indian children to whom it belonged.

Soon after Congress meets in December the crookedness that has been going on in Oklahoma will be brought to its attention by Commissioner Sells in a special report.

The policy insisted on by Miss Barnard is that the United States Indian Office shall provide a number of special attorneys in Oklahoma to take charge of the probate business involving Indian children. They are to look after such cases of adjusting estates as may arise, and also to dig up all the wrongdoing in cases already disposed of and institute criminal prosecutions where necessary to bring defaulting and thieving administrators and executors to justice.—*Literary Digest, November 28, 1914.*

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#### WAR'S DERANGEMENT OF RELIGIOUS WORK

Organized religious work everywhere suffers by the war, so the Philadelphia *North American's* regular writer on religious topics points out. "The caution and readjustment compelled by the war are causing a limitation of all gifts on the part of church members, which all philanthropies and religious institutions are even thus early beginning to feel." The marked effect upon foreign-mission work already has been dwelt upon in these columns. But the same interference with the course of international activity and the same need for retrenchment affect, we are reminded, all bodies which depend upon public gifts for their normal income. Take a typical incident cited in *The North American*:

One of the Baptist boards had planned to send a woman worker to the Pacific coast for a special form of service. When the war broke out she was notified by telegraph to remain in the Middle West, simply in order to save so small an amount as one worker's traveling expenses.

Nowadays, continues this writer, "There are many international religious organizations, and these are peculiarly sensitive to such disturbed conditions as the present." For example:

The Young Men's Christian Association at Geneva has three secretaries, and at the outbreak of the war one of these was called to the Swiss colors, one to the German, and one to the French, with the result that the association was left without workers. Doctor John R. Mott has abandoned his proposed world tour. Everybody knows that the church peace congress was broken up as soon as it convened.

Sunday school workers have been preparing for a world's convention in Tokio next year, but now the leaders look grave.

The Christian Endeavor Society was to have held a world's convention in Australia, but that had already been postponed, because of the prevalence of an epidemic.

Not only have present troubles lessened gifts, but they will divert the general stream of unpledged benevolence. Relief work, that will be made necessary in behalf of all nations, will have first claim upon the sympathies of the public. Americans are foremost in responding to international appeals, and the one popular cause in the whole field of philanthropy for a long time to come will be the relief of war-sufferers.

There will be a sifting out of many frailer organizations and a careful examining of the relative claims of the causes which demand public support. All of this may mean more than any man can yet tell.

One great international body, the Salvation Army, is facing the most severe crisis of its existence, according to officers quoted in *The New York Times*. More than ten thousand members of the organization are said to be actually fighting in the ranks. In all the fighting countries, except England, its actual existence as a working factor is said to have ceased. In this country,

The work planned by the Army to meet some of the tremendous problems that it is asked to solve must in large part now be abandoned. This will have serious effect on our work in Chicago, Pittsburg, and many other cities.

The Salvation Army in America is without reserve funds, and its gifts from the well-to-do have always been small in number and amount. Churches give little. So hardly more than a hand-to-mouth existence has been possible for some weeks. Most of the money of the Army is earned in industrial plants, but these have been well-nigh put out of business. Some collections are received at street meetings, but these have much fallen off.

In particular, the annual Christmas charities in the large cities will suffer, for, as the *Times* notes, "most of the larger donations and gifts of money to the Army are now for the sufferers in the war zone, and are being sent abroad for distribution through such parts of the organization as remain intact in the warring countries."—*Literary Digest*, October 31, 1914.

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### PROHIBITION IN RUSSIA

The associated press gives the story of the prohibition movement in Russia as furnished by Michael Denitrovitch Tchelisheff, perhaps more active for prohibition than any other man in Russia. For many years Tchelisheff (as an alderman and mayor of Samara, and finally as a member of the Duma, worked for prohibition without success, the bureaucracy being loath to abolish a governmental monopoly in the manufacture and sale of vodka, bringing to the national treasury a revenue of five hundred million dollars annually. The European war did what Tchelisheff and the Duma could not do, concerning which he says:

Mobilization precipitated the antivodka measure. The grand duke, remembering the disorganization due to drunk-

ness during the mobilization of 1904, ordered the prohibition of all drinks except in clubs and first-class restaurants. This order enforced for one month showed the Russian authorities the value of abstinence.

In spite of the general depression caused by the war, paralysis of business, the closing of factories and the interruption of railroad traffic the people felt no privation. Savings banks showed an increase in deposits over the preceding month and over the corresponding month of the preceding year. At the same time there was a boom in the sale of meats, groceries, clothing, dry goods and house furnishings. The thirty million rubles a day that had been paid for vodka were now being spent for the necessities of life.

#### CZAR EXTENDS PROHIBITION

I dreaded to seize this occasion for a press campaign, so far as this is a possible thing in Russia. I organized delegations to present petitions to the proper authorities for the prolonging of this new sobriety for the duration of the war. This step found favor with his imperial majesty, and an order was issued to that effect. Another similar campaign to remove the licenses from privileged restaurants and clubs was successful and strong liquor is no longer available anywhere in Russia.

The second month of abstinence made the manifold advantages so clear to everybody that when we called upon his majesty to thank him for his recent orders he promised that the vodka business of the Government would be given up for ever. This promise was promulgated in a telegram to the Grand Duke Constantine.

There remains only now to find elsewhere the revenue which up to the present time has been contributed by vodka. There has been introduced in the *duma* a bill offering a solution of this question. The aim of this bill is not the creation of new taxes or an increase in the present taxes, but an effort to render the government domains and possessions more productive.

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## Sunday School Department

EDITED BY GOMER R. WELLS, BURLINGTON, IOWA

### Wherefore

There's a reason. Otherwise we would not be greeting you here.

At the very time we were writing our "Adieu" in the farewell issue of the *Exponent*, Editor Elbert A. Smith was dictating a letter inviting us to conduct a Sunday school department in the church organ.

At that time our thoughts were running thus: Since our association has made the most of its opportunities to publish an organ of its own, it would be inconsistent and also undignified to suspend publication and then knock at the doors of the *HERALD* for space to reach our people. That is, so long as we continue to publish our own quarterlies.

Having done our editorial work under all kinds of disabilities, we felt relieved in a certain sense when the executive committee decided to quit publication. Nevertheless, when the kind offer came to occupy for the good of the work in the *HERALD* we could not turn it down, and we accept on behalf of the association with sincere thanks. It shows that the spiritual authorities of the church are keeping an eye on our movements, and that they think we should have some avenue of expression and instruction.

A second reason: The opportunity was too good to let pass. The *HERALD* is the very best medium. It reaches many thousands more than we ever reached with our "offi-

cial organ," and it will do it three times as often, under present arrangement, which is to greet you once a month. Once a week would be a dozen times better, a facility we may not soon be able to provide on our own account as an association.

#### HOW LONG?

But this department is not meant to take the place of the *Exponent*. It would be unreasonable to expect that amount of space under the existing policy of the association. Our arrangement with the *HERALD* editors stands good only until next April, at which time there can be something more permanent provided either by the convention or its new officers. What the *HERALD* management may have to suggest at that time remains to be seen. We appreciate their generosity in the present offer and also their interest in the Sunday school work.

#### The Unpaid Host

There are two kinds of hosts. One kind entertains, especially one who entertains strangers for compensation. No doubt there are hosts of this kind who sometimes go unpaid, but their cases are the exception to the rule. Most people pay their way at hotels and lodging houses.

The host that we are thinking most about as we write is exactly the opposite to the above named. The majority go unpaid and delight to have it so. They never think of taking legal or other action to have their pay, and they would feel insulted if you mentioned it.

At the Thanksgiving season this year Doctor H. M. Ham-mill, veteran Sunday school worker of America, mentioned among other things: "I am thankful for the ever-increasing efficiency of the Sunday school, its wonderful literature of Bible helps, and its *unpaid host of consecrated workers*."

#### NOT DEBATABLE

It has been thought by some that there was not as much consecrated effort in church work now as formerly. This is a serious question, but we believe the tendency may be more apparent than real. The lives we live to-day are more complex than formerly. We may be mistaken; but we would not debate the matter five minutes, because we see no means of procuring the data by which we could be exact in our comparisons. We could not discuss it comprehensively and satisfactorily. Only God knows the true status of the case, and to him we must look for the true decision. It is something like discussing whether our forefathers will be saved or not. If they did the best they knew how—lived up to all the light they had—God will take care of their case. The serious question for us is, *Are we living up to all the light we have received?*

#### LOVING SERVICE

We have all been born and reared more or less under worldly conditions; under a system that is perverted, in which the idea of service is perverted. Even conceptions of property and ownership are wrong. The necessities of our system and our environment are such that we are compelled to have pay for most that we do. The first thought that occurs to the average mind is, What am I going to get? What is there in it for me? Therefore, a person who does something for nothing and makes it a rule of his life to do it regularly, for years, is an oddity. And the pessimist tells us these oddities are getting scarcer every day.

Let us lose no time nor be diverted from service by such deadening suggestions. We can gain nothing from it. Let us only ask ourselves: Do I love this work? For if I do, I am consecrated to it body, soul, and spirit. And I will

be spurred on in my efforts by the question, How much better off is the world because I love it? Some unpaid worker brought the gospel to me. Will that effort end in me?

#### WHAT IT MEANS TO US

When we think of the religious movements of the ages past and present we can not fail to recognize the great unpaid host. Out of the hundreds of thousands of workers in the International Sunday School Association, there are less than two hundred paid, and they are officers who give their whole time in the office or travel in the interest of the great organization.

Our own church to-day could not have inherited the rich legacy of truth and light were it not for the consecrated efforts of an unpaid host who went out trusting in God "without purse or scrip," and those early Saints who suffered much that their faith might make itself felt in the world and win a name and place among religious movements. There would be no Reorganized Church of Jesus Christ of Latter Day Saints, and we would have no General Sunday School Association; no General Religio Society; no Woman's Auxiliary for Social Service; no Ladies' Aids; no Library Commission; no Social Purity Board—no auxiliaries at all, if there were no unpaid, consecrated workers. And it is equally certain that these agencies for good can not be perpetuated unless there continues to come more consecrated workers. Of course, where the work is developing beyond the possibility of volunteer service to give the attention it ought to have, assistance must be given those so they can forsake their daily vocations and give their whole time to that work. Even then we do not look upon it as compensation. We call it an "allowance," which is not meant in any sense to be adequate pay according to the business standards of the day.

#### AVENUES FOR SERVICE

In some aspects, our work is unavoidably being placed on a business basis wherever it is clear that it means increased efficiency. But the true spirit of the unpaid hosts still permeates it, for they find avenues for service opening daily and at their very doors. Some of the lines whereby we organize our service are shifting, and we must be alert to see just where and how to make the most of our opportunities. Should a worker of a hundred years ago return, he would at first feel quite lost. He might fail to recognize some of the old forms of service, and he would have to be introduced into many new forms, such as those mentioned above. It is a day of classification, of organization. He would soon feel quite at home, for he would discover that only the outward form had changed; the spirit is the same the world over and in all ages. Humanity's needs are ever the same.

To every consecrated heart in every dispensation there opens an opportunity for unpaid service, an avenue for the expression of altruism. Love sees the way.

#### A CONTRADICTION OF NATURE

We mean perverted human nature. The carnal, selfish mind can not understand why "it is more blessed to give than to receive." It can not see how it is that consecrated service brings its own reward. And no wonder; for spiritual service is spiritually discerned. "So is everyone that is born of the Spirit." *Join this unpaid host* and you will comprehend it.

All honor to the unpaid host of consecrated workers in every avenue of service. The world will be better because they lived in it. They are serving a spiritual apprenticeship for more advanced conditions here and hereafter. If

they obey and continue to develop the beauties of the celestial law, they shall be quickened by a celestial Spirit into life never ending—that host which John saw, redeemed out of every nation, kindred, tongue and people, which no man could number.

### “What Is Institute Work?”

Those in newly organized districts and others often ask this question, and we are requested to give our answer to it. It is one of the requirements of the standard of excellence that at least one session of institute work be held in the district each year. Special efforts are being made this year to bring up the standing of every district and many are nobly responding. We hope the newer districts will start right by arranging for institute work at some of their meetings in the near future.

When used in connection with educational work, which ours unquestionably is, the word *institute* means an occasional meeting of teachers at the call of a superintendent for normal instruction by means of lectures, class examinations, discussion of methods, etc. In Sunday school institutes, we add to this officers who are all interested in becoming more efficient in their work. In our association, we also include all departments, such as home class, normal, library, cradle roll, social purity, etc.

Any effort to make more efficient teachers, better informed officers, to stimulate and extend the various departments, and put ginger into the workers is good, sound institute work. Of course, there might be institute work that did not bring such results, and the district would get credit on the books of the general secretary for it; but if it bears no fruit, it is “as sounding brass, or a tinkling cymbal.”

Some of the older Saints think all institute work is worthy of this description, but they are mistaken. What we need to do is to work for real results. Once the older folks see that it makes for efficiency, for building up the kingdom of God and his righteousness, they will change their mind.

Institute work means a united effort of officers, teachers and heads of departments to study to show themselves approved, workmen that need not be ashamed. It is not an artificial requirement. The work calls for it. God and Christ can use us better because of good institute work. Therefore our standard of excellence is not complete without it.

“Come up higher.”

### As Corresponding Secretary

We just can't refrain from remarking that our secretary is a live one, who also has the capability and the heart to work.

Turning to section 3, article 5, page 4, duties of officers, in our constitution, you will read two distinct paragraphs on the duties of general secretary. The first refers to the function of “recording secretary”; the second of “corresponding secretary,” laboring “under the general direction of the superintendent,” advising and instructing all district officers, district associations, and schools by correspondence, etc. “He shall procure and prepare items of interest for the General Association.”

Our secretary is trying to measure up to the above standard, and is succeeding, in our estimation. If you get a blank asking for a report of your convention, remember he is “procuring and preparing items of interest for the association,” according to the constitution. Don't turn it down.

If the secretary keeps after you with instruction and asks for information, exhorts you, circularizes you, and then does it all over again, don't be surprised. He is on his job, and we have asked him to prosecute some duties for us, because

we have others demanding our attention. He is doing this in addition to his many other duties, so don't waste his time by not responding when that is required.

Only for a live secretary, we would not have consented to fill out the unexpired term of our predecessor.

Look out for “secretarial notes.” Read them the second time.

### Secretarial Notes

#### DON'T FORGET US

When you have your convention programs printed, don't forget that the secretary wants at least a copy—*more, if you can spare them.* We like to know about the questions being discussed and who does it. Then if you are looking for new subjects for your programs, write us, for we may have something you are wanting.

#### NEW CONVENTION REPORT BLANKS

The intelligent manner in which the district secretaries are filling out the new blanks for reporting principal items of district conventions to the general secretary, shows they understand the news value and the historical importance of such things. If we can learn when you hold your conventions we will send a blank for conveniently reporting these things. Kindly inform us of the dates of your conventions if it should happen that you do not publish same in the church papers.

#### NEW SUPPLIES

Many changes have recently been made in the supplies for our Sunday schools, especially in the report blanks. Reports from various quarters indicate that they are well received and accepted as an improvement.

An entirely new catalogue is now issued by the Herald Publishing House, describing both the new and the old Sunday school helps. It is free, and you should have a copy. Have some at your conventions to distribute to those who ought to have them.

Special inquiries regarding the use of any of these new features should be addressed to the undersigned, who will take the matter up by personal letter and in detail as you desire.

Get the catalogue first, for it may answer the question you want to ask.

#### REPORTING

Blanks have been sent out to every district secretary for the annual district reports. If some one has succeeded you as secretary, please pass them along and drop us a card and give the name and address. We want a good, reliable report from every district.

#### ADDRESS

Our General Normal Superintendent, L. F. P. Curry, should now be addressed at 428 Maxcy Hall, Brown University, Providence, Rhode Island.

E. D. MOORE.

LAMONI, IOWA.

### Letter of Recommendation

*To the Sunday School Workers of Nebraska:* This is to certify that your state normal superintendent, Sister Blanche I. Andrews, of Bethany, Nebraska, is considered by us to be a proper and fit officer to advise in Sunday school work, to hold institutes, and to build up this arm of the kingdom of God.

As such we heartily recommend her to you and urge that you procure her valuable service both locally and in conventions, tending her such financial help for traveling expenses as your circumstances may permit.

GENERAL SUPERINTENDENT.

### Proposed Amendment to Constitution

The following was adopted by convention of the Independence Stake Sunday school held September 11, and ordered printed for action at next General Convention:

"Resolved, That this convention recommend to General Convention that one year from next General Convention our delegate vote to the General Convention be changed from one representative to every ten, to one for every twenty-five or fraction thereof. (Signed) "MRS. ARTHUR ALLEN,  
"Secretary."

Our constitution says notices of proposed amendments "must be published in the official organ of the association two months previous to the convening of each session" of convention. Since the official organ has been discontinued by order of the executive committee, there may be some question as to whether a legal notice for proposed amendments can now be given.

We are willing to cut red tape and say that for the purpose of the association this department while it runs between now and next convention is the official mouthpiece, and we encourage all workers to send in their amendments. We shall hold that for the purposes of the constitution publication in this department under the present special circumstances shall be sufficient and fulfill the spirit of the constitution, if printed within the time limit.

The executive committee have a subcommittee appointed to prepare amendments to constitution to suit change ordered by last convention, and we presume that committee will file their report for publication within the two-month limit.

### Offerings

#### CHRISTMAS OFFERINGS

Although administered by the Bishopric, the Christmas offering is, nevertheless, a Sunday school movement. And the Association rejoices in the help our members have given every year at the very time it is most needed. It is the time when the cry of the poor and the needy is heard most; the time when the families of the missionaries can not go without allowances.

Sometimes a great and good man's opinions may not be as effective while living as after his death. In one certain respect, we hope that this may be so with our late President Joseph Smith. One of his parting requests was that the money which might be spent for floral tributes to decorate his bier and grave be given instead to the poor and needy. Over two thousand persons took a parting look at his face as his body lay in state in the big stone church, and many of them cast an offering into a jardiner placed near by for that purpose. Quite a neat sum was thus gathered and turned over to the Bishopric in harmony with the noble desire of our departed leader.

What a Christlike example! What a beautiful Christmas offering!

We could not all attend the funeral and participate in that remarkable offering, but all have had their opportunity. It was in the Christmas offering by which we could help to magnify the example of our late President. We could have decided to purchase fewer and less expensive presents this year and thus double the offering of last year. If the altruistic spirit of Brother Joseph failed to grip us this year, let us begin now to set a standard for next year.

The beautiful Christmas spirit has in many places degenerated into a competitive exhibition of reciprocal generosity between friends and relatives in which the giver becomes also a receiver.

Where do the poor come in?

Let us not lose sight of the real, original Christmas spirit.

The Master would have us give to those who can not reciprocate, and that without showing neglect to loved ones. These have our love all the year and our constant attention. Christmas is special, and though we would like to shower still more upon our loved ones, we must insist that such is not the Christmas spirit, the genuine original.

Let the watchword of friends and relatives, by common consent, be, others. If my friend and I agree to do this, the poor are doubly blessed and we, too, are blessed in spiritual development. Let friends and relatives get together on this matter. It is necessary to have it mutual, in order that no misgivings or doubts may obtain as to the others' intentions. If we give to those who can not give in return, the statement, "It is more blessed to give than to receive" is fulfilled in us. Thus do we bring our gold, frankincense and myrrh to the Master. If, in mutual admiration, we suffer ourselves to become both givers and receivers, it is not so.

Christmas in this country falls at a time when household expenses are heaviest. Would it not be well to begin earlier and work in a systematic way, in order to avoid the unpleasant experience of giving at the last moment far less than we desired? Some of our schools have done exceedingly well in this way. In some schools each class has a Christmas offering box into which small consecrations are cast from time to time during the year. They think the Christmas spirit is kept alive all the year, which is better than one spasmodic effort the last few days of December. The children are encouraged to deny themselves candy, chewing gum, etc., and thus a continual voluntary development is going on—all for the sake of the Master. And don't forget that he doesn't want it unless it is entirely voluntary.

For the same reason mentioned in the foregoing paragraph, the church treasury runs very low at that time of the year. Think, then, what a great help the Sunday schools of our church can be to the work at that time? And think how much greater help we can be if we will work systematically, and not leave it till the last moment and throw in a coin in a perfunctory manner, or, perhaps, just because we don't want to be left off the list. And we can give the treasury such a good lift and relieve the bishops from worry and borrowing, or overdrawing accounts and paying heavy interest.

Shall we not do it? We can if we will. "Blessed are they that DO."

But avoid competitive exhibitions between classes. The church gets the money, but we fail to get the spiritual development. And do not work this beyond its natural and legitimate bounds. If we succeed in "gathering up the fragments," as Sister Walker used to say, there will be a splendid showing. We must not divert the penny that should go toward buying school supplies. Nor should this offering overshadow, in the child's mind, the principle of tithing.

There may still be a chance to get in an offering for 1914, —in place of a floral tribute to our late Brother Joseph. Give to your local district or branch bishop's agent, or send direct to Bishop Kelley, Independence, Missouri.

Then for something more systematic for the Christmas Offering of 1915.

#### BIRTH AND BIRTHDAY OFFERINGS

We understand the same sister who started the Christmas offering fund also started the birth offering fund. The purpose was to publish books for our children, which has been done; and the present "Birth Offering Series," composed of eight books, published by the Herald Publishing House, is the result of the success of that fund, which was more widely observed by the mothers of the church formerly than now.

In former years the Herald Publishing House has received

from fifteen to twenty dollars a year for the birth offering, but this year it will do well to reach four dollars. Why this difference?

Gradually there was started a few years ago the custom in the local schools of collecting from every member a "birthday offering" of one cent for every year of age. This idea spread so rapidly that it has nearly killed the original "birth offering." This is due, we feel quite sure, to a confusion of the two funds, and mothers have put birth offerings into the local birthday offering, thinking it was all for the same original purpose.

This is a mistake. The two are quite different. And we urge a closer consideration by all. First, by the officers and teachers. Bring the matter up in the proper place and see that a clear understanding is obtained, and then announce it several times from the pulpit and in sessions of the school.

#### HOW IT HELPS

The Herald Publishing House has been able to put out cheaper books for the children and youth of the church through the help of the birth offering fund. In publishing any book, the setting up of type, the purchase of large quantity of paper and the binding all require the outlay of quite a sum of money before a single book has been sold. For that reason publishers must feel assured that books will sell before printing. And then the first edition is necessarily the most expensive; for, the first cost and interest on the outlay must be realized before a cent of profit can be booked. In million editions and with quick sales assured, the price can be lowered. The larger the edition and the quicker it is sold, the cheaper the book. That is why church and all professional books are higher than popular novels.

If some one could advance the first cost, or a good part of it, any new book could be sold cheaper. And that is just what has been done in the publishing of the "Birth Offering Series," not one of which was published for more than fifty cents, although some of them would have been dollar books, published on the ordinary method.

At the present rate, the next birth offering book will be a long time getting published. This should not be, and we can change it if we have a little talk about the two funds and clear up the misunderstanding. We are surely not ready to drop this time-honored fund, which has given to our church libraries wholesome reading at a price within the reach of all.

The latter birthday offering idea has decidedly the advantage over the birth offering fund, because brought constantly to mind through the weekly reading of such offerings every Sunday, and they are repeated year after year; whereas, the birth offering is made once for all, as a thank offering given about the time of the blessing of the baby. The names of all such can be seen recorded in the first or last pages of the books of the "Birth Offering Series."

In addition to clearing up the misunderstanding existing, we believe it would be well in accord with a good custom if schools would regularly vote a portion of their birthday offering fund to the "Birth Offering Series." The rest of it could be voted to the local or district library board. This is done in some schools. This would encourage the publication of books within the reach of the poor and insure a wider reading.

Both kinds of offerings are worthy, but we do not like to see the later one flourish at the expense of the older, which has done so much good. Will all local and district superintendents please take this matter up and make the necessary distinction?

#### Convention Program

One of the most arduous duties that falls upon the general officers is the work of drafting a program for General Convention and finding the people who are to take part.

This is always a problem for a superintendent who has had other duties requiring the major part of his time. Not only because the time does not permit of concentrated thought, but also on account of not having been in touch with the workers in the various districts.

One important part of the genius which a superintendent, local, district or general, should have is the happy intuition by which he can put his finger on the persons who are to be successful workers and able to push the good work on.

Even after desirable talent for a General Convention program is "spotted" it is often impossible to know of it long enough beforehand to make up the program, which increases our difficulty.

We have before us an attractive "Welfare program," given by the joint convention of the Kirtland district association, on October 9, 10 and 11, 1914, "at historic Kirtland, held in the old temple built in 1833." This was furnished by our secretary, who asked for their left-overs. We mention this merely to show one of the benefits of the general officers. If we had such program from every district for twelve months we could soon locate desirable people for our general programs and get into correspondence, with a view to finding who would be most likely to be present.

#### YOU CAN HELP

Will every Sunday school worker who is interested in a good convention next April drop us a line, making such suggestions or requests as occur to mind as necessary? We have a subcommittee which is responsible for the drafting of a program but they are all very busy people and would appreciate your suggestions.

Tell us what features of past conventions appealed to you most. Do you like the department "conferences"? What have you to suggest as something different?

#### Young People's History Ready

You could not give your boy or girl or the local library a better present than this new history, now ready for mailing. It is not only suitable for our young people from eight years up, but also fine for adults who wish to read a condensed history of the latter-day work. The volume makes four hundred pages, profusely illustrated, and costs but one dollar.

The association welcomes this book, as it has been urgently needed for some time in all our schools. We hope that every body will provide the children with one, and justify the request made by our superintendents in the past. Every home should have one.

Order Number 123, cloth, \$1. Herald Publishing House, Lamoni, Iowa.

#### From Pacific Ocean Mission

Sister Ida E. Jones, writing from Honolulu, Hawaii, Territory, says: "My husband and I reached Honolulu on October 26. The Sunday following I was elected superintendent of the main school, which has 90 enrolled, with an average attendance of about 75. But I work also in two others every Sabbath.

"The main school meets at 9.45 a. m. At 2.30 p. m. I go to another and at 4 p. m. I teach in and sometimes superintend a school of Chinese and Hawaiians, with 22 enrolled and an average attendance of about 19.

"I am wondering if you could offer me any suggestions as to how I might improve the work here. So far, I have not

been able to get the teachers together for teachers' meeting. Several of them are high school students who live out of the city, coming for school in the morning and going home before night. On Sunday they teach in the various schools, so we have very little chance to have a meeting on Sunday. We have five schools on Sunday.

"This work is new to me, among this class of people especially. But I am anxious to do all I can to help in this glorious cause. If you have any suggestions, they will be gladly received."

Sister A. H. Christensen, writing from Papeete, Tahiti, Society Islands, says: "I was pleased at receiving the appointment as field worker for Sunday school and Religio. On arriving here I indeed found a field for labor, and it is in the home, as well as in the school and Religio. The members of both organizations are faithful attendants, and can repeat the entire lessons just as written. There are, however, many little helps and encouragements which can be added, bringing appreciation, and I believe would increase our number. I expect to make trips to the small islands with my husband where I shall do some organizing and other work. We are trying to accomplish the language. I am learning patience as rapidly as dialect. Both are necessary for our work. Have received *Quarterlies* and *Exponent* by each mail. We appreciate them. We enjoyed the entire journey, and were very much pleased at the appearance of the islands, as we were prepared to find conditions very much worse. There is a feeling of love for these people which eliminates all difference of race or color. We are sure we shall continue to enjoy our work here, and pray our heavenly Parent for assistance and guidance. May he bless the efforts put forth in each department of the work we so dearly love."

Brother C. Edward Miller, writing from Melbourne, Australia, says: "We organized a district association at the conference held here September 26. There are four schools in the new association, so I think it will move along all right. Some lines of church work need working up here. Nothing has been done in the library commission line. We held our first institute and it was a success. I shall urge the secretary to send items to the general secretary. As assistant superintendent, I shall try to develop the new officers. Will act as a kind of 'blackboard superintendent.' Some of the artist sisters will make carbon copies of drawings I shall get up to be used monthly in the schools, the aim of the drawings being to prove our church a true one. Will urge the superintendents to use them on their blackboards, and invite them to get up original ideas of their own, which I shall circulate also among the schools. Things are moving along fine in this mission, and hope nothing will interfere with the progress we are making. The war and a drought are going to go hard with the finances. A great number of young men are eligible to be missionaries. Think we will have to export some of them to America, as there does not seem to be many offering themselves for the work there."

### On Giving Suggestions

We have so many letters from willing and humble officers asking for suggestions, and some ask that we write anything that occurs to mind as likely to be of use to them. These letters come from all points of the compass, some from far-off missions and some from places widely separated in this land.

It is impossible to give just the suggestions needed unless we had been on the ground and know the peculiarities of the situation in each place. We might write dozens of pages to each one and still not say the vital things applying to the work in hand. Please be more definite in your requests.

Nevertheless, these requests suggest to all the need of our general officers being free to give their whole time and visit as many of the districts as possible. A missionary in charge never advises with the same confidence to workers where he has never been, as he does in territory where he has visited and personally taken notes. Advice that would apply to our inland schools would not do for the isolated ones, or for the island mission schools.

The situation also suggests the necessity of sending trained workers to those far-off missions, hard to visit.

### Front Line School

The author of that excellent book, *The Making of a Teacher*, Doctor Martin G. Brumbaugh, was elected governor of Pennsylvania, in the November election, by over one hundred thousand majority. That shows the good judgment of the Pennsylvania voters. That is the State which has the most progressive Sunday school organization in the world, according to International Association standards. We are glad to note that our main school in the city of Philadelphia is on the rolls of the state organization as a first grade school. "Front line school," is their term. And, by the way, the superintendent of the beginner department in this school is the editor of our lessons of the beginner *Quarterly*.

## Mothers' Home Column

EDITED BY SAMUEL A. BURGESS, LAMONI, IOWA

### A Daughter's Viewpoint

It will do us good sometimes to see things as others see them. We present the short paper below, written by Miss Nona Poush, of the Oland, Missouri, Branch, as the views of a girl in her teens on the subject given.

### A Mother's Interest in the Friends and Pleasures of Her Daughter

We all know that there should exist a close bond between the mother and daughter, that she should know the character and aim of her daughter, because she above all others is interested in her welfare. A mother should have faith in her daughter just as much as a daughter should have faith in her mother. There is an old proverb which says, "The first thing you should pursue after faith is a good friend." The choosing of our friends and pleasures are of the utmost importance, for our happiness is largely dependent on this choice. There are two positions which may be taken concerning the mother and daughter.

One is the mother and daughter of to-day, and the other the mother and daughter of yesterday.

First we shall take the mother and daughter of to-day. A girl's position is rather a difficult one to-day. Our mothers are so worldly-wise, that is, the majority of them, instead of staying at home like the old-fashioned mothers did and seeing to the welfare of their children, go everywhere. They read the new books containing all the problems of the day, they hear all the gossip; then they try to work out all the problems on the girls. They care more for their own pleasures and follies of society, than in the training and society of their own daughters. Yet they bemoan our dallying and the heedless, careless ways of youth, forgetting they did the same thing themselves. They expect much of us, but how are we to attain to their desires if they take no particular interest in us?

That is the way with the world to-day. Children are forced to take care of themselves, all on account of the pride

and frivolous society in which the mothers are engaged. No mother is satisfied with herself or with what she has accomplished in life; so she tries to place all her failures on her daughter. She tries to make the path of life smooth for us by warning us against pitfalls, forgetting that her experience teaches little to the next generation. That is a sad mistake of the world to-day, and many a daughter is forced to pick her own friends and pleasures, of which her mother knows nothing about.

The negligence of so many mothers concerning their daughters has ruined many a girl, and for this reason she will have but little faith and companionship with her mother. This is the standing of the mother and daughter of to-day.

Now let us hear from the mother and daughter of yesterday. The center of attraction of the mother and daughter of to-day is society—of yesterday it was the home. The old-fashioned mother cared for pleasures, but she considered the pleasures and enjoyment of her daughter greater, and this is the way she strove to gain her daughter's confidence and friends. She confided and talked to her, urging and impressing upon her mind to avoid undesirable associates. She also accompanied her to place of amusement and her friends' houses in order to get acquainted with the girls that would make desirable company. This companionship drew them nearer together, and gave the girl more respect and consideration for her mother's wishes, but should the daughter find out that her mother's sympathies were less than a friend's, then there would fall much harm, for the mother would lose the confidence and companionship of her daughter.

Thus the mother of to-day must strive to gain her daughter's confidence before the latter can really be what her mother expects her to be.

### Prayer Union

#### SUBJECTS FOR THE SECOND THURSDAY IN JANUARY

That the church at large may strive more earnestly to reach the standard of righteousness required of the people of God. That all may understand that the fullness of time of the Gentiles is drawing near, therefore it behooves us that we be not found among the sleepers, and the careless pleasure seekers.

Lesson, Revelation 3: 11-13, and verses 20-22; memory verse 1 Corinthians 4: 2.

#### REQUESTS FOR PRAYERS

Sister Ellen Scott, of Blair, Nebraska, writes a pleading request for prayers for her son, who is suffering from what seems to be nervous prostration on account of the wrongdoing and desertion of one who should be a comfort and stay. She fears he will lose his mind entirely if help is not received from a higher source.

## Letter Department

### A Visit to Old Manti

In the prosecution of my missionary work, I visited Shenandoah, Iowa, where I remained over three Sundays, and, in addition to the regular services, preached several times during each week. This one-time flourishing branch and Sunday school has dwindled to a fragment of what it was in former days. It has met the fate of so many other branches in the Central West. Most of the young have married and gone into the great West, or to intermediate points to make for themselves homes. A few have gathered into the stakes, and many of the older ones have passed on to their reward, while others because of the infirmities of age are less active than

in their youth. In addition to these seemingly unavoidable difficulties "Old Nick" has not failed to make a desperate effort to be faithful to his mission.

At one time the Western Normal College was a flourishing institution, and many of our young people received the last of their scholastic education there, finding in the church and Sunday school their religious home. Many of these to-day are "making good" as home builders and occupying positions of trust and responsibility in the church and its auxiliaries. Shenandoah is one of the most beautiful cities in western Iowa. It is highly progressive, has fine schools, five churches, paved streets, electric lights, water plant, three small parks, a fine public library, and no saloons. It is one of the sad misfortunes that has befallen our gospel work that in such an important city, in the midst of a rich farming country, our cause could not have been more permanently established.

In company with Brother J. F. Redfield and his friend Mr. Blessing, we were taken to Manti, about four miles from the city of Shenandoah. This is the place where Alpheus Cutler and his followers made a settlement after the expulsion of the Saints from Nauvoo in 1846. All we found left of the colony was the cemetery, about a mile from where the store, blacksmith shop and post office stood. This is a small tract of land; it can hardly be more than two acres. It is in a pasture and is covered with a growth of light timber. The cattle run at will among the trees. There are only two tombstones standing, some being partially covered with dirt, and some broken. One of those standing bears the following inscription: "Alpheus Cutler, died June 10, 1864, aged 80 years." The following names were noted on stones lying down: Mary J. Pratt; Lois A. Anderson; Squire Eggleston, who died in 1868, Henry A. Way, who died in 1859.

Brother J. F. Redfield was born in this region about 1855, and was present when the body of Alpheus Cutler was buried. From him I learned some of the interesting incidents of that small colony of wandering latter-day Israel.

Alpheus Cutler believed that he was the successor of Joseph Smith as the leader of the church. The small colony with him shared this belief. In September following the death of Elder Cutler, the greater part, if not all, of these people disposed of their land and left Manti, some of them going north and finally settling in Minnesota. Among their descendants are those who are now active in the Reorganization. Brother Redfield's parents with their children returned to Nauvoo where they remained about three years, and then returned to the neighborhood of Shenandoah, where some of them have since remained.

On their trip to Nauvoo, the entire family escaped destruction by a narrow margin. It was war times, and "bushwhackers," and "jayhawkers," were quite common near the northern line of Missouri. On their journey they fell in with a company coming back from California, and from them and other sources learned that they were being followed. Instead of uniting their forces for mutual protection, they separated, and that night the California company was all killed, and their supplies and cattle stolen. Brother Redfield's family was followed to near the Des Moines River, and at one time the bandits were within half an hour's ride of overtaking them.

Those of the colony going to Minnesota made an effort to put into practice their idea of "all things common." At stated intervals they would have a "dividing up." This division was attended to minutely, even to the dividing of bedding. Complaints were soon made by the industrious and frugal that careless and indolent ones were not entitled to share in the products and labors of the industrious. This brought discontent and discord. Instead of growth under

what they thought was the divine plan, they suffered disintegration.

The tombstones and wanderings of these few Saints who were seeking a better country, alone are not of great value. But from them the novelist could write a thrilling and pathetic story, and the historian could associate cause with effect, and teach us a lasting lesson, which would likely be that modern Israel, like ancient Israel, if successful, will be so because she has not forgotten the teachings of Moses when he said, Behold I set before you this day a blessing and a curse. A blessing if you obey the commandment of the Lord your God, which I command you this day; and a curse if you will not obey the commandment of the Lord your God.

While we may look with a measure of pity on their crude efforts to seek to bring about a greater degree of equality among themselves, we might ask ourselves, What have we done in eighty-four years to gain the same end, and are we any nearer than at the beginning? Are we nearer than thirty years ago? Are we any nearer than twenty years ago? Those who have and to spare may think this the day hoped and prayed for. But the poor, of whom Jesus never spoke an unkind word, the widow and orphan, the woman at the tub, the old man with dim eye and shaking hand, know that it is only a daydream, and that the only hope of rest to their wearied bodies and troubled minds is when Jesus shall call them home to him. We are not yet near enough to our Jordan to look over into the promised land and see that land "flowing with milk and honey."

November 25, 1914.

EDWARD RANNIE.

SANTA ANA, CALIFORNIA, November 24, 1914.

*Editors Herald:* Having just read Sister Maggie Macgregor's appeal in the newly arrived HERALD, I am almost stunned by the words of exaltation which she has so lavishly bestowed on the person whose name stands at the heading. While I do feel most grateful for the interest this good sister has taken in the publication of the prospective book, honesty to myself and the public forbids my retaining these jewels of worth with which the sister has adorned me. They are not mine, and with bowed head I hand them back.

I am persuaded that the sister had no thought of flattery. I think that is beneath her. She simply did not know me as I know myself. Her acquaintance has been, as she has said, from what has been written. A large portion of that was when the human was eclipsed by the influence of the divine Spirit, and she has mistaken the person of these exalted moments for the "real me."

But know you not, dear Saints, that God chooses the weak things of this world through which to manifest his power? So the creatures can make no claim to that power being in and of himself. The gift is from God, and the glory belongs to him. I would not belittle the grand and varied testimonies that the Lord in his kindness has made me the recipient of, but they are the gift of God, and I believe as much for the benefit of others as for myself.

One sentence in my blessing is, "One in whom the influence of the Spirit has been made manifest because of God's love to thee, and his love to others extended through thee." And again, "And with thee shall be found resting those things that shall win others to a recognition of the worth of the Lord Jesus Christ and his work."

Beautiful gifts, indeed, and I hope in the day of reckoning they will not be found wrapped in a napkin.

EMMA BURTON.

## News from Missions

### Chicago

Upon the request of those in charge, I shall endeavor to report the condition of the gospel work in the city of Chicago and suburbs. I hope to confine this effort to the present, and not permit the possibilities of the future to color conditions brighter than they actually exist.

Here, as elsewhere, the work of the gospel is sadly needed in the lives of men and women, but they are slow to learn obedience to "the perfect law of liberty," notwithstanding it would add greatly to their well-being and happiness to do so. The saloon with its kindred institutions, the dance hall, the theater, and other amusements more or less harmful, are shining attractions of Satan, leading the minds of the people away from God. Where the first great commandment, Thou shalt love the Lord thy God, is not observed in the daily lives of humanity, the second, Thou shalt love thy neighbor as thyself, will also be ignored. The inevitable result of this condition is selfishness, with its long train of evils.

There are many churches in this city, and they accomplish a great deal of good, but in their divided condition and opposition to each other they are powerless to combat the united forces of evil. What is the remedy? Paul tells us, "I am not ashamed of the gospel of Christ, for it is the power of God unto salvation." I believe the various religions in the world are beneficial to humanity, but that only in the fullness of the gospel is there found the promise of complete salvation. Religion cures many of the ills of mankind, but the gospel is the panacea for every ill that afflicts humanity. Religion may be termed the relationship which man establishes between himself and God, while the gospel represents the relationship which God has established between himself and man. I prefer the latter. There may be and are many conflicting religions of men, but only one gospel of Christ, otherwise referred to in the Bible as "the gospel," "the gospel of the kingdom," and "the everlasting gospel."

Prophecy and history establishes the fact that the angel referred to in Revelation 14:6 has accomplished the work of restoration; that the church of Christ exists to-day organized as anciently; and that the same gifts and blessings accompany the gospel. In this city servants "called of God as was Aaron" have been and are preaching the glad tidings of salvation. When the number of its adherents compared to the population of this great city is considered, the gospel might appear to be almost a failure, but not so when one experiences the joy and peace that come to those who love God and endeavor to keep all his commandments. Gospel history is but repeating itself, in that many are going the broad way, while but few are traveling the straight way through the narrow gate that leadeth to life eternal.

In Chicago and vicinity we have three organized branches, viz, the First Chicago (West Side), at 4416 Gladys Avenue; the Central Chicago (South Side), at Sixty-sixth and Honore Streets; and West Pullman Branch, 648 West One Hundred and Nineteenth Street, West Pullman, Illinois. The first two now occupy church buildings of their own.

The First Chicago Branch has the following officers: James F. Keir, high priest, president; Chris B. Hartshorn, F. E. Bone and J. W. Pettersson, priests; V. A. Reese, Frank Sly and Charles E. Shaw, teachers; Glenn Fairbanks and Elmer Hoover, deacons.

Central Chicago Branch: Henry Keir, presiding elder; W. I. Cochran, William Wainwright and Arthur Sherman, priests; John J. Oliver, James Lang and Frank Hastings, teachers; Clarence Wainwright, deacon.

West Pullman Branch: Robert N. Burwell, presiding elder;

Instruments blending together, yield the divinest music,

Elder Edward O. Byrn acting as presiding priest; H. C. Morgan, teacher; and Charles E. Cotton, deacon.

The work in the city is also blessed by the labors of the following elders: Wellington McGahen, Harry Passman and P. G. Fairbanks.

A short time ago a mission was opened among the Dutch people at Roseland, in charge of Brother and Sister Duijzers as reported in a recent number of the HERALD by Sister Duijzers.

A new opening for the gospel is reported at Oak Lawn, near the Ninety-fifth Street station of the Wabash Railroad, where there are four families of Saints. A Sunday school is soon to be organized and the work is to be looked after by Elder Edward Lang and John Harris, priest. They are in hopes of occupying permanently the Methodist church building in which Elder D. E. Dowker preached Sunday afternoon, December 13, to an interested audience, and left a favorable impression.

Midweek cottage meetings are being conducted in different parts of the city. These are valuable means of developing experience in preaching, as well as affording an opportunity of presenting the gospel to many whom we can not persuade to attend our regular church services.

A number of street meetings were held last summer by our city missionary, Elder David E. Dowker. Good attention was given by large crowds to the preaching of the word, and it is hoped many friends were made to the truth.

We are now in the midst of special preaching services at the West Side Branch, conducted by Elder J. W. Wight, assisted by Elder Jasper O. Dutton. A united effort has been made to present Brother Wight with a large audience. To this end printed announcements of the meetings and subjects to be considered were distributed in the neighborhood from house to house with a cordial invitation to attend. A number of outsiders have attended, but by far the majority are friends and neighbors of the Saints who accompany them to the church. This result is not discouraging, but only proves the greater power of living epistles above printed epistles in winning souls to Christ. Similar meetings are contemplated at the other two branches in the near future.

Auxiliary work in the three branches is not being neglected, each having a Sunday school and Religio. The West Side also has a Bible normal class, and an organization of the young called The Gospel Study and Social Club which meets from 5 to 6:30 p. m., Sundays.

The priesthood of the three branches meet once a month, with an attendance of about thirty. Educational and interesting subjects are considered, such as: The duties of the teacher; The duties of the deacon; Soul-sleeping; Parliamentary rules; Civil duties of Latter Day Saints; Order of Enoch; Law of tithing; Marriage and divorce.

The Woman's Auxiliary for Social Service also meets once a month. They report interesting as well as beneficial services.

The necessity of the choir is fully appreciated. Regular practices are held every Friday evening, under the leadership of Brother O. O. Randall on the West Side and Elder D. E. Dowker on the South Side.

A new feature just instituted is the quarterly sacrament meetings of the three branches. It is proposed to hold these meetings 3 to 5 p. m. on the third Sunday of each quarter, so as not to interfere with regular services at the different branches. Branch sacrament meetings are held as usual on the first Sunday of each month. These union sacramental services will produce acquaintance and sociability on the part of the Saints of the city, and join us more nearly together in gospel bonds of love and unity.

District conference will be held at the South Side Branch, January 23 and 24.

On all sides we hear the remark that the work in the city was never in better condition. This is not depreciating the efforts of those who have labored here in the past, but only proves, as they will be glad to hear, that their labors have been bearing fruit. The present spirit of unity and co-operation among the Saints promises well for the future progress of the Master's work.

There has been a noticeable increase in the attendance at the services. A year ago West Pullman had an average attendance of fifteen or twenty at their preaching services, while they now report forty and over. A year and a half ago the South Side midweek prayer meetings were attended by a dozen or less, but now by forty or more. Many of the Saints have great distances to come, but are regular attendants. Another feature worthy of mention is the activity of the priests in visiting work.

The Saints have been encouraged and strengthened of late through the gift of prophecy. The Master is pleading with his people to occupy higher ground. The promise is that if the Saints are humble and faithful many in the city will yet be brought to the knowledge and blessing of the truth.

December 15, 1914.

VERNON A. REESE.

### Northeastern Nebraska

On Friday evening last, while at the home of Brother J. M. Sumner in Rosalie, en route to this place, I saw in the public press the account of the death of the Grand Old Man of the Reorganization, the sage of West Short Street. And while I have no confirmation so far in any way of the report either by our own papers or by private communication, I feel fully persuaded that the facts stated have come to pass.

About the time of my visit home in early October last I received a friendly, sociable letter from Brother Joseph, in which he cordially invited a personal visit. So one day I went over and had what has proved to be our last and final interview and discourse together. I wondered at that time whether I would get to see him again. His mind was marvelously strong. But one could hardly observe its operation in that failing body, that declining tenement, without wondering how soon it would release itself from such an uncommodious and unsuited habitation.

Joseph always seemed from my viewpoint somewhat distant and cold-blooded, but I have the same identical charge to make about Jesus Christ, to which conclusion we can not very well read the New Testament with our eyes open without being conducted, whether we have had anyone to accentuate it in our presence or not, which the celebrated Archdeacon Paley points out so strikingly in his Evidences of Christianity. Jesus never fawned on any man, and when they were wont to adulate and to cuddle or fawn on him he was stout to declare his independence.

Following, or some time after my last correspondence to our church press the writer paid a visit to Wisner, Nebraska, which I believe was in latter August. I found three scattered members there. I preached from my car on the street, baptized a practical and practicing school-teacher, Miss Edith DeFrates, and her graduating sister, and had an all-around good time, and left seeds of truth in the hearts of several—many.

Friday afternoon, by invitation, I attended a Congregational Sunday school picnic, where I was introduced to their pastor. The gentleman thought I was a "Mormon," not knowing until he entertained my explanations that there was any difference. He invited me to speak for him Sunday evening in their church. I consented. Saturday evening he

attended my street discourse, a portion of which was in explanation of some elementary matters connected with the Nephite record. Announcing my sermon for the following evening in the Congregational chapel, I stated that I appreciated the fact that there was one of the pastors of the town sufficiently liberal both to permit me to occupy his pulpit and to come and listen to what he did not believe. Next day while entertaining me at his house, or elsewhere during the day he said, "You said last night that I do not believe the Book of Mormon. You were too fast. You don't know whether I believe it or not. I had a pastorate at Susquehanna, Pennsylvania, but three miles from where the Book of Mormon was translated, and I have visited the house in which the translation was conducted; and I want to say to you that having read the book itself I am prepared to pronounce it as in my estimation the greatest account I ever ran across of the peopling of ancient America." When I had filled my engagement in his church to his congregation and to others who came there especially for that evening, he shook my hand very cordially as I departed from the door, saying, "If ever you come back here this pulpit is open to you."

Taking my departure from this place I hastened toward Pisgah, Iowa, through rain and all kinds of mud, with my Ford, to take in the latter part of the reunion, taking with me from Decatur, Brother Lloyd Marteeney, the honest grist-mill man who ships the real whole-wheat flour to the Saints abroad. I shall not soon forget our experiences together, our getting stuck in the mudhole, our lunching on the way, our being flooded and almost blown out of the camp grounds that fateful and wild night in the park of Pisgah.

Soon after the reunion I motored out to the west end of the State, in fact across the boundary into Wyoming, within about sixty miles of Cheyenne, and back directly to Omaha, and on home to our own Kansas City and Independence. My long trip was interesting and eventful. Was entirely alone, made as much as two hundred and twenty-four miles per day, calling momentarily on our people by the way at Schuyler, Columbus, Shelton, North Platte, Roscoe, Bridgeport and Gering.

After a stay home sufficiently extended to put things in adjustment for the season, the winter, or until spring, I have motored back to my field, via Saint Joseph, Shenandoah and Omaha, landing at Decatur, Nebraska, where I smashed my poor finger the same evening, and remained till I had baptized two estimable ladies. Was there about three weeks. The ones baptized were Miss Grace Aldredge, of Leon, Iowa, who was there visiting, who has done some school-teaching and is a jolly and cheerful girl, and a Mrs. Wildman, a resident of the town.

On the first Sunday in December we had sacrament in Decatur. There were present several members and nonmembers of the Lamanites, who came from Macey and Walt Hill region on the reservation some twelve to twenty miles away. Those who were members were baptized by Brother Man while he officiated as a missionary among them, some one, two or three years ago. A prophecy was delivered in the meeting in which the Lord said he had brought these brethren of the Lamanites here for a righteous purpose, that his work might go forth among them. We had a grand time, the Indian Saints taking part in the exercise, bearing testimony with the rest. They are of the Omaha tribe. Many of them are in good circumstances. The land allotments of the Government to Indian girls has made them in many cases an exceeding object of desire to young white men, which accounts for the numerous interracial marriages—not only of Indian women to white men, but Indian men to white women as well.

And I want to say that I am where I am now as a result of Lamanite interest in the beautiful story as told to and by their forefathers, A Brother Bugbee, of Holden or Knobnoster, was working here recently, and ascertaining the desires of some Indians here he wrote to F. M. Smith, and via Bugbee-Smith-Gillen-Shakespeare I learned of conditions, and have little more than arrived, and am now on the "reservation" preaching nightly. I see in distant horizon a little speck that may become a great cloud. Best way is to not anticipate nor be unduly sanguine and let what comes be borne on the wings of faithfulness, let it develop and mature. The memory of Brother Man is much revered by the Indians.

Yesterday I had a pleasant visit and dined in an Indian home, where I also inspected some of their beaded and feathered clothing, most exquisitely wrought by the dark hands of some of the tribesmen.

I am thankful to God that there is not that nature in me that makes any race distasteful or unlovable. Shall test my adaptation to Indian likes and Indian proselyting, anyway. Should glory to lead some of the young men and pretty Red Wings of Laman into the waters of baptism.

Yours for all the human race,

PENDER, NEBRASKA.

ALVIN KNISLEY.

## News from Branches

### Los Angeles, California

The annual business meeting passed off nicely and with good nature. Election resulted in the choice of V. M. Goodrich, president.

The Los Angeles church has just been given a new coat of paint and a new roof, made possible largely by the efforts of the sisters.

A benefit was given recently under the auspices of the Woman's Auxiliary, and the balance of the expense of moving the pastor here from Saint Joseph was reduced by thirty-five dollars.

Although the people were pretty well prepared for the news of the passing of Brother Joseph, still it evidenced the fact that that was an event for which preparation does not altogether prepare. Brother F. M. Sheehy had been announced for a special service at the Los Angeles church on Sunday morning, but on receipt of the word arrangements were changed, and he delivered a memorial sermon instead. Brother W. A. McDowell delivered a special memorial address at Santa Ana, at 2.30 p. m., which was attended by the Saints from Garden Grove, and Brother V. M. Goodrich favored the Long Beach Saints in the same manner at the morning service, Brother Sheehy occupying at Santa Ana at night and Brother McDowell at Los Angeles.

Brother Sheehy returned north to-day in order to spend Christmas at home, the first time for several years. A number were disappointed at not seeing Sister Sheehy this time, but accept the promise not to be disappointed the next trip.

The extra issue of the *Ensign* was a very welcome messenger of the particulars of the last hours of President Joseph Smith, and was very much appreciated by the people in general.

Brother Goodrich has been quite bravely pursuing the even tenor of his way, in spite of physical ailments—neuritis, in addition to his usual trouble from indigestion.

Brother McDowell occupies with the Cucamonga Branch next Sunday.

R. T. COOPER.

1700 Trinity Street, December 15, 1914.

## Miscellaneous Department

### Convention Minutes

ALBERTA.—Religio convened at Edmonton, December 18. Frank Lambert was chosen superintendent of gospel literature to fill vacancy. Delegates to General Convention: J. A. Gillen, D. Macgregor. The following was passed: "Resolved, That it is the opinion of this convention that individuals receiving letters from officers and not replying are discourteous and liable to censure, and that a copy be sent and read before each local." Adjourned to meet day previous to next conference, at 9 a. m. Lyly P. Knuckles, Ruth A. Walrath, press committee.

### The Bishopric

#### HOME DEPARTMENT CHRISTMAS OFFERINGS

There are a few of the home classes of the Sunday school throughout the church who are responding to the opportunity to make an offering at the Christmas time. It would be a very nice showing if all of the classes could be listed with the Christmas offerings. We have just received an offering from a home class at Frederick, Kansas, which is composed of the family of Brother Comer Turpen. Brother Turpen is a very energetic worker in the home department of the Sunday school and his class believes in being diligent in every department of the work, and sent in an offering of \$50 to the Presiding Bishop.

All Christmas offerings should be forwarded to Bishop E. L. Kelley, box 125, Independence, Missouri.

E. L. KELLEY, *Presiding Bishop.*

### Conference Notices

Massachusetts will convene with Boston Branch, Somerville, Massachusetts, February 6, 3 p. m. Election of officers. Reports expected from branch presidents, quorums, district Sunday school and Religio, historian, bishop. Communications should be in hand of clerk ten days before conference. Address all such to W. A. Sinclair, 166 Pearl Street, Winter Hill, Massachusetts.

Northeastern Kansas will meet with Atchison Branch, 10.30 a. m., February 6. Amendment to district rules, election of delegates to General Conference. Frank G. Hedrick, president, Fanning, Kansas.

Central Nebraska will convene at Clearwater, February 20 and 21. Send reports to secretary, F. S. Gatenby, Orchard, Nebraska. W. E. Kester, district president.

Central Oklahoma will meet at Terlton, January 22 to 24. The 22d will be devoted to Sunday school and Religio work. J. S. Meyer, secretary.

### Convention Notices

Northeastern Kansas Sunday school will meet at Atchison, February 5, 3 p. m. Election of officers and delegates to General Convention. Send credentials. Mrs. Martha Cool, secretary.

Northeastern Illinois Sunday school will convene at 2.30 p. m., January 22, at 6600 Honore Street, Chicago, Illinois. Election of officers and delegates to General Convention. Please have reports and credentials in on time. LaJune Howard, secretary, 12055 Parnell Avenue, West Pullman, Chicago, Illinois.

Independence Stake Religio will meet at Knobnoster, Missouri, January 23 and 24. Important business, including election of officers and delegates to General Convention. Forward reports and credentials to secretary promptly. W. A. Bushnell, president, Mrs. R. Brocaw, secretary, Independence, Missouri.

Chatham Religio will meet in Saints' church, Stevenson, Ontario, February 6 and 7. Have delegates appointed and credentials sent to undersigned not later than January 23, as per order of convention. Trains stop at Stevenson to let off delegates, and on Monday to take up delegates. Passengers from north and east should purchase tickets to Coatsworth, and from west to Glenwood. Anthony R. Hewitt, 67 1-2 Saint Clair Street, Chatham, Ontario.

Northeastern Kansas Religio will meet at Atchison, February 5. Secretaries please report to district secretary at once, inclosing credentials. Election of officers and dele-

gates for General Convention. Ethel Bayes, secretary, 713 North Eleventh Street, Atchison, Kansas.

### Dedication at Kansas City

*To the Independence Saints and all members in the Two Kansas Cities:* The First Kansas City Branch will dedicate Central Church, January 10. Services at 11 a. m., 2.30 and 7.45 p. m. Elbert A. Smith, of Lamoni, Iowa, will deliver the dedicatory sermon at 11 a. m., and Bishop E. L. Kelley will offer the dedicatory prayer. We expect a spiritual and social day, and extend a hearty invitation to all to attend. Bring lunch, remain throughout the day and take in all the services.

J. A. TANNER, *Pastor.*

J. W. RUSHTON, *Minister in Charge.*

### Correction

In the obituary of Mary N. Winterburn, HERALD of December 9, 1914, the name *Dalby* should have been *Dalbrey*.

### Notice of Appointment

By agreement of the First Presidency and minister in charge of Mission Number 4, Brother W. A. Neitzelt, of Glencoe, Ohio, has been appointed to labor as a missionary in the Kirtland and Pittsburg districts. We commend him to the Saints and friends as worthy their hearty cooperation in his endeavors to spread the "glad tidings of great joy."

ELBERT A. SMITH, *for First Presidency.*

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

### An Expression of Thanks

*Dear Brothers and Sisters:* I feel I owe an acknowledgment of thanks for the messages and kindnesses of the Saints shown to us as a family during the late sickness and death of Brother Joseph. It seems like a great nightmare. The happenings of the past month and the realization of the termination of it all are making themselves most vividly felt in our household.

The empty chair is a constant reminder of his absence,—the music of his cane as it sounded on floor and furniture is for ever still. But when I think and meditate upon the fact that two members of the family heard a band of angels singing over the house the night he was taken sick, in glad anticipation of his coming, the loss is easier to bear. When we feel sure he is with God and Christ, all pain and sickness removed, no darkness, our only concern is to make ourselves worthy to be with him over there. If we may be with him we surely will be with Christ.

I desire in behalf of all the members of the family to thank all who have sent messages of condolence, and who in any way helped "bear each other's burden."

Very gratefully your sister,

MRS. JOSEPH SMITH.

INDEPENDENCE, MISSOURI, December 31, 1914.

### Died

BITTER.—Mary Ritter was born in New York City, August 22, 1864. Married Oscar Ferguson, June 20, 1888, at Shenandoah, Iowa. Baptized July, 1889. She died as she lived, firm in the faith. Her home and her purse were always open to the elders of the church. Her greatest ambition was to minister to the poor and needy. She was one of the highest exponents of clean and pure womanhood, never permitting the sun to set on an act which she believed should be corrected. Devoted to her family. Her entire life was unselfish, active and useful. She died in Los Angeles, December 2. Sermon by Thomas W. Williams.

HEWITT.—William James, infant son of Brother and Sister Anthony R. Hewitt, was born December 9, 1914, at Chatham, Ontario, died December 22, 1914. Services at the home of his grandmother, Sister Mary J. Pritchard, by Stewart Lamont; interment in Maple Leaf Cemetery, Chatham. He had been blessed by Elder Lamont. Though administered to on several occasions, it hath pleased God to remove him to the place where parting is no more.

JONES.—Elder David R. Jones was born in Angsley County, Wales, October 12, 1829, died at Carson Valley, Nevada, November 7, 1914. He came to America at the age of 19, and settled in Carson Valley in 1853, where he had since resided. He was the first man to put a plow in the valley. He was a faithful Saint and an honorable citizen, and the respect in

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THE SAINTS' HERALD

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No service in itself is small;  
None great though earth it fill;  
But that is small that seeks its own,  
And great that seeks God's will.—Selected.

which he was held was attested by the large attendance at the funeral. Services by C. W. Hawkins, of San Jose, California. Deceased leaves 6 sons, 1 daughter, none of whom are members of the church.

Book Reviews

HANS ANDERSEN'S FAIRY TALES.—Hans Andersen. Harper and Brothers, Franklin Square, New York. \$1.50. Over one hundred illustrations and decorations give new interest to the familiar stories of "the ugly duckling," "the snow queen," "the fir tree," "the ice maiden," "the little match girl," "the tin soldier," "the emperor's clothes," and the other tales of this Danish writer. William Dean Howells writes an introduction to the tales in which he says: "I suppose there never were stories with so little harm in them, so much good. Each of them has a moral, but so neatly tucked away that it does not stick out at the end as morals usually do, particularly in stories meant for children, but is mostly imparted with the sort of gay wisdom which a friendly grown-up uses with the children when they do not know whether he is funning or not. The great beauty of them is the homely tenderness which they are full of, the kind of hospitality which welcomes all sorts and conditions of children to the same intimacy. They are of a simplicity always so refined that there is no touch of coarseness in them; with their perfect naturalness they are of a delicate artistry which will take the young children unaware of its perfection, and will only steal into their consciousness perhaps when they are very old children. Some may never live to feel the art, but they will feel the naturalness at once."

JEWISH LIFE IN MODERN TIMES.—Israel Cohen. Dodd Mead and Company, New York. Illustrated 8vo. \$3. This volume contains a full and graphic description of the social conditions of Jewish life, with particular reference to communal organization, family customs, and the distinctive features of home life, whilst the moral status and philanthropic activity, as well as the racial physical conditions of modern Jewry, are also dealt with. It will be of especial interest to HERALD readers, as the following from the introduction would indicate: "The purpose of this volume is, therefore, in the first place, to depict the variegated life of the Jewish people at the present day in all its intimacy and intensity, and, secondly, to trace the evolution that is being produced by modern forces, or, in other words, to describe the static conditions of Jewry and then to analyze the effects of the dynamic forces to which they are exposed. The widest possible purview has been taken: the whole crowded map of Jewish life has been unfolded, surveyed, and described, with the help of such elucidations from history as are necessary to understand the present situation. First, a General survey is presented, showing the dispersion and distribution of Jewry in

its countless manifestations, its diversity of composition in political and spiritual respects, and the solidarity that unifies its disparate elements. Then follow five main sections, in each of which a leading aspect of life is investigated—the social, the political, the economic, the intellectual, and the religious. Under the Social Aspect are set forth the growth and constitution of the community, the characteristics and customs of the home, social life and amenities, morality and philanthropy, and racial and physical conditions. Under the Political Aspect are related how one half of the people acquired civil equality, how the other half is still suffering in bondage, and what services Israel has rendered to so many countries both in their government and their defense. Under the Economic Aspect are reviewed the different spheres of commercial, industrial, and professional activity in which Jews are engaged, the contrasts of material welfare and predominance of poverty, and the ceaseless currents of migration from the lands of bondage to the havens of refuge. Under the Intellectual Aspect are considered the advance made by secular education among the Jews, the nature of their national intellectual products in modern times, and the contributions they have rendered to the progress and culture of humanity. Under the Religious Aspect are described their ecclesiastical organization and administration, their traditional faith and observance and the growing divergences therefrom, and then the drift and apostasy that are assuming ever more alarming proportions. Finally, the resultant tendency of all the foregoing manifestations is examined under the National Aspect, the strength of the forces of assimilation and absorption is contrasted with the inherent force of conservation, and the realization of the Zionist ideal is urged as the most effective means of insuring the perpetuation of Israel."

A NEW CONSCIENCE AND AN ANCIENT EVIL.—Jane Addams. Macmillan Company, New York. 50 cents net. In this volume the author, eminently qualified by her work and observations, clearly and with dignity discusses the commercialized traffic in women in the light of the present tendency to suppress the same. Agencies and conditions contributory to this traffic, including the professional procurer, economic pressure, social disorders, conditions under which girls work, desire for pleasure, etc., are presented, as are investigations and prosecutions in specific cases. Aroused public sentiment in favor of legislation, prohibitive and protective, education in sex hygiene and eugenics, philanthropic activities, and the crusade against diseases, of which vice districts are centers, and alcoholism, "the indispensable vehicle of the business transacted by the white slaver," all suggest to the author the final abolition of the social evil. Those wishing a concise, clear, and clean discussion along these lines will find this such a book.

# CHANGE OF POLICY

Owing to the large increase in the work in the subscription department of the Herald Publishing House it has become necessary to make a change in policy.

Heretofore we have continued the subscription of our publications for one year after the date when the subscription expired, but hereafter the subscription to all publications will be discontinued when they expire.

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# THE SAINTS' HERALD



Photo by Elder Paul M. Hanson

THE WAILING PLACE OF THE JEWS IN JERUSALEM.

“O Jerusalem, Jerusalem, how often would I have gathered thy children together, even as a hen gathereth her chickens under her wings, and ye would not! Behold, your house is left unto you desolate.”

== MAGAZINE NUMBER ==

JANUARY 13, 1915

# THE REVIVAL

BY EARNEST A. WEBBE



Ten little mourners at the bench repine,  
One goes out to fetch a friend—  
Then there are only nine.

Nine zealous converts stay to church so late,  
One lost his job (he couldn't get up)—  
Then there are only eight.

Eight little proselytes can not agree on heaven,  
One gets mad and quits right there—  
Then there are only seven.

Seven little churchgoers discover naughty tricks,  
One is chided for his ways—  
Then there are only six.

Six studious little folks with faith and doctrines strive,  
One gets tired and drifts away—  
Then there are only five.

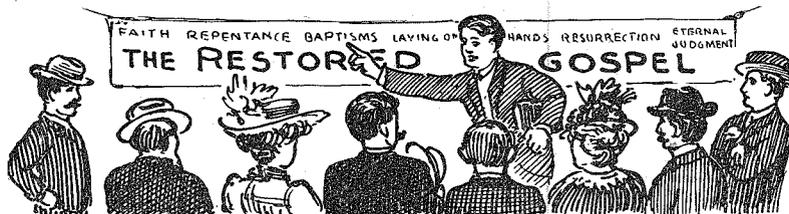
Five left, but one returns where she went before,  
Committee calls and talks it out—  
Then there are only four.

Four struggling souls remain, rejoicing that they're free,  
One feels "called to start a church"—  
Then there are only three.

Three still determined to fight the battle through,  
One ate too much at an oyster spree—  
The mourners now are two.

Two survivors only, discussing faith or fun,  
One declares for the garish way,  
Then there is only one.

One clinging to his faith with all his might and main,  
Hears the gospel as restored—  
Then seeks the nine again.



# THE SAINTS' HERALD

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

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



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

VOLUME 62

LAMONI, IOWA JANUARY 13, 1915

NUMBER 2

## EDITORIAL DEPARTMENT

### THE TWENTY-THIRD PSALM—THE SHEPHERD'S SONG

The twenty-third psalm is recognized as one of the masterpieces of literature. Its beauty has won the admiration of the irreligious. Those of a religious inclination have loved it because it expresses in the finest possible manner sentiments that they have felt but could not express.

The twenty-third psalm is a triumph. For three thousand years it has stood as a witness that simplicity is the best expression of greatness. How simple its imagery,—a stream of water, green fields, a shepherd, a flock of sheep. How simple the words, as translated, mostly one and two syllable words. Common words. Yes, common words. Who can dispense with the common things? As one old violinist expressed it in his homely way, "You may buy a fifty dollar violin; but you can't make music without the aid of a five-cent lump of rosin."

The twenty-third psalm is a triumph. Almost anyone can take an unimportant thought and clothe it in big words so that no one can understand it. That is easy. To take a thought that is profound, fundamental, and explain it so simply that all may understand, is a triumph. The twenty-third psalm contains elemental thoughts. It deals with life, death, love, enmity, and above all with faith, in an arrangement of something like one hundred and seventeen words that anyone can understand and no one can excel.

The man or woman who imitates this psalm in his life and makes that life a simple and humble interpretation of great truths will be the true and successful messenger of the covenant. Simplicity of dress, simplicity of conversation and deportment, are all consistent with true greatness, in fact are inseparable from true greatness.

The twenty-third psalm breathes sincerity. David meant what he wrote. Otherwise he could not have written the twenty-third psalm. He might have written a pretentious poem, ornate with sounding phrases, but a minor poem. To be sincere and simple is to be godlike. David felt what he wrote as

plainly as one feels hunger, cold, love, repose; and so his psalm goes home to the hearts of men and women.

"*The Lord is my shepherd; I shall not want.*" The man who can say that and say it truthfully is indeed fortunate. In this age of uncertainty and doubt, when many conflicting claims are urged in the name of religion, and when thousands have abandoned religion and have written as the chief article in their confession the negative proposition, "I do not know," it is a wonderful thing to be able to say, "The Lord is my shepherd." It may be easy to say, as a mere matter of articulation, but let us not deceive ourselves; to say it truly one must not only acknowledge the leadership of Christ but indeed be really following him.

A great many people acknowledge Christ in a way. Spiritualism and every other ism tries to hide behind him. "Yes," they say, "Christ was a spiritualist. Christ was the greatest medium that ever lived." And so the argument is, "Christ was like me," which is vastly different from saying, "I am trying to be like Christ."

To be able to say, "The Lord is my shepherd," argues not only a certain amount of obedient righteousness but also a certain communication with God. Yes, we can base our argument for continued revelation even on the opening line of the twenty-third psalm, the classic that has cheered multitudes of orthodox Christians. There is only one way for any man to know that Christ is his personal shepherd. He can not know that fact by reading it in the Bible, because it is not stated anywhere in the Bible. He can not know it by reading that Christ was the shepherd of David or of Paul. He can only know it when like David and Paul he establishes personal communication with the great Shepherd.

He calleth his own sheep by name, and leadeth them out. And when he putteth forth his own sheep, he goeth before them, and the sheep follow him: for they know his voice. And a stranger they will not follow.—John 10: 3, 5.

To argue that this is not an age of revelation and that communication between God and man has

ceased, is folly. If we have no communication with our heavenly Leader, then we are indeed left with earthly leaders who are no better than we,—blind leaders of a blind people. Yet, strangely enough, such a proposition has been urged ever since the day when Joseph Smith first announced that he had seen a vision. It is merely an argument of convenience,

As a shepherd lad David had often led his sheep along the dusty highway and over barren plains, hot sand under foot, hot sun overhead, hot wind on the cheek, until at last they came down into the feeding places, cool green fields beside the still waters.

When he became the sweet singer of Israel, he remembered that scene. He made it a part of his great psalm. He recognized that even as he had been a shepherd and had led his sheep, so Christ was a shepherd and was leading him.

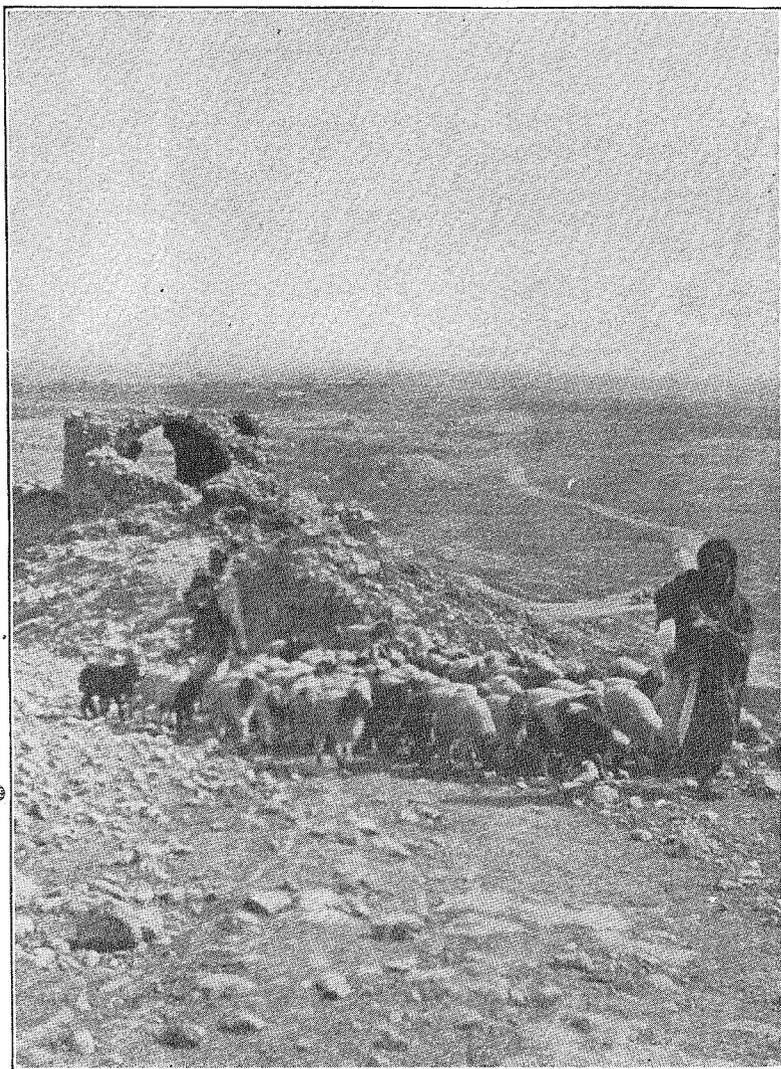
The individual who has journeyed even a short distance in this old world begins to appreciate what it means to bear the "heat and burden of the day." Sorrow, sickness, poverty, loss of loved ones, the unfaithfulness of friends, one or all of these will find him out, whatever his station, and will compel him to seek consolation somewhere. Happy is the man who finds his way to the green pastures and the still waters of God's love.

"*He restoreth my soul.*" The Book of Doctrine and Covenants tells us, "The spirit and the body is the soul of man. And the resurrection from the dead is the redemption of the soul; and the redemption of the soul is through him who quickeneth all things." In the light of this definition of the human soul, a true one we believe, we see that the restoration of the soul means the conquering of death and sin and the reuniting of body and spirit in a condition of purity and perfection.

"*He leadeth me in paths of righteousness for his name's sake.*" The Saints of God are bought with a price. They are no longer free to do whatever extravagant fancy may urge. Their actions reflect credit or discredit upon their Master and upon the cause for which he died. It is their duty to walk in paths of righteousness "for his name's sake." They can not go with the world and do as the world does.

To be correct in doctrines and dogmas is not enough. They must cleave to that which is good and eschew that which is evil, "for his name's sake," if for no other reason. When we reach the point where we will stop to consider the inevitable results of certain lines of conduct as affecting the work in general, the church will begin to arise and shine. When the world sends us a gilded invitation to attend its continuous vaudeville, let us write across the face of that invitation the third verse of the twenty-third psalm.

"*Yea, though I walk through the valley of the shadow of death, I will fear no evil: for thou art*



SHEPHERD AND FLOCK IN HOLY LAND.

urged because no other comes to hand; and we can afford to ignore it because the men who urge it most strenuously themselves deny it at every popular revival.

"*He maketh me lie down in green pastures: he leadeth me beside the still waters.*" This might not mean so much in a land where all fields are green and where water is so common that though indispensable to human life it is described as "having no economic value." But in the land where David dwelt were many sandy wastes, streams and lakes were infrequent, and the words *water* and *green fields* conveyed more than mere poetic pleasure.

with me; thy rod and thy staff they comfort me." It is easy to see where David got that figure of speech,—“The valley of the shadow of death.” As one approaches the mountains he crosses sun-kissed plains, but when he enters the canyon, where granite walls loom up on either side, he enters the chill and shadow of another world. Yet if he persists on up the valley he at last comes out upon the heights where the sun is still shining, shining with a beauty not before realized. Wonderful the panorama that is then unfolded to his vision!

The valley of the shadow of death lies before us all. The chill and gloom that is there felt by the bravest explorer has given death his title, “the king of terrors.” Yet David said that he would fear no evil. Why? Because the Lord would be with him; and because he knew that beyond the valley of the shadow the sun was still shining.

“*Thy rod and thy staff they comfort me.*” Sometimes an obscure expression is understood when we know the customs surrounding the author during his youth. Elder Paul Hanson gave an explanation of this phrase gleaned from his travels in the Holy Land. He was told that it was the custom of the shepherds on dark and stormy nights to precede their flocks, and as they go to rap with their staffs upon the rocks and bowlders; the sheep hear and are comforted as they follow the unseen shepherd home to the fold.

“*Thou preparest a table before me in the presence of mine enemies: thou anointest my head with oil; my cup runneth over.*” It seems strange that a follower of Christ should have enemies. Yet such is frequently the case, if not the rule. The lion's den, the fiery furnace, dungeons, the scourge, the cross,—with these arguments an offended world has reasoned with men whose pious lives have been a rebuke more scathing than any denunciation. The day of such persecution is not past. Husbands who are otherwise kind still make life a burden for wives whose only offense is that they wish to live the life of a consistent church member. Young men and women are still disinherited by parents and disowned by associates because in the day of choosing they have chosen the right and because that right came under the banner of the restored gospel. When the young man through whom that gospel was restored went out in the woods to pray on that spring morning, the only thing in the world that he wanted to know was what he ought to do. God told him what to do and he did it. For that he was hated. The thread of hatred that runs through history shows red at Carthage, Illinois, as plainly as it did in Jerusalem or in Ephesus. Yet, paralleling it, runs the white thread of God's love. “*Thou preparest a table before me in the presence of mine enemies.*” Have

not the individual Saints tested that promise, at Kirtland, in Missouri, at Nauvoo, and found it true? Immortal psalm! Unfailing promises!

“*Thou anointest my head with oil; my cup runneth over.*” This is an expression of the unstinted bounty of God. We serve a generous God. Christ, our elder brother, is an advocate of the idea of giving good measure, pressed down and running over.

“*Surely goodness and mercy shall follow me all the days of my life: and I will dwell in the house of the Lord forever.*” How proud men are to build and beautify a house here on earth! The poor man saves and economizes and never quite gives up the idea of owning a little home of his own. He dies in a rented house, and some one has cheated him out of his birthright. The rich man schemes and speculates, beats close to the lee shore of the law, grinds the face of the poor, that he may build a mansion. All that money and power can command and art and skill supply goes into a marble pile of faultless design and appointment. But while the mills of finance are grinding out the dollars and the masons are building them into walls and the sculptors chiseling them into statuary and the landscape gardener transmuting them into lawns and parks, the sun rises and sets, time moves regularly on, and about the time the grand ensemble is nicely arranged, the proud owner is filed away in the family vault, where the quarters are close and the atmosphere depressing, yet where none complain.

Why give so much attention to our temporary home? Why give so little attention to our eternal home? If all would plan to be associates in the house of the Lord in the life to come, we might be able to strike a balance between the palace and the tenement here in this life. So far as the future is concerned, we are assured that in our Father's house there are many mansions.

The twenty-third psalm deals with affairs in this life, with affairs in the world to come; and with the much dreaded passage from the one to the other. It is essentially a message of comfort, and its keynote is trust. It defends its own claim to immortality. The Jews carried it with them into Babylon. The ten tribes took it with them into their captivity. Probably Lehi brought it with him to the promised land. Our Lord heard it repeated when he was a lad. Now it comes to us, after long centuries, “borne on the wings of a hundred translations,” venerable with age, yet clothed in immortal youth.

ELBERT A. SMITH.

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The difference between a narrow, meager life and one worth while may often be summed up in the two words *exclusive* and *inclusive*.—Adele Humphrey.

### MINISTERIAL ANECDOTES RETOLD

This story, related by one of the ministry, indicates that had woman the right to preach, new and undreamed of perils would threaten the land: An old Welch sister in Lucas, Iowa, was upbraiding the elders for their negligence. Said she, "If I was a mon, and had the authority I'd open me mouth all over this country."

A critic sometimes meets with unexpected reverses in his efforts to reform the world. Elder Joseph Burton used to tell how he at one time remonstrated with his brother "Eb" because of his bad orthography. "Why do you do everything in the hardest way?" asked Brother Burton. When you write to anyone you put a lot of extra letters into most every word when they don't belong there at all."

"Is that all?" said his brother Eb.

"Is that all? Isn't that enough?"

"No. What's the use of making such a fuss about a few letters when you've got plenty of them."

Some years ago the *Improvement Era*, the organ of the young men's society of the Utah church, had a ministerial anecdote department. One of their anecdotes we fancy would appeal quite as much to members of the Reorganization. In fact we think we can join in the laugh with better grace than can some of the Utah people. The story is as follows: "An energetic young elder, who is still alive, and will probably read this, was, years ago, doing missionary work in Ireland. On this particular occasion, he was preaching to a good-sized audience on the first principles of the gospel. As is the general custom of the elders in the mission field, he was endeavoring to show his audience that no two of the contending sects of Christendom can be the true church, and he had quoted several verses from the Bible in support of this statement. One passage—the last to be given on the topic—was especially pointed; so he repeated it with an energy and emphasis that anyone who has heard him give this favorite verse can easily understand. It was from Paul: 'One Lord, one faith, one baptism'—'And one wife, be jaburs,' blurted out one of the listeners."

As illustrating how difficult it is in the pulpit to correct a mistake once made, it is said that Elder Mark H. Forscutt, early in his ministerial career, was preaching in Sandwich, Illinois. In speaking of a certain case of connubial infelicity, he attempted to say that the husband and wife constantly fought and quarreled; but Brother Mark's mind probably ran on ahead of his speech, so he became slightly confused and said, "They constantly farled and quat." Realizing instantly that his ready tongue for once had played him false, he hastened to cor-

rect the mistake by declaring, "I beg your pardon, they quat and farled." There he left it, amid the smiles of his auditors, rather than risk another attempt.

Brother W. W. Blair was fond of repeating an anecdote apropos of mixed metaphors. A certain public speaker, having his suspicions aroused touching the intentions of another party, stated the fact in the following terms: "I smell a rat! I see him floating in the air! Let us nip him in the bud!"

"In a certain town it had become a fad among the clergy to preach doctrinal sermons. They treated total depravity, baptism, redemption, predestination, election, justification, reprobation, hell and damnation, and all other 'nations,' 'ies,' and 'isms,' but the knock-down discourses were on predestination, for the church representatives of the Presbyterian cult were the most numerous. The thing was catching, and the negroes insisted that their colored brother should also take a whack at predestination. He scratched his head, and hemmed and hawed, and didn't like to tackle the job, but finally consented, and there was great interest and curiosity in his congregation that morning. He got up at last, cleared his throat, repeated the word *predestination* several times, and said it was a mighty big word, but 'brethren, dis is a very simple subject after all,' and he added, 'it am like dis: Way back in 'ternity, the Lord predestinated you, ebery one of ye, to be saved, and live wid him in heaven. But de Debbil, what goes rompin' and roarin' round, he predestinated you, ebery one, to go to hell wid him. It was nip and tuck. Dat made a tie, and each one of you has de castin' vote.' And he sat down. He had made the hit of the season."

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### CURRENT EVENTS

#### SECULAR AND RELIGIOUS

**MASSACHUSETTS RECALL.**—The first recall election in New England was held at Salem, December 29, when Mayor John E. Hurley was recalled, and Matthias J. O'Keefe, candidate of the Better Government League, elected.

**ILLINOIS COMPENSATION.**—The Illinois workingmen's compensation act was held unconstitutional on December 30 by Judge Crow, of the State Circuit Court, on the grounds that the legislative records fail to show that the bill was printed in the Journal before final passage.

**REJECT NOMINATION.**—For the third time, the United States Senate has rejected the nomination by President Wilson of Ewing C. Bland for marshal of the western division of Missouri. Bland was appointed during the fall recess, the vacancy having occurred before the adjournment of Congress, and

the Senate questions the authority of the President to make recess appointments when vacancies have occurred during a session of the Senate.

**CREDIT FOR BIBLE STUDY.**—The public schools of Des Moines have arranged to allow credit to high school pupils pursuing a prescribed course of study outside of the regular curriculum, including Bible study.

**WILSON AND SUFFRAGE.**—Addressing a delegation of women, President Wilson on the 6th, declined to support the woman's suffrage bill now before the House, stating that in his opinion suffrage is a State and not a National issue.

**IMMIGRATION BILL.**—The House by vote of 252 to 75, has rejected the Senate amendment to the immigration bill, which would exclude all of African blood. The Senate amendment to exempt Belgian agricultural emigrants from the literacy test was denied by the House without a division. The bill on the 7th went to a conference committee of House and Senate.

**MEXICAN AFFAIRS.**—General Hill is said to have signed an agreement to neutralize a strip along the United States-Mexican border. General Maytorena declines to sign, stating that he has not authority so to do. General Maytorena has been ordered by the Guiterrez government to make no further attacks. General Scott and Villa are expected to confer regarding border troubles. Carranza forces under General Obregon report the taking of Puebla and the capture of General Angeles, which has been denied by opposing authority. General Jesus Carranza, brother of Carranza the Constitutionalist leader, is held by Convention forces and threatened with death unless his brother makes certain concessions.

**EUROPEAN WAR.**—In the East the Germans cling to their plan to take Warsaw, but have been unable to advance beyond the Bzura River, behind which the Russians are entrenched, their only important gain for the week being the taking of Borjimow. The Russians have checked the Austrian advances in Galicia, and are again pushing their way through the Carpathians and advancing upon Cracow. Aside from this, there is little alteration in the eastern battle line, extending from the Baltic to the Carpathians. Russia claims to have crushed the Turkish advances in the Caucasian territory. Both sides claim slight gains in the West, with the advantage in favor of the allies. The French have taken Steinbach, a coveted point in upper Alsace. It should be remembered that the gains reported in the West are generally slight. Except on the two wings, the fighting here is mainly by artillery. British battleships have captured Dar-Es-Salaam, capital of German East Africa. Dardanelles fortresses are re-

ported to be bombarding the blocking Anglo-French fleets. The insurrection in Albania is reported more formidable. The Italians, who occupy Avlona, have sent a battleship to Durazzo, the Albanian capital, to protect their interests there. Word from Rome is that the war sentiment is gaining in Italy. It is said that one million men will be under arms within the present month, and that another million are being formed into reserves. All regiments have been provided with new and powerful guns. French and British newspaper men are reported en route to Roumania. Developments indicate that this country may soon enter the war. The holy war has not materialized. A German army officer and three reservists were on the 3d, under the direction of the United States Department of Justice, removed from a steamer outward bound from New York, on the charge of conspiracy to defraud the United State Government through the use of forged American passports, by means of which they hoped to pass French and British authorities in returning to Germany.

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## NOTES AND COMMENTS

**NEW DEPARTMENTS.**—In the last issue of the *HERALD* appeared for the first time the Sunday School Department. The Sunday school people will occupy this department the first issue of each month until their General Convention, and maybe longer. This issue contains the first appearance of the Children's Home Department. The church home for children is a necessary and a worthy institution, deserving of such aid as may be given it. The important work of our General Sunday School Association has been generally known for many years. We welcome both these departments and their workers, and commend them to the Saints.

**"AUTUMN LEAVES" FOR JANUARY.**—A very interesting feature of the January number of *Autumn Leaves* is the article by President Frederick M. Smith, entitled, "Lights and shadows of southern California." This article was prepared during the sojourn of President Smith in the land of sunshine. It is splendidly illustrated with numerous pictures taken by the author, showing characteristic sea, cloud, and mountain scenes in Southern California. Another feature of this number is the article by Elder E. D. Moore, secretary of the General Sunday School Association. Elder Moore appears in this number as the "guest of the editor" and occupies in the editorial department on the subject, "Lost motion." In the same number appears a very interesting article by Sister Alberta Lake, on the subject of social problems. The leading editorial is entitled, "The testimony of the clock."

## AMONG OUR POETS

### The Little Old Clock on the Kitchen Shelf

BY DAVID W. WIGHT

Oh, the little old clock on the kitchen shelf  
 Is ticking away  
 The minutes and hours  
 Through night and day  
 With failing powers,  
 That have steadily toiled while years have fled,  
 And hopes that were living are long since dead.

And the little clock on the kitchen shelf,  
 With its face and hands  
 So old and brown,  
 Demurely stands  
 And gazes down  
 On the shifting scenes as they come and go,  
 While the dial of time swings to and fro.

And the steady tick, tick, of the little old clock,  
 In the evening hour  
 'Twixt night and day,  
 When the shadows lower  
 In somber gray,  
 Brings hallowed thoughts of bygone hours  
 When life was a season of song and flowers.

And I sit and think, in the twilight dim,  
 Of childhood years,  
 When life was fair,  
 When bitter tears  
 And anxious care  
 Were strange to the childlike glad and free,  
 Unmindful of years that were yet to be.

And my mind goes back to the days that are past,  
 To loved ones dear  
 That are dead and gone,  
 And have left us here to  
 Struggle on  
 'Mid the vain regrets and useless sighs  
 For the bitter pain of those sad good-bys.

So changed is life, so changed; yet still,  
 May not its hours,  
 So intertwined  
 With thorns and flowers,  
 Some virtue find

In each experience sad or sweet  
 That yet shall make our lives complete?

Oh, brother of mine, and sisters dear,  
 As far apart  
 In life we move,  
 Let not the heart  
 Forget to love  
 And sacred hold each earthly tie  
 And the memory dear of days gone by.

For, as musing I sit in the twilight hour,  
 Methinks I see,  
 So fair and bright,  
 A life to be  
 In the clearer light  
 Of the better land where no pain shall come,  
 And loved ones united may rest at home.

But the little old clock ticks steadily on,  
 With its face and hands  
 Grown old and brown,  
 And quietly stands  
 And gazes down  
 On the shifting scenes of the passing years,  
 So strangely checkered by smiles and tears.

---

### The Years

BY ADAM J. KECK

As if an artist sat a while  
 And on his canvas wrought, and then,  
 Passed from his place to come no more,  
 And others, one by one, in turn,  
 Wrought each upon the scene a change,  
 So work the years that come and go,  
 Progressive change upon our life.  
 So still they come, so still they go,  
 Their passing scarce we note, but they  
 Take careful note of us and ours,  
 And by their feather touch the face  
 Of all that is is changed.

#### The face

Of childhood faith to youth is turned,  
 And then, anon, the man appears,  
 And still their gentle brush they ply  
 Till gray and wrinkled age appears.  
 Nor cease they then; their wondrous art  
 Paints death upon the face of life,  
 The somber-tinted picture turns  
 To casket, then to moss-grown grave.

The wilderness where roam the wild,  
 Untamed, and tameless beasts, it shows  
 Where nature undisputed reigns,  
 And life for sake of life abounds.  
 New lights and shades invade the scene,  
 And beasts are driven, Nature tamed,  
 And rude, half-cultured man is there;  
 Then cities rise, a nation grows,  
 And works of science, skill, and art  
 Adorn the face of human life.

Still, years in passing, pause to lay  
 Their changing colors on the scene;  
 The cities fall, the nation dies,  
 And man departs, his works lay waste—  
 Again the forest and the plain  
 Own Nature's sway, and hers alone;  
 Wild beasts and birds obey her will,  
 Where silent lay his works and man,  
 Till others come to delve for him  
 As he had delved for others gone.

So years are painting as they pass,  
 Soft brushing o'er the face of life.  
 So constant change and change again  
 They lay upon the canvas there.  
 'Tis good to think one grand design  
 Has ruled the changes of each year;

That in the light of endless day  
Upon the face of life shall be—  
Wrought from the colors of all time,  
And from the scenes of all the years—  
Pictured how man has wrought for God,  
How God has wrought his will with man.

### The Prophet Lehi

BY "SISTER BERTA"

The word of the Lord to the prophet came,  
In a country over the sea:  
"Rise up, and to all the land proclaim  
Of the things that soon shall be;  
And then make haste and get thee gone  
To a land I have given thee.

"I gave to my people a royal law,  
They have heedlessly passed it by;  
The warnings I gave they have laughed to scorn,  
My word they have dared defy;  
While up from the ground for revenge I hear  
The blood of the prophets cry.

"Thou hast walked in my statutes and kept my law;  
Thou hast kept thy faith in me.  
There lieth afar, o'er the ocean's wave,  
A land I will give to thee.  
My choicest blessings on it I've strewn,  
And it shall thy portion be."

The prophet arose, and the guiding hand  
Of Jehovah led the way.  
The days went by, and the way was dark,  
And the prophet grew old and gray,  
Till the days were years; yet his faith failed not,  
For his trust in his Master lay.

Through the lonely forest where wild beasts howled,  
Over arid plain, 'neath the scorching heat,  
'Mid the lightning's flash, and the thunder's crash,  
On the pathless sea, when the tempests beat,  
Like the needle to pole, his faith in God,  
Till his journey's at last complete.

And he saw o'er the waves in the gray of morn  
The dark blue haze of the nearing shore;  
And his soul rejoiced as he knelt in prayer,  
While the fresh'ning breeze his praise-song bore:  
" 'Tis the promised land, Thy word's fulfilled;  
O Father, I ask no more."

He had breasted rebellion of thankless sons,  
And their wicked scheming been called to face;  
Right well might the faithful heart rejoice—  
He had finished the course, he had run the race  
On the shining roll of the faithful ones,  
When thou shalt the tale of the ages trace,  
'Midst those who have fought and have kept the faith  
Give the name of the prophet Lehi place.

### God of the Changing Years

BY RALPH W. FARRELL

God of the ever changing years, Thou doth not change;  
Be still my Friend,  
And through the shifting scenes of life  
Lead to the end.

And may my heart respond to Thee,  
Eternal One;  
Teach me in hours of grief to say  
Thy will be done.

### Our Daily Bread

BY EARNEST WEBBE

"Back of the loaf is the snowy flour,  
And back of the flour is the mill,  
And back of the mill are the wheat and the shower,  
And the sun and the Father's will."

Then give us this day our daily bread,  
O Lord of the sunshine and shower;  
Give us to work so it may be said,  
We know of thy glory and power!

(Department continued on page 48.)

## ORIGINAL ARTICLES

### AS TOLD IN THE MORNING

The sun was shining over Jebel Fureidis tingeing  
with ruddy color the new-built fortress of Herodium.

The mountains of Moab lay along the horizon, a  
purple wall in the morning light.

Out of the billowy sea of brown hills rose the ridge  
of gray Jura limestone on which lay Bethlehem.

Down the northern slope in the way that ran from  
terrace to terrace among the fig trees and grape  
vines walked a lad. Presently as he rounded a slight  
bend in the road he came face to face with an old  
man.

The lad stopped abruptly and looked about him  
as one might look for an avenue of escape, but he  
was too late; already the old man had spied him.

"Ah, Stephen!" he cried, "is that you? You rascal! I have searched long for you and your mother is near frantic. Where have you been since on yesterday I sent you into the country to bring me three lambs due me by contract from Simeon the shepherd? Answer me, and, if your account be not straight, I will deal with you in a manner that shall make you more expeditious in the future."

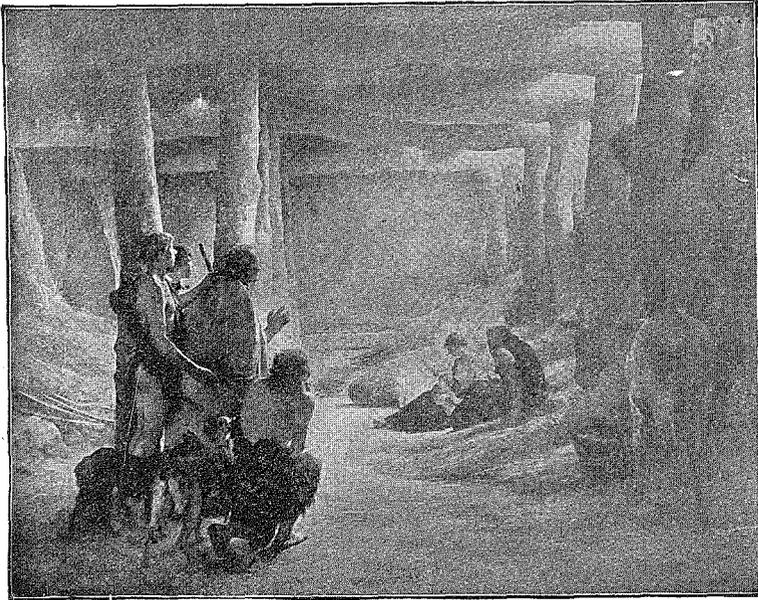
The old man leaned upon his staff and peered at the lad from beneath his bushy brows. The lad stood his ground as one who in a crisis knows that he has the situation in hand, yet, withal, he stood at a discreet distance.

"Father," he said, "I have a strange story to tell, but if it be not true Simeon the shepherd shall tell

you so and you shall beat me; which will give you pleasure.

"I went to Simeon, but it was past the midday when I found him, with his flocks; and the six lambs were in a far field with another flock that is tended by Simeon's sons. Simeon said the lambs were not yours by right, but his wife said that though the compact was unjust yet it must be kept. And so between the haggling and the distance it was night before I had them in hand.

"Simeon bade me stay the night. He said I was not to blame that my father was usurer and spake not the truth."



"I thought to see more, but saw only Joseph and Mary, and with Mary was a little babe."

The lad drew away a step, but the old man only said gruffly, "Go on," while his eyes burned with a somber glow.

"Well, we lay among the hills watching the flocks, out beyond the Tower of the Shepherds, and Simeon and his men told tales and sang songs and tended a little fire, for the night was chilly."

"Ah; so this is your strange story," the old man broke in.

"No, you have not yet heard. As we talked, the sheep became restless and crowded around us, and the dogs came and cowered at our feet, whining. Simeon, who is a righteous man, had been telling us of the Messiah who was to come and of the many wonderful things that our people had seen, and now he seemed as one inspired. 'Wait,' he said, and see what the Lord will show to us.' Presently it grew light, though it was yet night—lighter than day; and, looking up to see from whence it came, we saw a man in the midst of great light.

"So we all fell down thinking that we should im-

mediately die, but the man said: 'Fear not: for, behold, I bring you good tidings of great joy, which shall be to all people. For unto you is born this day in the City of David, a Savior, which is Christ the Lord. And this shall be a sign unto you: Ye shall find the babe wrapped in swaddling clothes, lying in a manger.'

"And then there were a great many like the first, and we knew them for angels, and they all said: 'Glory to God in the highest, and on earth, peace, good will toward men.'

"So, after they were gone a little while and we found that we still lived, Simeon and the shepherds ran, and I with them forgetting my three lambs; and, after we had gone a long way, we came to the gate and entered Bethlehem.

"The shepherds sought out the khan of Zaccheus and made much ado, and I thought to see more, but I saw only Joseph and Mary of Nazareth, whom you know, and with Mary was a little baby. That was all, but Simeon said he had seen the Messiah and went everywhere telling the people. So with the morning light I thought of home, and there was I going when I met you."

The old man leaned upon his staff and his hands trembled and in his dim eyes was a strange new light.

"Can it be?" he said, "Can it be?" And again, "It is written, 'Out of thee shall he come, oh, Bethlehem!'"

The lad slipped away unnoticed, and the old man stood a long time beneath the fig trees pondering the ancient prophecies.



#### THE DEDICATION OF KIRTLAND TEMPLE

It was Sunday morning, March 27, 1836, in Kirtland, Ohio. The sun was shining between the gray clouds, driven swiftly along by the force of the cold northeast wind. On the hillsides the snow lay in small drifts, for the evidence of winter had not yet been obliterated. The early morning air was cold and penetrating. The sun's rays had not yet melted the frost that whitened the grasses on the bare hill-tops.

#### AN IMPOSING STRUCTURE

An imposing structure of solid masonry, its cemented walls showing architectural beauty and strength, crowned a hill at whose base ran the swift waters of the Chagrin River. It was a scene of animation; everywhere life abounded. A crowd of people in plain apparel, but with earnest faces lighted by smiles of pleasure, stood before the unopened

doors of the building. It was the morning of the dedication of the Temple, that remarkable structure erected by their sacrifice, by the toil and labor of their own hands. Now it stood before them, a monument of the indomitable courage and determination of that band of workers.

those moments of a heavenly Father's acknowledgment. The throng still surged around the doors, and every seat provided for the assembly was taken. The aisles were filled, also the vestibule, when, at nine o'clock, the Presidents, Joseph Smith, jr., and Sidney Rigdon, reluctantly ordered the doors closed so that the exercises of this memorable day could commence.

#### THE SERVICE

The ninety-sixth and twenty-fourth Psalms were read by Sidney Rigdon, after which the following hymn was sung (Saints' Harp, 1004) :

Ere long the veil will rend in twain,  
The King descend with all his train,  
The earth shall shake with awful fright,  
And all creation feel his might.

Proclaim the joys of heaven around,  
Hosannah! now the trump shall sound,  
And all the Saints together join,  
With songs of love, with hosts divine.

As the Saints with their well-trained choir sang, the Spirit seemed to shake the temple, and heavenly choirs were heard to mingle their voices with those of the Saints, making the effect wonderful, soul-inspiring, and uplifting. A thousand voices with the help of the Spirit and augmented by the heavenly forces who had been assigned by the Father to make

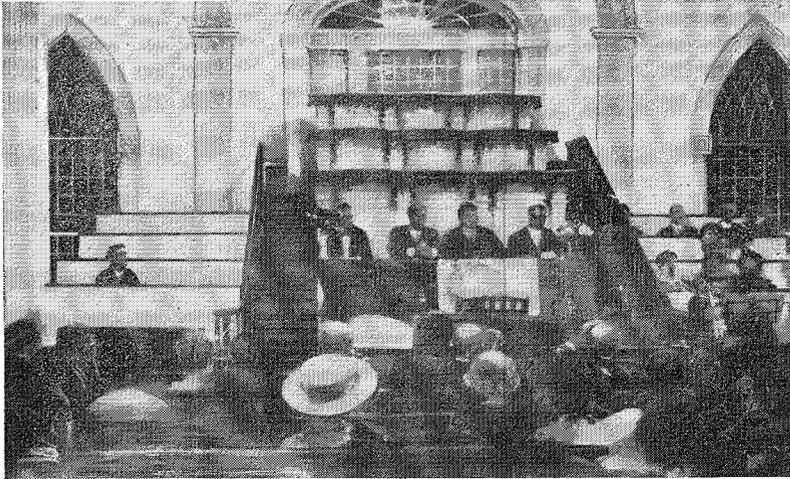


Photo by Earnest Webbe.

#### KIRTLAND TEMPLE INTERIOR.

Showing arrangement of pulpits in lower auditorium.

The doors were opened, the social talk so common to Saints was at once hushed and quietude pervades the throng. With hats removed and bowed heads they enter the building, which during its erection had received its baptism of tears, caused by the opposing forces, which, from the laying of the corner stone to the last stroke of the painter's brush, had forced persecution and suffering upon its builders.

But the hour of their triumph had come, and the recognition of a heavenly Father's favor was awaiting their entry into the courts of the Lord's house. A mellow, soul-pervading power took possession of the hearts of the faithful as they entered the auditorium. The eye refused to keep back the tears, the lips would quiver as the fire of God's Holy Spirit burned within the soul, and before they were conscious of it they had begun to breathe the atmosphere of heaven.

Ah, who but a true child of God could appreciate

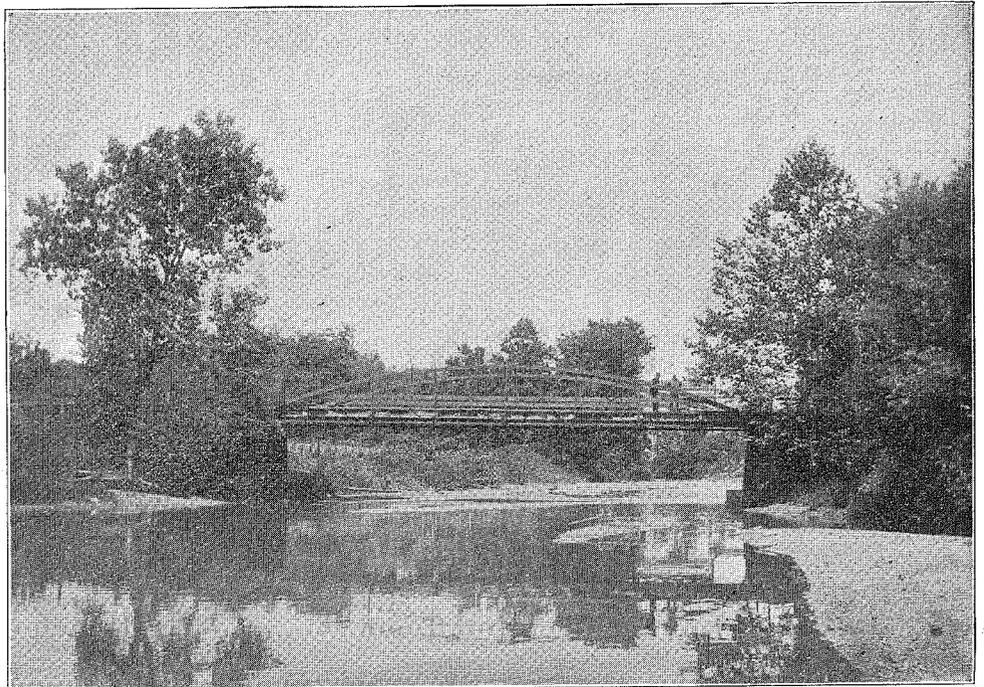


Photo by Earnest Webbe.

#### CHAGRIN RIVER AT KIRTLAND, BELOW THE TEMPLE.

sacred and more impressive the service of song, made it a service of rapture.

The discourse following, by Sidney Rigdon, was one of eloquence and spiritual power, occupying two and one half hours. After this, the Prophet, Joseph, was presented to the congregation as their prophet, seer, and revelator. All arose from their seats to receive and acknowledge him as the one appointed of God to be their president. Then followed the song, "Now let us rejoice in the day of salvation," and the exercises of the morning closed, with an intermission of fifteen minutes.

The sun shone through the windows of the temple upon a people filled with joy and praise. The hours had fled as though they were minutes, so intensely happy were God's people under the holy influence which filled that edifice upon that occasion. But the real feast was yet to come.

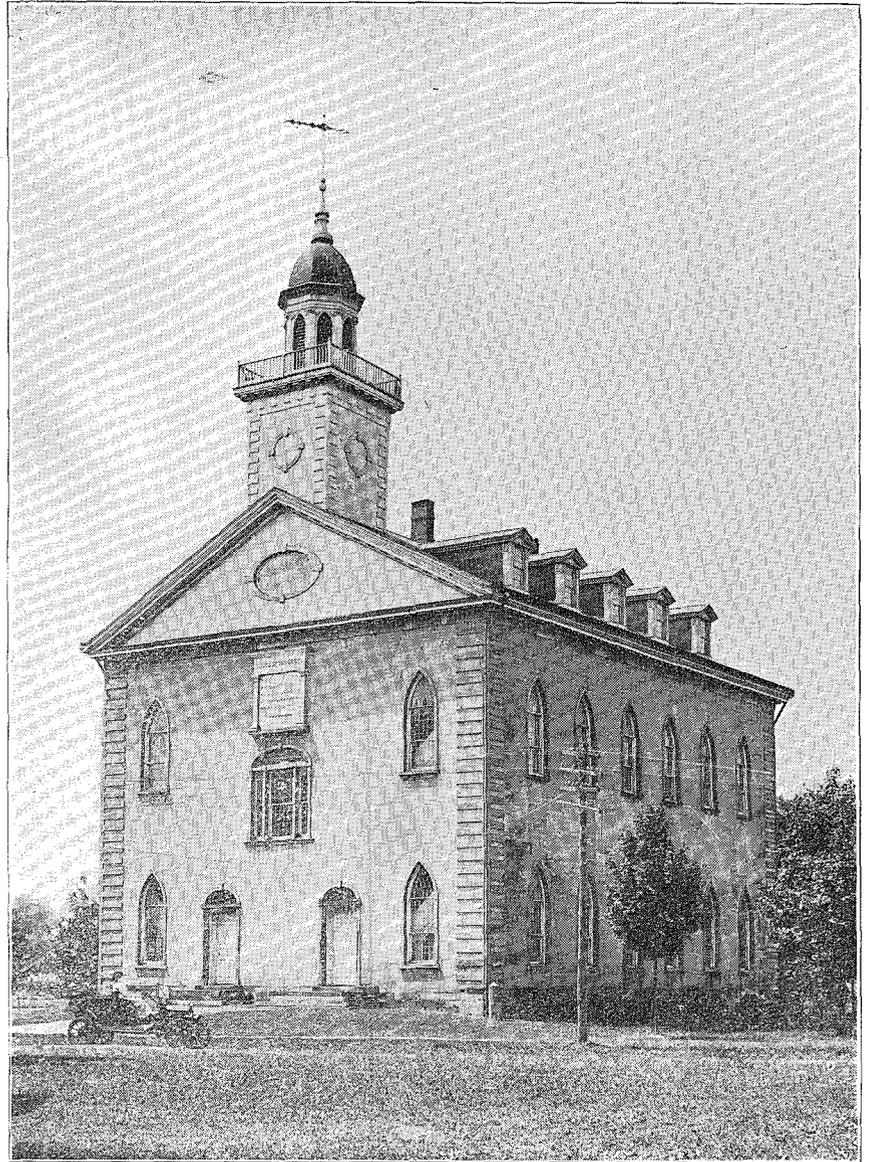
All joined in singing, "This earth was once a garden place." President Joseph Smith then arose and after some appropriate remarks prophesied to the assembly concerning God's blessings upon that people, and the work intrusted to their care, after which followed the prayer of dedication by Joseph.

There stood the living Prophet of God, clothed with a mantle of light and intelligence, even that of the Holy Spirit, with eyes closed and uplifted hands. He presented to the Infinite One the first temple built under the direction and after the pattern given of God since the temple was raised to his name and glory in Jerusalem, and by the sacrifice of his people.

With face illumined by the holy fire burning within him, stood this man, pouring out the longings of his soul to God, giving thanks and praise for the success which had crowned his efforts and the struggles and terrible persecutions which had attended the labors of these faithful Saints while building this house to the honor and glory of God.

The fervor, pathos, and spiritual power manifested in this prayer of dedication long remained with those who listened to its outpouring. The God of Abraham, Isaac, and Israel was earnestly appealed to, to accept the work of the hands of God's children, who through much sorrow and persecution had continued their work to its completion. The Lord was

asked to permit his glory to rest upon it and to come into it for his children's blessing. The poor, the sick, and the afflicted were not forgotten before the Lord. The persecuted ones in Missouri, some of whom had been cruelly beaten, or slain and others driven from their homes and lands, were remembered, and the tears of sympathy coursed down the cheeks of the Prophet as he earnestly pleaded their cause before the Lord. The sobbing response of those who silently joined with him in prayer showed



THE KIRTLAND TEMPLE.

how their hearts flowed out with sorrow towards their afflicted brethren. The church was remembered, with all the elders in Israel, that holiness might prevail among them, and that nothing should be permitted to enter the temple to pollute it; but that it might be preserved a house of holiness unto the Lord, that his glory might ever rest upon it. He



Photo by Earnest Webbe.

A DISTANT VIEW OF THE KIRTLAND TEMPLE.

prayed for himself, that he might be strengthened to do the will of God, and delivered from his enemies. His wife and children, with the families of all the Saints, were committed to the fostering hand of a loving Father.

Thus the Temple was handed over to the Lord for his acceptance, and the sequel will reveal the fact that the work of sacrifice by the Saints was pleasing to the Lord and accepted by him.

#### THE SPIRIT'S OUTPOURING

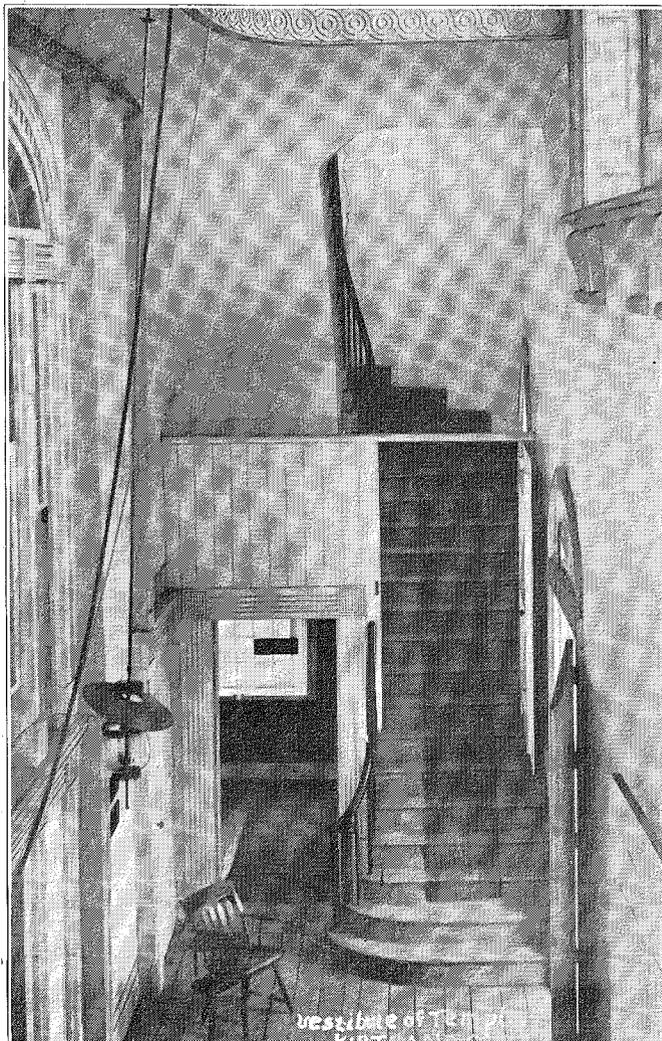
The Holy Spirit which had been pent up in the hearts of God's people during the wonderful prayer of the Prophet found relief when the hymn, "The Spirit of God like a fire is burning," was sung. Oh, what ecstasy of delight, what a thrilling power pervaded the assembly! Again heavenly choirs joined in chorus, swelling the strains of melody and praise to Jehovah. The hills surrounding the Temple took up the sweet strain and reveberated the hallelujahs of that wonderful song of praise, and nature all around seemed to rejoice before the Lord. "Oh, happy people, whose God is the Lord!" The very atmosphere of the Temple was filled with a soothing, melting influence which brought spiritual invigoration to the true and faithful children of God.

Quietude settled over the assembly when Joseph arose and announced that the emblems of the Lord's body would be administered. His brother, Don Carlos Smith, blessed the emblems and they were administered by the elders.

Then came a season of testimony and a wonderful display of spiritual power and manifestations of

blessings in prophecy. There were tongues, and visitation of angels, one taking the seat between Joseph Smith, sr., and Frederick G. Williams. Loud acclamations of "Hosannah, hosannah to God and the Lamb," with "Amen" thrice repeated were sung by the assembly as an expression of the power and the blessing of God felt within them. Those "Hosannahs" were sung by an infant who had been brought into the temple under its mother's shawl, thus showing that the Lord used every available means to display his love and willingness to bless his people upon this memorable occasion.

Oh, the depths of the riches of his grace! How willingly he reveals his wonderful goodness when his people can utilize his blessings! Thus the meeting ended and the occasion has gone into history as one of the most blessed ever recorded.



IN THE VESTIBULE OF THE TEMPLE.

## A VISION

Upon the Sunday following, the Saints again assembled to partake of the emblems of the Lord's body. A spiritual feast was again enjoyed. After the assembly was dismissed, Joseph Smith and Oliver Cowdery retired to the pulpit, the veil being dropped. They bowed in solemn, silent prayer before the Lord. On rising the following vision was opened to both of them.

The veil was taken from their minds and the eyes of their understanding were opened. The Lord, even Jesus Christ the Lamb, once slain, descended and stood upon the breastwork of the pulpit before them. Under his feet was a paved work of pure gold, in color like unto amber. His eyes were like a flame of fire, his hair white like pure snow. His countenance shone above the brightness of the sun and his voice was as the sound of the rushing of great waters, even the voice of Jehovah, saying,

I am the first and the last; I am he who liveth; I am he who was slain; I am your advocate with the Father. Behold, your sins are forgiven you, you are clean before me, therefore lift up your heads and rejoice, let the hearts of your brethren rejoice, and let the hearts of all my people rejoice, who have, with their might, built this house to my name, for behold, I have accepted this house, and my name shall be here, and I will manifest to my people in mercy in this house; yea, I will appear unto my servants, and speak unto them with mine own voice, if my people will keep my commandments, and do not pollute this holy house; yea, the hearts of thousands and tens of thousands shall greatly rejoice in consequence of the blessings which shall be poured out, and the endowment with which my servants have been endowed in this house; and the fame of this house shall spread to foreign lands; and this is the beginning of the blessings which shall be poured out upon the heads of my people. Even so. Amen.

What an indorsement of the work accomplished was this! Even the Master Workman who had given instructions concerning its building came down and inspected it himself, smiled upon it, then said, "I accept it."

Then the veil was rolled back from heaven's gate, and Moses appeared before them and gave them the keys of the gathering of Israel and the gathering of the ten tribes from the land of the north. After this Elias appeared and committed unto them the dispensation of the gospel of Abraham. Then Elijah, who was taken up into heaven without tasting death, stood before them and said the prophecy of Malachi was about to be fulfilled and the coming of the Lord was near at hand. Thus ended the vision. Who is a God like unto our God?

What beautiful memories cluster around that wonderful building, and more wonderful experiences attending its dedication! We feel this a fitting place for the beautiful hymn of David Smith's composition.

From pinnacle to corner stone,  
A temple unto me was shown,  
A building most desirable in which to dwell;  
Built with wisdom every wall,  
And graceful tower straight and tall,  
High springing arch and spacious hall—were  
beautiful.

Within its courts I longed to go,  
Its cause and purpose longed to know,  
Above the door a name did glow,—  
God's Church Below.

\* \* \* \* \*

## EVERLASTING LIFE

BY ELDER A. B. PHILLIPS

The closing verses of the 6th chapter of Romans contain these words:

But now being made free from sin, and become servants to God, ye have your fruit unto holiness, and the end everlasting life. For the wages of sin is death; but the gift of God is eternal life through Jesus Christ our Lord.

Long before the fountain of perpetual youth allured the New World explorers, sages of the Orient had spent years of time and also much wealth in their search for the source of life,—hoping to learn how to perpetuate the vital spark, so far above the valuation of all else. They wished at least to understand its source and destiny.

We need not dwell upon the lives of which even the memory had passed centuries since but for the pens of historians, themselves remembered only in history. Ages before these men lived the coveted formula had been discovered, and lost. To the first man who ever breathed, amid the sparkling radiance of a world which was truly new, was made known how life might continue on and on, for ever; but scarcely had the wonderful news reached him ere he violated the conditions it contained and was left to face the certainty of an ever approaching death.

## A LIFE CONFORMED TO AN IDEAL

Thousands of years passed away, amid which arose from time to time inspired seers who presciently saw the coming of one who should know the formula and prove to the world its unfailing potency; and when the power of life was again revealed to man and a living example shown to them, it was found that very few were really willing to abide by its conditions. It meant the conforming of a life desirable, that no one could attain to it except by making it the supreme purpose of each hour, and crucifying every impulse tending to lead even the thoughts in forbidden paths.

So men began to advocate the person of the one who had conquered death and had shown them how to do the same, but that which he had taught them they did not observe; notwithstanding which, they tried to believe that in some way, how they did not

know, they should obtain everlasting life. This may seem strange to some of our day, inasmuch as the Great Teacher had said:

Everyone that heareth these sayings of mine, and doeth them not, shall be likened unto a foolish man which built his house upon the sand: and the rain descended, and the floods came, and the winds blew, and beat upon that house; and it fell: and great was the fall of it.

But it is recorded that when he had ended these sayings "the people were astonished at his doctrine." They did not appear to believe that he really meant what he said, for they continued to neglect or disobey his teachings.

And so it is at the present day that men study medicine, establish hospitals, practice physical culture, and do many other things that are of themselves well enough, but can not discover how to perpetuate life beyond a few years at most. We must go back to the old warning issued at the beginning, that warning of death, which was so surely the result of breaking the law of life. Just how death results from sin is not, perhaps, essential for us to know. It is of infinitely greater importance to know that death is the result of sin. Death is the opposite of life, hence those things which tend to produce death can not by any means be productive of life, but must be, on the other hand, destructive to life. He who seeks life, therefore, must not do that which is destructive to the very thing which he seeks.

#### WHAT IS LIFE?

Life is the most manifest force in all the world, and yet no one sees it, handles it, or hears it. To deny its existence is to deny our own existence. Its power is truly wonderful, both in animal and all other forms of life. It is an intelligence which creates; but though that which is created appears, life never appears to mortal sight except by its manifestations. Many definitions have been given, as for instance, that it is correspondence with environment; or, that it is response to external association; and others which may more or less suit the conceptions of the individual. No definition that may be thought of is adequate to fully express it. What no one fully understands, no one may fully explain.

Is there some source of life to be found, where inexhaustible supply is stored? We believe there is, and that Christ is that source; but no one should imagine that life is to be apportioned as by measure. If it is inexhaustible it must also be perpetual or it would cease to be life. Whether or not we understand of what it is composed, it is certain that we may know how to obtain it. God has not satisfied our curiosity by giving such explanation of it as some might desire, but he has provided the means of satisfying our necessity for it.

#### DEGREES OF LIFE

It is not difficult to understand that one may possess varying degrees of life. This is true of physical and also spiritual things. He who is deaf can not respond to even the most ecstatic strains of music that the archangel could compose or the seraphic hosts render. The blind man, though he may possess the soul of a Raphael or Rembrandt, can not respond to the wonderful work which their genius has produced. In vain he may pass his fingers over faces that almost live and breathe from the magic touch of the artist's brush; he sees them not. Not all of his physical senses are alive, and until he can bring all of them into correspondence with things around him, he can not know the joys that are possible to normal man.

Let us apply this principle to life in its most perfect sense. To possess life fully we must know its possibilities and uses. Jesus said, "I am come that they might have life, and that they might have it more abundantly." To have life more abundantly we must be rid of that which is destructive to life. Herein applies the first part of my text: "But now being made free from sin, and become servants to God, ye have your fruit unto holiness, and the end everlasting life."

Life and death are waging a war for eternal supremacy; which shall we aid? We can not serve two masters; our forces are enlisted for the side that we ourselves choose, but never upon both sides at once. Our wages are either life or death. But we do not choose the wages; we rather choose the things that inevitably shall return to us in wages. It is not therefor, safe for us to trust to our ignorance; but rather we should trust the word of God.

A homely illustration will make this thought clear; our progenitors burned tallow in which was a dipped rag, and, being ignorant of the advantages of a kerosene lamp, were probably tolerably satisfied. Our grandmothers used badly constructed lamps in which burned poorly refined oil, and were thankful. So, many follow the dark labyrinths of gloom to-day, not knowing the joy and peace to be found where the light of life always radiates its glory upon those who seek the better way. Sin will cease to overpower one who realizes the fearful price which he must pay for its indulgence, and who knows the rich rewards of the higher life. Let us be sure that we fully live, and not be satisfied with being only partly alive. The possibilities of complete and abundant life are with us; our only aim should be to possess it fully.

#### PURPOSE VERSUS DESIRE

One of the chief reasons why men fail is that they content themselves with desiring life in the abstract rather than desiring the conditions that are essen-

tial to life. We must realize that there is no such thing as heaven independent of the atmosphere that has created it. If some characters were permitted to dwell in heaven, it would become the veriest hell. In this sense it seems apparent that we are, consciously or unconsciously, creating our eternal state; that we shall find ourselves in precisely the atmosphere that permeates our own bosoms, when we enter the land where mortals may not tread. We may wish for ecstasy, but shall never realize it until we live its prerequisites.

We may *wish* to associate with angels, but our first aim should be to become *fit* to associate with them; to radiate from our own lives angelic influences, otherwise we should defile their very presence. We shall never become more glorious than the purposes executed by us will reflect; for all other glory must be borrowed or stolen—it is not ours, and never can be ours to all eternity. He who would reap an abundant harvest must sow his seed with care, and protect its growth until maturity. His thoughts must not be confined to his prospective yield, but he must devote his purpose to cultivation, and care for the details of preparatory work. He who reaches the celestial glory obtains it by inheritance. He may not be fully worthy of it, but he will be prepared for it by having cherished the right and labored for it as the one great purpose of life. Desire is not always purpose.

#### DESIRE BECOMES PURPOSE

It is possible to desire, abstractly, something good, and at the same time desire its opposite much more, in a specific sense.

It is not desire alone, but desire becomes our purpose, that will overcome obstacles in our pathway. We need the desire to obtain everlasting life, but we also need the purpose, ever insistent within us, to live according to the conditions that will perpetuate life; otherwise everlasting life is impossible for us, and we become of those to whom Jesus said: "Ye will not come unto me that ye might have life."

Let us not make the mistake of supposing that a desire for the right will bring us everlasting life, if our purpose is expressed in doing that which is wrong. In other words, let no desire linger for that which leads away from God, who is the source of life. A purpose that is dominant will also mold the secondary aspirations until all desires of the soul are in harmony with it. If that purpose is to attain everlasting life we shall succeed; but if some conflicting desire is permitted to become dominant we shall fail, because everlasting life then ceases to become our purpose so far as the specific means of obtaining it are concerned.

#### WHEN DOES IT BEGIN?

Everlasting life may be considered anticipatory, and in its highest sense this is true; but Jesus indicates what may be sensed here as also hereafter when he says:

Whoso eateth my flesh, and drinketh my blood, hath eternal life.—John 6: 54.

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

My sheep hear my voice, and I know them, and they follow me: And I give unto them eternal life; and they shall never perish, neither shall any man pluck them out of my hand.—John 10: 27, 28.

I am the resurrection, and the life; he that believeth in me, though he were dead, yet shall he live: and whosoever liveth and believeth in me shall never die. Believest thou this?—John 11: 25, 26.

He that believeth on the Son hath everlasting life.—John 3: 36.

But whosoever drinketh of the water that I shall give him shall never thirst; but the water that I shall give him shall be in him a well of water springing up into everlasting life.—John 4: 14.

Can anyone doubt that the divine life begins here, and that, beginning here, it shall continue for ever? How, otherwise, shall we believe the Messiah's words: "Whosoever liveth and believeth in me shall never die. Believest thou this?" When he said that he came in order that they might have life more abundantly, he implied the same means of possession as when he said, "Whoso eateth my flesh, and drinketh my blood, hath eternal life." Many religionists look upon the eucharist and imagine they perceive there the real flesh and blood of the Son of God, but John saw the flesh and blood of Christ with infinitely clearer vision when he said: "And the Word was made flesh, and dwelt among us, and we beheld his glory, the glory as of the only begotten of the Father, full of grace and truth." Paul saw it when the mystery of godliness was to him revealed and he exclaimed, "God was manifest in the flesh."

The God-life is the real, the immortal life, and to the extent we eat and drink of this flesh and blood, the Word Incarnate, to that extent we have eternal life abiding in us; for Jesus says, "The words that I speak unto you, they are spirit, and they are life." In no uncertain terms he sets forth the startling doctrine of reascent life to every soul who shall partake of him, whom he says:

Verily, verily, I say unto you, He that heareth my word, and believeth on him that sent me, hath everlasting life, and shall not come into condemnation; but is passed from death unto life.—John 5: 24.

The disciple whom Jesus loved, and whose faith and love reached the sublimities of the divine realm, was no less positive than the Master, saying:

We know that we have passed from death unto life.—1 John 3: 14.

And this is the record, that God hath given to us eternal life, and this life is in his Son. He that hath the Son hath life; and he that hath not the Son of God hath not life. These things have I written unto you that believe on the name of the Son of God; that ye may know that ye have eternal life.—1 John 5: 11-13.

To have the Son of God is to have the substance and not simply the form. It was the qualities he possessed that made him the Son of God; the name alone did not comprise his sonship. So, for us to have everlasting life is to have that which made life everlasting in him. There is no assurance beyond the grave of that which we reject or neglect in this life; but our assurance is that we may receive in fullness in the world to come of immortal life, if we have cherished it beyond all else of human association or purpose. These things that make life immortal may become qualities in our lives now, and we shall never become dispossessed of them except by our own act. The acts, thoughts, and purposes of each day shall still be with us as we reach the bounds of the endless day, when the sun of this life has set to rise no more.

#### LIFE'S FULLNESS

Who knows what life's possibilities are? The development of all the powers of life has in this world but just begun. We can no more conceive the future to be reached than could our fathers know what we should attain to-day. To hope for celestial life is to hope for fullness of life, but the fullness of life can only be expressed in its activities; and we seek to enter a realm where we may perfectly and for evermore express the activities of life.

Robert G. Ingersoll conceived that "Life is a narrow vale between the cold and barren peaks of two eternities." This idea may be considered poetic; but, as is liable to be the case with poetic conceptions, it is at best simply fanciful. How can one who claims to know nothing of eternity know that its peaks are either cold or barren? Conclusions must be based upon evidence, and it can hardly be conceived that there ever was a time when nothing existed; it is contrary to all the evidence of the universe. Even disintegration is but a process of evolving life to another environment, as is shown in its various forms. Because we are not able to correspond with an environment to which we have not yet attained is no reason for concluding that no other exists. Such argument was no doubt conclusive to those whose vision could not reach to a New World, nor hardly believe the testimonies of those who had seen its wonders; but they are forgotten, while the memory still lives of the great men who could see the earth a magnificent globe revolving in the midst of eternity.

Life may change with its ever changing surroundings; but when the surroundings become perfect life must become perfect in order to remain. Let us

rather say that life is a ceaseless stream, springing forth from the beginning of eternity and flowing resistlessly on to its end. Sometimes scintillating beneath the glory of the zenith sun, then entering softly into the shades of the enshrouding night, until the golden radiance of an endless morn heralds the fullness of its undying ecstasy.

Incarnate intelligence, responsive wholly to the supreme Intelligence of the celestial realm, may at last enter upon its heritage of everlasting life: Immortal life, because every faculty of the soul has attained to the fullness of its potentiality, and thus is eternally freed from the fetters of death; and celestial life, because the intelligence comprehends all things. May it be our supreme purpose to reach it, and to this end may we consecrate the brief years that to us still remain.

\* \* \* \* \*

#### "WHAT WENT YE OUT TO SEE?"

BY ELDER J. A. KOEHLER

What we see when we look at a thing depends upon what is in our minds. What comes into the mind when an object or idea is referred to it depends upon what we have associated with the object or idea theretofore. The mere mention of limburger cheese raises in the minds of some people pleasurable memory images of taste and smell, exciting a flow of saliva, and stimulating the appetite; while to others the mere mention of the name produces a state akin to nausea. Since in the mere mention of the name there is actually no limburger cheese present, the pleasurable or painful images arising, that is, what we "*see*," must depend upon what is in the mind. Our actual experience with this article of food has impressed the mind that certain feelings are associated with it,—the mind has rather connected the feelings with the object,—and future reference to the object calls up the feelings we have previously associated with it, and they seem to be a part of the object itself.

The scene thrown upon the canvas by the moving-picture machine is determined by the impression previously made upon the film. Every time the machine "*looks*" at the canvas it sees only its formed impressions. Our minds are not moving-picture machines, but they are nevertheless subject to impressions from without; and as the impressions on the film are projected upon the canvas, so our impressions about an object are liable to be projected by the mind into the object when it is present to our senses.

#### WE SEE THINGS DIFFERENTLY

A given object may have several different *forms* to several different people. I mean that what different people have in their minds may cause a given

object to *take on* different aspects. To illustrate: Let us take one lone rich man as an example (this figure is taken from "Thompson's Laws of Thought"): A poverty-stricken individual may regard him as a very fortunate person who can purchase many luxuries that a poor man may not enjoy; some religious people regard him as a very *unfortunate* person with more than the usual amount of temptation, and with good chances of going straight to hell; the economist may regard him as an example of the unequal distribution of wealth; the merchant regards him as one whose patronage is very desirable; some ignorant people regard him as one whose prestige makes his counsel valuable; while the philosopher may regard him as a fool who is ignorant of his folly; and perhaps some good Latter Day Saint may regard him as a man to whom God has intrusted much property because he sees that the man may use the property for righteous purposes.

#### WHAT IS REALLY SEEN?

The same object (that is, the same *matter*) exactly. It was the same word-sound "limburger cheese," and it was the identical rich man in every case. It is true these things appeared under different "forms," but the variety of forms was due to the fact that each man had connected his own prior conceptions of imagination with the man and the cheese. Let us remember that in each case *the matter*, i. e., the thing itself, *is the same*; the form it has in our minds in no way changes the thing itself. What we have in mind can only *color* the object to us. What we see is what was in our minds *before* the object or idea was presented to our senses.

To the man with blue glasses everything appears blue; but to the man with red glasses *the same objects* appear red. In much the same way many things foreshadow evil to the pessimistic mind, while the same things may be regarded as hopeful signs by the optimistic mind. The thoughts we have about things differ widely, sometimes; and in view of this fact it is really important that we should observe with Descartes that, "My thought imposes no necessity upon things." Things exist independent of our thoughts; our thoughts have no bearing upon their existence or nonexistence. Shall we remember then that some things we see are purely the products of our imagination, and have no existence outside of our minds?

It will be greatly to our advantage to think about these things when Brother A or Sister B are not doing their part of the work; when C is seeking to do us an injury; when the whole church is out of joint; and when the task set before us is such an unreasonable and hopeless one that there is no use undertaking it, etc.

#### OUR DESIRES

Our desires often have much to do with what we see. To the boy who wants to go to the ball ground, but to whom we have said, "No, you can not go until it stops raining," it clears off *in his imagination* long before it does in fact. If he wants to go in swimming, but must wait until the weather gets a little warmer, the weather warms up in his imagination long before it does *in fact*. And it is that way with us big boys and girls, too; *what we want* to see is often the thing we see, whether it is "seeable" in fact or not.

Many people simply "can't see" (so they say) the force of an argument supporting an idea or doctrine. In some of these cases the blindness grows out of a preference for some other view of the matter: "And even as they *did not like* (or desire) to retain God in their knowledge, God gave them over to a reprobate mind."

A woman of considerable culture invited me to her home to review some matter that I had presented from the pulpit. Being challenged to prove my position, and since it was a question of the competency of my witnesses, I asked her if she would believe my position if the Bible affirmed it. She agreed she would. Whereupon I asked for *her* Bible, which she offered to me. But in order that there might be no doubt in her mind about the character and substance of the testimony of her approved witness, I insisted that she should do the reading. I called for the reading; she read, whereupon I asked, "Is not that exactly what I said in my sermon?" She replied, "Yes; it *reads* that way, but I can't *see* it that way."

It was evident *to me* that she preferred to see that matter in the light of her past training rather than to see it as it was in fact; and had I known the state of her mind I could easily have reached the conclusion (by a *priora* reasoning) that the testimony of the witness of her own choice would not appeal to her. Her desire determined what she saw.

So whether we "see" the kingdom of heaven or not when it is presented to our senses depends very largely upon how much we would like to see it. Whether truth appeals to us or not when it is properly stated depends upon how much we hunger and thirst for righteousness. In other words, what we see depends largely upon what we would like to see; upon our desires or preferences; upon what is in our minds.

#### ANGLE OF VISION

The angle of vision then, has much to do with what we "see." A man marries an ugly woman; or perhaps I should say a woman marries an ugly man; and

no odds how bad the bargain may seem to the neighbors, to the bride the groom is "simply lovely." Evidently this man is seen from different angles; whence the different aspects he presents. He is seen through eyes that have their stimuli interpreted by different memory images.

Christianity certainly looks different to the Hindu from what it does to the man born of Christian parents, and vice versa. These minds received their impressions under widely different circumstances; and these "circumstances" determine the angle of vision; and the angle of vision in turn determines "what is seen."

Many people have been introduced to the Latter Day Saints through trashy literature written by ignorant or designing men. Or perhaps all they know about the church is what they have seen acted out in the life of some Latter Day Saint family (so-called) that did not live its religion. Under these circumstances they will not likely see anything good or desirable in the church even when the matter is presented to them by some proper representative. The *real* church is viewed by them in the light of the early impressions received concerning it. However, there is a different angle from which to view Latter Day Saintism; and viewing it from this different angle we may see it as it is. There are thousands to whom this work has been presented, whose minds were not charged with prejudices, who had no preference for anything but the truth, who saw and still see in this work the revelation of God's will to the world to-day.

Whether any truth appeals to any man or not depends largely upon what is in his mind; upon the angle of vision from which he views it. The man sees what is in his mind; he may not see the truth. Viewing the latter-day work is like viewing anything else. And when what we expected to see does not appear at once we begin to search around to find the thing we were looking for; we look for something to confirm our previous notions. Yes, if we have allowed some "Job's Comforter," some one whom we have come to allow to do our thinking and advising, to picture Brother A, or the pastor, or the priest, or others, as unskillful, undiplomatic, whose ministrations are ineffective, and so on, we will "see" these people in the light (or darkness) of the picture our friend ("Job's Comforter") has painted in our mind; and we will not be satisfied with his ministrations, no odds how proper they may be. It is as if we have come to regard some one as being habitually behind time, delaying every program with which he is connected; even when that person is actually on time, the best we can *see* in him is that "he did not delay the program as long as usual"; and even this much may be acknowledged very reluctantly.

#### THE IMPORTANCE OF THE MATTER

The importance of this matter lies, as is already apparent, in the fact that these preperceptions render our judgments faulty. Every individual desires and seeks his own welfare. It seems evident that to promote our interests we need to see things as they are. Let us suppose that the preservation of my health demands a change of diet. If I see in my present diet that which is best for me, and have no apprehension of the change that my system demands, manifestly I am in no position to promote my own interests. I *must* have a "vision" of what is needed, of what is good and bad, else I am liable to "perish." "Where there is no vision the people perish."

Let us suppose again that "eternal life" (that is, the welfare of every man's soul,) depends upon seeing (or apprehending) the things God has declared to be necessary to our salvation. If we do not see these things of God we are surely in no position to promote this particular interest. Here again I must have a vision of what is good or bad, or I am liable to perish. If I see green where I ought to see red, I have a wrong perception; I do not see things as they are. Similarly, if some philosophy (or theory) that is not a revelation of God's will appears to me to be a revelation of his will, I do not see things *as they are*. If the revelation of God's will appears to me to be not a revelation of his will, I do not see things as they are. And since to promote my interests I must see things as they are, it follows that in order to promote my eternal interests I must see those things which *misrepresent* God as *not* expressions of his will; and I must at once see the things which represent him as *real* expressions of his will. Now then, when we go out into the field of ethics, or economics, or religion, or what not—

#### WHAT DO WE GO OUT TO SEE?

If we go out to see the things that we have always believed to be true, everything that seems to support those early impressions will be readily assimilated; that is, what is in our minds will modify what we see and hear so as to make those things appear to confirm our early impressions; and all this notwithstanding the fact that the things we see may be flat contradictions of our notions. If we have concluded that all the religious world outside of our own is barren of truth, the identical truths to which we might readily subscribe if they were presented to us as doctrines of *our own* church may seem to us to be errors, and that, too, because they are presented as doctrines of an institution that we have already decided in our minds is an alien to the truth.

#### WHAT SHOULD WE GO OUT TO SEE?

The distinctive idea in education is "disinterestedness." We do not mean by this that the objects and

ideas presented to our minds should be dismissed or put aside without consideration. We mean that whenever we look, or taste or feel, or listen, we should try to let the form that the object or idea takes in our minds be determined by the thing itself. By disinterestedness we mean that we should have no goal to which we desire our observations to lead us; we should not desire to have the Latter Day Saint or any other church prove to be the work of God; we should not be interested in proving that any particular doctrine is true; we should only desire to have the truth, the location or identity of the truth to be determined by things themselves and not by what is in our minds. Observations should be made with the one idea of getting a true idea of the thing observed; of getting at the facts. If we approach any field of knowledge in this mental attitude, the answer to the question, "What went ye out to see?" will be: "We went out to see what was to be seen; to see things as they are."

In this mental attitude we will be fair to our neighbor, and honest with ourselves. This way of "seeing" things will likely reveal to us much truth of which we are now ignorant, and will disclose many errors that now stand to us for truth. The importance of going out to see the right things, things as they are, lies in the fact that only in this way are we able with certainty to promote our own interests and happiness. It is therefore worth while, yes, it is highly important to ask ourselves the question, "What went ye out to see?"

\* \* \* \* \*

## MISSIONARY WORK

BY FRED JOHNSON

(Read at Plano Reunion, August, 1914.)

All are called according to the gifts of God unto them; and to the intent that all may labor together, let him that laboureth in the ministry and him that toileth in the affairs of men of business and of work labor together with God for the accomplishment of the word intrusted to all.—Doctrine and Covenants.

Scriptural quotations seem superfluous in connection with this subject, as the calling of mankind to the service of God is the fundamental idea of all that appears in the Scriptures and all revelation. The Bible as it stands and our later inspired literature exist for the purpose of affording converted men a basis for their appeal to the ungodly and mistaken.

Not alone in the written word do we find the divine call, but from all nature, where the beautiful is permitted to manifest itself, comes the call to spread the tidings that will bring the careless and misguided to a better knowledge of the Creator.

And a powerful call to spiritual duty comes with the obvious *opportunity* for such service. For instance, the meeting with a discouraged person is a

definite appeal for spiritual assistance, apart from any ministerial authority; likewise the call for service comes direct to us in the chance association with the morally weak, those deficient in will power, whose misdemeanors run the gamut of crimes, great and small. This is purely unselfish work, unspectacular and of high character and definite good. All that is for good is for God.

Allied with this service of *precept* is the missionary work done by *example*. This is the distasteful part, and it is of far greater importance than is generally realized. Some of the most energetic men, so far as laying down the law to others is concerned, are considerably less excited when it comes to their own shortcomings. The man who talks to his acquaintances concerning the glories of the gospel and then goes home and abuses his family is not helping the work as much as he is hindering it.

It is reasonably to be expected that the true and unadulterated gospel will bring about as marked an improvement in character and disposition as is produced in those who accept the inferior brands of religion, and neighbors and friends are quick to note and draw conclusions from breaches of the peace at home and improper conduct elsewhere. I have in mind actual instances of this sort.

It does not seem necessary to make any distinction as to the opportunities of men as compared with those of women and children. Those old enough to feel and recognize the call for such service as referred to can officiate, as conditions may permit, regardless of sex or age.

There are a great many women engaged in welfare work of various kinds, and with the increase in effectiveness which they expect will accompany their use of the ballot it is possible that still more may be accomplished for the benefit of humanity and the consequent pleasure of God.

Our people who engage in such work perhaps have different ideals and a larger vision in that they will attempt not only to improve living conditions and thus give adversity-scarred minds an opportunity to dwell on something besides their misfortunes, but will also endeavor to instill in those minds the nucleus of a great hope and a bright faith, that will develop with their comprehension and render them eventually good citizens in this life and in that to come.

The call along other lines than for the mission field is increasing. There is the call for assistance with the fruits of industry and with the knowledge of practical things and of sciences. Do not refer to the latter as "worldly knowledge." We realize that all things are governed by law, and to seek to understand these laws is labor of a high order. It is doubtless more satisfactory to the Master Worker to see men tilling their fields scientifically, getting

the maximum return therefrom without abusing the soil, than to see other men working their lands ignorantly, wastefully, and destructively. The same idea applies to other lines of effort. There are plenty of things, alas, that qualify as worldly knowledge, without applying that term to those legitimate branches of learning that enable men to apply themselves more intelligently.

I might mention some sorts of knowledge for which there is no "call." I shall not refer to the knowledge of the exact length of once-white sock that must show between the oxford and the trouser cuff, nor to the knowledge of how to spread the most

kalsomine over an otherwise attractive face,—but to the sinister knowledge that lies beneath modern politics; to the expert knowledge of the manipulation of stocks; of high finance; of gambling in dens and in social affairs; of wines and liquors; of how to barter the souls of women; of sensuous dances, etc. All these and such as these are worldly and must perish with the earth, as they can have no place in the kingdom of God.

I regret that my time does not permit me to go further into this subject, as it is of great interest and importance to all of us, and much depends upon our realization of our gifts and callings.

## BIOGRAPHICAL DEPARTMENT

### BIOGRAPHY OF PRESIDENT WILLIAM MARKS

BY ELDER R. M. ELVIN

With some degree of hesitancy do I undertake the write-up of a man who was so prominent in the church for seven or more years before the break-up at Nauvoo, and from 1853 till 1872 in the Reorganization. As a text or a prelude I offer the following beautiful word picture as helpful by way of an introduction to this paper upon the life and Christian labors of Elder William Marks, whose name is the second on record of the Quorum of High Priests, and is written without pen upon the memory of many of the old-time members of the church, and is worthy of a place in the "Hall of Honor," among the many true and faithful who made willing sacrifice to establish firmly the "restoration" of the gospel unto the salvation of souls.

Blessed is the man who hath not walked astray  
In counsel of the wicked, and i' the way  
Of sinners hath not stood, and in the seat  
Of scorners hath not sat. But in the gate  
Jehovah's law is ever his delight,  
And in his law he studies day and night.  
He shall be as a tree which planted grows  
By watery streams, and in his season knows

To yield his fruit, and his leaf shall not fall,  
And what he takes in hand shall prosper all.  
Not so the wicked, but as chaff which fanned  
The wind drives, so the wicked shall not stand  
In judgment, or abide their trial then,  
Nor sinners in the assembly of just men;  
For the Lord knows the upright way of the just,  
And the way of bad men to ruin must.

—John Milton.

Our work shall be the cord that will bind the fragments of history into a souvenir of remembrance; a writer of more vivid imagination might write a book, we shall satisfy ourselves with a few plain statements.

The name of William Marks first comes to our notice in the minutes of a conference held at Kirtland, Ohio, Sunday, September 3, 1837. The church met in conference as a committee of the whole; the business seems to have been to approve of quorums and councils; a number in the high council were objected to, and William Marks was chosen to fill a vacancy. (*Millennial Star*, vol. 16, p. 57.)

On September 9, 1837, the high council of Kirtland met and we have the following chronicle. "The High Council of Kirtland met in the Lord's house, and organized by electing Jared Carter, president, and Phineas Richards, clerk. The members elected on the third were ordained."—*Millennial Star*, vol. 16, p. 77.

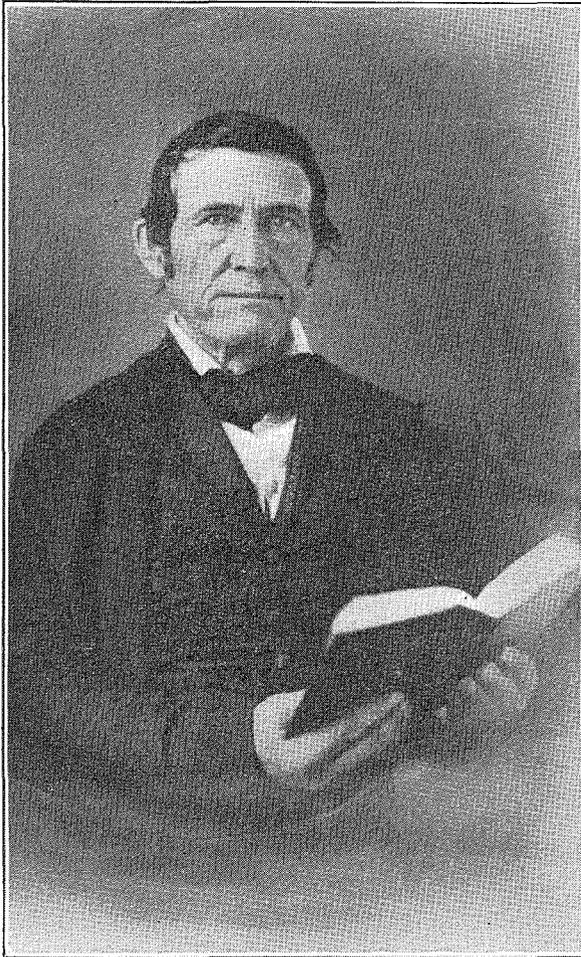
As we have no reference to his holding any office before named for the High Council, it is probable that his ordination as an high priest was on September 9, 1837. At a conference held in the house of the Lord, September 17, 1837, Bishop N. K. Whitney stated that by the provisions of a late revelation he would be required to travel, and he nominated William Marks to act as his agent during his absence; this clearly indicates that Elder Marks was considered sufficiently competent and honest to transact business for the bishop. (*Ibid.*, 85.)

A paragraph in a letter from the President and Prophet of the church, dated, Far West, March 29, 1838, and addressed "To the Presidency of the Church of Jesus Christ of Latter Day Saints in Kirtland"; and signed: "Joseph Smith, junior, President of the Church of Christ of Latter Day Saints," reads:

I would just say to Brother Marks, that I saw in a vision while on the road that whereas he was closely pursued by an innumerable concourse of enemies, and as they pressed upon him hard, as if they were about to devour him, and had seemingly obtained some degree of advantage over him, but about this time a chariot of fire came, and near the place, even the angel of the Lord put forth his hand unto Brother Marks, and said unto him, "Thou art my son, come here," and immediately

he was caught up in the chariot, and rode away triumphantly out of their midst. And again the Lord said, I will raise thee up for a blessing unto many people. Now the particulars of the whole matter can not be written at this time, but the vision was evidently given to me that I might know that the hand of the Lord would be on his behalf.—*Millennial Star*, vol. 16 p. 131.

The faithfulness of the man in the church up to the fatal day that the church was deprived of its chief officer; and then on through the "dark and cloudy" days of usurpation and apostasy, mid irksome trials and disappointment, and again in the re-



ELDER WILLIAM MARKS.

President of the Nauvoo Stake in the days of Joseph the Martyr; counselor to President Joseph Smith in the Reorganized Church. This is from a photo secured by Elder R. M. Elvin for the High Priests' Annual.

gathering of the scattered flock into the true fold, and rounding out his good works for his fellow man, falling asleep just prior to the reaching the octogenarian mile-stone, should be sufficient evidence that the Lord was indeed over him "for a blessing unto many people."

In the revelation given at Far West, Missouri, July 8, 1838, is this concerning an appointment by the Lord:

Let my servant William Marks be faithful over a few things, and he shall be ruler over many. Let him preside in the midst of my people in the city Far West, and let him be blessed with the blessings of my people.—*Millennial Star*, vol. 16, p. 183.

The next fall after the foregoing, the Saints were driven out of the State of Missouri, and I have not found any statement of history that Elder Marks fulfilled the assignment to preside at Far West.

A twenty thousand-acre tract of land in what is now known as Lee County, Iowa, was offered the church on reasonable terms, on the installment plan, without interest. A committee of the church reported favorable to the purchase, at a conference held at Quincy, Illinois, February, 1839. William Marks and others opposed the scheme of the church colonizing. What it was that prompted those men who favored the Saints to scatter out is not in evidence. That might have proved the better method, as the locating at Nauvoo finally resulted in the expulsion of the largest faction of the church under the leadership of Brigham Young from the confines of the United States, and then settling in foreign, that is, in Mexican territory. In view of the results, who is able to say but what Elder Marks advocated the wiser counsel? If, however, considered from a financial viewpoint, a mistake was made, for that beautiful, rich plot of land that could have been obtained for forty thousand dollars, is to-day worth millions. Of a truth we may in safety accept the affirmation of the Master of men: "For the children of this world are in their generation wiser than the children of light."

At a conference held at Commerce (afterward named Nauvoo), Hancock County, Illinois, October 5, 1839, a stake was organized. The account reads:

President Joseph Smith, jr., then spoke at some length upon the situation of the church, the difficulties they had had to contend with, and the manner in which they had been led to this place; and wished to know the views of the brethren whether they wished to appoint this a stake or not, stating that he believed it to be a good place and suited for the Saints. It was then unanimously agreed upon, that it should be appointed a stake and a place of gathering for the Saints. The following officers were then appointed: William Marks to be president.—*Times and Seasons*, vol. 1, p. 30.

The following officers were then appointed:

The names of these forming this stake council are given, but no other officer mentioned. Again we have him spoken of as the president of the Nauvoo Stake, and making choice of C. C. Rich and Austin Cowles as counselors, but the names of the council are not named. (Church History, vol. 2, p. 519.) The council of 1839, and that of March 29, 1841, are in all probability the self-same council with the changes wrought by time.

February 1, 1841, the first city election of Nauvoo was held, and William Marks was one of the alder-

men chosen by the vote of the citizens. (Church History, vol. 2, p. 514.)

Let us step back one month in time and read the divine instruction found in the revelation of January 19, 1841:

Let my servant Isaac Galland be appointed among you, and be ordained by my servant William Marks, and be blessed of him, to go with my servant Hyrum, to accomplish the work that my servant Joseph shall point out to them, and they shall be greatly blessed. Let my servant William Marks pay stock into that house, as it seemeth him good, for himself and his generation.—Doctrine and Covenants 107: 24, 25.

When the municipal court of the city of Nauvoo, Illinois, held its session to hear the cause of the kidnaping of Joseph Smith by Joseph H. Reynolds and Harmon T. Wilson on a writ of *habeas corpus*, William Marks presided as acting chief justice, assisted by five others. The court met July 1, 1843. (*Times and Seasons*, vol. 4, p. 243.)

After the scattering of the Saints from Nauvoo, the name of William Marks appears in connection with some of those who aspired to leadership. He evidently followed faithfully the inspired instruction of Paul: "Prove all things, hold fast that which is good." To carry out this counsel it was unavoidable for him to have some association to learn the policy of their organizations; one thing is sure, he did not fraternize with those for any length of time or with those who gave countenance to the crime of polygamy.

From a letter dated: Independence, Missouri, September 28, 1914, and written to me by Sister Josephine Wood, a granddaughter of Elder William Marks, I excerpt the following:

Have you the prophecy delivered to him in 1859 through Sister Helen Pomeroy: O thou man of God, thou hast oft-times in the past sat in council with my servant Joseph the Seer, and the time is near at hand when thou shalt sit in council with his son. When I called my servant Joseph the Seer he was as a lone tree, but when I shall call his son he shall be as one of a forest.

At a special conference, held at Amboy, Illinois, June 10 to 14, 1859, on the second day of the conference, we find the date and identification of the subject of this paper with the church as follows: "The following were received by vote into the Reorganization, having formerly been in fellowship with the church: William Marks, (high priest)." (Church History, vol. 3, p. 236.) At the same conference he with two others was appointed to publish a hymn book.

In October, 1859, at the Semiannual Conference held in the house of Israel L. Rogers:

Elder William Marks to visit western Iowa and vicinity, to organize branches and do such other business as will best promote the interests of the church. He was also appointed on the publishing committee, and as one of the solicitors for the proposed HERALD.—HERALD, vol. 1, p. 64.

October 23, 1859, Elder Marks puts himself on record against the dogma of polygamy. His article is under the caption, "Opposition to polygamy," and is found in the first number of the first volume of the HERALD, pages 22 and 23 of the reprint.

At the Semiannual Conference of 1860, Elder Marks with two others were appointed a committee to choose three men for ordination as apostles. (HERALD, vol. 1, p. 236.)

Revelation of March, 1863, is vital to our topic. It reads:

Hearken unto me, O ye elders of my church. Lo! I have seen your efforts in my cause, and they are pleasing unto me. I declare unto you, it is my will that you ordain and set apart my servant William Marks to be a counselor to my servant Joseph, even the president of my church, that the first presidency of my church may be more perfectly filled.—Doctrine and Covenants 115: 1.

The General Conference held at Amboy, Lee County, Illinois, April, 1863, took action on the nomination to add to the First Presidency as follows:

Brother J. W. Briggs made some remarks concerning a revelation which was given in March, 1863, for the appointment of Brother William Marks as counselor to the President of the church. Brother W. W. Blair said that at the June conference in 1859, it was prophesied that Brother William Marks would be a counselor to the President of the church. Brother W. W. Blair read the revelation which was referred to by Brother J. W. Briggs. "Resolved, That Brother William Marks, be ordained a counselor to the President of the church." He was then ordained to that office by Brothers Joseph Smith, J. W. Briggs, and E. C. Briggs. (HERALD, vol. 3, p. 197.)

As age and health permitted, he continued to fill and magnify his calling and office as a member of the First Presidency until in the hour of death he laid down his commission as a servant in the church militant, subject alone to whatever appointment the Jehovah of the universe hath in reservation for his faithful high priests.

In an address of President Joseph Smith, at the April conference of 1872, relative to vacancies in the traveling high council, and other important matters of the church he spoke as follows:

With respect to the First Presidency: Brother William Marks is very aged and feeble, and may be taken away at any time—this would leave the First Presidency with one member only. He had also sought for light on this question, and received a very pleasing intimation that it would be provided for, though no especial designation was made. The speech of the President was listened to with great interest, and was a fitting close to the first day's services and sessions.—HERALD, vol. 19, p. 284.

The loving-kindness of God shines out in the manifestation of the Holy Spirit to the President like the hand of a guiding angel, relative to the passing of our brother so soon prior to his departure to the home of rest.

The leading editorial in the HERALD for June 1, 1872, reads:

With feelings of no ordinary moment called forth by an event of more than common interest to the church, we chronicle the departure of William Marks, senior, from this earthly life.

Brother Marks was one of the noblest of men. He lived a life of most singular usefulness to his fellow men. Kind and upright in thought, it was known of him that his acts were founded in his consciousness of right; and what was wrong to him he would not do.

Brother Marks united with the church at an early day and was with the Saints through all their troubles, up to the terrifying times of eighteen hundred and forty-four and five, and then because that he would not keep still while crime and iniquity overran the rights and liberties of the people of the church, he was made an offender and left the city of Nauvoo. He was indented with some of the movements towards reorganization of the scattered ones of the fold, but in each instance, when he became aware that there were principles of evil and wrong obtaining in church government, and among the originators, he announced his disapproval and withdrew from their association.

As the president of the stake at Nauvoo, Brother Marks was one of the most faithful and steadfast men the church had. He was an example of clear-headed wisdom, a man who ruled his own spirit, and consequently one who controlled others. He was a wise counselor and a wise administrator, and became one of the most valuable and trusted friends of the Martyr Joseph. His integrity was incorruptible.

He cast his lot and his influence with the Reorganization in 1859, and remained a steadfast promoter of the truth; ever ready to reprove what he saw that he believed to be wrong, and fearing no man, loving neither place nor power, his personal influence was always a force for the cause of God on the earth.

At the proper time Brother William Marks became the counselor to the President of the Reorganized Church, which position he held at the time of his departure, which occurred on the 22d day of May, 1872, at 11 h., 45 m., a. m.

In a good old age, respected and loved, he has laid down the weapons of his earthly warfare without regret, to take up the unbroken threads of his spiritual existence, in the rest of the paradise of God, there to await the assembling of the redeemed and the sanctified, when "He shall gather in one all things in Christ."

Brother Marks was born in Rutland, Vermont, November 15, 1792, and died May 22, 1872, having lived nearly eighty years. He was patient and long-suffering during his decay, and seemed to be full of confidence that a blessed future awaited him. His death was as the death of the righteous.—*HERALD*, vol. 19, pp. 336, 337.

The foregoing tribute was paid by the close personal friend and associate and yokefellow in church work, President, Prophet, and Seer of the church; also, the Editor in chief of the *HERALD*.

Relative to the death of Elder Marks, our historian has written: "By this sad event President Smith lost his only counselor, and the church a wise and discreet defender." (*Church History*, vol. 3, p. 702.)

The faithful and impartial biographer has this to say:

President Marks was a man of sterling integrity, true to his convictions, faithful and courageous in the discharge of duty. If he seemed vacillating because of his several changes

from one faction to another, it was only seeming. He was seeking the right; and when he discovered wrong he had the courage to denounce it, and sever his connections from those who fostered it. Through all these changing scenes and experiences he maintained his honor intact, and his record was unstained by immoral acts. He was, much of his life, a man of considerable means, which he always freely spent in the promulgation of what he accepted as true. The last years of his life were spent in peace, satisfied in the possession of what he long had sought among the factions in vain. Firm and unwavering in his early devotion to the church prior to the death of Joseph Smith, he proved in his devotion to the Reorganization that he had not lost those stable qualities."—*Church History*, vol. 3, p. 725.

We learn that he was twice married. The wife of his youth was Miss Rosannah R. Robinson. They were married May 2, 1813, to which union there were born six sons and five daughters. He was left a widower October 18, 1863. His second marriage was in 1866, to Mrs. Julia A. Muir. She remained a widow some twenty years, and passed peacefully away at Lamoni, Iowa.

As a peroration of tribute to high priest William Marks, the words of the Master of men—our great High Priest, even Christ Jesus the Righteous, wherein he set the gauge and criterion of men:

A good man out of the good treasure of the heart bringeth forth good things; and an evil man out of the evil treasure, bringeth forth evil things.

Wherefore by the fruits we shall know them.

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## AMONG OUR POETS

(Department continued from page 33.)

### Time and Friendship

BY CHARLES FRY

O Time! Thou art so kind, yet ruthless:  
Thou comest to us ever, yet remainest not;  
Most lavish are the gifts borne on thy transit,  
Yet awhile thou carriest them away.  
Thou bringest life, thou bringest death,  
Thou fillest us betimes with joy and sorrow,  
Both good and ill are wrapped in thy embrace—  
So paradoxial are thy gifts.

O Time! Of all that thou dost bring,  
True friendship is to us most prized;  
For though thou oft removes from us our friends,  
Their friendship lingers long, and gives  
Abiding hope of that bright day when thou  
Wilt no more separate.

O Time! Wilt thou not deal with us kindly?  
For we rest upon thy bosom as upon a flowing tide.  
Spare us, O spare us the richest of thy treasures  
And take not from us the friendships of the past,  
For they are precious in our sight—  
The friendships of man and of God.

# THE STAFF DEPARTMENT

EDITED BY AUDENTIA A. ANDERSON, INDEPENDENCE, MISSOURI

## History of the Hymn, "Angel Message"

BY JAMES L. EDWARDS

[One of the most popular of our hymns is "The angel message." It is a purely Latter Day Saint product,—theme, words, and music. The words are happily wedded to fitting music. The author of the hymn is Brother James L. Edwards; the composer of the music, Brother H. R. Mills. Some years ago, at our request, Brother Edwards wrote a brief account of the origin of this hymn which we reproduce here, confident that it will be of great interest to many lovers of "The angel message."—HERALD EDITORS.]

It is with some degree of diffidence I write you in regard to a hymn in Zion's Praises called, "The angel message." But having heard from so many, telling of the comfort and bless-



JAMES L. EDWARDS.

Author of the hymn, "Angel message."

ing received by hearing it, and the spirit that appears to accompany its singing, and that its use is becoming more general, I thought it might be interesting to my brothers and sisters to know the little history there is attached to it. Also in this public manner do I thank my dear heavenly Father for whatever of inspiration I may have received in writing it.

One morning, some years before writing the song, my wife,

upon arising from bed, asked me the meaning of the word *eureka*. I replied, "Why do you want to know?"

She said, "Never mind; tell me the meaning of the word." I answered, "It is a Greek word, and means 'I have found!'"

She then related a dream she had had a few hours previously. I will give it as nearly as I can in her own words:

"I was in a very large room where there were many Saints sitting on chairs arranged as they would be in Sunday school, that is, the scholars on the two center rows of chairs were facing each other, and you were on a chair back of mine. During a pause in the proceedings, you arose, leaned over my shoulder, called me by name, and putting an open hymn book into my hand, said, 'Sing Eureka.' I turned to look at you. Your face was beaming with happiness, and I perceived you had the Spirit in great measure."

That is the gist of the dream. My wife recognized many of the Saints present, one of whom remarked to her how happy I appeared to be. I wrote the dream, as I do nearly all things of a spiritual character, and for a long time I would search through every hymn book that came within my reach to find a hymn called "Eureka," but failed to find it.

Long after my wife's dream had been forgotten, I wrote the hymn as now found in Zion's Praises (number 206), with the addition of one stanza which has been left out, which was as follows:

"My former teachers told me if I only would believe,  
That pardoned all my sins would surely be;  
But I found they were mistaken, no more can they deceive,  
Since the precious angel message came to me."

Before I sent the poetry to the HERALD I noticed that the first three words of the piece were, "I have found," or *eureka*. Then the dream came to my mind, but I could not understand it, as I was only sending it to the HERALD as a simple piece of poetry, with no thought of it ever getting into a hymn book.

In sending an offering to Graceland College through Bishop E. L. Kelley, I inclosed the piece of poetry, asking him to please hand it to the Editor, and in acknowledging my letter he said in effect, I have done as requested, but you never know what these editors will do, what they will publish, or what they will consign to the wastebasket.

In a note sent to the Editor with the poetry I had given the piece the name "Eureka," but added, "You have the privilege to give it any other name you may think more appropriate," not mentioning anything of the circumstances of my wife's dream. In a short time it was printed in the HERALD under the heading of "Original Poetry," with the title, "The angel message."

I thought little more of it until in a time of peculiar and severe trial some two or three years later, when everything seemed to be covered as with a dark pall, a letter came from a dear brother, named Charles L. Sessions, which I will take the liberty to write extracts from.

"KALASKA, March 9, 1903.

"Mr. James L. Edwards,

"Dear Brother: I have thought to write to you for a long time, but did not have your address until lately, when I wrote to the Herald Office for it.

"I became acquainted with your name by your writing 'The angel message.' I put a chorus to it and had it printed twice, and it has thrilled the multitude and will yet make the whole world ring. It is grand. Most of the Saints in this part of the vineyard have become familiar with it, and have rejoiced in spirit many times on account of having it printed and put

before the people in our conference. So I trust that you will forgive me for making use of it without first consulting you.

"I have just received two thousand copies of it, with four others from the *Glad Tidings* office. So if you receive this letter all right I will send you some of the songs.

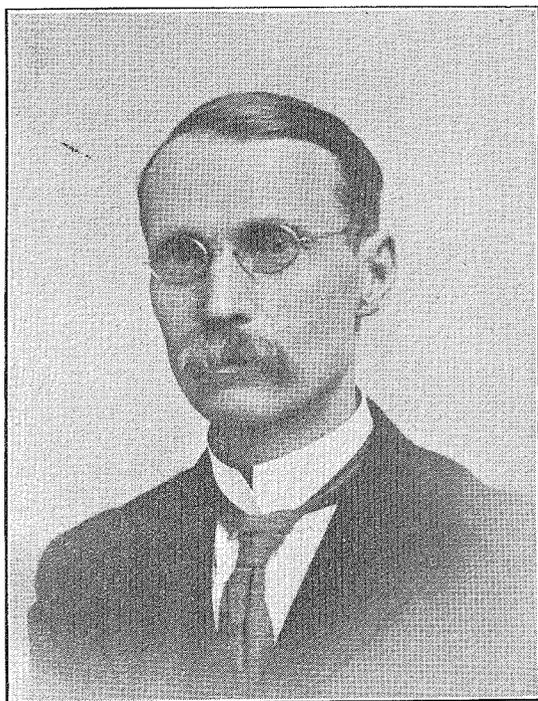
"I will wait to hear from you before I send the songs, so as to be sure you will get them.

"From your brother in the gospel  
"CHAS. L. SESSIONS."

"To my heart there comes like an angel song,  
A glorious glad refrain  
If you heed it not, like a sweet, lost chord,  
We can never hear it again.

"That song might have thrilled the multitude,  
Might have made the whole world ring,  
But the moment is passed and we weep sad tears,  
For the song we did not sing."

"But, brother, we will not weep sad tears because we did not sing this one. "C. L. S."



ELDER H. R. MILLS.

Composer of music used with the hymn, "Angel message."

The letter from the brother was like the oasis in the desert. It cheered, strengthened, and comforted us, and we realized that the Lord was watching over us and had sent us a blessing to tide us over a season of gloom and depression; and if this should ever meet the eye of the brother (whom I have not heard from in some years,) I wish to thank him again from the depths of my soul for the great joy brought to us by his thoughtful, loving, Christian act.

I answered the brother's letter and he sent us several hundred copies of the song. Some time later when I read that the church was about to enlarge the Hymnal I sent the poetry to Brother H. R. Mills, together with several choruses, asking him to bring it before the Hymnal committee. He kindly arranged a chorus and made music for it, discarding the music I had written it to be sung to, viz: "I have found a

friend in Jesus," for which I thank him in the name of all Saints through all coming time who may be comforted by the elevating and touching music of "Eureka."

My song was too late for the Hymnal and was given a place in the school songbook, *Zion's Praises*, as was indicated in Sister Edwards's dream, by the arrangement of the seats as for a class in Sunday school.

"I have found the glorious gospel that was taught in former years,

With its gifts and blessings all so full and free;  
And my soul is thrilled with gladness, and banished are my fears,  
Since the precious Angel Message came to me.

"Chorus:

"Then praise the Lord, oh, my soul!  
Abundant mercy, oh, how free!  
In joyful song thy Spirit doth accord,  
Since the precious Angel Message came to me.

"I wandered long in darkness, yet sought the narrow way,  
And my life was like the surging of the sea;  
But now I am rejoicing in this the latter day,  
Since the precious Angel Message came to me.

"My once blind eyes are open, my sins are washed away,  
And the kingdom I can very plainly see;  
No more do fears and doubtings my trusting soul dismay,  
Since the precious Angel Message came to me.

"Now for celestial glory, in the presence of the Lord,  
I will work and watch and humbly bow the knee;  
No longer faith, but knowledge, in true and sweet accord,  
With the precious Angel Message brought to me."

### Music and God's Evangel

BY JOHN W. RUSHTON

Sometime ago the editor of the Staff department of the *HERALD* requested the writer to put into letter form some of the ideas we had been discussing with several persons; and this is the attempt, though very crude and unsatisfactory.

It has become fashionable to speak approvingly and enthusiastically of the influence of music in our church life. It seems a long time ago that it was a matter of grave controversy as to the place and influence music should have in our spiritual culture. Yet we have seen a wonderful change of sentiment; and only in a very recent General Conference our musicians were organized and a general chorister was appointed to direct the musical forces of the body. If I am not mistaken, there was not a dissentient voice or vote.

The effect of such a fillip is seen in the developing ability both of instrumentalists, vocal soloists and choral unions all over the church; and as one of the ministers of the church I pay affectionate tribute to the very valuable service which has been rendered in so many places and on so many occasions when the collaboration of the musical service with the preacher's effort has conspired to improve, inspire and render very much more effective the effort made.

Speaking experientially, we appreciate to some extent the power of music in the life of man, and while it is true that some men have allowed themselves to become so absorbed in their studies that the natural appetite for music has atrophied, yet we who have felt the thrilling magic and have been lured into the Elysian fields of immortality and have felt the mighty tide of hope lifting us to higher and brighter zones of idealism and power can not but feel that

those who have lost their love of melody and harmony as they flash and surge in the combinations of the masters, no matter what they have gained, have been left stranded in a pathetic poverty of emotions.

We also speak with gratitude, but with some hesitancy about the chastening and disciplining effect of music, for who has not felt in the rapturous minors the unutterable grief of the ages, of tragedies over which angels have wept; and, the profundity of voiceless remorse that has swept like a wintry blast into the inmost recesses of conscience and being until the tears which had long been delayed would spring from the wells of emotion and sanctify to us the very pain as the pride and passion of selfishness was changed into a nobler love for a purer purpose and holier crusade, under its baptism.

Some of us who have watched human nature in the mass, so to speak, and have tried to understand the psychology of the crowd, have noted the lost art of "seeing God." The individual lost in life's rills has not noticed the "sound of many waters." Life in all of its ugly horror and black loneliness emptied of the glory of the divine and unilluminated by ennobling purpose—everywhere the stretches of barren waste, so that even romance and chivalry have lost their golden light and become transmuted into lead and brass; and the hall of dreams made into the charnel house of violated promises, prostituted genius and neglected opportunities in which the ghosts of bygone memories grin and mock. I say, we have seen such experiences when all other agencies have been powerless to move the Stygian waters, and when music has taken the imagination out of the grave clothes, and traveling over the long, gray road of the past that separates the now from the then, and under her gentle yet powerful ministry the soul becomes molten and once again incandescent with love. The eyes are turned from the black and empty present and light up with hope's forward-looking, and the miracle of redeeming grace begins its work of making a new man in Christ. Life's desert places are refreshed with showers and verdant greeneries smile over the erstwhile wastes of death; night's gloom is banished and once again the sky lives in the translucent blue of eternal day, and the chords of the soul become harmonious in the songs of majestic triumph.

We have seen the heart broken in sorrow, calloused in sin, void in selfishness and all of life's forces paralyzed in discouragement, yet under the wonderful influence of music the spell has been broken and the soul has sloughed off its paralysis and new continents have been added to the empire of human destiny.

We know how childish lisplings of nursery rhymes and the innocent folk-lore of our Nation's childhood have the power to make our home full of the peace of heaven and the joy which is its sweetest treasure, and none can know the despair which settles upon mankind unless they have known the dreadful silence which falls upon the home when death shall quiet forever the sweet voices of innocence which sang the songs of love.

We know that the greatest genius of the pianoforte, Liszt, did not reach his zenith until his power had taken hold of the gypsies' simple songs and revealed the marvelous depths of passion and wondrous radiances which were imprisoned in these crude and natural simplicities. Is not this like all the work of God, who teaches us to find life's joy in converting our simplicities into sublimities. Surely it is nothing short of a miracle that Liszt should have found in this the spirit of Orpheus playing hide and seek with Eurydice in Olympiad, and in Nature's musings and whisperings find the heavenly strains of his unapproachable rhapsodies.

Knowing some of these things and tracing the spiritual influence of music's ministry and following its ancestry until

it is lost in the twilight of time, it has occurred to some that we might with much pleasure and profit utilize these things as a means of blessing to our fellows in cooperation with our usual church activities. And in the uniting of the church's ministry with the singers, instrumentalists, choirs and orchestras arrange for a series of Sunday evening musicals having the definite end in view of attracting our townspeople to our church to consider these ways of God in his approach to the soul of man.

The lectures could be arranged to describe the life of the masters or their work either in general, or detail, or effect. Those who were qualified could take up the meaning of sonatas, symphonies, oratorios, etc., and use them as means of portraying the several emotions, and have the lectures illustrated by musical numbers, employing those who can be used in such work. Surely such a service is not unworthy of our most reverent attention as we are dealing with soul and the soul-forces in this work.

The good to be received will not only be in our own pleasure and uplift, but also will be for our education and the cultivation of a purer taste for music and the widening of our sympathies and influences for good among our friends and neighbors. Then there will also be the cultivation of talent and the discovery of genius among our own people; and, lastly, I feel sure such services would assist in the broadening of our vision of the Divine. In a word, the effect would be a stimulus in our quest for truth, holiness and God.

The suggestion is but tentative, and we are painfully conscious of its crudity, and would have preferred keeping the matter in mind until we could have sublimated its beauty and attraction. However, in response to the request we present the idea, trusting that some of the vast possibilities which are latent therein may be recognized and used by others more competent.

It is encouraging, at least, that in Independence the matter has received very sympathetic and favorable attention from the pastor and the leaders of the musical programs there. We have not yet made a start for several reasons, the chief of which is the amount of work the local choir and musicians already have in hand; but we have our minds set in that direction, and the very beautifully written article on the life of S. J. Bach by A. McKim is a straw which is significant.

While there may be possibilities to this idea which would be out of the reach of many of us, all can at least attempt something which would be within our scope. We could surely muster a pianist, a vocalist or may be a quartet. This would make an excellent commencement, and if for the program the "brilliantes" of the musical constellation are beyond us, we could try the hymnologies and there find a very profitable field, for the hymn books of the churches are the real history of the soul's travail as it passes from death unto life.

Such a movement even with unpretentious beginnings could be made the nucleus of a larger philharmonic society, choral union or orchestra. It is just such endeavors which make the matrix of the great combinations. And in this common love and worthy ideal we may break down the barriers which have made society into a human mosaic. We may through this means join with angels and apostles in the effort to establish universal brotherhood. And again in this twentieth century let history repeat itself and have music as the pioneer in the celestial anthem which has been the theme of all preaching: "Peace on earth, and good will to men."

I am weak,

And can not find the good I seek  
Because I feel and fear the wrong.

—Longfellow.

# EDUCATIONAL DEPARTMENT

EDITED BY SAMUEL A. BURGESS, LAMONI, IOWA

## The Value of Education

IN PREPARATION FOR ESTABLISHMENT OF ZION

In *Hibbert's Journal* for October, 1913, there is an excellent article on the "Moral obligation to be intelligent." The writer refers to the strong trend in English literature to praise bulldog tenacity and morality at the expense of reason and intelligence.

"Be good, sweet maid, and let who will be clever."—Kingsley.

Milton's Satan is an intelligent, thinking, brooding being; while the powers of righteousness are often good, dogmatic and unthinking. Many of the leading novelists of England present a similar contrast; a scheming, thinking villain, and a ruddy, stupid hero, who is saved from the consequences of his own stupidity only by the intervention of Providence in the last chapter. We realize that after the last chapter, if he is to keep out of trouble, it will require continued intervention.

The author even intimates that the loss of the *Titanic* is no more a monument of British courage than it is of stupidity. However good our intention may be, it does not bring the child to life who has been fed Rough-on-rats by mistake. There is a moral obligation to be intelligent.

Mankind is divided into three classes: Those who would be men—whatever that may mean; those who would be intelligent men, and those who unconscious of the almost blasphemy of the suggestion, would rather not be intelligent, but to do the will of God. But how can a man do the will of God unless he *knows* it?

This thought is peculiar to the literature of England. The book of Job in Hebrew literature presents no such contrast between righteousness and reason, nor does the great literature of antiquity when rightly understood. The Old Testament is full of such passages as the second to ninth chapters of Proverbs. "Bring forth your strong reasons, saith the king of Jacob" (Isaiah 41: 21). Also the Jews are stated to be easily first in recent antiquity in education.

The New Testament offers: "Study to show thyself approved unto God." (2 Timothy 2: 15.) "Prove all things; hold fast that which is good." (1 Thessalonians 5: 21.) "And this is life eternal, that they might know thee the only true God, and Jesus Christ whom thou hast sent." (John 17: 3.) And so the literature and fiction of other peoples praise intelligence and knowledge and do not place them in contradistinction to righteousness.

It is curious how often this trend of thought has influenced the expression of men of the church; so strongly as to lead many young people to suppose that morality and spirituality are upon one hand, and intelligence and reason are upon the other. Yet, do we teach in the first principles that sincerity is sufficient, or *must* we choose the *right* way? How can we choose the right way, unless we *think* and *know*? The writer has now become firmly of the opinion that there can be no lasting intelligence without morality, and this intelligence departs from the immoral. We see this regularly in our insane asylums. We see it in Doctrine and Covenants 90: 6: "Light and truth forsaketh that evil one."

But again there can be no lasting morality without intelligence. There can be no revelation except to the thinking mind. To make and keep our mind comparatively blank to receive revelation, is to throw ourself open to every evil influence. Sincerity is not enough. Reason was given us to use. "The glory of God is intelligence." (Doctrine and

Covenants 90: 6.) And in that we become like him, our glory must also be measured by a like standard.

We have lived long and yet have failed to see all of the passages that bear upon this brought together, especially those that seem contradictory. For how often is reply made with such passages as 1 Corinthians 1: 25-31, "Because the foolishness of God is wiser than men; and the weakness of God is stronger than men. For ye see your calling, brethren, how that not many wise men after the flesh, not many mighty, not many noble, are called: but God hath chosen the foolish things of the world to confound the wise; and God hath chosen the weak things of the world to confound the things which are mighty; and base things of the world, and things which are despised, hath God chosen, yea, and things which are not, to bring to naught things that are: That no flesh should glory in his presence. But of him are ye in Christ Jesus, who of God is made unto us wisdom, and righteousness, and sanctification, and redemption: that, according as it is written, he that glorieth, let him glory in the Lord."

Also 1 Corinthians 3: 18-23; 1 Corinthians 2: 11-16; Ecclesiastes 12: 12; 1: 18. Evidently there must be a consistent explanation, and all have their proper place and meaning in the divine economy.

Evidently the man who puts his trust in earthly wisdom will fall; surely the man who trusts the arm of flesh will come to naught, however wise he may be in his own conceit. There are two things he does not know; one is, those things that are spiritual, the truth of God, which is the greatest of all; the other is how much he does not know. No man can know too much. No man can be too well prepared. No man can be too able, too worthy or righteous for the service of God. But some men may unworthily deceive themselves. So we find the answer correctly made in Jeremiah 9: 23, 24:

"Thus saith the Lord, Let not the wise man glory in his wisdom, neither let the mighty man glory in his might, let not the rich man glory in his riches: but let him that glorieth glory in this; that he understandeth and knoweth me, that I am the Lord which exercise loving-kindness, judgment, and righteousness, in the earth: for in these things I delight, saith the Lord."

In John 14: 26 and 16: 13 we read that he will guide us unto all truth. But what is truth? Let Doctrine and Covenants 90: 4 answer: "Truth is knowledge of things as they are, and as they were, and as they are to come."

It is true, "Thy word is truth;" but the word of God if we narrow it to the three books of the church certainly is not all truth. If it were, we should have no further need of revelation. If it were, we should have no need to be admonished to come up higher, that our Father has greater blessings to give us. Then there are such splendid promises as in Job 32: 9 and Doctrine and Covenants 67: 3; 68: 1; 90: 1; 11: 4 and 43: 4, which latter expression, "I send you forth to teach and not to be taught," can only be rightly interpreted by the preceding paragraph, which says that it means we are not to be taught of men in the things of God. But we are certainly to study and teach one another.

But with all these beautiful promises by way of encouragement, and with the Spirit of God to teach us, is it reasonable to suppose, in the divine economy, that we should sit down with folded hands and sing, "Jesus paid it all, all to him I owe"? Is this any more justifiable in the matter of preparation, of intelligence, of study, than it is in the first principles of the gospel?

Let the word of God answer, not only in what we have quoted above, "Study to show thyself approved," "prove

all things," and many others above set forth, but also such passages as Doctrine and Covenants 85: 21: "Also, I give unto you a commandment, that ye shall continue in prayer and fasting from this time forth. And I give unto you a commandment, that you shall teach one another the doctrine of the kingdom; teach ye diligently and my grace shall attend you, that you may be instructed more perfectly in theory, in principle, in doctrine, in the law of the gospel, in all things that pertain unto the kingdom of God, that is expedient for you to understand; of the things both in heaven, and in earth, and under the earth; things which have been; things which are; things which must shortly come to pass; things which are at home; things which are abroad; the wars and the perplexities of the nations; and the judgments which are on the land; and a knowledge also of countries, and of kingdoms, that ye may be prepared in all things when I shall send you again, to magnify the calling whereunto I have called you, and the mission with which I have commissioned you."

All this should leave no doubt in our minds as to the divine purpose, "that ye may be prepared in all things when I send you again, to magnify" your calling. See also Doctrine and Covenants 85: 36; 90: 4, 6, 12; 43: 3; 87: 5; 94: 2, 3. Note the admonition to study and prepare ourselves. And is this not entirely in accordance with the divine plan as shown in the first principles? There is something for us to do, and our heavenly Father helps us most when we are striving most earnestly to fit ourselves for his services.

Consistently, then, what a man should strive to be is: Strong enough physically to bear the pressure of the work our heavenly Father requires at his hands; intellectually prepared by study and by faith and by prayer; taught in all the learning of Egypt, in all the learning of the world that time will permit; yet humble, meek and full of love, (Doctrine and Covenants 11: 4) and taught of God. A man should bring his talent to the altar, make every effort to fit and prepare himself, and then dedicate himself, heart, mind and soul to God, and thus be enabled to secure divine help.

As we look back in history, such a man was Moses; such a man was Paul, the one man, who, after the Master himself, left the most profound impression upon the early Christian church. Such a man was Joseph, was Lehi and was Nephi.

And men of God in every age, including these latter days, in which the work of God has been proclaimed, and which have made the claim upon men to fit themselves and prepare schools and colleges and universities for the education of the young.

How long has the church suffered because it has struggled with problems that have been solved long since! And with making again old experiments that have already been made! The divine plan is the best to solve the social problem; but we can not fully value the divine plan as we should, unless we have had training in what other men have demonstrated and tried out along economic lines.

The glorious gospel of Jesus Christ is the greatest thing in the world, yet we can not appreciate it as we should, if we know nothing of other philosophy. Zion can not be redeemed except by the pure in heart, and by men who are prepared intelligently to cope with her problems. And this means not one man to lead, but it means a host to support him in his leadership, and to follow him, as he follows Christ in righteousness.

Our language is best understood when we have a knowledge of other tongues. The word of God is best appreciated in the light of the history of language and philosophy. The problems of to-day are best understood in the light of the history of the past, and what our heavenly Father has done and tried to do for humanity. The man who takes the talents his heavenly Father has given him and develops and increases them is the wise servant who will hear the commendation, "Well done," if only to his peculiar preparation he shall add humility, devotion, and the teaching of the Spirit of

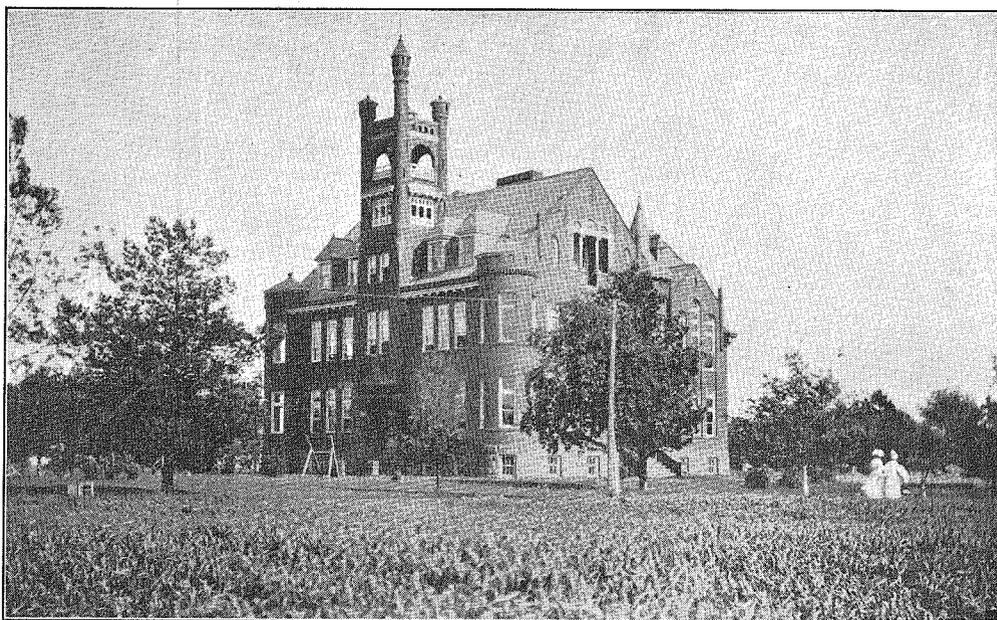


Photo by Brackenbury.

#### GRACELAND COLLEGE.

God. Our ability was given us to use and develop. And when we have done our utmost, the Comforter is ready to teach us the things of the Father. Or, rather, while we are doing our best, we may look for the largest degree of inspiration.

Economic and spiritual Zion, then, requires education, which logically means the unfolding or development of the natural ability or talents—a mighty and able host fitted and ready to follow in the footsteps of the Master. S. A. B.

#### College Finances

We feel that a word should be said in regard to the finances of Graceland College. Some seem to think that since the conference placed us under the supervision of the Presiding Bishop that we no longer need endowment or help. This is not the case. Yet the receipts have fallen off very much from this source, and also in the College Day collection. We appreciate the situation and money stringency, and only ask that a reasonable effort be made.

Next month we hope to make a statement showing what its cost has been and something of what the college is worth

to the church. We are very sure when the amount of good that has been done, and is being done by our college is understood, she will not lack for reasonable support. We should consider the value of our investment, and what we are getting as well as what we are paying; but the idea of most members has been very hazy in this particular.

In *The Outlook* for November 11, there is an article, "Shall American children pay for the war?" the particular problem being money withdrawn from educational purposes to meet existing conditions on account of the war. It raises a question worthy of our most careful consideration, since our college as well as other institutions of learning is suffering from that withdrawal of support.

This is not an European war only, it is a world crisis, which affects all of us. We can not escape its consequences, yet we should not place the burden on future generations by the withdrawal of support, nor should we permit our children to suffer, and the work as well, because of this present stringency.

### A New Publication

We are interested to note the preannouncement of the publication for the priesthood, to be issued by the Independence Stake. Elder George E. Harrington is to be editor in chief. Other editors for the various quorums are to be chosen.

John W. Rushton, A. K. Dillee and Harry Sandy were chosen as a lessons and a revising committee. They have extended the courtesy of an invitation to the editor of this department.

We are pleased to notice this new indication of aroused interest in preparation for service, a work that will be distinctly educational in doctrinal and priesthood lines.

### Notes

Various priesthood meetings, including that of Brooklyn, New York, have had for especial discussion the value of education to the priesthood. The Sunday school class of Elder Albert Carmichael, in Lamoni, Iowa, are studying the social and economic teachings of Jesus.

The work of the Extension Institute is showing a small but steady growth.

### Question

Q. In preaching is it better to refer to one's self in the third person, or as *we*, or is it better to say, *I* heard a noise?

A. This is not a question that belongs to the Department of Education, but rather of public speaking. Usually it is better to avoid personalities, especially stories which attempt to show the speaker to be unusually bright, as that sounds too much like boasting. When it is necessary to refer to one's self, circumstances and the person must determine the usage. "Your speaker," or "we" can often be used effectively. But when relating some strong personal experience, like in Paul's address before King Agrippa, the "I" is far stronger and preferable; but this is rare, and ought not to be used for trivial circumstances. With care one may avoid all personal reference by indirect address.

## CHILDREN'S HOME DEPARTMENT

EDITED BY HEMAN C. SMITH AND CALLIE B. STEBBINS, LAMONI, IOWA

### Purposes of the Home

The Saints' Children's Home Association which owns and operates the Children's Home at Lamoni, Iowa, though a separate and legally independent corporation under the laws of Iowa, is controlled by a body of seven trustees chosen by the General Conference of the Reorganized Church of Jesus Christ of Latter Day Saints and their tenure of office dependent upon the action of that body. It is therefore in a general way the property of the church and indirectly controlled by the church.

The purpose of the institution is as set forth in Article 5 of Articles of Incorporation.

"Article 5.—The purposes of this corporation shall be to receive, adopt, care for, place out for adoption, and improve the condition of destitute, abandoned, abused, ill-treated, friendless and orphan children, to secure and own suitable ground and tracts of land, to erect and maintain suitable buildings, where such children may be provided for and educated."

It will be seen from the foregoing that it is not the purpose of the home to keep a boarding house, reform school, or sanitarium. If in cases of emergency the trustees receive children to keep temporarily it is always with the understanding that they can not remain to the exclusion of applicants coming within the proper purpose of the institution as set forth in Articles of Incorporation.

It is the understanding of the present board of trustees that the leading effort should be to bring the homeless child and the childless home together; hence we solicit all who have

good homes not blessed with children to take some homeless child or children, adopt and care for them as their own. This we hold is not wholly an act of charity, though it partakes largely of that feature. It is rather an act of reciprocity, as while the foster parent helps and blesses the ward, the child is a blessing to the parent and the home.

Every man and woman needs educating and developing as a parent, and no character is fully rounded out and developed without having taken a course in child care and having been made better by coming in contact with child love; nor can this be satisfactorily done outside of the home circle. We have in the home at present writing the following children subject to be placed in private homes approved of by the board:

Six girls, aged, respectively, eight, eight, ten, twelve, fourteen, and sixteen years, and four boys of ages nine, ten, eleven and thirteen years.

The board guarantees to use all the care and inquiry possible to secure proper homes, and when placing children in homes reserves the right to take them back if those who have received them do not give them proper care and attention.

We would be glad to furnish blank application to parties who may wish to receive children, and when applications are filed will investigate conditions, and gladly place such children as desired in proper homes among worthy people. Look over the list as given above and let us know which would suit you, or if you want one different write us and we will file your application and communicate with you when we have one desirable.

Where we have two or more of one family we prefer to place them together, or as near together as possible.

Applications either to place a child in the home or to receive one from the home should be addressed to Mrs. Callie B. Stebbins, Lamoni, Iowa.

### Financial Support

The Children's Home has as yet received no endowments, and has no stipulated income, and so we must depend solely upon donations to feed and clothe and provide help for operating the home, and sometimes we are hard pressed to meet our monthly bills. We are not finding fault with the manner in which our needs have been met; indeed, we have been cheered and comforted by the loyal support we have received, and have only words of commendation for the noble and liberal spirit manifested towards this worthy enterprise; yet the stress in business and multiplicity of cares engaging the attention of the Saints, they are liable to forget the possibility of these unfortunate children being without nourishing food and comfortable clothes while we have plenty, a thing that no true Latter Day Saint would permit knowingly. We think it proper therefore that we mention that at the present time we are out of funds for running expenses, and bills are unpaid.

Judging from our past experiences in making appeals and from what we know of the character of the Saints and of other friends, we are sure this emergency will be promptly met, but let no one think that others will come to the rescue,

but let each one do what he or she can and all will be well.

If any have scruples about paying means only through the Bishopric, let us remind you that the treasurer of the board is a member of the Bishopric, and will faithfully account for this means and see that it is used for the purpose named.

Send your donations for Children's Home to Bishop Joseph Roberts, Lamoni, Iowa.

### Need of Publication

The home has long felt the need of some direct means of reaching the Saints and presenting the needs of the institution. The ways and means of doing this have been canvassed quite extensively.

Last spring the Board of Publication presented conditions upon which we could occupy two columns of the HERALD twice a month. The board accepted the conditions and appointed two of its number to prepare the necessary matter, but one of the two was absent most of the summer, and soon after returning suffered a painful accident, disabling the right arm, and while yet disabled was called to the bedside of President Joseph Smith, remaining until his death and burial; hence this work has been delayed. We will now, however, try to occupy upon our privileges, and give the readers news and information concerning the Children's Home semimonthly.

Should any information be needed through this department which we have overlooked, an inquiry addressed to either Callie B. Stebbins or Heman C. Smith, Lamoni, Iowa, will receive attention.

## MISCELLANEOUS DEPARTMENT

### Conference Notices

Utah will meet with Salt Lake Branch, 336 Fourth East Street, February 6, 10 a. m. We expect Peter Anderson, missionary in charge. Branch reports should be mailed to G. J. S. Abels, Ogden, Utah, to reach him not later than one week before conference. Sunday school will meet the 5th at 2 p. m., and will conduct an entertainment in the evening. John Hall, president; G. J. S. Abels, secretary.

Seattle and British Columbia will convene with Seattle Branch, Seattle, Washington, February 13 and 14, 10 a. m. Religio and Sunday school will meet at 10 p. m. and 2.30 p. m. the 12th. Take Fremont-Ballard or West Woodland car on First Avenue, to First Avenue Northwest and Kilbourne streets. Clerks will receive blanks for reports. Election of officers and delegates to Conference. Resident priesthood and missionary force of the district, mail reports to undersigned not later than February 5. Frederick W. Holman, secretary, 423 Bagley Avenue, Seattle, Washington.

Pottawattamie convenes at Council Bluffs, at 10.30 a. m., February 6. Election of officers and delegates to General Conference. Send reports to undersigned before February 1. J. Charles Jensen, secretary.

### Convention Notices

Northern Wisconsin Sunday school will meet February 5 with Porcupine Branch. Prayer meeting 9 a. m. Train leaves Eau Claire at 10.50 a. m. by Milwaukee for Durand. Send reports. Entertainment by Sunday school and Religio Friday evening. Ivy Fisher, secretary.

Des Moines Sunday school will meet at Des Moines, Iowa, February 12. Election of officers and delegates to General Convention. Pearl Shannon, secretary.

Far West Sunday school and Religio will meet with First Saint Joseph Branch, February 16 and 17. Send reports and credentials to secretary. Election of officers and delegates to General Convention. R. L. Henry, secretary for Sunday school, 2904 Patee Street, Saint Joseph, Missouri, Grace Worden, secretary for Religio.

Seattle and British Columbia Sunday school will meet in Seattle, corner First Avenue Northwest and Kilbourne streets, February 12, 2.30 p. m. Frank Holmes, Roslyn, Washington.

### Address

G. W. Anderson, Iola Lake, Kansas.

### Requests for Prayers

Prayers are requested by Sister Edna J. Cochran, of Van-cleave, Mississippi, for her sister, Mrs. F. B. Smith. Sister Cochran says her own health is much improved and indeed appreciates the interest the Saints have shown in her behalf. Her name was given us some weeks ago and printed here. Let us steadfastly continue to remember these afflicted ones, for God surely hears us.

A woman not of the church and who is hindered in her desires to unite with the faith because of an unbelieving husband and from the fear that she will not be able to keep inviolate her covenant with God, requests the prayers of the Saints that she may have strength to perform her duty. The husband of this woman does not object to her uniting with the church, but he is inclined to infidelity and is a drinking man, and the sister fears that it would be impossible for her to live the life of a Saint under these conditions. She should be remembered.

### Book Reviews

THE ADVENTURES OF MR. MOCKER.—Thornton W. Burgess. Little, Brown and Company, Boston, Massachusetts. Illustrated. 50 cents. This juvenile is one of the series of six, each complete of itself, and devoted to the adventures of one animal, telling of his trouble, good times, enemies, and friends. The little people of the forest and meadow appear in fascinating style, and as expressed in the *New York Times*, "these stories have an engaging simplicity, a droll realism even in their phantasy that brings back grateful memories of Uncle Remus." This book tells of the havoc played by Mr. Mocker, a mocking bird just from the south, in his mocking of each of the forest folk under the direction of "Uncle Billie Possum," who finally introduces his friend at a grand party of reconciliation. A delightful book for children.

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**THE SAINTS' HERALD**

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**Help Wanted**

I have bought 80 acres of land and am living alone, would like some old man that is able to work to come and make his home with me, some one who belongs to the church. I would want him to do the cooking and help what he could with the chores and light work. I would clothe him with common clothes. I am 27 years old. David Williams, R. F. D. 3, Winterset, Iowa. 2-1t

**"The Law of Christ and Its Fulfillment"**

Those who are desirous of information relative to the law of the church as to temporalities will find many of the questions arising answered in the book entitled "The Law of Christ and Its Fulfillment," now issued by the Bishopric, and for sale by the Herald Publishing House, price, cloth binding 30 cents, leather 50 cents. Order direct from the Herald Publishing House. 1-6t

**Braden-Kelley Debate**

This book contains the full report of an eighteen-night debate between the Church of Christ (Campbellite) and the Reorganized Church of Latter Day Saints. The work is a library in itself. Though it has been in print for several years it is still one of the best books published to show the stability of God's truth. Order 125 .....1.50

**WANTED**—Everybody who has a little ready money and who is looking for an opportunity to get in on the ground floor in the farming, stock-raising or poultry business, to send for our Big Horn Basin folder. It describes a rich, new country in central Wyoming (near Yellowstone Park) just opened up by the Burlington's new Gulf-to-Sound Line, where there are many real opportunities. It tells all about the climate, soil, crops, markets, etc., and explains just how easy it is to secure a splendid Government homestead and get a good start with very little capital. This is certainly a fine opportunity. Will you take advantage of it? Neither the railroad nor myself have any land for sale. It's my job to connect you up with the opportunity. My services are free. I can't tell you more about it until you get the folder. S. B. Howard, Immigration Agent, 403 Q Building, Omaha, Nebraska.

# THE SAINTS' HERALD

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

Entered as second-class matter at Lamoni, Iowa, post office

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



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

VOLUME 62

LAMONI, IOWA, JANUARY 20, 1915

NUMBER 3

## Editorial

### DEDICATION KANSAS CITY CENTRAL CHURCH

It was the privilege of the Editor to attend the dedication of Central Church at Kansas City, Missouri, which took place January 10, 1915. The exercises were in charge of the pastor, Elder J. A. Tanner. The dedicatory services opened at 11 o'clock in the forenoon with the singing of a beautiful and appropriate hymn:

You may sing of the beauty of mountain and dale,  
Of the silvery streamlet and flow'rs of the vale;  
But the place most delightful this earth can afford  
Is the place of devotion—the house of the Lord.

Prayer was offered by Apostle John W. Rushton, after which the choir rendered a splendid anthem, "Send out thy light." The dedicatory sermon was by Elbert A. Smith, the subject being, "Building the walls of Jerusalem." After the sermon, Sister W. N. Robinson sang a solo, "The mighty God hath spoken," and the dedicatory prayer was offered by Bishop E. L. Kelley. The benediction was offered by Apostle Paul N. Hanson.

At the afternoon session at half past two, short addresses were made by Bishop E. L. Kelley, Judge Goldsby, G. E. Harrington, president of the Independence Stake, Bishop Richard Bullard, Bishop Ellis Short, and Apostle John W. Rushton. These addresses were interspersed with music of a very pleasing character.

While all of the addresses were spiritual and edifying, the congregation was especially pleased with the sentiments expressed by Judge Goldsby. Judge Goldsby is a member of the Methodist Church, and, we understand, was a member of the congregation from which Central Church was purchased. He expressed warm affection for and great confidence in our people, and stated that he always felt at home in Central Church.

#### HISTORICAL SKETCH

At this service a short historical sketch of Central Church was read by Bishop E. L. Kelley. Thinking that this would be of general interest, we reproduce it:

The Central Methodist Church Association of Kansas City, Missouri, announced its purpose of disposing of its church building, including adjoining buildings, in the summer of 1907, as the society was erecting a new building at the time on the Paseo, about two blocks away.

Bishop Short and a few others, including the writer, canvassed the proposition among ourselves and also with the trustees of the association; notwithstanding some of our own members advised against it, because at the time it would incur a heavy debt, and already there was closeness in finances because of the money panic which was giving so much uneasiness in the East. Having decided later through the especial kindness of members of the trustees of the Central Church Association that it would be practicable to handle the indebtedness, the final reference as to action to be taken was made to President Joseph Smith, at his home in Independence, Missouri. His answer came back, "If you think you can meet the indebtedness, by all means improve the opportunity, the Lord has opened the way."

A few days later, on Saturday evening, a telephone message came stating the lowest figures the property could be had for, to-wit: Twenty-one thousand, seven hundred and fifty dollars, as stated by Mr. J. S. Chick of the board of trustees of the Methodist Society; also, that Monday morning following, the proper officers would meet at the church building and complete sale to us or to another church society that was anxious to get the property. The answer was returned by phone that we would take it. Mr. Chick stated in reply: "It is sold then, for I know you will do as you agree."

"All right," was the return reply.

On Monday morning the trustees and district officers of the Methodist Church met, and although an offer of seven hundred and fifty dollars more than we had answered for was waiting from another society, a resolution was passed at once, awarding the sale to the Reorganized Church, and later, after due arrangement and examination of title to the property, on the 25th day of November, 1907, Central Methodist Church Association, a corporation under the laws of the State of Missouri, duly conveyed the property by warranty deed to E. L. Kelley, trustee, for the use and benefit of the Reorganized Church of Jesus Christ of Latter Day Saints.

Amicable arrangements were made with the trustees of the Methodist Church for that society to occupy until the completion of their new church edifice, their last meeting being held February 15, 1908. On March 1, 1908, the opening of the work of the Reorganized Church took place, the exercises being in charge of Counselor Frederick M. Smith; President Joseph Smith delivered the discourse, and E. L. Kelley the opening prayer. The music was in charge of Arthur H. Mills, with a choir of about twenty voices. Paul N. Craig was organist. The sermon in the evening was by E. L. Kelley.

The first Sunday school opened March 8 under the superintendency of Arthur G. Larky. Harvey Sandy the same date was chosen president of the Religio society.

On Monday, May 4, 1908, by branch action, all meetings were removed from Wabash meeting place to Central Church at Ninth and Lydia, and carrying on the church work was referred to the general church authorities.

Elder M. H. Bond was elected to preside; Harvey Sandy, presiding priest; Seth L. Sandy, teacher; George W. Salander, deacon; A. G. Larkey, clerk; Paul N. Craig, in charge of music; D. F. Winn, was retiring pastor of Wabash church; F. M. Smith, retiring pastor of Central Church.

On Sunday morning, June 11, at eight o'clock, the first young people's prayer meeting met, fifteen present.

In November, 1908, Elder W. E. LaRue was appointed by the First Presidency to preside and take oversight of the work, and with his family he occupied the pastorate December 3, 1908, remaining until the appointment of Elder Thomas W. Williams, April, 1911. During his pastorate Sister W. N. Robinson served as chorister. May 14, 1911, Elder LaRue preached his farewell sermon.

Elder T. W. Williams was elected president May 10, 1911; with Harvey Sandy, priest; W. C. Rambo, teacher; Lot Sandy, clerk; Mrs. S. C. Diggle, chorister; Miss Amy Winning, organist.

From May till September 17, 1911, the work was carried on by the branch officers without a president present to aid. On September 17, Elder Williams arrived and remained faithfully at work until October 19, when he returned to California.

November 6, 1911, Elder W. R. Pickering was elected pastor of the branch, and superintended the work until December 7, 1911, when Elder Evan A. Davis was selected as pastor, he being the sixth to occupy in that place:

The conference of 1912 sent Elder Davis to California, and Elder J. A. Tanner was appointed by the First Presidency to take charge of the work, and on May 20, 1912, Brother Tanner was elected president of the branch, and the other branch officers were sustained. Brother Tanner and family arrived July 8, 1912, and settled in the pastorate August 12, of that year. Brother Tanner continues as pastor of the church. Fred C. Anderson is superintendent of Sunday school; F. G. Hitchcock, assistant superintendent; Joseph Tanner, secretary; Mrs. G. H. Hidy, president Religio; Mrs. O. L. James (chorister) in charge of music; Miss Elizabeth Tanner, organist.

At the present time the membership of the branch is something over four hundred.

The total receipts and collections including rentals of property are for the time \$12,408.18. This includes \$550 from sale of old building and lot on Wabash Street; also \$10.80 sale of hymnals to Armstrong Saints. Total paid out upon property, \$28,806.03. This includes all improvements, repairs, interest and furniture, amounting to \$129.50 for parsonage. The net amount furnished by the church is \$16,397.85. The contributions were from the Saints in Kansas City, except \$2,262 from Saints in Independence, Missouri.

The evening service at 7.45 consisted of an address by Bishop E. L. Kelley, together with the usual devotional services and with special music, including anthems and solos. The musical features of the day under the leadership of Sister O. L. James were an important and pleasing part of the exercises. Although the weather was somewhat unfavorable, the attendance was excellent, and a splendid feeling of harmony, unity, thankfulness, and humility prevailed throughout the entire day.

The church thus formally and fully dedicated to the services of God forms a strong strategic point from which to work in this great city. It is our hope and expectation that it may be intelligently used in the service to which it has been dedicated, and that the congregation meeting there, under the leadership of the pastor and the branch officers associated with him, may succeed in presenting before the world the gospel as it is preached in its doctrinal form, and also in their lives such a demonstration of its power that there may be a great ingathering and addition to the kingdom of God at that place.

In a great modern city we have dedicated a church to the same God who among most primitive surroundings spoke to Moses from the burning bush. As he led the children of Israel, so may he lead us; but may we follow with greater celerity and devotion.

ELBERT A. SMITH.

### UTAH IN SELF-EULOGY

A number of Brighamite periodicals are making much over the recent visit of Joseph F. Smith to Independence, Missouri, at the dedication of a new chapel built there by the Utah people. That they have been able to erect and dedicate such a building in a community from which the Saints were formerly driven seems to them to be a matter of congratulation. That Joseph F. Smith, born in Missouri in troublous days, should have been able to attend and officiate in this dedication is by the *Deseret Evening News* considered "a feature illustrating poetic and divine justice."

#### WHENCE CAME IT?

What is it that together with the arbitrants of time has brought about this reversal of sentiment in Jackson County, Missouri? Is it the disregard for law of both God and man, for a long time known to exist in Utah, and a few years ago confessed to before a committee of the Senate of the United States? Or is it the law-abiding conduct of the Reorganized Saints as they have sought to honor the counsels of God in gathering together to Zion, as the feelings of the people and preparation of their own part would allow? Let answer the nation-wide propaganda against Utahism, which has come to recognize the integrity of the Reorganization, expressing in very many instances the sentiment set forth by Senators Burrows and Dubois in the Reed Smoot case before the Senate Committee on Privileges and Elections:

In order to induce his followers more readily to accept this infamous doctrine, Brigham Young himself invoked the name of Joseph Smith, the Martyr, whom many sincerely believed to be a true prophet, and ascribed to him the reception of a revelation from the Almighty in 1843, commanding the Saints to take unto themselves a multiplicity of wives, limited in number only by the measures of their desires. . . . Such the

mythical story palmed off on a deluded people.—*Congressional Record, December 13, 1906.*

It is only fair, I think, for me to say—and I am glad the distinguished Senator from Michigan (Mr. Burrows) treated upon it the other day—that there is a branch of the “Mormons,” called the “Josephites,” who ought to be separated clearly in the minds of all Senators from the Brighamite “Mormons.” . . . The Josephite “Mormons,” with their headquarters at Lamoni, in the State of Iowa, and wherever they are, no matter in what part of the country, are among the best of our citizens in all respects.—*Congressional Record, December 17, 1906.*

#### A CONTRAST

The Utah people build a church at Independence. Their dignitaries, with much pomp and display, attend personally upon its dedication. And is there favorable comment? Only in the self-expressed eulogy of the Brighamite press, such as appears in the *Deseret Evening News*, as follows:

The child [Joseph F. Smith] who came into the world under such pitiful conditions has been spared to become a man of might and influence, his name known throughout the civilized world, and his character for integrity and uprightness recognized and honored by all honest men everywhere.

President Joseph Smith, of the Reorganized Church, passes peacefully away at his modest home in Independence, and kindly appreciation of his life and the institution to which he had faithfully given the same is extended upon every hand, and feeling expressed in the editorial columns of the *Kansas City Journal* for December 12, recently reproduced in the *HERALD*, and which concludes with the eulogy:

Perhaps nothing could give a clearer insight into the character of Joseph Smith than the directions which he issued shortly before his death in respect to his funeral. Disliking nothing so much, next to sham, as ostentation, he directed that his funeral should be conducted with the utmost simplicity, without any of the elaborateness which his followers would otherwise have provided in order to testify to the honor in which they held him. He was the prophet, but first of all he was the Christian gentleman and the good citizen. As such he lived, as such he died, as such he will be remembered by all outside the household of his faith. His followers themselves can have no legacy of remembrance more honorable than this appraisal of the people among whom he lived and labored so many years. Kindly, cheerful, loyal to his own creed, tolerant of those of others, standing for modesty, simplicity, good citizenship, embodying in his private and public life all the virtues which adorn a character worthy of emulation—such is the revelation which Joseph Smith leaves to the world, as the real interpretation of an ecclesiastical message translated into terms of human character.

#### RETURN, OH, ISRAEL!

It must be known in Utah, as it is known elsewhere, that silence in the former instance and general and favorable mention in the latter is the key to the matter of public sentiment throughout the country. Yet the people of Utah have the face for self-congratulation, and would impress their constituency with the idea that Jackson County, Missouri, and other communities stand open-armed, to

receive in full confidence Utah and her representatives, that is, “all honest men” and communities do.

The *HERALD* stands for tolerance and freedom of conscience. We would not exclude from any community law-abiding representatives of the Utah or any other faith. We hail with zest and gladness the opportunity of a comparative exposition in Jackson County of the teachings and virtues of the institutions under consideration. But when it comes to a matter of public sentiment and institutional standing, with others, we have nothing in common with the Utah system, and know, as all observing men know, that if Utah is to command the respect and confidence which they already claim for themselves it will be in the day when they discard their departures and come back to the original tenets and virtues of the Palmyra Seer. If there is doubt of this on the part of any of Utah, it may be driven away by removing a polygamous family to Independence for residence, or to any place else in the country not under Utah control.

J. F. GARVER.

#### CURRENT EVENTS SECULAR AND RELIGIOUS

**LORDS ADJOURN.**—The English House of Lords adjourned on the 8th until February 2, when they will reassemble.

**IMMIGRATION BILL.**—The House and Senate conferees on the immigration bill have agreed to eliminate the negro exclusion provision, and the provision exempting Belgian farmers from the literacy test.

**FOLLOWING STRIKE.**—Following the calling off of the miners' strike in Colorado, a number of strikers have been reported reemployed, and the operators have conceded to the men the right to select their own checkweighmen.

**FAMINE IN CHINA.**—Famine in some Chinese provinces, caused by loss of trade with Europe incident to the war, is already so severe that wives and children are reported being sold to alleviate suffering described as “heartrending.”

**NAVAL BILL.**—The Naval Bill, submitted to the House on the 13th would provide 2 battleships, 6 torpedo boat destroyers, 17 submarines, aggregating an approximate expenditure of \$148,000,000, \$21,906,000 of which would be for that part of the construction to be completed next year.

**WOMAN SUFFRAGE DEFEATED.**—The Mondell resolution for an amendment to the Constitution granting women the ballot was defeated in the House on the 12th by a vote of 204 to 174. On March 19 last, an amendment in the Senate lost by a vote of 35 to 34, a two thirds majority being required. Opposition to the resolution was based largely on the argument that for the Federal Government to pro-

scribe qualifications for suffrage would be an invasion on States' rights to control their elections.

**HATTERS' CASE.**—The Supreme Court has affirmed the judgment for two hundred fifty-two thousand, one hundred thirty dollars awarded D. E. Loewe and Company, under the Sherman Anti-Trust Act, against one hundred eighty-six members of the United Hatters of America. The case has been in the courts since 1904. The original verdict was rendered in 1912 and reaffirmed in October of the same year. To pay the award the homes of a number of men have been levied on.

**ELECTION FRAUD.**—Eighty of one hundred fourteen defendants before Judge A. B. Anderson, at Indianapolis, Indiana, on the 12th plead guilty to Federal Grand Jury indictments alleging fraud in the November election. Eight of the eighty were present and former employees of the Terre Haute city administration. Eight plead not guilty, the remaining twenty-six, including Mayor M. Roberts, Circuit Judge Eli H. Redman, City Judge Thomas Smith, and Sheriff Dennis Shea, filing demurrers.

**DISASTROUS EARTHQUAKE.**—A disastrous earthquake, reported second only to that of Messina in 1908, occurred in central Italy on the 13th, resulting in fifty thousand estimated killed and injured. At Avezzano where the shock was most severe there are thought to be twelve thousand casualties. A large area was affected, much property destroyed, and many are left homeless. The American Red Cross will cable \$20,000 to the Italian Red Cross and will ask President Wilson to issue an appeal to the people of the United States for funds to aid the sufferers.

**EMPLOYMENT BUREAU.**—A national employment bureau is being established by the Department of Labor. Applications for work and workers will be received by postmasters and forwarded to labor department agents in charge of the various zones. The distribution branch of the Immigration Bureau will receive these applications, and will also be informed by Department of Agriculture agents of sections needing help. Through this branch of the Immigration Bureau, applicants will be apprised of places where they can secure work, the postal service acting as a collecting and distributing agency for applications and replies.

**ENGLAND ANSWERS PROTEST.**—On the 8th Secretary Bryan announced that Great Britain had filed a preliminary reply to the protest of the United States Government in the matter of interference with American trade at sea. The United States concedes the right of search for contraband shipments, but contends that England can not lawfully take to port vessels for more extended examination. Great Britain concedes that relations between neutral na-

tions should be those of normal times of peace; refers to irregularities by United States shippers; and promises redress whenever action may unintentionally exceed the provisions of international law. The British note is considered friendly.

**MOTHER TEACHERS RETAINED.**—By decision of Commissioner of Education, John H. Finley, of New York, Mrs. Bridget Peixotto, a teacher who became a mother while absent without leave, and who was dismissed by the New York City Board of Education for neglect of duty, is ordered reinstated. Five other mother teachers are under this decision reinstated. Mrs. Peixotto had carried her case to the courts, and the court of appeals had ruled that the determination of the question involved rested with the Commissioner of Education, from whom there is no appeal. Commissioner Finley in his conclusion said:

It is difficult to conceive how a reasonable, unwillful absence, due to natural, unavoidable cause, could be construed as neglect of duty; and it is difficult to understand why an absence for the most creditable social reason should be so treated.

**MEXICAN AFFAIRS.**—Under instruction from Villa, General Maytorena has signed the agreement, already signed by General Hill, to prevent further fighting along the international border. The Washington administration has protested the threatened closing of the oil wells in the vicinity of Tampico by Carranza authorities for refusal of the operators to pay assessments levied. Villa forces have taken Saltillo from a Carranza army, and Carranza forces have withdrawn from Monterey. It is announced from Mexico City that the national convention has with the full approval of Villa reappointed General Guitierrez provisional president. Guitierrez is said to have reported to this convention an agreement of all armed groups which practically solves the Mexican problem of pacification.

**EUROPEAN WAR.**—Renewed activity has developed in the western theater of war. The allies early in the week made advances north of Soissons and near Reims, later withdrawing slightly north of Soissons from before a violent German attack. Germany claims slight gains in the Argonne, and along the Meuse. Germany has checked advances along the coast, and with reinforcements regained some ground near Neuport. Russia has advanced in Galicia, controlling practically all the territory except fortified towns, is threatening Hungary, and claims gains in eastern Prussia. Desperate fighting has been resumed in Poland, where the Germans have made gains on the Russian center. Considerable action is reported in the Caucasian regions. The Turks deny having been defeated here by the Russians. Servia is said to be attacking Austria with renewed vigor. Activity on the part of the Russian fleet in the Baltic Sea is reported, resulting in the damaging of Turk-

(Continued to page 77.)

## Original Articles

### HEALTH HINTS

#### NUMBER 1.—FOOD

BY W. A. SINCLAIR, M. D.

[The series of four articles including this one and three to follow, appeared some years ago in *Autumn Leaves*. They were not prepared by Elder Sinclair to be published in serial form. They are reproduced here as being suggestive as to means of conserving health. Following this article will be installments on "Sleep," "Sunshine," and "Good Temper." —EDITORS.]

Considering the fact that man by habit is omnivorous (eats all kinds of foods), almost as much so as the pig, and that he eats about eight hundred pounds of food, exclusive of fluids, annually, it ought to surprise no one when I say that many derangements of the blood arise from the use of improper food. Look how directly the food goes into the blood, then see how directly it goes to the manufacture of bone, muscle, nerve, etc.

Oliver Wendell Holmes, in the *North American Review*, has presented this change very happily, when he says:

If the reader of this paper lives another year his self-conscious principle will have migrated from its present tenement to another, the raw materials even of which are not yet put together. A portion of that body of his which is to be will ripen in the corn of his next harvest. Another portion of his future person he will purchase, or others will purchase for him, headed up in the form of certain barrels of potatoes. A third fraction is yet to be gathered in the southern rice field. The limbs with which he is then to walk will be clad with flesh borrowed from the tenants of many stalls and pastures, now unconscious of their doom. The very organ of speech, with which he is to talk so wisely, plead so eloquently, or speak so effectively, must first serve his humble brethren to bleat, to bellow, and for all the varied utterance of the bristled or feathered barnyard life. A bag of phosphate of lime which he has ordered from Professor Mapes for his grounds, contains a large part of that which is to be his skeleton, and more than all this, by far the greater part of his body is nothing after all but water, and the main substance of his scattered members is to be looked for in the reservoir, in the running streams, at the bottom of the well, in the clouds that float over his head, or diffuse among them all.

The rapidity with which the food of to-day is incorporated into the body of to-morrow should make us prudent in what we eat, if we would preserve our blood from impurity, and the atoms composing our bodies from disease. How prudent the human family is, may be seen by sitting at the table of various people, civilized and barbarous.

#### A VARIETY OF DISHES

At home we are treated to all sorts of dishes, seasoned with condiments, and saturated with the oleaginous juices of swine. A fashionable dinner comprises about three courses of different animal food; in some cases turtle soup, then fish of some

kind, then roast beef or turkey, with side dishes of mutton or lamb, veal or pork, etc. It can not, perhaps, be demonstrated, but is it not reasonable to suppose that each one of these meats possesses a latent magnetism, as individual in its character as when animated by life? If so, the stomachs of some people have every day to conciliate and make up a happy family of a great diversity of magnetic elements. To live fashionably is to live improperly.

Now let us step intrusively into the kitchens of our neighbors. John Chinaman feasts his stomach on cats, dogs, wharf-rats, sea-slugs, sharks, bats, and caterpillar soup. Australians, and many other people, eat snakes, kangaroo-rats, mice, maggots, etc. The Japanese prefer green peaches, apricots and plums, to ripe ones, as an offset, I suppose, to our eating green cucumbers. A traveler among the Indians of the Rocky Mountains, or a guest of the people of Zanzibar, will smack his astonished lips over puppy stew, without knowing what it is made of. One who visits Africa may have a plate of tender young monkey; while the people of the Arctics treat their visitors to a diet of putrid seal's flesh, putrid whale's tail, reindeer's chyle, train-oil, whale's skin, and partially hatched eggs. The native of Surinam eats toads. And the Hottentot considers roasted caterpillars to be savory as sugared cream.

Frogs are eaten by the French, by the Chinese, and by many people in both Europe and America. The French have lately taken to eating snails, having found their flavor superior to that of frogs. One hundred thousand are daily supplied to Paris by Burgundy and Champagne alone. On the maguey plant in Mexico, a large yellow worm thrives, which the native Indians eat, and call the dish maguey butter. In brief, among the many strange things used as food, not already mentioned, may be named: elephant, hippopotamus, giraffe, zebra, antelope, wild ants, leopard, lion, alligator, crocodile, eggs of reptiles, lizard, wildcat, panther, wolf, opossum, muskrat, rat's brains, porcupine, bird's nest, locust, grasshopper, spider, and nearly every insect; and the Chinamen are so given to domestic economy as to eat the chrysalis of the silkworm after the cocoon has been wound off. General Charles Napoleon Achille Muret, son of the great French general, who spent the closing years of his life in Florida, and who had tried all sorts of eating, declared as follows:

Horse flesh, good. Dog, fox, and cat, only middling. Skunk, tolerably good. Hawk, first-rate. Crow, second-rate. Pigeon, jaybird, and blackbird, tolerable, and, though I have no prepossession, buzzard is not good.

Now, nearly all the foregoing animals, insects, etc., contain the true constituents of food, and many of them are not unwholesome. Some, indeed, which seem revolting to an educated taste, are better and

purser for aliment than others which we regard as above criticism. To sustain life, we simply need food which possesses saccharine, oleaginous, albuminous, and gelatinous properties, combined with a proper admixture of salt, sulphur, iron, lime, and phosphorus. But what we should do is to avoid food which, possessing all the necessary elements, is also tainted by disease.

#### PORK

One of the most common causes of blood impurities is the use of pork. It has been said that all things were created for some wise purpose. This is undoubtedly true, but hogs were never made to eat. We read that Christ used them to drown devils; they can never be appropriated to a more beneficent use. As an article of diet, pork exerts a most pernicious influence on the blood, overloading it with carbonic acid gas, and filling it with scrofula. The hog is not a healthy animal. From its birth it is an inveterate gormandizer, and to satisfy its eternal craving for food, everything in field or gutter, however filthy, finds lodgment in its capacious stomach. It eats filth, and wallows in its filth, and is itself but a living mass of filth. When, therefore, it is remembered that all our limbs and organs have been picked up from our plates—that our bodies are made up of the things we have eaten—what pork-eater will congratulate himself with the reflection, that according to physiological teachings he is physically part hog?

We have been served up at the table many times over. Every individual is literally a mass of vivified viands; he is an epitome of innumerable meals; he has dined upon himself, supped upon himself, and, in fact—paradoxical as it may appear—has again and again leaped down his own throat.

From the earliest history of swine, they have been regarded as more subject to scrofula than any other animal. This disease, so peculiar to the hog, before it received a name, so far antedated the same disease in the human family that when it did make its appearance in the latter it was named after the Greek name of swine as best expressing its character. There are various diseases peculiar to certain animals. Scrofula is the prevailing disease among swine. The diseases affecting other animals than swine are usually such as to condemn them before they reach the shambles of the butcher; and the law treats with severity all venders of diseased meats, with the exception of pork dealers. This is partly because the scrofula of the hog can not always be readily detected, and in a measure owing to the indifference of pork eaters to the known presence of tubercles, tumors, etc., in pork. To what extent the flesh of various animals may be affected by these diseases to which they are subject can hardly be determined, but Professor Gamgee affirms "that one

fifth of the common meat of Great Britain—beef, veal, mutton, and lamb—is diseased; while Professor Gerlach states that in Berlin at least as much diseased as healthy meat is consumed." It is apparent, however, that when scrofula may be communicated simply by habitual contact with a scrofulous person, the contact of scrofulous food with the mouth and stomach must inevitably inoculate the system of the imprudent eater. One fact regarding pork is well known to all physiologists. It is, with few exceptions, the most indigestible food that can be taken into the stomach.

Again, pork is charged with being wormy. It killed a great many persons in Germany, and not a few in other countries, including our own. Scientists on both sides of the Atlantic, after examining the flesh of porkers with the microscope, found he possessed imps of probably the same devils which were cast into his progenitors on the hillside. They are called trichinæ, and the disease they produce in man is denominated trichiniasis. The parasites are so minute that they can make their way to any part of the system. This perforation of parts by millions of microscopic worms is attended with symptoms more or less violent, depending upon their numbers, and the strength and health of the victim. As the worms make their way into the muscle, pains like those of rheumatism, cramps, weakness, or entire loss of power resembling paralysis, ensue; and when the number of trichinæ are large, wasting, exhaustion, and death follow. Persons escaping with few of these disagreeable tenants suffer in a smaller degree from similar symptoms, but gradually recover, and a small portion of their muscles, removed and magnified, reveal the trichinæ arrived at their destination, and undergoing the various stages of calcareous encrustment.

It is related of Doctor Adam Clark, that he had a strong aversion to pork, and that on an occasion when asked to say grace at dinner, where the principal dish was roast pig, he said: "Oh, Lord! if thou canst bless under the gospel what thou didst curse under the law, bless the pig."

#### RELATIVE FOOD VALUES

As a rule the flesh of herbivorous (feeding on herbage) is more wholesome than that of carnivorous (feeding on flesh) or omnivorous animals. The use of animal food of every kind has been pronounced injurious to many; but I am fully persuaded that its moderate use is attended with no physical injury. Almost everywhere it is used to excess. Too much animal food inflames the system, and overloads the blood with the red corpuscles. In our climate, and the southern latitudes, little or none should be used in summer, and in winter sparingly, as there is enough heat-producing food, of a vegetable char-

acter, to impart sufficient warmth to those preferring vegetable diet. According to the investigation of Leibig, and other celebrated chemists, peas, beans, and lentils contain more of the blood-forming principle to the pound than meat; wheat meal contains about half as much; and oatmeal, barley meal, stale bread, and maize meal, about half as much; and when we seek the heat-forming principle, potatoes contain more than meat, while bread, peas, lentils, barley, beans, sago, maize, oatmeal, and rice yield double and triple the supply to the pound than animal food does. Nearly all vegetables provided for the table contain more solid matter to the pound than meat possesses.

Grease is supplied quite too abundantly for the table to preserve the purity of the blood. Weak stomachs call loudly for reform in this particular, while strong ones faithfully perform their work of sending the offending substance to the vascular system, to feed or create humors. Fat is not digested in the stomach, but simply melted and absorbed into the blood. A certain amount is necessary to nourish the brain, and save the wear and tear of the nervous system; but fatty meats and rich gravies are positively injurious. Eggs, milk, butter, and vegetables yielding oil furnish all the oleaginous substance necessary to carry on the processes of nature.

#### THE EFFECTS OF DIET

Diet exercises such an influence upon us all, physically and morally, too much care can not be observed as to the quality of the food we eat, and the regularity with which it is taken.

Much of our conduct depends upon the character of the food we eat. Bonaparte used to attribute the loss of one of his battles to a poor dinner, which at the time disturbed his digestion. How many of our misjudgments, how many of our deliberate errors, how many of our unkindnesses, our cruelties, our acts of thoughtlessness and recklessness, may be actually owing to a cause of the same character?

Late and hearty suppers are to be condemned,—active digestion and sleep mutually disturb each other, as at night the exhalation of carbonic acid is lowest, and tissue changes most retarded. The overloaded blood is not relieved, and invades the repose of the brain, producing heavy, disordered dreams, and nightmare, followed by headache and ill humor in the morning. Still, there is the opposite extreme of sitting up late and going to bed wearied, hungry, and with an indefinite sense of sinking, followed by restless, unrefreshing sleep. A little light nourishment in such cases, a couple of hours before retiring, may prevent these unpleasant effects.

To sum up: People must be more careful what they eat; at what times they eat; how much they eat, if they would preserve the healthy condition of the vascular and nervous systems. There can be no precise rule laid down for the governing of all. A little careful observation, however, would teach everyone of mature age what is best adapted to his peculiar organization.

#### THE HOUSE OF GOD

(Dedicatory sermon of the Minneapolis church, by Elder J. W. Wight, Sunday, December 6, 1914. Reported by Leah Lampman.)

For a scriptural reading your attention is called to Matthew 6: 24-30 inclusive:

No man can serve two masters: for either he will hate the one, and love the other; or else he will hold to the one, and despise the other. Ye can not serve God and mammon. Therefore I say unto you, Take no thought for your life, what ye shall eat, or what ye shall drink; nor yet for your body, what ye shall put on. Is not the life more than meat, and the body than raiment? Behold the fowls of the air: for they sow not, neither do they reap, nor gather into barns; yet your heavenly Father feedeth them. Are ye not much better than they? Which of you by taking thought can add one cubit unto his stature? And why take ye thought for raiment? Consider the lilies of the field, how they grow; they toil not, neither do they spin: and yet I say unto you, That even Solomon in all his glory was not arrayed like one of these. Wherefore, if God so clothe the grass of the field, which to-day is, and to-morrow is cast into the oven, shall he not much more clothe you, O ye of little faith?

For a basic thought, or scriptural text, your attention is called to Psalm 127: 1: "Except the Lord build the house, they labor in vain that build it."

If I thought that the statement here had reference to a structure of this kind, I would give but little attention to it. But when the Psalmist says, "Except the Lord build the house, they labor in vain that build it," I think that he has reference to the great house of God, his church, and except God should build that we but labor in vain; for unless we are laborers together with God, our labor amounts to nothing. And methinks this is one of the striking reasons why there is so much religious teaching in the world that contains so little spirituality, if I may give expression to such a thought without being thought to be judging the case. There is not enough dependence upon God. We seek to perform the labor without relying upon him.

If I thought to-day that the congregation instrumental in erecting this structure worship the building, or were in any sense making an idol of it, I would have but little faith in that congregation being able to accomplish anything. For I well remember how that in their love for ornamentation, the beauty of the structure and the real ornate conditions belonging thereto, the disciples took Jesus out to behold the temple. They were proud of it. They looked upon the magnificent structure that had already been some forty-six years in building, and they permitted the vanity of their minds to get the better of them with reverence to this huge structure of stone and mortar rather than to feel that it was but emblematical, in a very small degree, of the great building whose framer and maker is God—his church. And until in the very depths of our religious precepts we shall take hold of that immediate

fact, we shall not, we can not, have a true comprehension of our duty toward both God and man.

#### CONSIDER THE LILIES

Could we but reach a true comprehension of that which was so beautifully expressed by the Master, "Consider the lilies of the field, how they grow; they toil not, neither do they spin"; and yet Solomon in all his glory, with all the beauty, all the grandeur of his ornamentation, the mighty buildings, the groves in the high places surrounded by all the forces of humanity, with all the pride, with all the honor, clothed with the purple and the linen—and yet in it all he was not arrayed like one of these!

What is the difference to your minds this morning of this striking contrast? It is this: He in the pride, vanity, pompousness of his heart and soul, had turned after the vanities of life; the lily, growing in the field, surrounded by nature in all its beautiful acclaim, was but clothed in harmony with the law of its being, and in consequence thereof, that lily was arrayed more gloriously in the grand beauty of simplicity and harmony of its willingness to yield obedience to the law governing its being. And, oh, if we would but take the lesson and give heed thereto!

It is well said that fine feathers do *not* make fine birds. And well do I remember awaiting a train that I might pass along the highway to my destination, beholding a creature of God's creation, but who had for some reason,—the reason doubtless was that she had yielded obedience to the behests of fashion, dame fashion,—bedecked herself in such a peculiar style that I could but feel that she had made a serious blunder as per consequence of the manner in which she had arrayed herself. One had almost to be told to know that it was a human being; and I wondered, not very much, however, if God could really look upon the creation of fashion's demand and say, in this particular instance, that she was better arrayed than was the lily? Never! never! and there is where the serious mistake comes, in the seeking to so clothe ourselves in harmony with the demands of fashion, that we forget the beauty of the clothing of humility and of a sound mind and are carried away to the realm of sham, forgetful of the things of life and the law of our being, that if lived up to, would place us side by side, in the beauty of ornate conditions, with the lilies of the field.

But the Master asked us to consider *how* they grow. They do not care that we trust in them. They do not care to grow as we sometimes undertake to make ourselves grow! And I have said at times that had such and such a creature have been so born, he or she would have spent untold thousands to have obtained the privilege of the natural and created condition and the which no array of adornment can pos-

sibly improve, save that in the sense of a humble covering in our present and unnatural state comeliness makes but her rightful demands.

#### A HOME FOR SERVICE

Somebody says, "What has all this to do with the dedication of a house?" Simply this, that in the dedicating or setting apart this building to the worship of God, the thought is, as expressed by the Psalmist, that except the Lord build the house, they labor in vain that build it. God builded our physical beings; we can not improve them. And all our toil, all our money, all the expenditures of whatever nature, all the worry, until the final completion of this building, has simply been in vain if in its construction we have simply thought of the building rather than the great fact underlying such construction, that of true service in the sight of God, as a home, a place where we can render that service.

These nails may rust and go into utter oblivion; these walls may crumble to dust; this wood may in turn rot; these panes of glass may be broken into a thousand fragments; and yet if beyond it all, underneath it all, with the first thought of construction and throughout all the various ramifications, we have not thought of the greater fact, that this is but emblematical of a desire to put ourselves more nearly in attunement with God, then our labor, our toil, our work shall have been in vain. And if, when the building had been completed and the last dollar had been paid for its construction, there was one taint of false pride, one taint of false vanity, one taint of selfishness, then the construction had not done for us all that should have been accomplished. And if there were to be found one taint of jealousy, one taint of animosity, one taint of false pride, one taint of evil in the concept of our minds anywhere, all that should have been has not been reached.

This church home, though small, obscure, and though it may be pointed at with the finger of scorn by some who may worship in cathedrals, is not a home in the true spiritual sense unless within its walls, we, in the true spirit of humility, can worship God in spirit and in truth. And, oh, I care not for the humble surroundings; I care not for the simplicity of the structure that my pride should be humbled thereby; I care not that upon its outside or inside there can be found no ornate conditions; that for which I do care, which concerns my soul, is that as worshipers within it we may worship truly, remembering the while to put ourselves into complete correspondence with God, that in deed and in truth we will become laborers together with him. And to the extent that we fail, to that extent will we come short of receiving the blessing.

## THE WAY TO GOD

So first, then, I would impress, and oh, may God help it to go home to everyone, the great and solemn necessity of worshiping God in the spirit of true humility, in the spirit of true sobriety, in the spirit of true soundness of mind, in the spirit of the kind of worship that God demands at our hands, and all whether man shall point the finger of scorn, or whether the scoffs of the world shall be arrayed against the utmost efforts to climb onward and upward until the attunement of the highest that God wants has been attained, all regardless as to what the world may say or do. The world with all its worth, with all its magnificence, with all its grandeur and glory and skill, can not save. God, and God alone can save. And under the great fact of that law of life that puts us in touch with the divine will, he will save, and only will he save. And there is the great and important factor in our worship, as to the kind that should be exercised within this building.

I can not have the red corpuscles coursing my veins, I can not have these red corpuscles unless there shall be a compliance with the law of physical hygiene. I have no right to make claim upon life, if, day by day, I shall be transgressing the law of my being! I have no right to lay claim upon God unless I shall put myself in correspondence with him! I have no right to expect healthful spirituality, or the spirituality of health, unless I shall put myself in harmony with the law of spiritual hygienics, the law that God gave and that was so perfect as to robe those lilies of the field in grander magnificence than was Solomon in all his glory! Oh, if we could but stop to think, stop to consider, and under the operation of such consideration but put ourselves in an attunement with God. All these singers full well know, and they will pardon my personal allusion, that unless they shall yield obedience to the law of music they can not put themselves in harmony with the law of attunement, and that where attunement is lacking the law of discord prevails, and where discord is had unity never can be realized.

I do not care where you go, in what realm you may occupy, it is just the same. And shall we say that when it comes to the question of putting ourselves in attunement with God that we can do it in our way, in my way, or must there of necessity be a given law by which the result is obtained?

Let us consider Jesus as he was about to take his departure to the realms of glory. Just prior to that ascension he uttered this wonderful declaration, "They shall lay hands on the sick, and they shall recover." And directly in harmony with that thought comes his worthy brother, James, as follows: "Is any sick among you? let him call for the elders of the church; and let them pray over him, anointing him

with oil in the name of the Lord: and the prayer of faith shall save the sick, and the Lord shall raise him up; and if he have committed sins, they shall be forgiven him."

Suppose now that I stand before you and say that I am in harmony with the word of God and that I am seeking to fully comport my life in harmony therewith, and on the other hand say that there is no use, though suffering and languishing with pain, excruciatingly so, to send for the elders to pray over me, it will not do a particle of good; and having thus uttered a declaration of that kind, in the succeeding breath suppose I were to give utterance to this thought, "Oh, I believe in God with all my might, my mind and my strength!" Could I under such conditions feel that I was harmonizing myself with God?

I am frank to confess to you that I know not why it was commanded that these mortal hands should be laid upon an individual after such individual has been anointed with oil. It is enough for me to know that such is the command without stopping to inquire as to why God did not institute some other means. I do not profess to understand wherein the divine revelation is fully comprehended in the fact of my going to God and talking with him in the method we call prayer. But, notwithstanding my ignorance, the confession is yet made unto you that this opinion is held that until a full compliance with the promise of Christ and the command of his brother is had there is no reason to expect the results thus promised to follow; that, on the other hand, if not complying there is reason to expect the result to fail.

I know full well that were I to seat myself at that piano and seek to manipulate those keys with these fingers and thumbs that there would be an inharmony of sound, a discord that would no doubt cause a serious quaking along the vertebræ of your spinal column. And why? No attunement; plenty of discord! And how shall I stand here in the face of that simple illustration and say that I can put myself in attunement with God and yet not comply with the commandment given? Those who have occupied at the piano this morning as well as those who have occupied in rendering the harmony of the song service are such as have yielded obedience to the law governing, and have thus been prepared to give unto us a healthful harmony in music and in song. And can I expect the results to accrue, the blessing of health through healing, and yet stand aside and say, No, sir; I will not send for the elders, it is not for me?

Why, bless your souls, there have been times in my life when I have been making arguments along lines of Bible declaration and have quoted that very passage of scripture, "They shall lay hands on the sick, and they shall recover," and my opponent has said, "Oh, you must be a 'Mormon'!" You see he did not

believe that kind of a doctrine and thought that only "Mormons" did! And when he was told that I was not a "Mormon" he has said, "But you must be, for you believe in the Book of Mormon." I then asked him, "Do you believe in the Bible?" "Oh, yes." "Well, you must be a Bible then!" We should be very careful as to how we call names with reference to anybody's faith, no matter as to how ridiculous it may seem to us. We ought to occupy a higher plane than that, and we will never be men and women in Christ until we do.

#### GOD BUILDS HIS HOUSE

So then I would seek to impress this greater thought upon your minds, that except God build the house, we labor in vain that build it. And in the construction of the church or house, of which this building is but a mere semblance, an offering to God by setting it apart in service to him, we should feel the necessity of a true occupancy in his sight. And when by song, sermon and prayer we thus consecrate, it should be with the view that there shall be found no discord within the edifice, no wrangling, no bickerings or evils of any kind. We should arise above these things and overcome these petty faults. If we do these things we can not expect the grace of God to be with us.

Mind you, I did not say, If *you* do it, but if *we* do it! I hope the thought is not in the minds of any of you this morning, "I am glad that such an one is here; he needs to catch it," for if that is the way we feel, then we will not be putting ourselves in harmony with God. The rather had we better to think, "That is right, give it to us!" Then will we put ourselves in harmony with true humility, and thus enter into an attunement with God and be prepared to worship him in harmony with the Spirit of truth, the Comforter.

We believe in the laying on of hands for the blessing of little children; we believe in the laying on of hands for confirming men and women, thus setting them apart unto the reception of the Holy Ghost; we believe in the laying on of hands for setting men apart unto the service of the ministry. We believe that repentance should precede baptism for the remission of sins; that repentance is to be preceded by true faith. We believe in the resurrection of the dead, both of the just and of the unjust, as well as in a final judgment whereby we will receive the reward of glory or punishment, as the case may be. And unless we shall be in attunement with God we can not put ourselves in harmony with him, and therefore we shall not be laborers together with him; consequently unless God shall build the house we shall labor in vain.

We should have this purpose in mind when we

come here to worship God in spirit and in truth. We should come here with the idea of such worship lest that which we do shall sink into utter oblivion. And so worshiping God we will be able to rise higher and higher in the scale of a true harmony with God. For it is in this way we may overcome the mistakes, and yielding obedience to the law governing draw nearer and nearer to the eternal throne by putting ourselves to the test in the school of spirituality, by which we shall reach that grand harmonious condition wherein there will be no contention, no strife, no evil of any kind.

Let there be within these walls that construction of true character, that spirit of sociability, of love for others, that those not of our faith and who may have desire to come here to worship, may feel free in their occupancy. In fact, we believe in a free pulpit and an open Bible, without reference to the faith of others, believing that all have the right to worship in harmony with the dictates of their conscience. And I do thank God that thus far in the life of our organization that has been our position all along, and that as our creed we have proclaimed, "All truth," believing that though crushed to earth truth will rise again. Let truth come from whence it will, it is truth just the same, because the "eternal years of God are hers."

May God so help us that our lives may reach that excellent condition, a perfect attunement with him . . . that finally we shall come off more than conqueror with him, is my prayer.

## Of General Interest

### PALESTINE TO BE FREE?

LONDON, December 4.—One result of the present war may be the realization of the dream of centuries past—the setting up of Palestine as an independent Jewish state. Both England and Russia will favor the project, says the *London Globe*—England because a small neutral state in the Holy Land will be the best possible protection to Suez and Egypt, Russia because it will make the way easier for it to settle certain Jewish problems within her own borders. Continuing, the *Globe* says:

The events of the moment show how immediately Egyptian integrity is imperiled by the fact that a right of way through Palestine is open to a hostile power. Palestine must become either British or neutral. There is an obvious political objection to a British occupation. Neutrality is the more desirable solution.

### DREAM TO COME TRUE

But if Palestine is to become neutral, who is to govern it? Directly that question is raised, the claim of the Jews forces itself upon our attention.

We have to deal with the remarkable fact that a people which lost its country over two thousand years ago still cherishes the memory of that loss, and links the hope of recovery with its deepest religious instincts.

Here, then, we have two influences at work for the reestablishment of a Jewish state—the British desire for a neutral Palestine and the territorial instinct of the Jews themselves. There is a third influence. Russia has pledged itself to the reestablishment of an autonomous Poland under the Czar. But in Poland, as we know it now, there is one obvious obstacle to the development of a Polish state strong in its national consciousness, and that is the presence of a large Jewish element.

#### FITS IN WITH THE CZAR'S PLANS

All who know Russian Poland will agree that a settlement of the Jewish question is essential to the complete success of the great scheme to which Russia is pledged, and will recognize that it is precisely to the Polish Jews that the reconstitution of the Jewish state would make the strongest appeal.—*Kansas City Star, December 5, 1914.*

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#### WAR'S DISRUPTION OF RELIGIOUS WORK

Fears were expressed at the beginning of the war that the various missionary enterprises of the world might be seriously affected. These fears have been more than realized, it appears, and the missionary situation becomes more and more acute. One of the most serious spiritual effects, says *The Missionary Review of the World* (New York, December), is the dismemberment of many international Christian organizations. "The Christian Endeavors of different lands have been obliged to break off friendly correspondence and to become enemies." Over two hundred thousand members of the Young Men's Christian Association are in the various armies of Europe, reports Doctor John R. Mott, and there is scarcely a secretary not under arms. The Geneva association presents the most poignant case. At the outbreak of the war its three secretaries separated, one to fight under the German colors, one under the French, and the third to stand and wait with the Swiss troops. The survey of conditions continues:

Sunday school workers have been closely united all over the world and met last year at Zurich. In 1916 they planned to have a convention in Japan, but to-day many of their members are under arms and under oath to kill one another. . . .

The Continuation Committee of the Edinburgh Missionary Conference is split into British, German, and French factions, and only God by his love and power can weld them together again. . . .

In France it is said that two hundred and eighty of the four hundred and fifty pastors of the National Union of Re-

formed Churches were liable to service when the war broke out. This leaves, therefore, half the churches of Protestant France, for the time being, pastorless.

Even in the neutral lands the deadly conflict has a spiritual as well as a material effect. Doctor Walling Clark, for twenty-five years a Methodist missionary in Italy, reports that in spite of Italy's neutrality, commercial and industrial activities throughout the land are paralyzed. Factories are closed and printing houses have reduced their corps of workmen by one half. This means that vast numbers of laborers have been turned out of employment. Multitudes of Italians have also returned to their native land from the countries at war, and they are absolutely without means of support. Doctor Clark continues:

"It is significant that the people in Italy are flocking to the churches everywhere—both Protestants and Roman Catholic. Even men of high social and government positions are turning their attention to spiritual things, and a wave of religious faith is sweeping over all the people. After the war is ended, I believe that one result of the conflict will be the moral and spiritual transformation of the entire Continent."

As to the effect of the war on the Russian Empire, Mrs. Bertha A. Pancake writes through the Methodist Board of Foreign Missions that words fail to describe the depressing effect upon everyone. A large number of Methodist preachers have been called to the colors. Some foreigners, loyal to Russia, and who have lived for many years in Petrograd, were obliged to leave their families and go into exile because they had neglected to take out papers of citizenship.

One of the strange ironies of the war is the situation created for German missionaries, a large proportion of whose work is situated within the limits of the British Empire. As we read: . . .

Concerning the effect of the war in German colonies the Basel Mission reports to its friends in a circular letter: "The first effect of the war in Germany, and the mobilization in Switzerland, was the emptying of our mission house. Nearly all the brethren, so far as they were of German or Swiss nationality, were called to arms, including the brethren who were ordained for the foreign field at the last mission feast. When the youngest were called out with the Landsturm, only eight or ten were left of the one hundred and twenty-one mission students.

"Another effect of the war is the interruption of intercourse with our mission fields. No one can be sent out or brought back, though many missionaries are greatly in need of rest. Correspondence is greatly hindered. This is the more serious as our brethren have to suffer directly or indirectly from war conditions. Togo already has been torn for the present from the German Empire, and a similar fate is threatened Kamerun. It is very uncertain what conquering England or France will do with our missionaries. The position is also uncertain in the English colonies. Even if our missionaries should not be expelled they will be put under severe control. Money can not be got to them at all. A third effect is financial. Present business conditions make it very hard for the mission to meet all the expenses."—*Literary Digest, December 12, 1914.*

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One's own self conquered is better than all other people. Not an angel or demon, or even a god, can change into defeat the victory of one who hath vanquished himself and lives always under restraint.—Selected.

### REASON FOR LIQUOR CRUSADE

Why this Nation-wide fight against alcoholic liquor and for the prohibition of its manufacture and sale?

It is not primarily to close saloons and to prevent men from using liquor.

1. It is a response to humanity's call for a higher civilization.

2. It is a part of man's effort to become what God would have him be.

3. It is a portion of twentieth century Christianity's program for man's social betterment.

4. It is the swinging of the pendulum from the material to the moral development of the race, as humanity's first duty.

5. It is a modern realization that personal character makes national greatness.

6. It is a determination to cultivate the soul of man, and subordinate and control his appetites and passions.

7. It is a crusade to preserve a race virile in body and brain, and to prevent racial degeneration.

8. It is an acknowledgment that children are our most important crop, and youth our best capital.

9. It is a supreme effort to preserve the health and life of the people from the destructive power of the poison of alcohol.

10. It is a great social crusade to prevent normal men from becoming social derelicts, drunkards, criminals, paupers, by the dissipating effect of the use of alcoholic liquors.

11. It is a movement to preserve the mechanical skill and industrial efficiency of the millions of mechanics and other laborers who make our wealth.

12. It is because we have come to realize that sobriety is a nation's greatest asset in times of peace, and her strongest defense in times of war.

13. It is in order to effectually stop the nation's greatest waste of men and money.

14. It is an effort for relief from the great burdens borne by the taxpayers to care for and control the victims of the liquor traffic.

15. It is a determination to dissolve the partnership and break the alliance that has for years existed between a Christian Nation and a great public moral wrong.

16. It is a purpose to declare to heathen nations and inferior civilizations to whom we are sending missionaries, that the civilization which we offer to them is not represented by the brewery, the distillery and the saloon, emblems of barbaric vice.

17. It is an endeavor on the part of Christian man to lift his brother to the moral, mental and social ideal set forth by the teaching of the Man of Galilee.

18. It is an exalted effort by an enlightened citizenship for a better Nation, a better Government, a

better man and a better environment, or a purpose to establish a civilization in the Western Hemisphere that shall really reflect the ideals of Christianity.—Doctor A. C. Bane, in *The New Republic*, December 18, 1914.

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## The Staff

AUDENTIA ANDERSON, INDEPENDENCE, MISSOURI

### Looking Forward

We used to think, years ago, that there was a world of coldness and heartlessness in the cry of the people who live under the rule of absolute monarchs, when in the course of their national experience it became necessary for them to say, "The king is dead!—Long live the king!" But as life brings to us its wealth of experiences, and we realize that the world must go on in spite of any tragedy or sorrow which may come to us, either as individuals or as nations, we can see that there is less of heartlessness in that old cry than of heart, less of cruelty than of the kindness of hope. It is not disrespect for those passed on, so much as it means loyalty and support for those whose burdens have become heavier by the same proportion as they became less for the one released.

And so we feel that it is very meet and befitting, that we now, even with our sorrow fresh upon us for the loss of the leader who has been called home, should "take heart of grace," and, recognizing the hand of God even in this event, look forward with confidence and with trust that the work we all love shall move right forward, and that it, and the men called now to heavier responsibilities, shall receive in abundance sufficient for the demands that Spirit which will spell success. For one, we are determined to look up, and forward, and try, by every means in our power, to perform any work which may come to our hand, with the cheerfulness and confidence necessary to its proper accomplishment.

January, then February, short and fleeting as it is, and March and, in a breath, Conference is upon us! Are you ready? Are you preparing? Are you guarding against being caught again napping? Are the church singers—the "sweet singers of Israel"—qualifying to serve in the great aggregation who, at that blessed "feast" time, will sing the songs of God's people, the songs which shall ascend as sweet incense of prayer to his throne? Where else can the like be found? Where else will so large a body of consecrated and devoted singers, of a chosen and "peculiar" people be met with "one accord?" Now, *now* is the time of preparation for the annual feast of the Spirit. And see to it that you are not sleeping upon your rights—your opportunities!

And now we wish to send to all the musicians personal greetings and good wishes for the good new year, with its clear white pages ready for our writing. May each desire to do good come to fruition! May we *do*, not merely dream! May we look back upon 1915, from the threshold of the next incoming year, with a sense of duty well and cheerfully performed, of opportunities improved, of aspirations for good fulfilled, of promises redeemed, of resolutions for renewed and consecrated services carried out in true humility and the spirit of gratitude that we have been privileged to help.

AUDENTIA ANDERSON.

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### Hymns We Love

(We are pleased to announce that under this caption there will appear from time to time histories or descriptions of some of our familiar hymns. These will be compiled and arranged

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by Sister M. T. Short of Independence, Missouri, who is bringing to the task abundant ability and enthusiasm, which promises well for its unqualified success and popularity.—A. A.)

“ABIDE WITH ME”

Never were the words of Shelley, “They learn in suffering what they teach in song,” more completely verified than in the case of Henry Francis Lyte, the author of “Abide with me.”

For twenty-five years, from 1822 to 1847, he was the beloved minister over the parish of Brixham, Devonshire, which was composed largely of hardy fisher folk, with here and there a few more cultured people.

Devonshire is noted for its beauty, but notwithstanding this delightful place of residence, with its blue skies, balmy air, and the sea breezes, Shelley himself was suffering from an incurable disease which he well knew would one day take him from the loved scenes, and the people among whom he had so faithfully labored.

While yet in the prime of life, the time came when he felt his work would soon be over, and he earnestly and prayerfully desired to do something before he was taken away that would be a benefit to others after he had gone; this longing is expressed by him in the following words:

“Might verse of mine inspire  
One virtuous aim, one high resolve,  
Light in one drooping soul a hallowed fire,  
Or bind one broken heart—

“Death would be sweeter then,  
More calm my slumber 'neath the sod,  
Might I thus live to bless my fellow men,  
Or glorify my God.”

He closes this poem in which he unveils his secret heart with this prayer:

“Oh, thou whose touch can lend  
Life to the dead, thy quickening grace supply;  
And grant me, swan like, my last breath to spend  
In song that may not die.”

Being told that he must lay aside all work, and advised to take a sea voyage, he was very desirous,—despite protests from his friends—to preach once more to his loved flock, and to hold one last communion with them. Carrying out his wish, although he was hardly able to stand in the chancel, he addressed them in words of such melting tenderness and love, pleading with them to lead holy lives, that at the close his hearers were almost all in tears.

It was a perfect day, and in the late afternoon, he walked feebly down the terraced walk to the seashore, to look once more on the dear familiar scenes, which he was to leave on the morrow for ever. God's benediction, and the spell of the hallowed hour was upon him as he walked alone beside the waters.

He returned slowly to the house, in silence, going at once to his own room. It was in the inspiration of that hour, as “the darkness deepened,” that the human cry went up to God, and the great hymn was written. As we read it, in the light of its story, how pathetic the plea, “Help of the helpless, oh, abide with me.” Joining the family circle, shortly afterward, he carried in his hand the immortal words,—an answer to his prayer, a heritage to humanity.

Doctor W. H. Monk, the musical director, composed the appropriate music, which seems to belong to the sweet pleading words of the hymn, and together they have gone to the ends of the earth; and who can tell the far-reaching influence

over all classes of people. It is even said to be a favorite hymn of the homeless tramps.

In its tender personal appeal, what countless numbers of stricken hearts have found comfort; and as long as the heart is attuned to sorrow, and man looks to God as his helper, so long will “Abide With Me” prove the expression of that sorrow and that trust.

VIOLA V. SHORT.

## Masters of Music

WOLFGANG AMADEUS MOZART

The life of Mozart reads like the story of a sad dream. That one man should have crowded so much of life into the short space of thirty-five years, and should have met such wide extremes of success and failure, seems beyond the realm of fact, and only a fantasy. Yet such was the life of Mozart, “the little magician,” “most exquisitely endowed of men.” At nine years the idol of Europe's musicians, and the pet of kings and queens; at thirty-five, buried in an unmarked pauper's grave: could there be a course more tragic?

It seems the balance of Nature: where she gives much, she requires much in exchange. And never was child of Music given more than was Mozart. He was a genius from his cradle, a very pet of the Gods it seemed. Yet the world was to learn again, through him, that none is favored above the rest, and that sorrow is the common lot of us all.

Mozart was an infant prodigy. At three he was picking out chords on the zither; at four was taking regular lessons on the harpsichord; and at five was composing little pieces which his father proudly copied for him. At nine he was touring Europe, the guest of royalty and the favorite of princes.

It happened in this way: His good, German father was a musician and very poor. He recognized his boy's genius and resolved to gratify his pride and add store to his purse at the same time. So he took his children—Mozart's sister, three years older, was scarcely less talented—took them on a concert tour to Munich. Their success was wonderful. They were pronounced children of Genius, and were courted on every hand. The favorable reception was so gratifying in fact that the father ventured farther, and hurried them off to Vienna.

Mozart was just nine, but he played with the finish of an old artist. He won his way into every heart, and soon had a call from the royal court, itself. He so delighted them by his playing that they would not let him go. He was treated as though he were of royal blood, and he, in turn, was not in the least abashed by the august presence of the royal family. The little musician loved the good queen Maria Theresa, and would spring into her lap and kiss her impulsively, as though she were his mother. He was a playmate of Marie Antoinette, and because she was so kind to him, gravely promised to marry her when he grew up.

Life was pleasant in Vienna, but they could not always stay there, and were next found in France. At Paris they were as kindly received as at Vienna, and again the royal family was their patron. The little boy met every test that was put upon him, and won new honors every day. He not only played any instrument that was given him, but composed many pieces, and everywhere his winning personality gave him friends. And he was not without a home in Paris: palace and mansion were alike open to him.

In London, in Amsterdam, in The Hague—each great city where he went gave him greater honor than the last. When he came home again to the little town of Salzburg, where he was born, he had made the circuit of Europe's most brilliant capitals, and had won universal admiration and honor. But,

as his father lamented, they had received more smiles than gold, and the family purse was in as sore need as before.

His father was vice kapel meister, attached to the court of the Bishop of Salzburg, and dared not let go the position, because the meager salary attached to it guaranteed that they would not starve, even though they were humiliated by great poverty. So when Wolfgang started out again, he was without his father's direction.

In the two years at home he had progressed rapidly in the art of composing, and was ever at it. Indeed through his life he was a strenuous and persistent worker. When he went again to the court of Austria he gave concerts, and the pieces were his very own. His success was greater than before, but royalty still payed in compliments, and was most sparing of money. The poor boy found it hard to live on the bounty of his admirers, and was learning young the lesson that later was to crush him so completely.

It was while in Vienna at this time, when only fourteen years old, that he conducted a great orchestra concert, the music of which was his own. It was an inspiration to see him, a mere boy, standing on a chair that he might wield his baton and be seen, and leading with a master's art.

In Italy he was given a continued ovation from city to city, and was received by the Pope in Rome and knighted in the highest order of the land. It meant something to get this stamp of Italy's approval, for in 1770 Italy was the acknowledged power in music.

Meanwhile Mozart composed much: arias, operas, hymns, pieces for solo instrument or orchestra, and they were finished work. He was a careful, conscientious craftsman, and no crude or incomplete product left his hand. It was easy for him to compose. He carried the melody in his head and did not have to resort to instrument or pencil. He was industrious to a fault, and his known works attest it. Nine hundred and twenty-two pieces are his contribution to the world's music—five times the work of Beethoven, six times that of Mendelssohn, and this, too, from a man whose life was cut short in his thirty-fifth year.

These were the happiest days of his life, but they were not long. His first grief was disappointment in love. The girl was fair and he enshrined her as his heart's idol. He idealized her. He was wrought to a fearful tension of love. But the beautiful Alloysia Weber was as fickle as she was lovely to look upon, and tired of Mozart she scorned his suit for another. It broke his heart and his health. He was never the same again, though he married after a while and seemed to be content.

Work as he would, he could not make money. He was ever at his composing, but as fast as it came from his hand it was stolen and the fruit of it reaped by another. Calumny and cabal did the rest. His best operas were ruined; nothing that he attempted was permitted to succeed. His royal friends forgot him; privation and trouble made fast acquaintance with him. When in happy times money would come he did not know how to keep it. Every beggar knew him as his man, and he could turn no plea aside. Between his enemies and his own kindness of heart, he was kept stripped bare of substance. His wife was as easy natured as himself, and only accentuated his troubles.

Ill health followed close on ill fortune, and at thirty-five he was a broken man. He had composed his wonderful Masonic opera, "The Magic Flute," but even that great tribute to his brotherhood brought him no help. He was commissioned one day to write a requiem, and he felt that it would only too likely be his own. It was. On December 5, 1791, Mozart died, overcome by privation, and the worry of an ingratitude heaped upon him by a careless world.

It was a cold day when they carried him to the cemetery, and his few friends turned back at the gate. His body was hurried into a pauper's grave, unmarked and to be unknown. No further commentary than this was necessary on the chance of life. The consolation of it, alone, was: his works could not be consigned to the dust and to oblivion with his body. To-day they are a common heritage of the race, and the name Mozart it a talisman that unlocks the chamber of heaven's own music.

A. E. McKIM.

### Singing with the Spirit

It has been said that music is a language expressive of emotions which no other science or language can convey; it was born in heaven and heralded to the sons of men on the wings of angels, and with the passing away of this life it is the only of earth's blessings that may be taken up in the life to come. This is a beautiful theory and true in a measure only. Whatever we do to develop us for service to others will be used for that higher development in service to others in that life to come. Then does it not demand a consecration of all our efforts for that particular work we are best able to do?

In music, expression means consecration to me. It is one thing to give pleasure to an audience with beautiful sounds, but quite another to give expression that will touch the hearts of the people. Not long since we heard two women give a talk along certain lines of their work. One was a very pleasant speaker and interested the audience, and an occasional smile would greet the speaker from the listeners; the other speaker was a quiet little woman, who at first could hardly be heard, but gathering courage as she proceeded to tell her story she touched the hearts of the congregation and brought tears to the eyes of the listeners. Which one made the most lasting impression? Expression in this sense means much.

A singer must study the words of the song and make the sentiment to be expressed his own. He must feel the words and be moved by them; he must place himself in the situation of the personage he represents, and cultivate the capability of repressing and producing the various emotions which the art of music is able to create. Jousse said that sounds dictated by feeling can alone express passions with truth and energy. Patti in singing "Home, sweet home" always brought her audience to tears, because she sang with her soul.

Not long since we heard a congregation singing "Onward, Christian soldiers," and it sounded like a funeral march. Several years ago we had a study in expression on the correct rendering of the song so will pass it along. It certainly is worthy of study.

"This is a command to a company of Christ's soldiers to march as if going to war; yes, into battle with their eyes on the Leader in advance. What kind of step do you think soldiers take on going to battle? I should think a quick step, as it is expressive of action, and if you have no idea of how rapid this movement is, just get on to the floor and step it off, up and down the aisle, and you have it exactly. Take the first verse in a cheerful, animated style and in perfect march time.

"We come now to the second verse. Like a mighty army moves the church of God.' What do we know about large bodies generally? Well, they move slowly. The church of God is a large body and moves like a mighty army; slow and sure. The whole army can not move rapidly. The cavalry may; also the infantry on a charge, but the entire army, with its commissary department, must move slowly. Let this second verse be in slower movement than the first, and yet strong on the first line. The second line brings us to a radical change of thought. Active powers have been in play thus far but

now we come to the reflective. 'Brothers, we are treading where the saints have trod,' where those who have gone before us to the better land. Solemn thoughts here; reflection and memory are here enthroned, and this is wholly incompatible with the rapid muscular movement. When engaged in deepest thought, recalling the past, we sit motionless; the muscles are not called into action when the reflective powers are hardest at work. Even the gates opening to the outward world are often closed, lest sensation comes to intrude itself upon the presence of her, who sits higher on the throne at this moment. This should be thoughtfully sung and slower till we come to the chorus, when the usual march time is resumed, for this is action.

"We come to another verse: 'Crowns and thrones may perish,' etc. I would sing this a trifle faster than the former verse, but not as rapid as the chorus. In this verse is found the climax, so to speak, of the hymn, the crowning thought of the composition, 'Gates of hell can never 'gainst that church prevail,' and why? '*We have Christ's own promise.*' Yes, here is the church's foundation. This is the soldier's confidence. He is sure of success. He never would have enlisted had he not felt sure of success. No soldier would ever enlist from pure patriotism did he not feel certain he would win the day. He is told the gates of hell shall not prevail against the church. This army is bound to win, and why should it not go forward with its eye on the Captain. 'Yes, we have Christ's own promises,' and what about that? '*They can never fail.*' Here is the climax. Crown and thrones may fail; the very stars may fall from heaven. Heaven and earth may pass away, yet amid the wreck of worlds and dissolving nations Christ's promise can never fail; utterly and absolutely impossible! How should you express such a thought as this. Slow, emphatic and staccato. *They—can—nev—er—fail.* Then the chorus in usual march movement.

"The last verse is a song of triumph and praise, cheerful and strong. Good singing implies study, thought, brains—the highest type of cultivation as well." ALTHA DEAM.

### How Does Our Work Strike You?

"Our work,"—the music! Oh, don't you wish that everybody in the church, old and young, would *sing*,—would read the words over carefully, and then sing them with understanding, and thus make every song a prayer, or an anthem of joyous praise?

Do you ever notice whole classes in the Sunday school talking or lounging during the singing?

Gipsy Smith's method often occurs to our mind, and we wish our superintendent or song-leader would say, "Now, let class number three sing the next verse all alone, then *all* join in the chorus." Or, "Will all the *boys* sing the chorus alone, and the girls sing the verse, and then *everybody* sing!"

We need more enthusiasm in our singing, not alone in the Sunday school, but in all our church services.

Are you tired? Sing,—it will rest you! Are you sad or depressed? Sing,—it will cheer you! And if you are sick,—then, too, sing! It will expand the lungs; help the respiration; lift the pressure from weak parts; and rejuvenate the whole body!

Mothers, sisters, get the little ones together in the home and sing songs of praise and rejoicing. Good reading in the home, good music in the home, encouraging, instead of scolding, will go far towards making our lives a continued psalm! Close the year with song, songs of thanksgiving and joy, and begin the new year with song, veritable anthems of praise and consecration!

MRS. S. R. BURGESS.

### Musical Notes

The committee of the Kansas State Music Teachers' Convention, recently held in Wichita, has reported standards for piano, voice, and violin instruction, and for music schools. They are now arranging a course of study to be used by all accredited teachers in Kansas, to be in operation by September, 1915.

Now is an excellent time for those who would like to advance in musical work to begin the study of some orchestral instrument, with a view to playing in the church services later. Great good can be done by the young of the church in this way, and incidentally they can earn quite a little extra money from time to time as opportunity permits. Why not begin now?

It is a curious but significant fact that a number of the most meritorious instrumental compositions ascribed to various of the world's great composers are now considered spurious. Two of Mendelssohn's "Songs without words" are said to have been written by his sister. Steffani instead of Handel is said to have written, "Angels ever bright and fair"; and Reissiger instead of Weber wrote the "Last waltz."

One of the results of European war has been to reveal the fact that we have quite a number of Americans who have become noted among the musical profession in Europe. They have been so quietly at work that only for the necessity of returning to America on account of the war would their value have been as quickly discovered to us. Recognition is often slow in coming to those eminently worthy of it; even Tchaikovsky was a long time in obtaining the place which is now recognized generally as his due among the greatest composers.

The cost of musically equipping the houses of worship in the United States is estimated to have been about sixty million dollars. To educate an organist in a first class manner may cost from two to six thousand dollars exclusive of living expenses. Instruction usually covers a period of from ten to fifteen years.

The first organ in New England, and probably in the United States, was built about 1752. In 1909 this country produced sixty-four thousand one hundred and eleven reed, and twelve hundred and twenty-four pipe organs, totaling a value of more than five millions. The growth of music here is also indicated by the fact that the only bassoon in the United States in 1817 was one owned in New York, and the only oboe player in 1828 was in Baltimore. To-day we have about two thousand bands, and thousands of orchestras.

The fact that the Brooklyn, New York, public schools, by the advice of the director, have established violin classes as a part of their courses is sufficient to show something of the value that is being placed on musical education to-day. It can not be successfully denied that music is one of the most powerful factors in educational development that can be employed; and its pecuniary value is at least as great as many other studies required in our public schools. Why, then, should it not form as much a part of our public school training as other courses considered indispensable? A. B. P.

### Saint Louis Notes

The Saint Louis choir has not as yet gone into oblivion. Real life and animation was made manifest last Sunday at the sessions of district conference, when some forty-eight voices were assembled. The splendid and effective work accomplished denotes that we still have in our aggregation a body of singers capable of excellent and powerful work for good. Tonal quality and volume especially we find improved,

and if we can develop and produce, to a nicety and finish, the sharp and vigorous attack of which our leader, Brother Bell, is so proud and insistent upon having, our work will surge ahead and build up, and its combined melody and technique will be more pleasing, and result in lasting favor, of both God and man.

Our last experience, at the September district conference, was a very enjoyable affair. First, the long, delightful ride to Alton, Illinois, in a specially chartered car of which pleasure more than one hundred of our people availed themselves. After a splendid all-day session, in which our music was a satisfying feature, we returned, many other Saints augmenting our numbers.

I might mention here that this undertaking proved a most profitable one. The brethren who were in charge paid the company's price for the car, and by charging the regular fare going, with half fare for those returning, some fifteen dollars was netted, which might have been proportionately refunded to the Saints, but which, we are glad to say, in this instance, was placed, instead, in the district fund.

On the homeward journey all who wished to sing did so, many singing until their voices were spent. And only when the last cadences had died away, and we had stolen quietly back across the great "Father of Waters" to our own home city, did we realize that another day had gone, a wonderful day, a historical day, to mark one more soul-satisfying offering in the line of our especial and chosen service to the God we love!

Next Tuesday night, December 21, we go in a body to Columbia, Illinois, to assist with our services in an entertainment in a Methodist church, where one of our brethren has been preaching. We hope good will come from it. Most of the twenty or more numbers on the program are by the choir and members. We have been exceedingly well drilled, and are keyed up to the highest pitch. We believe we are ready.

Some one dropped the remark recently suggesting that they were busy. Bring in the person who is not! Our chorister, visiting different choirs several nights a week, is getting quite a share of busy and bustling work. No true worker finds a resting-place for any great length of time in this our beloved cause.

The next district conference will be in Saint Louis, in March, and the choir is to have the Sunday night for the rendition of a cantata. So we lead in the response to the "Get busy" signal, and assume to prepare for the task of the future. What we do then, we will let you know.

More news later,

T. J. ELLIOTT.

(Hurrah for Saint Louis! Truly they are hustlers! Independence, too, is studying the cantata, but as yet has not had the temerity to really decide upon a date for its rendition. We are hoping that the Central and other live choirs among our Kansas City branches, as well as the South Side Independence singers will all qualify on this cantata, so that when it is given we may have a grand uniting of forces! —A. A.)

Behold us, Lord, to-day, with cares oppressed,  
Bound 'neath the load of hurt humanity,  
Dreaming perchance of heavenly bliss to be  
When from earth's tasks we shall be dispossessed;  
Teach us to wear the yoke that sets us free,  
And find the heaven of work thy love hath blessed.  
—Howard Arnold Water.

## Mothers' Home Column

EDITED BY CHRISTIANA SALYARDS, LAMONI, IOWA

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All money for the auxiliary, including subscriptions for leaflets, should be sent to the treasurer, address as above. Money raised for the Children's Home by local societies or by scattered members working for the society should also be sent to the Woman's Auxiliary treasurer.

### Home and Child Welfare Department

READING FOR FEBRUARY.—POSTURE AND EXERCISE

Intelligent cooperation of parents and teachers is more and more coming to be recognized as a necessity for the accomplishment of all that is desired in the education of children. Evidence of this is to be seen in the organization of the many parent teacher associations. From the parents' side there is much that may be imparted for the help of the teacher. On the other hand, teachers now have great advantages for gaining information that would profit every parent, and that, if possessed by both parents and teachers, would aid greatly in the care and development of the children. Much information of this nature is contained in the textbook for normal students, entitled, *School Hygiene*, by Edward R. Shaw. We quote at length from the chapter on "Posture and exercise."

#### CONDITIONS PRODUCTIVE OF BODILY DEFORMITIES

"Improper chairs and desks at which pupils are obliged to sit, the wrong postures which they are allowed to take in standing as well as in sitting, and the muscular fatigue caused by the inactivity of a great number of the muscles of the body for a long period,—all these exist in a surprising degree in a great majority of schools in this country, and they can be regarded in no other light than as causes greatly productive of bodily deformities.

#### PROPER POSTURE IN STANDING AND IN SITTING

"When the pupil stands with the heels so placed that neither of them is in advance of the other, and with the weight on both legs, we have a posture in which the trunk is evenly poised on its supports, the pelvis and all the parts of the body are evenly placed. . . . If in this posture the weight is thrown slightly on the balls of the feet, the hips drawn back, the head poised a little back with the chin drawn in, the chest will be thrown forward, and we have correct posture for standing. It is the posture which the pupil should be trained to take while standing for short periods. Since, however, both legs undergo the same amount of muscular

tension at the same time, it is a posture which the pupil will not keep if he is obliged to stand long. Muscular relief and change are necessary. If, then, in any lesson exercise the pupil is required to stand four or five minutes or more, he should be directed to change from this posture by placing one foot slightly in advance of the other, after the manner of the public speaker, and to vary this from time to time by placing the other foot slightly in advance and bringing the weight upon the leg which has previously been favored.

"The posture most economical of muscle power in sitting is one in which the pelvis rests equally on the chair, the spinal column is erect, the head is poised above the spine and the arms are in line with the hips.

#### BAD POSTURES

"A standing posture frequently assumed by school children, especially girls, is one in which the left hip is lowered and the left shoulder raised, elongating the left side of the trunk and of course producing a bending of the spine to the left. In this posture the tendency is to drop the head to the right. . . . The intestines, because of their mobility are thrown over to the left side. Their weight, falling upon the pelvic organs, displaces them to the right. The injury to health and the disorders, especially in the case of girls, arising from such postures become habitual, entailing suffering, deranged conditions and seated sources of weakness, requiring in many cases surgical treatment."

Picture a right angle formed by a school seat and its back while a boy who has learned his shoulders back and pushed his hips forward forms the third side of the triangle. His head is bent forward until his chin almost touches his chest in order that his eyes may rest upon the book that is held in both his hands. Of this posture School Hygiene says:

"The pupil has slipped forward in his seat and is resting nearly the whole weight of the trunk on the end of the spine and on the shoulder blades. It is held that the need of motion at the hip joint is an important factor in causing the pupil to assume this posture. The injurious effects which result from such a posture must be evident. The dropping of the head downward not only constricts the chest and tends to decrease the amount of air inspired, but it also stretches the muscles which connect the head with the spine, with the result that these muscles at length become elongated, and as a consequence, not only does the pupil become round shouldered, but there ensues a carriage in which the head is pitched forward. The posture here spoken of, bringing some of the weight of the internal organs upon the spinal column, tends to produce in the spine a curve backward."

A posture in which the pupil bends forward with both arms on the desk and head close to his work "constricts the chest, interferes with free respiration, and puts additional labor on the heart because it is constricted. . . . This results in round shoulders, a curving of the spine backward, and a carriage in which the head is pitched forward. . . . In addition the internal organs are displaced. . . .

"Let it be remembered that the best school desks become exceedingly tiresome to the pupil when but little opportunity is given during a school session for complete change and active readjustment of the various muscles, such demand being an imperative physiological demand of the growing organism. . . . The fact is that pupils are wearied from long sitting and can not maintain a proper posture.

"Bad postures in sitting are more injurious in their effects than bad postures in standing as they are usually maintained for much longer periods of time than bad postures assumed in standing. Sitting at the desk with one leg crossed over the other induces malformations, especially in girls.

#### MORE INJURY TO GIRLS THAN TO BOYS

"Improper postures have a decidedly more injurious effect upon girls, as a general rule, than upon boys. The more varied and greater amount of physical activity indulged in by boys unquestionably counteracts to a considerable extent the effects of bad postures upon them. Because of the lesser variety and amount of physical activity on the part of girls, their general muscular habits become confirmed at an earlier period than the muscular habits of boys. This emphasizes the great importance of watching more closely the posture of girls and of exercising the utmost care to prevent, if possible, improper postures from becoming habitual. It may be added that malpositions from wrong postures become fixed in a much shorter time in pupils that are poorly nourished.

#### HOME AS WELL AS SCHOOL RESPONSIBLE

"It must be remembered, however, that the school can not be expected to prevent malpositions unless aided by the home. Malformations arising from bad habits of posture are frequently chargeable to the home itself. Take, for instance, the habit so prevalent among girls of carrying books propped upon one hip. If one will observe any group of high-school girls, or girls of the upper grammar grades, on the way to or from school, he will realize what effect a habit of this kind, kept up for four or five years, must have in producing malpositions of the body. The books rest in an oblique position, supported by the left arm and left hip, as a rule. In this case, the left shoulder sags, there is a lengthening of the right side, with a corresponding shortening of the left, causing the ribs on the left side to approach each other, and those on the right to diverge from each other, and giving the spine a lateral curvature with its concavity to the left. To counteract the force of gravity the head is thrown slightly over to the right.

"The school can do little more in this matter than explain to pupils the injurious effects that ensue from the habit of carrying books in this fashion. Such explanation will doubtless exert some influence in checking the practice. Its abolition, however, devolves not upon the school, but upon parents.

#### THE SCHOOL RECESS

"The physical activities which the recess directly promotes counteract to some extent the tendencies which improper postures exert toward malformations. Through the fuller breathing which physical exercise compels, the circulation is equalized and the blood oxygenated. Besides the physical activity which the recesses afford, there should be given to each grade, every school day, at least two short periods of systematic physical exercises, designed to promote quick and strong muscular control of the various parts of the body, to equalize the circulation which mental effort combined with sitting at the desk has rendered more or less uneven, to give proper carriage to the body, and to expand and enlarge the chest so that deep breathing shall become a fixed habit.

"In a system of exercises designed to secure these results, care must be taken not to overtax the heart. . . . The periods devoted to physical exercise should afford a relief to the mental powers and serve to recuperate the mental energies instead of further taxing them. With a proper system a period of physical exercise should in its employment excite in the pupils mind a sense of pleasure. . . .

"Despite all that has been written of the dependence of mental development upon physical development there has not yet been accorded to physical culture the place in our schools which its importance demands. How best to secure physical culture is undoubtedly the question of greatest importance in education at the present time. . . . The pupils' physical or-

ganisms are pretty largely neglected, and deteriorating conditions are tolerated against which the growing child must struggle.

#### PROPER CARRIAGE OF THE BODY

The following advice is from *Physical Culture*:

"Holding one's self erect at all times whether sitting or standing is good exercise in itself. . . .

"Lift the weight of the body, both standing and sitting, and carry it suspended from the shoulders. The force of gravitation exerts a constant downward pull upon every part of one's body; unless guarded against, one unconsciously permits the body to literally slump and sag down.

"To overcome this tendency, lift with the shoulders and stretch the muscles, first on one side of the body, then on the other, until you feel all the muscles lifting, then let loose of shoulders, holding the "body grip." Be careful to do so on deflated lungs; inflate only after you cease lifting. You must feel a sustaining muscular support, particularly under the shoulder blades. The shoulders themselves should be free from muscular tension. As an exercise, simply lift the body upward with back muscles, first on one side, then on the other; next loosen the shoulders but maintain the body in the uplifted position. Inflate the lungs afterwards. Never lift with the breath, as you can not hold the position. Take care not to lean backwards in lifting. Throwing the shoulders far back is not an erect position."

An osteopath was telling a young lady how to fill out the hollows in her chest by exercise. When the doctor remarked upon her need of this, the young lady at once threw her upper arms and shoulders back in a strained position, in a manner not uncommon, but which leaves the shoulders high and pointing forward. The osteopath exclaimed impressively, "No! just see where that puts your shoulder blades." A glance at a mirror showed them protruding unpleasantly. "What you want to do," the doctor continued, "is to draw your shoulders down and lift your chest; then with the abdomen drawn back and the weight of the body resting on the balls of the feet, you are in proper position to begin the exercise." (This with other exercises will be given in a later paper.)

"Hold your neck (not your head) in line with your spine, eyes lifted, chin always in. You must feel the pull in the muscles of the neck and upper spine. No brain can be at its best with such pressure upon the nerves and blood vessels. Pull your neck often in position with a side and upward movement of the head; but always with chin in. Also sometimes pull head forward and down, to stretch the neck muscles.

"Brace yourself with a firm 'body grip.' Many men possess no weight or personality because of their loose, unstrung physical presence. A man of presence always stands with a solidity that compels our respect. . . . His movements are steady and suggest power. . . . We feel his reserve power,—he has himself in hand. . . .

"A student who knows ever so much about physical culture but who fails to embody his knowledge in his personality falls short of the mark. We have a right to demand proper carriage, a well-poised body, a flexible spine, an elastic step, diaphragmatic breathing, resonant voice and grace in movements. These elementary requirements . . . are nevertheless attained to by but a very small percentage of students." (*Physical Culture*.)

There can be no doubt that if more students had the help of the home from childhood up in these matters which affect not only the appearance but also the physical and moral strength, there would be a better showing. It is worth some effort to become informed upon this subject of physical culture, and then, of whatever age we may be, to profit by what

we learn, so far as we may be able, as well as to seek the well-being of the rising generation as we may have opportunity.

In the home, one's anxiety to keep children from forming hurtful habits of posture may easily lead into a nagging way with them. Reminders should be given as pleasantly as possible so that such an impression upon them may be avoided.

CALLIE B. STEBBINS.

#### Notice

All money for the Woman's Auxiliary, including subscriptions for the leaflets, should be sent to the general treasurer, Mrs. J. A. Gardner, 707 South Fuller Avenue, Independence, Missouri.

## Letter Department

ILFRACOMBE, SISTER'S CRESCENT, D EUMMOYNE,  
SYDNEY, AUSTRALIA, November 13, 1914.

*Editors Herald:* We have lately been favored with a visit by Elders Gomer T. Griffiths and C. Ed. Miller, and feel that the church has sent the right men to build up the great work in Australia. Brother Griffiths has been staying at my home while in Sydney. I have been called and ordained to two offices through him, priest and elder. I trust that I may be an instrument in the hands of the Lord in accomplishing a great work for him.

God is indeed marshaling his army in this country. A great work is ahead of us, and the time is coming when thousands of honest souls will be gathered in on this island continent.

I am no longer young, but God has much for each of us to do. The healthiest sign I can see is the great interest the young are taking in the work, and the desire on the part of young men to advance the latter-day cause. Many are entering into the missionary field.

Our Brother Griffiths has accomplished a great work here in organizing the mission. We have all learned to love him, not only in his official capacity, but as a brother. He is kind of heart and wise of counsel. His forced departure caused great sorrow. We are sure the illness of his wife must have been very serious, and feel that there was no other course open to our brother but to go. We trust and pray that if it be the Lord's will, Sister Griffiths may be speedily restored to health and strength. Our Brother Griffiths had not accomplished the work he had contemplated, as this mission is a large one and our people are scattered. However, he has the work here at heart, and knows of its needs, and will be able to counsel and direct in its needs from America.

The work has been left under the direction of those well qualified to carry it on. Elder W. J. Haworth was left in charge, with Brethren C. Ed. Miller and J. H. N. Jones and others in charge of the various districts. One of the best plans contemplated is the sending out of three gospel wagons to the various towns and villages where the gospel as restored has not been presented, and where there are many who seem honest in heart. I have long seen the need of this, and am thankful that the plan has been devised.

Australia is of the best and most temperate climate in the world; fine weather for about nine months of the year. It is proposed to send two elders, or missionaries, with each wagon. Comfortable sleeping accommodations are to be provided, and cooking utensils. In this way the church will be saved much expense and the restored gospel be preached to those who would not otherwise have the opportunity of hearing the same. It is proposed to visit from house to house so far as

possible, and distribute tracts, etc. We feel that if this plan is carried out great good will be done, and many will be called out of darkness into the marvelous light of the gospel. The Australian mission is a very important one.

Our good Brother Miller is beloved by all, and is accomplishing a great work for the Master. His devotion to the cause is shown by his willingness to leave his loved ones for a stay in this country. We feel sure he will be an instrument in the hands of the Lord in accomplishing much good. We feel, however, that it would be well if his family could join him here, if they are willing to come. We are sure that they would not only like sunny Australia, but all the Saints also.

The Balmain Branch is the largest here. It is strong in numbers, but better still has a high standard of spiritual life, and greater unity than has been seen for some time. Only when the Saints of God are in this condition will the work of the Lord prosper. The Saints realize that as they are the salt of the earth God expects much of them. Only as all realize the importance and magnitude of the cause will we accomplish what God has designed for us. The great lesson all Saints in all parts of the world need to learn is that only as we are faithful, prayerful, and diligent, can the work of God go forth. We may help or hinder.

The least of God's children has a work to perform and influence with others. So let all try to comprehend the magnitude of the work before us. Remember the honor of being a coworker with God, to give the everlasting gospel of Christ to the earth. The angels of heaven would delight to do the great work in which we are engaged, but that it is not their mission. God has placed this honor upon men.

Then let us rouse ourselves to a holy enthusiasm for the cause of righteousness; for without enthusiasm nothing great has ever been accomplished in the world. Let us all do our best and leave to the Lord his portion. We should never refuse when God calls. It is a serious thing to do this. Remember, his purposes can not be frustrated, and if we refuse he will call others to do the work we might have accomplished. This work is the most important business on earth, no matter what the nature of the work may be.

We extend greeting to the beloved Saints who have labored here in former years, and whom we have learned to love. All accomplished much good in Australia.

I pray that the work may spread and increase, not only here but throughout all the world, and that the honest in heart may be gathered into the fold of our Lord and Savior, Jesus Christ, and rejoice with us in the everlasting gospel as restored to earth in the latter days.

Your brother in Christ,

J. F. GREASY.

## News from Missions

### Society Islands

There is great interest manifested in this part of the Lord's vineyard. Brother Clyde F. Ellis and the writer have just returned from a trip throughout seven of the upper islands. We have been separated from Tahiti and loved ones for about two months, during which time we encountered a few experiences worthy of note.

When we left Tahiti we were expecting to set sail for the island of Niau. It was the desire of Brother Ellis and writer, however, to go in an opposite direction first, that is, to the island of Tikahau. An hour after leaving Papeete, the captain discovered that the winds were favorable for sailing to Tikahau, the very island we desired to reach first. We reached this island the second day after leaving Tahiti,

and though we were there but about a half a day, we held one preaching service, Brother Ellis preaching, the writer interpreting. Although our stay was short, we were pleased to meet with them, as this was perhaps the writer's last visit among them.

From Tikahau we went to Rairoa, where we remained about a day and a half, and where we also met with the Saints and preached to them. From Rairoa we sailed to the north about ninety miles to the island of Manihi. After being lost at sea for about twenty-four hours, we finally discovered the island about fifteen miles distant.

We both felt impressed to remain on this island for a season, and while considering the matter, being somewhat perplexed as to how we would reach the next island, we were confronted by a good brother whose object in approaching us was to persuade us to remain on that island, with the understanding that he would take us to the next. We decided to stay, and in our labors with this branch we felt greatly blessed. On the day set apart for departure, the Saints gathered at the seashore and sang a few hymns and offered prayer as a farewell meeting, seeking the blessing of the Lord to be with us in our journey upon the seas. It was with great reluctance that the writer left the brethren and sisters of the various branches at the water's edge, never again to meet them perhaps until we meet on the shores of eternity.

The next morning we reached the island of Arutua where Brother Ellis baptized three natives and where we remained for about one week, after which we departed in a small boat, the smallest boat I believe that the writer has ever sailed on, being about sixteen feet long and about eight feet wide, its capacity about one ton and a half of dried coconut. The sea was not very favorable for a boat this size, and we were tossed to and fro in our little craft by waves large enough to swallow it up. We reached our destination safely, however, and we praise the Lord for his kind watchcare over us. This last island was Apataki.

The next day we took a small power boat to Kaukura, and after a four days' visit with them we returned to Apataki, where we waited from Monday until Saturday for favorable winds to carry us to Niau. The winds were very strong and were almost against us from Tuesday until Friday, at which time we fasted and prayed to the Lord to give us favorable wind and sea that we might meet with the Saints in Niau upon the following Sunday. The boat we were to go on was also a small craft, and it would not have been wise to have attempted to travel with such unfavorable sea and wind. Shortly after we had fasted and prayed for fair wind and smoother sea we noticed dark clouds arising in the eastern horizon, which soon proved to be a rainstorm and very strong wind, and in a very few moments the wind changed and it calmed down somewhat and gave us fair winds to take us to the desired island. The wind remained in this same direction until we reached Niau the next day, and immediately after landing the wind changed and made it favorable for the return of our brethren to the island of Apataki. We praised our heavenly Father for thus assisting his servants while in the interests of his work among his people upon the islands of the sea.

We returned to Tahiti last week and found loved ones well and everything quiet in Papeete, not quite so much excitement as we experienced in September when the German gunboats bombarded Papeete.

We have received news from the island of Rairoa concerning the death of Turatahi, the secretary of the mission, and father of the little native boy whom Brother and Sister C. H. Lake took to America in the year 1910. Brother Turatahi was one of our leading native missionaries, and was always

a willing worker in the service of the Master. He has gone to his reward. May the Lord bless and comfort the hearts of those who mourn their loss. This good brother and missionary has assisted many of the past foreign missionaries in this mission. We believe that our loss is heaven's gain.

The writer and family are contemplating to return to America in the month of March. It has been six years the coming Conference since we were appointed to labor in these fields.

We are pleased to say that Brethren A. H. Christensen and Clyde F. Ellis and wives are speedily acquiring the Tahitian language.

Ever praying for the advancement of God's work and the triumphant establishment of his kingdom on earth.

J. CHARLES MAY.

PAPEETE, TAHITI, December 18, 1914.

## News from Branches

### Brooklyn, New York

The year 1914 has just passed into history, and with it a year of activity can be recorded for this branch; meetings are held almost every night in the week. Being busy keeps the mind and hands occupied, and we learned by experience many years ago that Satan finds work for idle hands to do—and tongues, too, for that matter.

A branch of the Woman's Auxiliary for Social Service was organized last September, with Sister J. W. Hull as president, Ella Squire, vice president and Ethel Potts, secretary-treasurer. The enrollment is seventeen at the present time. Sewing was the first work attempted; other departments will be added as the association grows.

The Religio is doing a big work, especially with the young; in creating in their minds a desire to study the textbooks of the church. The entertainment feature, which is the drawing card with some, has been well managed. Brother William Nichols and wife, president and vice president, respectively, may feel proud of results achieved thus far.

The department of music in the branch is attracting much attention. Lovers of good music will be found where the same is to be had, hence this department of work is made a special feature. People are constantly being drawn into our services through their love for good music. Thus the gospel story is heard by many who possibly would not have been present if the musical numbers had been omitted. The choir is ably conducted by Sister Ella Squire, with Brother Earl Audet at the organ.

Brother Albert N. Hoxie, the General Chorister, has given us one night a week, instructing the choir in the general and district anthem music. The brother's presence has created much musical enthusiasm. All are thankful for his services, given so freely for the cause of Christ.

On December 27, the choir rendered the beautiful cantata, "The morning star," under the direction of Brother Hoxie. All present were made to feel the power of the Spirit, as the story of the nativity was being told in song.

On the evening of December 29, the Sunday school, in costume, gave the Christmas cantata, "Blessed is he that cometh." This entertainment was a great success. The cantata was preceded by a children's program given by the primary department, under the direction of Sister Fannie Harris, superintendent of this department.

The priesthood meet in session every month to discuss general topics, pertaining to the work of the various offices in the priesthood. The theme at the January meeting was

"Department in the house of God and in public speaking"; the topic for February will be "Education, as applying to members of the priesthood." In gospel bonds,

E. B. HULL.

1339 Prospect Place, January 6, 1915.

### Saint Louis, Missouri

Feeling grateful for the opening of another year, whereby new opportunities for growth and advancement are afforded us, we believe it is the sincere desire of all Saints to renew their efforts to glorify our heavenly Father by consecrated and holy lives, and by making every effort to assist in the establishment of his kingdom on earth.

As a large family bereft of their father, we are saddened by the departure from this earth life of our President, Brother Joseph, as it pleased him to be called. His last days coming as they did with the closing year, aged as he was, remind us of the passing of the old year and the entering of the new, or the younger one—the aged man giving place to the younger, whom we should sustain with our efforts and prayers.

Conference Sunday, December 14, a beautiful memorial sermon was delivered in honor of Brother Joseph by Brother Christy, his text being, "Where there is no vision, the people perish." The pure, Christ-like life of our brother was portrayed in the forceful and impressive manner characteristic of Brother Christy. Among the many splendid thoughts was, "Through the beautiful Christ-like teachings and example of Brother Joseph, he still lives with us to-day."

We had a very large attendance at our district conference, and with Sunday school, two preaching services, prayer service, priesthood, and Woman's Auxiliary, a very busy and profitable day was spent, both spiritually and socially. The work of the church district choir was enjoyed very much, as was also a solo at Sunday school by Sister M. Masten, composed by Joseph Smith, "Tenderly, tenderly, lead thou me on." Brother G. S. Trowbridge gave a talk on normal work, urging greater interest in this line.

Our Sunday school Christmas entertainment was a decided success. It consisted of a cantata entitled, "Santa's Christmas bargain." Many compliments were tendered those who had charge of it, as well as the participants, every one of whom worked hard for its success. The tiny tots as fairies were exceptionally good.

The first Sunday of the new year was rally day, members of the district being invited to join us, some of whom availed themselves of the opportunity. This truly was a most enjoyable occasion, many staying for every service. The sacrament service was exceptionally well attended and was full of spiritual strength and encouragement. Many strangers were present, some of whom are honestly seeking the truth, and who expressed themselves as being pleased with the service. A departure from the regular order was had, the Sunday school session being extended to 11.30. Brother Joernatt gave a review of the lesson, and then we were privileged to listen to a lay sermon, or short talk, by Brother H. A. Hampson, who, though a babe in the work, vividly told how God through his love and power led him to the church, directing him by dreams and visions of a wonderful nature.

We were made to rejoice when after the morning service Brother George Reeves conducted into the kingdom Sister Charles Peat, jr. We have been anxiously waiting for Sister Peat to unite with us for many years, and when she decided to start the new year in the Master's service we were truly made to feel happy. She was confirmed in the afternoon.

Your sister in Christ,

2739 Greer Avenue.

E. M. PATTERSON.

**CURRENT EVENTS**

(Continued from page 60.)

ish warships and the destruction of merchantmen. Report that difficulties between Italy and Turkey over the arrest and removal sometime ago of British Vice Consul Richardson from the Italian consulate at Hodeide have been adjusted by Turkey's agreement to release Consul Richardson, to salute the Italian flag, and to allow Italian participating in the investigation of the affair, lacks official confirmation. Italy's relations with Austria are becoming strained owing to the occupation of Avlova by the former. Germans are leaving Italy, and Italy is sending troops to her islands in the Ægean which she is fortifying. Relations between Greece and Turkey have reached a critical stage owing to alleged mistreatment of Greeks in Asia Minor. Rumors of Roumania's entering the war on the side of the allies have been revived.

**Miscellaneous Department****Conference Minutes**

IDAHO.—Met with Boise Branch, December 26, Elders G. W. Winegar and Peter Anderson presiding. Branches reported: Weiser 64, Teton 40, Hagerman 91, Boise 82. Officers sustained. Delegates to General Conference, A. J. Layland, T. C. Kelley. George W. Winegar was recommended to Bishop Kelley for bishop's agent. Motion carried allowing George Heaton privilege of appealing case of Lemore vs. Heaton to bishop's court. Preaching by Peter Anderson, A. J. Layland, George W. Winegar. Mrs. T. B. Jackson, clerk, Boise, Idaho.

**Convention Minutes**

ALBERTA.—Sunday school convened at Edmonton, in charge of the superintendent, F. Gregory. Officers elected: F. Gregory, superintendent; Ira Benham, assistant; Minnie Burton, secretary; Charles Waite, treasurer; Ruby Johnstone, home class superintendent; Clyde Walrath, librarian. Delegates to General Convention: Daniel Macgregor and J. A. Gillen, authorized to cast majority and minority vote. Daniel Macgregor gave a talk on "The standard of excellence." Adjourned to meet day previous to next district conference. John L. Touchstone, secretary.

WESTERN MONTANA.—Met at Deer Lodge, December 5 and 6, A. J. Moore, president, presiding. Reports: Warm Springs, Bozeman. Bishop's agent reported, report being audited and found correct. On motion, president appointed G. W. Shoehorn, Thomas Reese, John Johnson, committee to arrange for reunion, if possible. Ordination of M. G. Perin, of Deer Lodge to office of teacher approved. Notice was given for change of Rule 2, by striking out December and inserting October. Officers elected: A. J. Moore, president; Frank Christofferson, first vice president; J. R. Wyckoff, second vice president; Maggie Lecor, secretary; Thomas Reese, treasurer. Delegates to General Conference: Peter Anderson, G. W. Thorburn, W. P. Bootman, Sister G. W. Thorburn. Preaching by A. J. Moore, Peter Anderson, G. W. Thorburn. Adjourned to meet at Bozeman. Mrs. Allen Lecor, secretary.

NORTH DAKOTA.—Sunday school met at Fargo, January 2. Delegates to General Convention: Birdetta Smith, Bertha Graham, Emilie McLeod, William Sparling, Thomas Leitch, J. E. Wildermuth, J. W. Peterson, Sister John Young. Adjourned to meet time and place of next reunion, subject to call of officers. Emilie McLeod, secretary.

**Church Secretary****DELEGATE CREDENTIALS TO GENERAL CONFERENCE**

Delegate credential blanks, provided for by action of General Conference, have been sent to secretaries of districts, stakes, and branches not in districts. Such officers are re-

quested to forward credentials of delegates appointed to represent their organizations at the General Conference of 1915 to the Church Secretary, as soon as practicable, that the report of the committee on credentials may be made up and printed before the opening of the conference, as required by conference action. Credentials of delegates appointed at fall or winter conference should be forwarded without delay, and of those yet to be appointed immediately after appointment. All credentials should be in hand as early in the month of March as possible.

One certificate for each delegation, with number of members in district or branch, and names of its delegates, signed by the secretary of the body appointing, with name of such organization, place and date of conference or business meeting, is sufficient; separate, individual credentials to delegates are not necessary. Please insert "total membership" in all cases; also report if delegates are authorized to cast majority and minority vote in case of division and the full delegation not present.

Any failing to receive blanks will be supplied on application to the undersigned.

The rules governing "representation" and the "restrictions of delegate voting" will be found in chapter 17 of the Rules of Order, with the exception that such rules have been amended to provide that the basis of representation shall be one delegate for every one hundred members.

District should take notice that fractional numbers—less than one hundred—do not entitle them to another delegate.

Branches having a membership of less than one hundred, when not included in districts, are entitled to one delegate.

R. S. SALYARDS, *Church Secretary*.

LAMONI, IOWA, January 15, 1915.

**Conference Notices**

Pittsburg will convene at Fayette City, Pennsylvania, February 20 and 21. Election of officers. Send reports to John Raisbeck, secretary, 136 Boggs Avenue, Pittsburg, Pennsylvania.

Southern California will meet at Santa Ana, February 27 and 28, 10 a. m., in new church. Sunday school convention 2 p. m., 26th, same place. Religio convention 3.30 the 26th. Locals should have delegates on time. R. T. Cooper, secretary.

Northeastern Illinois will meet January 23 and 24, Central Chicago Branch, Sixty-sixth and Honore streets. We expect J. F. Curtis and J. W. Wight. J. O. Dutton, president, F. E. Bone, secretary.

Gallands Grove will meet at Dow City, February 13 and 14. L. C. Hatch, secretary.

Western Oklahoma will meet at Seiling, February 20 and 21. Branch president, clerks, and priesthood should report. Lemuel D. Dyke, secretary.

Nauvoo will meet at Burlington, 10 a. m., February 6. Send reports to secretary, W. H. Thomas, 1100 South Seventh Street, Burlington, Iowa.

Southern Wisconsin will meet at Madison, February 30 and 31. Send reports to J. W. McKnight, Madison, Wisconsin, care of H. D. Stevens, 2128 Dunning Street, allowing time for approval. By order of J. W. McKnight, president. C. A. Townsend, vice president.

Kirtland will convene in Saints' chapel, Crozier Street, Akron, Ohio, 10 a. m., February 27, holding over Sunday. Send statistical reports and reports from district quorums to secretary ten days before conference. Richard Baldwin, president, Martin Ahlstrom, secretary, 90 North Oakland Avenue, Sharon, Pennsylvania.

Independence Stake branch presidents and clerks should peruse statistical reports and see that blanks are filled up with correct matter before filing. Some have contained incomplete and incorrect entries. This has necessitated correspondence and time that should have been given to the work generally. Carefulness would assist greatly. James Bunt, secretary.

Little Sioux will meet at Woodbine, February 6 and 7. Send reports one week before to James D. Stuart, secretary, Magnolia, Iowa.

Central Texas meets with Cookes Point Branch, February 20, 10 a. m. Branches and ministry report to C. M. Mitchell, Caldwell, Texas, Route 3, covering work of past six months. J. M. Nunley, president.

Florida will convene at Santa Rosa church, near Berrydale, Florida, February 6, 10 a. m. Reports should be sent to undersigned, Brewton, Alabama, Route 5. E. N. McCall, secretary.

### Convention Notices

Southern Nebraska Sunday school and Religio will meet at Nebraska City, January 28, 8 p. m., continuing all day following. Mrs. Blanche I. Andrews, secretary Sunday school, Bethany, Nebraska.

Southern Wisconsin Sunday school meets at Madison, 7.30 p. m., January 29. Election of officers and delegates to General Convention. Let us have all schools represented, reports and credentials on time. Charles C. Hoague, jr., secretary, Janesville, Wisconsin, Route 7, Box 62.

Nauvoo Sunday school meets at Burlington, February 5. Election of officers and delegates to General Convention. Mrs. John H. Laubscher, secretary, 319½ North Eighth Street, Burlington, Iowa.

### Quorum Notices

#### NORTHERN ILLINOIS PRIESTS

Meet January 23 and 24, Chicago, Illinois, Sixty-sixth and Honore streets. Important matters regarding reporting will be taken up. All will be benefited by coming. C. B. Hartsorn, president, F. E. Bone, secretary.

### Notice of Transfer

This is to announce that Elder J. A. Dowker has been transferred from Winnipeg District to Saint Louis District, to labor for the rest of the conference year. The transfer is concurred in by the ministers in charge, J. A. Gillen and John W. Rushton.

JOHN W. RUSHTON.

INDEPENDENCE, MISSOURI, January 12, 1915.

### Notice of Silence

To the Saints and Church in General: This is to notify you that Elder E. W. Nunley, of Cookes Point, Texas, has been officially silenced, and is no longer a representative of the church. Concurred in by the First Presidency.

W. N. AYLOR, *Minister in Charge.*

INDEPENDENCE, MISSOURI, January 9, 1915.

### Notice of Release

By request of Elder Jesse M. Hardin, of Uniopolis, Indiana, he has been released for the balance of the conference year, as he wishes to provide a home for his companion. Brother John Jones, of Sharon, Pennsylvania, also asks for release for balance of conference year, which is granted. Concurred in by the First Presidency.

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

INDIANAPOLIS, INDIANA, January 13, 1915.

### Address

J. F. Rulon, San Diego, California, Route 4, Box 201 H.

### Correction

HERALD for January 6, fourth line from bottom, page 7, second column, instead of "If others misrepresent and abuse one," should read "If others misrepresent and abuse me." J. E. Vanderwood.

### Tribute to Memory of Joseph Smith

(The following was adopted at a meeting of the Independence Branch, January 12, 1915, a copy to be sent to Sister Joseph Smith and family, and to the HERALD and *Ensign* for publication.)

In the passing from the successful conflicts of earth-life, to the triumphs of the beautiful paradise of God, of our friend and brother, President Joseph Smith, the membership of the Independence, Missouri, Branch by these presents express their grateful and profound appreciation of the exalted life he led; his nobility of character, his broad charity, his loving ministry, and his patient endurance under trial and severe affliction, testify to the devotion of his life to the attainment of the character so wonderfully manifested in the lofty example of our Lord and Savior, Jesus Christ.

While we are saddened that the presence we honored, and the cheery voice we all loved, always ringing so true, shall no more be seen and heard in mortality, we are thankful for the memories and associations of the past; for the wise, kindly and fervent counsels he has given, and earnestly pray

that our lives and characters may attest that his labors among us have not been in vain; that he may have joy in the accounting time, in the fruitage of his ministry which has been of much value to us in securing the exaltation and salvation made possible of attainment through the precious life of the Lord Jesus Christ.

We record with deep satisfaction, and sincere appreciation, that never at any time during over fifty years of faithful, loyal service in the ministry of the gospel of Jesus Christ has any one among us found either occasion or necessity to apologize for, or to be humiliated at any act inconsistent with his profession or calling as a minister of Jesus Christ, or in his character as a citizen. He honored the laws of God and his country. We gladly bear testimony to the example he set before his people in honesty, integrity, and purity of life and purpose.

While we share in the bereavement of the church, and of his family deprived of husband and father, we also feel the comfort brought by the attestation to the splendid work and character of President Joseph Smith, in the encomiums and commendations so widely and justly expressed by the prominent journals throughout the United States where he was best known.

We respectfully tender to the faithful companion, and to the sons and daughters of our brother our deepest sympathies in their loss; thankful that so rich a heritage has been bequeathed them in the beautiful life and honored stewardship, now returned to the Master from whom the trust was received, praying that so long as memory lasts these may be an inspiration to service of the Master that will merit and receive his highest commendation.

When our conflicts here have ended, and we joy in beholding the gracious face of our beloved Lord, we shall meet again our brother and friend, with all the glorious hosts of the heavenly kingdom, and rejoice through all eternity in the sublime exaltation and glory of a companionship, of which the prized and sweet communion of Saints here on earth, united in loving service, is but a foretaste. May our heavenly Father grant that this meeting may be without the loss of one.

LOUISE GIESCH, *Secretary.*

### Died

BEARSE.—Eliel Franklin Bearse was born July 2, 1854, Dennisport, Massachusetts, died at Lamoni, Iowa, December 23, 1914. He was baptized when 19 years old, and kept the faith till death. He was well known to many of the Saints of the Massachusetts District, and was admired and loved because of his amiable disposition. Patient during his illness, he calmly awaited the end. The morning of the day of his death he informed the one who nursed him that he would die at evening, and it was so. Services at Liberty Home, Lamoni, in charge of L. G. Holloway, sermon by John Smith. \*Interment in Rose Hill Cemetery.

MARTIN.—Thomas J. Martin was born at Evely, Massachusetts, September 28, 1841, died at Minneapolis, Minnesota, December 13, 1914. Remains were taken to Detroit, where on the 21st funeral was held in the Methodist church. Sermon by L. Houghton. Burial in Maple Grove Cemetery. Deceased came to Minnesota in 1871, settling near Detroit. He was baptized by T. W. Smith, July 14, 1875, ordained an elder one month later. He did considerable traveling on foot, visiting Saints and others. He was a familiar figure at reunions and other gatherings. Had gone to attend the district conference at the time of his death.

TABBETT.—Phoebe W. Tabbett was born at Addison, Maine, February 3, 1834, died at her home near Cormorant, Minnesota, January 17, 1914. Sermon by Loretta Whiting, interment in Banger Cemetery. Deceased married Andrew Tabbett, November 27, 1855. To them were born 9 children, 5 of whom remain. They settled in Minnesota many years ago. She was baptized by J. C. Foss in 1872, at Indian River, Maine, and continued faithful. She was one of the colony who under the leadership of George J. Adams went to Palestine in 1866. Brother Tabbett's health was broken there, and with 2 children he returned, leaving Sister Tabbett and the other children to come when means could be provided. Two children died there, and are buried near Jaffa. Her home was often a meeting place of Saints.

DIETRICH.—Mary C. Dietrich was born near Breckenridge, Missouri, November 30, 1858; died at Cameron, Missouri, December 24, 1914. She married Frederick Dietrich, August 17, 1890, who preceded her by seventeen years. Two daugh-

ters, 1 son, 4 brothers, 2 sisters are left to mourn. Deceased was baptized in 1903, at Polo, Missouri, by W. W. Smith, and was a faithful member.

**GOFF.**—Albert B. Goff was born February 7, 1846, near Vancleave, Mississippi; died December 29, 1914. He leaves wife, 8 children, 25 grandchildren, many relatives and friends. He was baptized March 16, 1879, by H. C. Smith, and was a faithful Saint. Funeral by A. G. Miller, S. Cochran in charge. Interment in Ware Cemetery.

**GRAVES.**—Verleon, infant child of Sherd and Leaner Graves, was born May 4, 1913, at Hammac, Alabama; died September 9, 1914, leaving father, mother, other relatives. Funeral by A. G. Miller, E. C. Shelley in charge. Interment in Graves Cemetery.

**RAMME.**—Mary L. Ramme was born in Germany, April 21, 1859; died January 1, 1915, at the home of her mother and stepfather, Mr. and Sister Hawkins, near Stewartville, Missouri. Deceased leaves 2 children, aged mother, 2 sisters. Funeral in charge of S. Hines, sermon by T. T. Hinderks, at Pleasant Grove church.

**DELAP.**—Albert A. Delap was born at Elkhorn, Wisconsin, March 3, 1852; died near Williams Bay, Wisconsin, December 11, 1914. Married Emma Dillenbeck, October 3, 1876. To them were born 6 sons, 5 of whom, with the wife, survive him. He had been a member of the church many years, and was blessed with the gifts of the gospel. Services in Saints' chapel near Williams Bay, charge of F. M. Ball, sermon by F. M. Cooper.

**GAYLORD.**—Clinton Eugene Gaylord was born August 3, 1856, at Delavan, Wisconsin; died December 14, 1914, at his home, West McHenry, Illinois, leaving wife and 3 children. He was baptized November 8, 1891. He was a son of John D. Gaylord, who years ago wrote the work, "The future of Russia in prophecy." Funeral at Saints' chapel near Williams Bay, Wisconsin, in charge of C. H. Burr; address by F. M. Cooper.

**HOWE.**—Lola May, infant daughter of Brother and Sister Matthew Howe, was born September 14, 1914, at New Liskeard, Ontario; died December 27, 1914. Blessed November 11, 1914, by William Thompson and H. Ribbel. Funeral at the home by H. Ribbel. Interment in New Liskeard Cemetery. This is the third child that has been called away from this bereaved home, and none remain.

**MARSTON.**—Lois Marston was born February 5, 1841; died December 30, 1914. She was baptized by J. A. Koehler, June 23, 1912. She leaves husband, 3 sons, 2 daughters. She admonished those of the family who had not done so, to obey the gospel. She bore a faithful testimony. Services in Saints' church, Kennebec, Maine, in charge of E. C. Foss, sermon by J. C. Foss.

**MARGRAF.**—Nettie Houle was born at Elk, Michigan, February 10, 1885; died December 31, 1914. She married Charles Margraf, September 6, 1906. She was a member of the church in good standing. She leaves husband, 2 children, a boy 8 years old, a girl 3. The large congregation at the services evidenced the esteem in which our sister was held. Funeral by E. J. Goodenough. Interment in Zion Cemetery.

**PRIDE.**—Mary Ramme Pride was born in Germany, April 12, 1859; died at the home of her mother, Mrs. Mary Hawkins, near Stewartville, Missouri, January 1, 1915. She was a Saint, and passed peacefully to her rest. She leaves mother, sister, son, daughter. Services at Pleasant Grove Branch in charge of S. J. Hines, sermon by Temme Hinderks.

**SEDDON.**—Nancy N., wife of Elder Joseph Seddon, died at her home, Persia, Iowa, January 31, 1915, of cancer, aged 76 years, 25 days. She leaves husband, 3 children, 5 children having preceded her. Deceased was baptized in 1878, and was devoted to the preaching of the word. Her home was a home for the ministry. Services in charge of Elder Sydney Pitt, sermon by J. F. Mintun. She was loved by all who knew her, and the crowded church gave evidence of the great respect in which she was held.

**NEIL.**—Alfred Percy Neil was born July 4, 1892, in Hershall, County, Ontario; died December 29, 1914, at Fortine, Montana. Deceased was baptized August 17, 1913, by J. C. Page. Services from Saints' church, Andes, Montana, C. B. Freeman in charge, sermon by S. M. Andes, interment in Andes Cemetery.

**REYNOLDS.**—Anna Reynolds was born April 2, 1861, Northfield, England; died at Los Angeles, California, December 22, 1914. Baptized July 5, 1891, at Los Angeles, by D. S. Mills. Served as superintendent of Los Angeles Sunday school for twenty years. Loved and respected by all. She leaves 5 sisters, 2 brothers. Funeral at her home by W. A. McDowell.

## The American Boy

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## Book Reviews

**THE SALOON SHOWN UP.**—Professor Thomas W. Shannon, A. M., author of the Shannon Purity Books. S. A. Mullikin Company, Marietta, Ohio. Paper binding, 15 cents. This booklet is what its title implies, a "show up" of the saloon in its true light and proper perspective. The stock arguments of those who plead for a further continuance of the saloon in business, such as "Saloons make business lively," "Dry territory is dead territory," "No right to destroy vested interests," "The farmer's market will be ruined," "Taxes increased," and many other arguments, are met and answered by a calm, dispassionate presentation of facts which compels conviction. The author, however, is not content to simply answer arguments. He is a master hand in counter assault. He shows how every interest—national, state, local and individual—demands the suppression of the saloon. His final summing up is irresistible: "It is a crime against society and high treason against our posterity for intelligent, reasoning, accountable and responsible men not to deal a death blow at the liquor traffic. The prayers of wives and mothers demand it, pleading of dependent children demand it, the rights of the unborn demand it." Prohibition is effectively urged in the sixty pages of this booklet.

**HOW GERMANY MAKES WAR.**—General Frederick von Bernhardi. George H. Doran Company, New York City. \$1.25. As a treatise on the German methods of war, this book is of especial interest at this time as an exposition of the ideas underlying the German plans for the war with the allies, and the methods on which the German staff rely in their operations in the field. In the editor's preface, we read: "The book is an attempt to show how war can be successfully conducted with the enormous masses of men now thrown into a conflict between nations, the armies of millions that put the whole fighting power of a people into the battle line. General von Bernhardi insists that while certain fundamental principles of war must always hold good, their practical application has to be considerably modified now that these 'armies of masses' are brought into action, and have to employ weapons and appliances more efficient than any which were used in earlier wars. The book was written for experts, and all serious students of war should read the complete translation of the work issued last year by Mr. Hugh Rees. But many readers will be glad to have the condensed version of General Bernhardi's treatise contained in the following pages." Some of the chapter titles are, "The secret of modern war," "Force and numbers," "Modern armies and appliances," "The importance of cavalry," "Attack and defense," "Principles of command," and "Naval warfare."

**POEMS BY ROBERT UNDERWOOD JOHNSON.**—Bobbs-Merrill Company, Indianapolis, Indiana. \$1.50, postpaid. There are many splendid poems in this book, not the least of them being "The winter hour," which opens thus:

Of all the hours of day or night  
Be mine the winter candle light,  
When Day's usurpers of Love's throne—  
Fame, Pride, and tyrant Care—are frown,  
And hearts are letters of hid desire  
Yielding their secrets at the fire.  
Now beauty in a woman's face  
Glows with a sympathetic grace,  
And friend draws closer unto friend,  
Like travelers near a journey's end.

**MARK TIDD IN THE BACKWOODS.**—Clarence B. Kelland. Harper and Brothers, New York, \$1 net. A book for boys, in the same style and strain of the author's previous work, Mark Tidd.

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THE SAINTS' HERALD

Elbert A. Smith, Editor; John F. Garver, Assistant Editor.

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Braden-Kelley Debate

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# THE SAINTS' HERALD

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

Entered as second-class matter at Lamoni, Iowa, post office

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



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

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## Editorial

### TWO NEW BOOKS OF VERSE

TREES AND OTHER POEMS, BY JOYCE KILMER<sup>1</sup>

Here is a poet who puts his worst foot forward. The opening poem, entitled, "The Twelve-forty-five," begins with these lines:

Within the Jersey City shed  
The engine coughs and shakes its head.

We have never met with an engine that coughs and shakes its head. Like the small boy for the first time viewing a giraffe, we are tempted to say, "There ain't no such animal." But, of course, we may be mistaken, for as we might say,

The kind that are kept in Jersey City sheds  
Perchance may cough and shake their heads.

Those who overlook this inauspicious beginning will find some real poems in this little volume. They may come to agree with Edwin Markham, who said of Joyce Kilmer: "His book ought to be in the hands of all lovers of that strange beauty we call poetry." Note for instance the gem entitled, "Trees," from which the book takes its title:

I think that I shall never see  
A poem lovely as a tree.

A tree whose hungry mouth is prest  
Against the earth's sweet flowing breast;

A tree that looks at God all day,  
And lifts her leafy arms to pray;

A tree that may in summer wear  
A nest of robins in her hair;

Upon whose bosom snow has lain;  
Who intimately lives with rain.

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

If the poem to trees does not convert the reader to Markham's opinion of Kilmer's poetry he may per-

haps fall victim to the simple charm of "The house with nobody in it":

Whenever I walk to Suffern along the Erie track  
I go by a poor old farmhouse with its shingles broken and black.

I suppose I've passed it a hundred times, but I always stop  
for a minute

And look at the house, the tragic house, the house with nobody in it.

I never have seen a haunted house, but I hear there are such things;

That they hold the talk of spirits, their mirth and sorrowings.  
I know this house isn't haunted, and I wish it were, I do;  
For it wouldn't be so lonely if it had a ghost or two.

This house on the road to Suffern needs a dozen panes of glass,

And somebody ought to weed the walk and take a scythe to the grass.

It needs new paint and shingles, and the vines should be trimmed and tied;

But what it needs the most of all is some people living inside.

If I had a lot of money and all my debts were paid  
I'd put a gang of men to work with brush and saw and spade.  
I'd buy that place and fix it up the way it used to be,  
And I'd find some people who wanted a home and give it to them free.

Now, a new house standing empty, with staring window and door,

Looks idle, perhaps, and foolish, like a hat on its block in the store.

But there's nothing mournful about it; it can not be sad and lone

For the lack of something within it that it has never known.

But a house that has done what a house should do, a house that has sheltered life,

That has put its loving wooden arms around a man and his wife,

A house that has echoed a baby's laugh and held up his stumbling feet,

Is the saddest sight, when it's left alone, that ever your eyes could meet.

So whenever I go to Suffern along the Erie track  
I never go by the empty house without stopping and looking back;

Yet it hurts me to look at the crumbling roof and the shutters fallen apart,

For I can't help thinking the poor old house is a house with a broken heart.

<sup>1</sup>George H. Doran Company, New York City. Price in cloth, \$1.

THE WAYSIDE SHRINE, BY MARTHA ELVIRA PETTUS<sup>1</sup>

"Wayside shrines!" said Goethe, "do they not serve to recall wide, wandering thoughts, and turn them to higher, better channels?"

This is the sentiment with which this book of verse is introduced; and following an epoch in which easy and impudent atheism was freely voiced by loose moraled half-poets, it is pleasant to find again the muse serving religion and morality. Many of the poems in this volume are devotional, most of them are religious.

A typical selection is "The prayer of the Breton fishermen on launching their boats," based on their simple petition: "Keep me, my God! My boat is so small,—and thy ocean so wide!"

Keep me, my God! keep me:  
So small this boat of mine,—  
So wide, thy deep, unresting sea,—  
Deeper, thy love divine!

The winds are rising high,  
But we must brave their might,—  
God guide us 'neath this stormy sky,  
God bring us home to-night.

O, thou who dost not sleep,  
Watch o'er our homes this day:  
Once thou didst walk upon the deep,—  
To thee, to thee we pray.

Now keep us, God of might!  
In faith we spread the sail,—  
So wide this tossing sea, and white,—  
So small our boat, and frail!

"By faith, 'tis a look into glory," is the title of another fine poem from this volume, inspired by reading the eleventh chapter of Hebrews:

"Now faith" is "things hoped for,"—the clasping  
A hand meeting mine in the dark:  
It is resting in Arms Everlasting,—  
'Tis the dove flying back to the ark.

Now faith is the confident standing  
On promises, firm as God's throne:  
'Tis the heart's instinct, truer than reason,—  
It is knowing what else were unknown!

"By faith" afar off to behold it,  
That heavenly country of mine!  
"By faith," 'tis a look into glory,—  
A proving the promise divine!

While here I'm abiding, a pilgrim,  
Earth's pathway of joy yet untrod,  
I am looking by faith to that city  
Whose Builder and Maker is God.

"By faith!" How it rings out in music,  
Triumphantly thrilling and sweet;  
How it echoed the song of Faith's victors,  
The tread of their conquering feet!

On earth long as strangers they journeyed;  
How nobly each burden they bore!  
"By faith" they were seeking that country  
Where weeping shall enter no more!

Evidently a very wholesome faith and a fairly sound theology dwells in the heart of this worshiper at wayside shrines. It is refreshing in a busy world of prose to wander for an hour in the rich, sweet fields of poetry, especially in the fields where bloom such fragrant flowers of faith. If we have neglected finer things of late years in the rush and under the burden, it will do us good to return betimes to the poets. God speaks through the true poet.

E. A. S.

## CURRENT EVENTS

### SECULAR AND RELIGIOUS

**JEWISH REFUGEES.**—The press reports that six thousand Russian, British and French Jewish refugees have fled from Palestine to Alexandria, Egypt, and that many more are to follow.

**ALABAMA DRY.**—Alabama will be a prohibition State after July 1. A few hours following Governor Henderson's veto on the 22d, both houses repassed two related measures by overwhelming majorities.

**TO INVESTIGATE ELECTION.**—Attorney General Gregory has ordered an investigation of charges of fraud in connection with the election in the Illinois district which resulted in the reelection of ex-speaker Joseph Cannon.

**PRICE INVESTIGATION.**—Under request from President Wilson, Attorney General Gregory has directed an investigation of the recent advance in prices of wheat and flour, to determine whether or not there has been violation of law.

**A POTENTIAL POLAND.**—The nucleus of a parliament to rule Poland if the Emperor is able and puts into effect his promise of an autonomous government, has been established at Warsaw by a congress of delegates from all parts of the country.

**HAITIAN REBELLION.**—Haitian revolutionists under Guillume, seem to be making headway against the Theodore Government. The northern part of the republic is said to be in the possession of the revolutionists. The United States gunboat *Wheeler* is in Haitian waters, and the cruiser *Washington* is ordered there.

**LABOR TROUBLE.**—Nineteen strikers, two of whom have died, were shot in a fight on the 19th between strikers and deputy sheriffs at the American Agricultural Chemical Company's works at Roosevelt, New Jersey. Thirty-two deputies are under arrest for murder. The trouble started when strikers stopped a train to see if strike breakers were aboard, and when office employees of the chemical company on the train started an outcry, thinking the strikers

<sup>1</sup>Sherman, French and Company, Boston. Cloth, \$1.

intended to harm them. The men on strike are demanding an increase in wages.

**ITALIAN EARTHQUAKE.**—The earthquake in Italy seems more disastrous than at first report. Twenty-five thousand are said to have been killed and 40,000 to 50,000 injured. At Avezzano, about 60 miles east of Rome and where the shock was greatest, 11,000 of a population of 12,000 are reported dead, with like results elsewhere. The estimated damage to property is \$60,000,000.

**AT WASHINGTON.**—The Republican senators are attempting, by what the Democrats pronounce an open filibuster, to defeat in the Senate the administration government ship purchase bill. Senator Burton, of Ohio, on the 20th, after three days of debate, yielded the floor to Senator Lewis, of Massachusetts. Other Republican leaders announced that they will follow. The effort is to prevent action at this session. The immigration bill has gone to the President, including the literacy test amendment, as finally passed. The House on the 22d passed an army bill carrying an appropriation of one hundred and one million dollars.

**AMERICAN SHIPPING.**—Complications have arisen over the *Dacia*, a German-owned shipping vessel, represented as having been purchased by Mr. Edward W. Breitung, a United States citizen. This vessel is loaded with cotton for Germany. Great Britain refuses to assure the United States Government of her uninterrupted passage, on the grounds that it is considered that the sale is not genuine. Representatives of the owner inform the Washington administration that the *Dacia* will proceed on her voyage, and Great Britain notifies the United States that she will be seized and taken before a prize court. Assurances are given that the cotton may proceed to Germany, or be sold in England. Reports of interference with trade at sea are less numerous, and indicate possible leniency on the part of Great Britain.

**MEXICAN AFFAIRS.**—Reports from Mexico are many and confusing, including the following: Provisional President Gutierrez, following his recent reelection by the national convention, fled from the capital, and General Roque Gonzales Garza, president of the convention and a Villa supporter, has been chosen to succeed him. Martial law has been declared in the city. The convention announces itself as supreme, and has assumed all legislative, executive and judicial powers. The convention seems yet loyal to both Villa and Zapata, but reports indicate friction between these two generals. Dispatches to Washington suggest the possible withdrawal of Villa, and an attempt by him to control the situation in northern Mexico. Carranza forces are said to be advancing toward the capital. Some dispatches indicate

that the convention may remove from Mexico City. Report is that Gutierrez from Pachuca represents himself as the legal executive, charges that the convention is under military control, and declares Villa and Zapata deposed from their commands. The Carranza forces have withdrawn from Naco. All except one squadron of the United States troops have been ordered from this point. Word received at Washington is that the Tampico oil wells are being operated without molestation.

**THE EUROPEAN WAR.**—Weather conditions generally interfere with activities on both war fronts. The Russians with heavy reinforcements have advanced on the east bank of the Vistula River in northern Poland. They have also advanced to the west of Warsaw and in eastern Prussia, and have taken additional passes in the Carpathians commanding Transylvania. A partial evacuation of Cracow is said to have been ordered. It is rumored that Roumania may throw troops into Transylvania to protect her nationals. The Turks are reported to have met further disaster in the Caucasians. The Germans rested following their advances at Soissons, which were greater than formerly reported. The French claim slight gains along the coast, near Reims, south of Verdun, and in the Vosges. The Germans report ground gained on the Aisne. German victory over the English in eastern Africa is reported. Fresh Portuguese troops are ready to embark for Angola, a Portuguese possession on the western coast of Africa, invaded by the Germans. The French submarine *Sapir*, was sunk by Turkish artillery while attempting to enter the Dardanelles. Eight Turkish transports bearing troops are reported sunk by the Russian Black Sea fleet. A German raid on six English coast cities resulted in slight damage to property, four English killed, and a number wounded. That a Zeppelin was shot down by the English is denied in Germany. The Turkish Government is said to have renewed orders for the satisfaction of demands by Italy for the removal of British Consul Richardson from the Italian consulate at Hoeide.

#### NOTES AND COMMENTS

**HERALD DESIRED.**—Anyone having a copy of the HERALD for March 18, 1914, that can be spared, will confer a favor on the HERALD Editors if they will forward it to them for use in the editorial files. This number is entirely exhausted, and we have none for the files.

**IN CLASS BY ITSELF.**—The daily papers of the country as a rule have noted the death of President Joseph Smith in respectful terms, generally giving generous recognition to his godly life and character, and showing a decent respect for the feelings of the family and the church. Not so the *Detroit News*,

which seizes the occasion to stand over his open tomb and villify his ancestors in the habitual manner of the average "Mormon Exposé." According to the *News*, the man to whom *The Kansas City Journal* paid such a glowing tribute sprung from ignorant, lazy, dishonest parents who apparently spent most of their time of nights pilfering from neighbors' clotheslines and larders. Thus in the presence of death and sorrow the *News* babbles on, in a class by itself, missing a splendid opportunity to be charitable, dignified, and at the same time truthful.

**HELP FOR GERMANS.**—The following is from a letter received by the HERALD Editors from the office of the Presiding Bishop, E. L. Kelley:

We are in receipt of an offering from the Ridgetown, Ontario, Sunday school for the assistance of the German Saints who are in need. The act is one so commendable that we wanted to pass it on, and wish you to feel at liberty to use it as your judgment may direct. If the European powers would refer the war to the Reorganized Church we believe it would soon be settled. We are positive it would be if the spirit which actuated these brethren and sisters under British rule, were the compelling influence in the lives of all God's Saints.

We are pleased to give place for this expression of encouragement to our people to do good under the trying conditions of the present European war. It is truly the bond of Christian love which prompts these Saints, loyal to their own nation, to seek to minister to kindred Saints loyal to another. This is the love which shall finally triumph over all differences, and bring the people of God to a unity of the faith which is to make possible the redemption of Zion, and the preparation for the coming of Christ.

### THE BUST FUND

During the summer of 1914 Elder Frederick M. Smith made arrangements with Professor Jorgen C. Dreyer, an artist of considerable ability and reputation, to make a bust of President Joseph Smith. That it would be a fine thing to have such a bust for future generations, or at least for those who never met him and for those who would have tender recollection of him because of their association with him, there was little doubt. And while he was or seemed to be in fairly good health, it was thought by those who advised in the matter that there was no time like the present for such enterprise, though it could have been done years ago more successfully. President Joseph Smith was an aged man and naturally his tenure of life was made uncertain thereby. So the contract was made, the work was begun, and, fortunately, death withheld its coming until the model was complete and the final sitting had been made.

Professor Dreyer, in the judgment of all who have inspected the model and later the bronze bust, has done his work with remarkable skill. His task was

not alone that of preserving features as they were in 1914. There were changes wrought because of blindness which he should undo,—it was to put his subject back ten, twelve, or fifteen years. Professor Dreyer worked zealously. He worked from dozens of photographs, had many of them enlarged. A visit to his studio during this work was like stepping into a photograph gallery. Regular trips to the studio were made by President Smith, attended by his wife, and transported by automobile to and from Kansas City by Brother William Crick, whose kindness in doing this labor of love will never be forgotten.

This movement, of course, must be financed. Even artists of so fine a temperament as has Professor Dreyer, must live; they must be paid. The task of raising funds for this purpose was undertaken by Brother Frederick M. Smith, in cooperation with Brother Wallace N. Robinson, then superintendent of the General Sunday School Association; but the latter, because of his resignation as such officer and the pressure of business affairs, was forced to forego his plans in regard to the bust. Brother Robinson, however, gave a substantial impetus to the movement by making a liberal donation thereto. The task thus falling back upon Brother Frederick M. Smith who had already taken up his work in the East and was heavily burdened, the undersigned volunteered to take the responsibility of raising the necessary amount to meet the expense. A number of the brethren suggesting the amount could be easily raised by private subscription and pledging their support, this plan was adopted and the work has been carried forward with considerable success.

But at this point the thought has come to us that perhaps there are many, many of President Smith's friends, old and young alike, who would like to help in this work, who would not like it if not given an opportunity to be identified with it. Many, perhaps, have not heard of it, and when the list of donors shall be published, as we contemplate doing when the bust is presented as a gift to the church by these friends of the late President, perhaps fault might be found with those in charge for not at least giving all an opportunity to be represented in this fund. For these reasons we make the foregoing statement, and herewith extend an invitation to everyone who desires to contribute to the bust fund to do so, that no one may feel he has been slighted should he be inclined to take such a view.

Remittance may be made to the Editor of the HERALD, Brother Elbert A. Smith, Lamoni, Iowa, or to either of the undersigned, Independence, Missouri. All remittances will be promptly receipted, and in due time the names of those who assist will be given in these columns.

O. W. NEWTON.

I. A. SMITH.

INDEPENDENCE, MISSOURI, January 21, 1915.

## Original Articles

### GOD'S INFINITY

As we pause in the gateway of eternity and gaze out into the immensity of space, our hearts shrink to nothingness within, and the brain reels with the vastness of all without, while trying to comprehend the great infinitude.

Alas! how little we of finite powers can realize of the grandeur, the magnificence, and the magnitude of the works of almighty God.

Well, indeed did the counselor say, "This is life eternal, that they might know thee the only true God, and Jesus Christ, whom thou hast sent."

As we look upon the everlasting and eternal works of the great Master Mind, we are reminded very forcibly of the grave necessity of traveling in the highway of gospel righteousness and purity which will bring us eventually to the elevation of perfection that leads to the terraced heights from which extend upward the ivory steps, the summit of which reveals the golden gates, that give us entrance into the heavenly sanctuary of the church of the first born, which is the vestibule of heaven.

During our journeys we are made to wonder within ourselves and our hearts fear and tremble and grow faint, as the thought takes definite form: Are we worthy of entrance into the throne room of the heavenly monarch? Are we ready, are we prepared to be ushered into the august presence of the King of kings and Lord of lords who sits with majesty divine upon the great white throne?

As we have striven in the past to clarify and sanctify our souls, and follow in the footsteps of holiness and sanctity, of the lowly Nazarene, comes the peaceful, soul-reviving, uplifting, compassionate influence of the power of God's Holy Spirit, making lighter the heavy heart, inspiring the dull mind, and quickening the intellect. With this power to guide, no height seems insurmountable, no depth unfathomable; but with a keener vision and brighter prospect we press onward and upward with greater anticipation, anxiously awaiting the time when we might be allowed the unparalleled privilege of coming into the stately presence of our God.

We are all waiting anxiously, I was about to say patiently, for the redemption of Zion; let us not forget that Zion is the pure in heart.

The words of our Savior and friend, "Ye are the light of the world," should find continual expression in our hearts and lives, in our thoughts and acts, in our words and deeds.

This is the light of Christ. As also he is in the sun, and the light of the sun, and the power thereof by which it was made. . . . And the light which now shineth, which giveth you light, is through him who lighteneth your eyes, which is the same light that quickeneth your understanding; which

light proceedeth forth from the presence of God, to fill the immensity of space.—Doctrine and Covenants 85: 2, 3.

As we stand upon the most distant parapets of earthly vision, and look out into myriad miles of endless space and behold in the heights unexplored and depths unknown, systems more vast, worlds, innumerable, lights and satellites stretching on and on and on, out into the incomprehensible expanse of eternity, constellation after constellation of worlds unknown, come into view. We look up into the milky way, "the workshops of God," and behold the millions upon millions of worlds yet unborn, and are brought to a realization of the eminent power of God.

Just so sure as we see God in the universe and the world, just so sure is he in the world of human beings, working for their salvation.

While the marvels of the physical universe are wonderful and God's divinity and infinity are mightily exemplified by them, yet the time is not far hence when God will make bare his holy arm in the eyes of the people, when other marvels will sink into insignificance by reason of the display of his power in our own realm of thought and action.

It behooves those who have taken upon themselves the name of our Lord Jesus Christ to set such examples before those of the world as will be worthy of emulation. God's mercy is boundless, his wisdom unlimited, and inasmuch as the heavens declare the glory of God, and the firmament showeth his handiwork, so should we put forth every effort, striving to magnify our calling before him.

Saints! What the work of God needs now more than any other thing is men and women who are willing to dedicate and consecrate themselves heart and soul to his service, are willing to put forth all of their energy and zeal into the onward movement of his church. He has lavished upon us his kindness and mercy. Shall we not in turn render unto him our reasonable service? Let us do this, not in the outward display of lip service, but from hearts of thankfulness and gratitude to our Savior, making known to him by lives of holiness and purity, by clean living in public and private, that it is our soul's desire to be worthy to be called the sons of God.

D. T. WILLIAMS, JR.

\* \* \* \* \*

### HEALTH HINTS NUMBER 2.—SLEEP

BY W. A. SINCLAIR, M. D.

Nearly everyone who is not a baby sleeps too little. Babies are in the way, and are dosed with soothing syrups and put to sleep, because to the public mind they are "troublesome little things." But when they grow up excess of sleep is exchanged for too little. Business, social intercourse, and, in

many cases, dissipation, occupy so many of the twenty-four hours that rest is neglected. For this reason it was necessary for the Lord to speak to his people, telling them to "retire to thy bed early, that ye may not be weary; arise early, that your bodies and minds may be invigorated." (Doctrine and Covenants 85: 38.)

#### VALUE OF SLEEP

Many do not seem to know the value of sleep. They overlook the fact that it is the season of vital recuperation; that while the body is recumbent, the eyes closed, and the faculties at rest, repairs go on which are no less necessary for the duration of life than for the health of every individual.

Without the proper amount of sleep, the vital energy is dried up and withered, and we waste away as a tree would, deprived of that sap that nourishes it. The physical effects of sleep are that it retards all the vital movements, collects the vital power, and restores what has been lost in the course of the day, and separates us from what is useless and pernicious. It is, as it were, a daily crisis, during which all secretions are re-formed in the greatest tranquility and perfection.—Professor Hubbard.

#### Doctor J. C. Jackson remarks:

As a habit and fashion with our people, we sleep too little. It is admitted by all those who are competent on the subject, that the people of the United States, from day to day, not only do not get sufficient sleep, but they do not get sufficient rest. By the preponderance of the nervous over the vital temperament, they need the recuperating benefits which sleep can afford during each night as it passes. A far better rule would be to get at least eight hours' sleep, and, including sleep, ten hours of recumbent rest. It is a sad mistake that some make, who suppose themselves qualified to speak on the subject, in affirming that persons of a highly wrought, nervous temperament need—as compared with those with a more lymphatic or stolid organization—less sleep. The truth is that where power is expended with great rapidity, by a constitutional law, it is regathered slowly; the reaction after a while demanding much more time for the gathering up of new force than the direct effort demands in expending that force.

Thus, a man of the nervous temperament, after he has established a habit of overdoing, recovers from the effect of such overaction much more slowly than a man of different temperament would, if the balance between his power to do and his power to rest is destroyed. As between the nervous and lymphatic temperaments, therefore, where excess of work is demanded, it will always be seen that, at the close of the day's labor, whether it has been of muscle or thought, the man of nervous temperament, who is tired, finds it difficult to fall asleep, sleeps perturbedly, wakes up excitedly, and is more apt than otherwise to resort to stimulants to place himself in a condition of pleasurable activity; while the man of lymphatic temperament, when tired, falls asleep, sleeps soundly and uninterruptedly, and wakes up in the morning a new man. The facts are against the theory that nervous temperaments recuperate quickly from the fatigues to which their possessors are subjected. Three fourths of our drunkards are from the ranks of the men with nervous temperament. Almost all opium-eaters in our country—and their name is legion—are persons of the nervous or nervous-sanguine temperament. Almost all the men in the country who

become the victims of narcotic drug-medicine are of the nervous or nervous-sanguine temperament.

People of the nervous-sanguine temperament are not so unsuccessful at manufacturing, as they are extravagant in expending the vital forces, and as you would control the prodigality of a money spendthrift by keeping him employed, so you should control the many hours of the twenty-four as can be done without recourse to pernicious drugs. Insanity often results from want of sleep.

Doctor Cornell states:

The most frequent and immediate cause of insanity, is want of sleep. Notwithstanding strong hereditary predisposition on the part of some people, if they sleep well they will not become insane. No advice is so good, therefore, to those who have recovered from an attack or those who are in delicate health, as that of securing by all means sound, regular, and refreshing sleep.

Doctor Spicer says:

There is no fact more clearly established in the physiology of man than this: That the brain expands its nerves and itself during the hours of wakefulness, and that these are recuperated during sleep; if the recuperation does not equal its expenditure, the brain withers—this is insanity. Thus it is that in early English history, persons who were condemned to death by being prevented from sleeping always died raving maniacs; thus it is, also, that those who starve to death become insane; the brain is not nourished, and they can not sleep.

The foregoing will demonstrate to our minds the necessity for sleep, also the amount and character, with the results of disobedience. No doubt the Lord had this very same idea in mind when he stated, "Retire to thy bed early, that ye may not be weary." (Doctrine and Covenants 85: 38.) A weary brain is nearing the boundary line of insanity.

#### HOW TO RETIRE

Now just a few words from Doctor Hall, on how to retire to bed:

In freezing winter-time, do it in a hurry, if there is no fire in the room, and there ought not to be unless you are quite an invalid. But if a person is not in good health, it is best to undress by a good fire, warm and dry the feet well, draw on the stockings again, run into a room without a fire, jump into bed, bundle up, with head and ears under cover for a minute or more, until you feel a little warmth; then uncover your head, next draw off your stockings, straighten out, turn over on your right side and go to sleep. If a sense of chilliness comes over you on getting into bed, it will always do you an injury; and its repetition increases the ill effects without having any tendency to harden you. Nature ever abhors violence. We are never shocked into good health. Hard usage makes no garment last longer.

It is really quite important that a person should retire on the right side. This position favors the passage of the contents of the stomach into the duodenum, or lower stomach, the first division of the intestines. It is well that what remains in the stomach on going to bed should be disposed of, and

that position which will the best conduce to the digestion and removal of this matter is the one which should be adopted. By the time the sleeper has become tired of resting on his right side, unless he has taken a late supper, his digestive organs will have been sufficiently relieved to allow him without disadvantage to turn upon the left.

Sleeping upon the back is a bad habit, because the pressure of the contents of the bowels upon some important arteries interferes with a free circulation of the blood, resulting in frightful and disagreeable dreams, and nightmare.

\* \* \* \* \*

#### UNITY

Under the conditions existing in the world, Latter Day Saints should easily see the necessity of bending every effort to the upbuilding of Christ's work upon earth. We are living in a trying age, and without the hope of the gospel the outlook would not be promising. It is surely a time when we should stand "in holy places."

The writer has no desire to criticize; but we believe there is a besetting sin, which we should, can, and must overcome before we can hope for any great degree of progress. This sin of omission is the lack of unity among those who ought to be God's children. He has said, "Except ye are one, ye are none of mine." Have we taken sufficient notice of that very significant statement? We are exhorted time and again to be united in our warfare, and the wisdom of this advice is so obvious that we can all understand,—“but yet,”—etc.

Just here we might take a few observations which should teach us a valuable lesson. As we turn the pages of ancient, medieval, and modern history, we find progress and accomplishment, even to the establishment of great world powers, in the union and concentration of purpose; and we find downfall, decay, and ruin in friction and disalliance.

Let us for a moment examine those large business corporations which have obtained such power that they are able to successfully combat the whole Nation. We find those who formed these combines to be men of one purpose; they knew what they wanted and were willing to organize themselves and “pull together.” As a result of this unity of purpose, capital, and action, they have built great monuments to the efficiency of united effort.

Suppose sixty thousand Latter Day Saints were as earnestly engaged in the work of “redeeming Zion” as these men are in the accumulation of wealth; would it be possible to overestimate the result? If under human leadership, by and through united effort, nations are established and deserts become gardens, what might we not be able to accomplish under divine leadership!

Our church stands in a position to-day to lead the world in the solution of the greatest problems that ever confronted humanity. People everywhere are crying for a system of economics which will at least enable all to live in some degree of common decency, and give the poor man a chance to make useful citizens of his children, instead of making criminals of them. The Lord has given us a law which will solve this great question, but we are a little too suspicious one of the other to allow its operation; the world however is fast coming to these principles, and before we know it they will be leading, and we will be bringing up the rear.

We can easily see the mistakes that the church made in its early organization by not following divine instruction. We can all see how much better our condition might have been if a few of the early Saints had exercised a little more faith and not quite so much,—“wisdom” (?). What will the verdict of the next generation be, as they contemplate the results of our actions?

A loving Father is still calling us to come up higher. He still manifests his willingness to be our leader; and he still admonishes us to unite in order that we might accomplish the work which he has for us to do. Let us then rise to our opportunity, throw off our petty grievances, unite our energies and comply with the instructions given, and ere long the nations of the earth will say, “Come, let us go up to the mountain of the Lord, and to the house of the God of Jacob: and he shall teach us of his ways, and we will walk in his paths.” W. G. BADHAM.

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## Department of Education

EDITED BY SAMUEL A. BURGESS, LAMONI, IOWA

### SOCIAL PURPOSE OF EDUCATION

IN THEORY AND PRACTICE

At the Iowa State Teachers Association meeting on November 7, 1914, we were privileged to hear an address by Doctor George D. Strayer, of Columbia University, on the above subject. The ideas were so excellent that we believe the readers of this department should have an opportunity to know what leading educators of to-day are thinking and saying. It is of interest to add that Bishop Joseph Roberts in an address to the high school and college students on December 10, presented many similar thoughts. From memory and a few notes we herewith reproduce a summary.

The purpose of education is mental training. But a trained mind that keeps all to itself and gives nothing to the world is of little social value. We should have a purpose in our education, and that purpose is well illustrated by the parable of the

talents. He who improved his talents was rewarded, but he who made no use of his talent and put it away lost what he had. If you have a talent, don't hide it, but use it, and use it for social service.

The man-who counts is not the man who merely preserves the traditions of the past, who continues in the well-beaten path of his fathers, and preserves to us that which has been handed down to him; it is the man who opens up new fields of thought and action; who sees the possibilities in his specialty and makes the most of them. It is the pioneer in thought, and in action, whom we delight to honor. It is so in science, it is so in philosophy. And in business it is not the man who received from his father an established trade and who carries it on in the same way, but it is the man who sees the possibilities, not of yesterday, but of to-day, and who develops them—it is he who succeeds greatly. In manufacturing it is not the man who makes the same articles that were made for past generations, who scores the great success; but it is the man who sees the possibilities of the present demand, who creates new demands and meets them. It is so in scholarship; it is so all along the line. And with this growing knowledge there comes power and the rewards of service.

We do not begrudge the scholar or the scientist the honor that is due him for new discoveries; nor do we begrudge to the millionaire the wealth which he accumulates; nor do we begrudge the captain of industry the power which is his, provided only that this honor, this wealth, this power is gained and exercised in behalf of the good of all, and is secured through an effort for social service for humanity.

Individualism may be right, if right we may decry this other, but to our mind the ideal is the cooperative effort for the common good. There are many definitions given us of society. Are they correct? I do not know. But I do know that society is and should be an association of men and of women who are willing to work for the common good.

We must think, but there are many people in the world who are thinking over its troubles, are ready to weep, and they would like to have us weep. In fact, if they had their way, society would be one big, bawling Infants' Home.

There are others who think and like to discuss the question. They are very willing to discuss what should be done, but if they had their way we should be just one big debating club.

Thinking has its place, sorrow has its place, discussion has its place, but we need men and women who will not only think and discuss and weep, but who will also act for the common good, in a cooperative effort towards the only possible ideal. And our boys and girls and our men and women from

the kindergarten to the university under right leadership can be made to work together for the general good. The difficulty is that they are not required to think, but only to memorize the words of others. These words may have been good in the past, they may have been splendid once, but to-day what we need is boys and girls, men and women, who are able and not afraid to think, and to think concerning the problems not of yesterday, but of to-day.

I venture to say that a new generation will look back upon our methods of teaching of to-day as belonging to the Dark Ages and wooden pedagogy. In the kindergarten our children are taught to memorize, but not to think. In the grammar school they are again taught not to think. Through high school and into college they go without thinking. Our laboratories are all too often for setting down prescribed results, instead of being what they should be, centers of research. Students set out to get an answer and not get it too close, for that would be suspicious. They get 95 per cent; they get 93 per cent, but what do they know? I would rather that a boy of mine should attend a school for one week where he was taught to think for himself and meet the problems of to-day, than to memorize and recite all the books in all the college libraries in America.

We want the answer to practical problems of to-day. "Girls, bring me the answer to-morrow: Which is the most economical method of cooking and why, a coal range, a gasoline range, or an electric range? Which is the most efficient and why?" "Girls, discuss the value of the electric iron, or the gas iron, as compared with the old-fashioned sad iron."

"Boys, for to-morrow your problem will be, Which is the most efficient method of heating, coal stoves, hot air furnaces, hot water, or steam?"

Wonderful results have already been secured by following these methods. But much remains yet to be done, especially in the schools throughout this broad land. Language, mathematics, literature, and history, all have their place; culture has its place; knowledge has its place. But our storehouse of knowledge would represent the principals, which should be put to interest, and the income used to meet the practical problems of to-day. The whole funds should thus be devoted to social service, and its value tested by its usefulness to society and the common good. We do not want a phonographic record to repeat other men's thoughts, but we want and must have men and women who can think, and think to solve the social problems of to-day; boys and girls with habits of service, with social ideals, and with the needed preparation. And then we need that preparation, those ideals donated in a cooperative effort for the common good of society.

## EDITORIAL NOTE

These criticisms represent a strong tendency of education to-day. Another very marked phase is the growing importance of vocational training fitting boys and girls for definite work; and to this end many leading educators are cooperating with the business men of the community. But we do not want to lose sight of the spiritual and inspirational value of the study of foreign languages. Critical experiments recently made indicate that the study of Latin has a very high value for students of shorthand and bookkeeping. We can most heartily agree that the value of education must be measured by its unfolding of the powers of the individual, and to the extent that these powers are used for social purposes.

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## THE VALUE OF PREPARATION

It is surprising to remember that twenty to twenty-five years ago we heard school work so much discredited by men of the church. A college was presented as in the same class as the lower regions, and one who went to college became *ipso facto* a lost soul. Psychological historical developments on this thought is interesting, and may be taken up in the discussion of such a problem as the moral obligation to be intelligent.

It does seem an amazing thing to say that the work of God can only be done by those who are ignorant, and even to our childish mind we could not understand how studying could affect our faith and the Supreme Being. Not wishing to be high-headed, we made it a matter of fasting and prayer, and the result has been that we have felt more and more strongly directed to use all possible time in study.

Then, in 1906, at the Independence Stake reunion, we listened to a discourse by President Frederick M. Smith on "Mind culture." What he really talked about was: Resolved, that college education is not a detriment to the man engaged in ministerial work. At the close his father took up the theme, discussing the topic: Resolved, that a college education is not essential to ministerial service. After the service we heard two interesting remarks, one by a high priest, "Fred musn't think that just because we are opposed to Graceland College, that for that reason we are not in favor of education"; the other by a seventy, "Fred musn't think that just because we do not favor education, therefore we are opposed to Graceland College."

"Why, do you not believe in education?"

"No, I do not."

"Well, you may have noted that Fred's theme was that it was not a detriment. Surely you do not think an education a detriment to a man in the missionary field?"

"Well,—yes; I do."

"You think it would be a real hindrance to you and your work if you had a college education?"

"Yes, sir!"

Well, it passed; and about 1910 a young man in much surprise came to us with the information that one of the leading missionaries of the church had told him, that he didn't think the school of the prophets would be of any use to him; that its purpose would be to prepare young men in missionary service, and he already understood his work as a seventy, and so had nothing to gain from such a school. This seems to us to mark considerable progress backwards, though it involves a different individual. For it is one thing to believe that no institution of the world can teach us anything, and another thing to hold that not even the brethren with the help of the inspiration of the Spirit in the school of the prophets can teach us anything.

But the extreme limit we think was reached within the last couple of years by a Sunday-school teacher, who when considering the question of the resurrection of the dead started to ask questions about the conditions of the millennium, and then wanted to know what we should do in the millennium. This time it was a seventy who started. "Well, I think we shall be gathered in Zion."

"Yes, and then what?"

"Well, there will be a school established."

"Oh, yes, I know there will be a school, but what will *we* do?"

"Well, as I was just saying, there will be a school, and——"

"Oh, of course, there will be a school, but then, brother, you and I have the gospel. There will be a school for the heathen nations, but what do we need of a school? We already know the gospel."

The answer he wanted was that we would sit upon the throne judging the nations of the world.

Now, there may be others in the church who do not believe that any school or college of the world, or otherwise, the brethren of the First Presidency in the school of the prophets, or even the Lord can teach them anything. But we believe that such persons are few, and are growing scarcer in number. The last twenty years has shown marked growth of understanding of the value of preparation, of getting ready, of finding what may be our natural talents, and developing them so far as we can for the sake of service in God's kingdom.

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A few more smiles of silent sympathy, a few more tender words, a little more restraint on temper may make all the difference between happiness and half-happiness to those I live with.—Stopford Brooke.

### QUESTIONS AND ANSWERS

"Much is made of the young people to-day, and the old and middle-aged are ignored, and you fail to appreciate the man who has sacrificed his opportunities and desires in order to look after the work of the church."

A. To our mind any person is young who is alive enough to want to do better work. The HERALD a few months back told of a young girl working on a piece of fancywork. She wrote that she hoped to do better with more practice. When a reporter looked her up, because her work was exceptionally good, he discovered that she was only ninety-four years old. We hope we appreciate very much the sacrifice that has been made by men on whom rested the burden of the work, and who have carried it on the past years; but because these men have had to give up their desire for special training, because these men have not had the opportunity to gain such knowledge as they have desired and still desire, is no reason why this opportunity should be denied to men and women, and young boys and girls to-day. Nor can we see how it profits the church to limit present opportunities, because of past denial.

Q. Will not the time come when no man will be ordained to a permanent position in the church unless he has been to Graceland College?

A. We most emphatically hope not. For many able men and women have secured their education elsewhere.

Q. Will not the time come when a majority or nearly all of the prominent officials of the church will be college graduates?

A. Again, we most emphatically hope not, because some of the ablest men have been self-trained, and the church should not lose the benefit of their ability. Education is not entirely a matter of school work, though school work is the most efficient general method found so far. The church is entitled to the ablest men who can be secured for each and every work. On the other hand, that devotion and spirit of sacrifice which will deny one's self in order to secure special training to fit one's self as well as possible for service in the church is the same devoted spirit that we need in positions of trust and responsibility.

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### GRACELAND COLLEGE

Letters were sent out to all subscribers to the endowment fund of Graceland College late in December. At this date, January 12, a faithful few have been heard from. We appreciate the financial stringency this year, but wish again to emphasize that Bishop Kelley expected the amount to be advanced by him to be only in addition to that regularly re-

ceived from endowment fund and college day collection, so as to make the amount as small as possible paid from any church fund. We appreciate the very generous support in the past, and sincerely trust that it may be continued.

S. A. BURGESS, *President.*

## Of General Interest

### PALESTINE FACING FAMINE

New York, January 11.—The provisional executive committee for General Zionist affairs made public to-night a letter received from its agent, Wold Gluskin, who is now in Alexandria, dated December 4, in which he says:

Conditions in Palestine are becoming worse every day. Palestine is facing a famine, a real famine in the fullest sense of the word. Is it possible that the population of an entire country will be left to starve?

Permission to remove gold from here to Palestine is not so easily obtained, but, thanks to the efforts of Ambassador Morgenthau, the local authorities are favorably inclined.

The American Jewish relief committee has under way arrangements for sending foodstuffs to Palestine, it was announced.—Associated Press Report.

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### POLISH DEVASTATION

[The following is of interest in a study of the effect of the European war on the Jews, since a large proportion of the inhabitants of the Polish countries are Jews.—EDITORS.]

New York, January 19.—The president of the chief national Polish committee in Vienna, M. Jaworski, cabled to the Associated Press in New York an appeal for help for Polish war sufferers. The text of his message, which is dated Vienna, January 19, is as follows:

The terrible war has brought about the devastation of all the Polish countries. The Polish nation put forth heroic efforts and made untold sacrifices. It has reached a condition of misery never before experienced in its history.

All contributions either of money, food or clothing will be received with deep gratitude, and will be further evidence of the well-known generosity and nobleness of heart of the American people.

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### JEWISH COLONIZATION DESTROYED

Alexandria, January 18.—The influx of Jews continues. The American cruiser *Tennessee* is going continuously between Alexandria and Jaffa, conveying refugees gratuitously from Palestine. The question of accommodation has become a very serious problem.

The latest refugees state that a pronounced anti-Semitic persecution is beginning, and the entire colonization work of thirty years is being destroyed.

The Turks accuse the Jews of favoring the allies, and Arabs have been ordered to seize Jewish lands. Circassians are being settled in each colony. On January 8, Djemal Pasha ordered the destruction of all Jewish colonization documents.—*Chicago Herald, January 19, 1915.*

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### JEWISH REFUGEES

Washington, January 18.—Official dispatches to the State Department reported the arrival at Alexandria, Egypt, of six thousand Jews from Palestine. Seventy-five per cent of them were Russians and the remainder British and French. More than four thousand were said to be destitute.

An equal number of Jewish refugees from Palestine were reported coming to Alexandria.—*Kansas City Journal, January 19, 1915.*

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### COMING JEWISH NATION

The only nation which looks on Palestine as its home is the Jewish nation. It is close on two thousand years since the Romans destroyed the temple and blotted out the last visible embodiment of Jewish independence, yet throughout the centuries the idea of a return to Palestine has never been absent from the thought of the Jewish race. Within the last few days it has suddenly appeared conceivable that the great wheel of time may now come full circle, and that the Jews may cease to weep when they remember Zion. . . .

It seems as though we were on the threshold of the greatest reconciliation that history has ever known. It is no mere vision. Solid considerations of interest dictate the policy of the reestablishment of an independent Palestine. British and French needs demand a neutral zone between Syria and Egypt. Russia must settle the Jewish question if her plan for the regeneration of Poland is to be carried out.—*London Outlook.*

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### FUND FOR THE JEWS

Kansas City Jews have determined to raise twenty-five thousand dollars for the relief of destitute Jewish people in the European war zone. That this sum will be provided goes without saying, and it would not be surprising if it were doubled. Incidentally, the movement furnishes an excellent opportunity for reciprocity. There are a number of wealthy and broad-minded Jews in Kansas City whose purses are always open whenever an appeal is made affecting the welfare of the city as a whole. This is a good chance for those who have been the beneficiaries of this generosity that disregards credal and racial boundaries to testify their appreciation

by contributing to the fund for the distressed Jews of Europe.

Of course, this is only incidental. So far as their public statements are concerned, the Jews are not making any general appeal, but are confining themselves to their own people. The fact can not be evaded, however, that in addition to taking the most generous and admirable care of their own unfortunate in every large city, Jewish philanthropists are among the most liberal contributors to all community movements.

It is the unhappy fate of this scattered race that its nationals are found under every flag in Europe. That there are many thousands of Jews arrayed, by dire stress of circumstances, against each other in battle line must be conceded. The fortunes of war have divided Poland into three parts, and each part contains thousands of Jews. Russia has millions of the race within its boundaries. Wherever there is suffering, there are certain to be Jews among the sufferers, and one of the most gratifying of the prospective results of the great war is the larger measure of justice that is to be accorded to the Jew, if indeed the dream of Zionism itself is not to be realized.

But in the meantime millions of Jews are in want, and Doctor Emil G. Hirsch left a sick bed to come to Kansas City and raise his voice in behalf of the movement just launched, declaring that in many places the plight of the Jews is worse than that of the Belgians themselves. The degrees of misery need not be specified, for everybody knows that no assistance given in this frightful time of distress will be misapplied or be superfluous. The Jews of America will respond with all of their notable warm-heartedness to the cry of their stricken race abroad, and Kansas City Jews will do, at the very least, their full share.—*Kansas City Journal, December 30, 1914.*

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### CHURCHES DIFFERENT

[The following, under the heading, "Utah and Reorganized churches of Saints are vastly different," appeared in *The Kansas City Post* for December 23. It is illustrative of the large amount of publicity recently given the Reorganized Church, all of which makes clear the features which distinguish it from the Utah Church.—EDITORS.]

*To the Post:*

What is a Mormon?

\* Many people in Kansas City have read of Mormons, and when they see the word they connect it with polygamy.

There is no such church as the Mormon Church. It is a nickname that was applied to the original Utah Church because of the fact that the works of Mormon were studied.

But the Reorganized Church is as much different

from the Utah Church as is the Protestant from the Catholic religion. The two churches of the Latter Day Saints have no connection, are not affiliated with each other. Each is a separate denomination.

The Utah Church was started by Brigham Young, a Latter Day Saint, who, becoming filled with a love of power, succeeded in obtaining authority over a portion of the church and led them to Utah in 1847. When the Utah aggregation grew to ten thousand people he ordered them rebaptized and ministers were reordained, making an entirely new organization.

#### MEMBERS SCATTERED

Like a counterfeiter, he renamed his new institution after the original organization.

The members of the original church were scattered after the death of Joseph and Hyrum Smith. When they were reorganized they became known as the Reorganized Church of Jesus Christ of Latter Day Saints. The name "Reorganized" changed it from the rebellious church in Utah.

The courts have upheld the Reorganized Church as the original church. The courts found that the "rebel" church had drafted into its book of faith the doctrines of celestial marriage, plurality of wives and Adam God worship.

The term "Mormon" was originally applied to the original church, because the books of Mormon were studied. Then to the Utah Church out of ignorance. In the books of Mormon studied by the Reorganized Church the doctrines set forth are strictly against polygamy and strongly advocate monogamy.

#### DID NOT WORSHIP SMITH

The people of the Reorganized Church did not worship Joseph Smith, who recently died. They only considered him a prophet of the faith, and followed him only so far as he followed the Bible.

The new church that was recently dedicated in Independence was of the Mormon "rebel" church. It had no connection with the Reorganized Churches, of which there are several in Kansas City and Independence.

Each was headed by a Joseph Smith until the recent death of the one who led the Reorganized Church. The two men were cousins. Their beliefs were different, but for all that they were friends and visited with each other—with the strict understanding that matters of faith should be avoided.

#### ONE WHO KNOWS.

Life is made up not of great sacrifices or duties, but of little things, in which smiles and kindness and small obligations, given habitually, are what win and preserve the heart and secure comfort.—Sir Humphrey Davy.

## Mothers' Home Column

EDITED BY CHRISTIANA SALYARDS, LAMONI, IOWA

### Higher Ideals for Children

I am inclosing article from the *Kansas City Times*, November 24, 1914, corroborative of the evidence submitted in my article under the above caption, and published in Mothers' Home Column, SAINTS' HERALD, October 28, 1914.

#### HARDEST STUDY IS PLAY

To those who have labored through the tedium of textbooks and now look back with a shudder at their grueling encounters with geography, arithmetic, history, algebra, trigonometry, spelling, the languages, etc., doubtless it will seem strange to learn that a little twelve-year-old girl should make the study of those subjects her play and pastime.

Yet that is just what has been done by little Winifred Sackville Stoner, jr., of Pittsburgh, Pennsylvania, the daughter of Doctor and Mrs. James Buchanan Stoner. Mr. Stoner is now in command of the United States Marine Hospital at Pittsburgh. Mrs. Stoner is known in the literary world as Winifred Sackville Stoner, sr.

Little Winifred, because of her remarkable mental attainments and extraordinary physical development, has attracted the attention of educators the country over. At one year old she used polysyllables and conversed as fluently in "good English" as the average baby of that age prattles along in "baby talk." At sixteen months she was able to read. At three she was as mentally efficient as the average child at nine or ten. At five she was able to talk several languages, and did a hundred and one other things that would have taxed the capacity of a high school student.

#### SPEAKS EIGHT LANGUAGES

At nine she passed the entrance examinations of one of the large Western universities, and now at twelve she is able to speak eight languages, has written nine books, has taught Esperanto in the Carnegie Institute in Pittsburgh, is an accomplished performer on the violin and the piano, has acquired unusual proficiency in esthetic dancing, paints and sketches exceptionally well, has beaten several widely known chess champions, is an expert swimmer and clever gymnast, can cook, crochet, knit, sew, fence, row, skate, box, ride horseback, play ball, is an enthusiastic motorist, and is ready to take graduate work in any university in the country. But with it all she is just a lovable little girl, not a little old woman as one might imagine, and has as much fun with her dolls, her toys and her canary bird as any other little girl her age in the land.

The head of the department of education in a large university in the Northwest journeyed to Pittsburgh to test the child. Before he left he was playing at dolls with her and wheeling one of her pet rag infants around in a go-cart.

Inquiring into the matter, he found that the secret of the child's development lay in the method which her mother had used to educate and train her. For Mrs. Stoner had invented a system for the education and training of her daughter which she called natural education, in which everything that ordinarily would have been classed as toil was converted into play—play with a purpose.

So enthusiastic did the professor become that he urged Mrs. Stoner to prepare and outline and analysis of her system, and this he himself submitted to the Bobbs-Merrill Company of Indianapolis, who have just published the material in a little book especially prepared for mothers and teachers called "Natural Education."

## A LESSON FROM TABBY

"We can learn from Mother Tabby as to nature's intended first teacher of the young," Mrs. Stoner says, "Mother Tabby never allows grandmothers, cousins, aunts or hirelings to give her children their first lessons. She insists on being their teacher herself, and regards this privilege as one of the inalienable rights of motherhood. Moreover, she never plays aimlessly, but always with a purpose. Above all, wise Mme. Cat uses the best language at her command in addressing her little ones, never breaking into 'kitty-itty meowies' like mothers of children."

It all hinges on the spirit of the play which enters into every task under the Stoner system of natural education.

Unable to sing, Mrs. Stoner chanted lines from Virgil's "Aeneid" to her little one when she became restless, or recited passages from famous poems and the classics. The even flow of language as she scanned the Latin and recited the poems and the rhythm of her vocal tones pacified the baby. Gradually the child began to imitate.

Then came her first natural educational game—called "Arma Virumque" ball. Mrs. Stoner would roll a large, red ball to the baby and pronounce the first word in the "Aeneid"—"Arma." The baby was taught to roll the ball back, pronouncing as she did so the second word, "Virumque." In time, by means of this game, little Winifred was taught to scan the first ten lines of the famous Latin classic in a manner that did not overtax her mentality.

Instead of giving the baby a rattle for aimless amusement, Mrs. Stoner attached a balloon to the baby's wrist. Each day a different colored balloon was used. Thus baby came to concentrate its attention and became accustomed to the different colors and sizes and shapes.

Arithmetic, algebra, geometry, trigonometry and the other branches of mathematics became fairy lore—mysterious journeys into the realms of good giants. Arithmos was one of them. Subtraction became a great battle waged between Major Subtrahend and General Minuend and the survivor on the field of conflict was the poor little Remainder.

Geography became a puzzle first and then a wonderful journey around the world. First cut out puzzles were used. The map of the United States, for instance, was prepared in cut out shape, each state fitting into its proper place. Winifred then set to work piecing the map together. Thus she learned the position, the size and shapes of the states.

Another important feature of Mrs. Stoner's system is that she recommends that a child be given an opportunity to teach others what it has learned. This she says assists it in retaining the knowledge it acquires. Winifred has been teaching other children ever since she was three years old, and to this day continues the practice.

## TEN EDUCATIONAL COMMANDMENTS

According to Mrs. Stoner, there are ten commandments in natural education, just as there are in our religion. These she gives as follows:

Thou shalt not administer physical punishment.

Thou shalt not scold, but give rewards for good behavior.

Thou shalt never say "don't" to a child.

Thou shalt avoid the word "must"; it implieth doing a thing against one's will.

Thou shalt not give thy child an opportunity to disrespect thee.

Thou shalt not frighten a child.

Thou shalt not allow a child to say, "I can't"; show him how.

Thou shalt always answer a child's questions.

Thou shalt not tease a child.

Thou shalt make thy home the most attractive place a child can find.

Recently a mother wrote asking Mrs. Stoner how much time it would require should a mother undertake to employ the natural educational method of training her child.

"Not any more time than you spend now at play with your little one," was Mrs. Stoner's reply. "Just play with a purpose when you play; that's all that is required. Of course, the more you play the more your baby will learn. That is all there is to it."

## NATURAL EDUCATIONAL METHODS

This story of the education of little twelve-year-old Winifred Sackville Stoner is a practical demonstration of the infinite possibilities of the advancement in every respect of the human race.

It would be difficult to find a more thorough demonstration of the practicability of the thorough operation of the higher law in relation to the duties and responsibilities of men, women and children, as is clearly stated in Doctrine and Covenants 46: 6, "For all men must repent and be baptized, and not only men but women; and children who have arrived to the years of accountability." Doctrine and Covenants 17: 20, says, "No one can be received into the church of Christ unless he has arrived unto the years of accountability before God, and is capable of repentance." In Doctrine and Covenants 28: 13, we read, "Behold, I say unto you, that little children are redeemed from the foundation of the world, through mine Only Begotten; wherefore they can not sin, for power is not given unto Satan to tempt little children, until they begin to become accountable before me; for it is given unto them even as I will, according to mine own pleasure, that great things may be required at the hand of their fathers."

At the hand of the fathers, yes, and at the hands of the mothers, the sisters, the brothers, the uncles, and aunts, of every church official, of every organization, of every Saint; that each on their own part and in cooperation with every other may help to bring about those conditions which shall render possible the normal development of every child in advancing knowledge along practical, physical, mental and spiritual lines; that with clearly defined knowledge of the purpose of being, they may be as they should be, under proper environment, to become children of the covenant in very deed.

Wonderful are the responsibilities of those who have covenanted with Jesus Christ to follow in his steps. Those responsibilities fulfilled, surely the highest aspirations of the soul is attainable, and "This earth shall be a blessed place to Saints celestial given." ROBERT WINNING.

## Prayer Union

## SUBJECTS FOR THE FOURTH THURSDAY IN JANUARY

That the Father will hear our prayers for the church and for her leaders; for Zion is as one that mourns. For Jesus' sake may he hear and answer when we cry, and give us so fully of his Holy Spirit that each may fulfill in himself that which we desire.

Lesson, 1 Peter 3: 12-17; memory verse, verse 8.

## REQUESTS FOR PRAYERS

Sister Mary B. Lizer, of Orson, Iowa, requests prayers for her mother, who has been in poor health for some time, and who is now almost bedfast. Sister Lizer also asks that prayers may be offered that she may realize a desire upon her own part.

Sister E. C. Hackett, of Oregon City, Oregon, requests prayers. She is informed by physicians that she must undergo an operation for tumor, which in their judgment is her only hope. The sister says her faith is strong, and she desires that God shall hear and answer her petition, and that she may be delivered from her affliction without an operation.

SAN ANTONIO, TEXAS, January 7, 1915.

*Dear Sisters of the Prayer Union:* I wish to present to your column the name of Sister Julia V. Neal, requesting that she be remembered. Sister Neal was one of the first members of the Prayer Union and has always been a faithful member. She is now afflicted with rheumatism in her right arm and suffers a great deal. Will you kindly remember her.

Your sister in the cause of Christ,

RUTH HARP.

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## The Children's Home Department

EDITED BY HEMAN C. SMITH AND CALLIE B. STEBBINS,  
LAMONI, IOWA

### History of the Children's Home

The Children's Home is located in the southern part of Lamoni, on a twenty-acre piece of land, formerly owned by Brother Elijah Banta.

The commodious dwelling built by him was the home of his heirs after the death of himself and his wife, and with them for a time Sister Marietta Walker made her home. While here she had many day dreams of the time when the place would be used as a home for homeless children. The situation and arrangement of house and grounds, with the beautiful lawn and fine large trees made it an ideal place for this purpose, and it seemed impressed upon her that here the home would be.

Working with her sisters of the church in the organization then known as the Daughters of Zion, she had inspired them with a zeal for this worthy cause, and year by year a fund was accumulating for the purpose of establishing a home for children. This fund was placed in the hands of the Bishop of the church.

In April, 1906, the Lord gave encouragement to the work in a revelation which said that a home for children should be established, and that "the effort of the Daughters of Zion should be approved and carried unto completion as soon as is consistent with the necessary demands of the work of the church in other directions."

Some years later the Banta place was offered for sale, and some were disappointed when it passed into other hands, and after all, as it seemed, was not to become the home for our needy children. Plans were made for locating the home on unimproved land in another part of town. This land was secured, and is still held as the property of the home. But changes occurred, and again the Banta place was for sale. In the spring of 1911 this place was purchased with money from the fund which at that time amounted to nearly fifteen thousand dollars.

The work of preparing the place for the children was at once begun. The house was remodeled and enlarged, so that it now has eighteen rooms, besides bath rooms and closets. On August 15, 1911, a formal opening was held, and on this happy occasion Bishop E. L. Kelley, Sister Marietta Walker, and Sister B. C. Smith, president of the Woman's Auxiliary, were the speakers. (In April of this year the Daughters of Zion had adopted the above name.)

At the time of the opening two girls had been received as inmates of the home, under the care of Brother and Sister

W. P. Robinson, who had been installed as superintendent and matron. Each month brought other children, until in 1912 the limit of the accommodations was reached when forty children were being cared for in the home.

Since that time the number has never been so large. At present it is the lowest it has been at any time since the first month, being only twenty-two. The total number of children who have been received at the home is eighty-three. Forty-three have been returned to friends; twelve have been placed in homes for adoption; two have been dismissed as inmates, but retained as help in the home; three have died at the home; and one was sent to the State Hospital for tuberculosis patients, where she has since died.

In the control of the home the Woman's Auxiliary was at first represented by a committee known as the executive committee. This was a committee from the advisory board of that organization, and was composed of sisters residing at Lamoni. By an action of the General Conference, this committee was associated with the Presiding Bishopric in the management of the affairs of the home.

In 1912 a board of trustees was appointed for the home by the General Conference. Provision was made that three of the seven members of this board should be women, nominated by the Woman's Auxiliary.

C. B. S.

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### Conditions at the Home

In our little family at the Children's Home we have our trials as well as at other homes.

Since our last appearance we have had a peculiar trial that has affected the whole family. Two of our number were suddenly stricken with what was pronounced scarlet fever. They were quickly isolated from the rest, and so far there are no symptoms of its attacking others, but of course this required a quarantine, and hence all who were attending school had to be kept at home. This was a serious loss, as the children will be behind their classes, and much embarrassment will result. However, the afflicted ones are improving nicely, and all are bearing the loss cheerfully.

The management are maintaining the usual good discipline, and by the blessings of God we hope all will be in their places in a few days. The assistant matron, Sister Helen, is doing all she can to help the children with their lessons. The matron, Sister Robinson has been, and is afflicted, at times, quite seriously, and her pleasant face and loving service is much missed by the little ones. We hope soon to report our afflictions past, our anxiety removed, and our hopes realized.

One little girl has left us and returned to her mother, where we hope that a peaceful, happy, and useful experience awaits her.

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## Letter Department

### In Memoriam

Joseph Smith, President of the Reorganized Church of Jesus Christ of Latter Day Saints, is no more. "Peacefully" was the word that qualified his passing over the battlements to the other side and up the shining way. His life was one of service to God in behalf of his fellow men. A life of service to and for others. What can be more brilliant? What life more useful?

For fifty-four years and more did he serve faithfully, performing the arduous duties of President of the church. What a mighty responsibility! Its weal was ever his most earnest care. He was devoted anxiously to its welfare and prosperity, his life's work being exemplified by the gospel of Christ "wherein the righteousness of God" is ever "revealed" "from faith to faith."

His labors were constructive in character. Through the revelations given of God through him was the house of God, though in a somewhat fragmentary condition in 1860 and prior thereto, gradually "set in order." The work under the law has stood the test of criticism and adverse action. He ruled not by dictation but by gentle persuasion. He promulgated no human dogma. The divine law was the man of his counsel.

Frank and open on all questions, social, civil, and religious, his positions were understood. No prejudice moved him in his demeanor toward those who chose to differ with him. That Pharisaical prejudice is not an offspring of the gospel of Christ, he well knew. His example and life were a rebuke to evil and wrong in all walks of life. He was a strong temperance advocate, in all right; and as strongly prohibitive in all condemned as wrong. Above all compromises, he was not swerved for favor's sake, but remained true to the divine and human principles, gentle, persuasive, and kind. Personally acquainted with him for over thirty-six years, I may be permitted to speak thus familiarly.

He assumed no positions on any questions that affect life, hastily. The philosophic standpoint and conclusions stood the test of logic, law and reason. He was a lover of country and its welfare, always alert to the demands of the right. Being strongly religious, he was ever exemplary in life. He was so moderate and well balanced in disposition that none who knew him called his honesty in account.

Not without some of the weaknesses incident to cultivated humanity, he made no claim to infallibility, as that idea is sometimes held by prophets, so-called. To have so claimed would have destroyed his divine call to his high calling as prophet, seer, and revelator. His conviction was that God's law and gospel was and is infallible.

He was an upright citizen, a devoted husband and loving father, a humble child of God, and faithful servant of the Master in duty, office and calling. His chief desire was the eternal salvation of his fellow men, as plainly manifested in his labors. May he not exaltingly claim, I have finished my ministry, I have kept the faith; there is laid up for me a crown of righteousness. Shall he not hear the plaudit, Well done, good and faithful servant; enter into the joys of thy Lord. Thou hast been faithful over a few things, I will make thee ruler over many.

C. SCOTT, *President of the Seventies.*

LAMONI, IOWA.

BLANCHARD, OKLAHOMA, January 11, 1915.

*Editors Herald:* There is a small flock of stray sheep here in the wilderness without a shepherd. We would be glad if some of the elders could come and preach for us. Brother S. W. Simmons came to Blanchard last fall and delivered a few sermons. If any of the elders can come, and will write us, we will try to arrange for them to hold services and will meet them either at Tuttle, Blanchard, or Norman, Oklahoma. Route 1, box 70.

H. DUNCAN.

BELLINGHAM, WASHINGTON, November 24, 1914.

*Editors Herald:* I am very thankful to God who gave me understanding of the latter-day work, and strength to go forth and obey the gospel in its fullness. I know this work is true. I have received many blessings from the Father since I obeyed the truth. It is my desire and prayer that I may keep humble and hold myself to be pure, that God's Holy Spirit may take up its habitation with me, as I realize that, according to God's word, this Spirit will not dwell in unholy temples.

A short time ago I was called to the priesthood. Our numbers here are few, there being only thirteen. We are striving to keep the Saints in the narrow way and are having very spiritual meetings. God has said that where two or three meet together in his name, there will he be to own and bless.

Not long ago I met a gentleman, Frank I. Sefrit, manager of our paper here in Bellingham, and who is well acquainted with this work. He offered to explain to the public the difference between our church and the Brighamite Church, which he did in the Sunday *American-Reveille*.

That God may bless the work is my prayer. Pray for me that I may be successful in the good work I have begun.

2824 Orleans Street.

ED MELOSH.

MCDERMOTT, OHIO, November 30, 1914.

*Editors Herald:* The HERALD is a welcome visitor in our home, and brings strengthening spiritual food to our hungering souls. In perusing its interesting pages, I am made glad to know of the many who have made sacrifices for the Lord's work, and who have left their homes and loved ones to go out as missionaries in behalf of the restored gospel.

I am young in the church. I was baptized by J. W. Metcalf in October, 1913. I have been made to rejoice many times in the angel's message, and have at various times received evidences of the truthfulness of this work. Previous to coming into this church, my wife and I for seven years were members of the Free Will Baptist Church. We lived up to all the light we had and thought we were doing the Lord's will; but when we heard the angel's message a brighter light dawned on our darkened vision.

After accepting the gospel, Satan confronted us with the thought, What if we were mistaken? What if the Reorganized Church is not the church of Christ? I sought the Lord that it might be made known unto me if the Reorganized Church was the true church. I was shown in a dream that it was the true church, so that doubt was banished from our minds. Defeated in this, Satan again exercised his cunning in presenting the thought that Joseph Smith was not a prophet of God. I again sought the Lord in prayer, and was shown that Joseph Smith was a true prophet. I could give many more instances wherein the Lord has revealed the truth to us.

My greatest desire is to live in a manner that will be pleasing to my Master. We can not all preach, but we can speak a kind word to those seeking to know the truth, and explain to them the principles of the gospel, telling them about the lowly Nazarene, and how he died that we might live.

I ask the prayers of all the Saints, that I may ever live faithful and that I may always have the Spirit to direct me in time of trial.

Ever praying for the redemption,

Your brother,

M. G. ALLEN.

[The following from a personal letter to one of the editorial staff will be of interest.—EDITORS.]

CHICO, CALIFORNIA, December 2, 1914.

*Dear Brother:* I am enjoying my work except that it is a cross to be separated so much from those we love. This is the third Thanksgiving in succession that it has fallen my lot to be separated from loved ones. Last winter and the winter before I was among strangers on the Island of Hawaii during the whole of the holiday season, and that is when home ties draw strongest. This year, thus far, I have been where there are Saints, which makes it easier. In fact, missionary work in California is a "dream" compared to what has to

be undergone in introducing the work in new places in the islands.

We have been having good interest around here, especially at Nord, a little place seven miles north of here. Brother Hintz takes us back and forth in his auto. Yesterday one more gave her name for baptism; a very fine woman. She is the leading church worker in the village, too, and her influence will mean much for our work there. There are others almost persuaded, so we are hoping to disturb the waters again soon. Altogether, this will make twelve since we came here in September.

The enemy of all righteousness is busy opposing the work, but to date the way has been opened up before us, so we have kept busy. Bad weather is setting in, however, and it will be more difficult for us to continue.

The Spring conference of the Northern California District will be in San Francisco the latter part of February, shortly after the opening of the Fair. So, if nothing prevents, I will take in the Fair, and about March 1 will leave for Denver, via Los Angeles and Salt Lake City. The time can not come too soon for me, either. I will have been absent from Denver five years, and suppose I will be almost a stranger there.

As for home, I fear I have no home. When we left Denver we had things very nicely arranged, that is furnishings, etc., for a neat little home. We were planning on buying a place, but my call to the missionary field upset this arrangement. While we were away in our work our furniture burned. What the future will bring forth I know not, but I hope we may be able to move forward in faith, and trust that light will be given to direct us as needed.

This work has grown to mean very much to me, and I only regret my inefficiency as a representative. We feel that there are grand things ahead for the "tried and true," and I trust that we may all at last be classed as such.

Sincerely yours,

M. A. MCCONLEY.

Number 525 Lance Corporal, Company B,  
Sixth Battalion, Manchester Regiment,  
Mustapha Barracks,  
ALEXANDRIA, EGYPT, November 23, 1914.

*Editors Herald:* By my address all will know that I am in the service of my king and country. I only hope that I may be able to serve my God as well as I am trying to serve my king. Though it is sometimes difficult, I am doing my best to live up to that which I know to be right.

I left England, September 10. Nobody knew where our battalion was going. We had heard several rumors, one of which turned out to be true, and that was that we were bound for Egypt. Our voyage from Southampton to Alexandria took seventeen days, so that we disembarked on September 27. We were escorted by the H. M. S. *Minerva* from Southampton to a point about two days past Gibraltar, where we met another convoy of Indian troops escorted by the H. M. S. *Weymouth*. Our convoy of fifteen ships and the Indian convoy of twenty-two ships stopped for a few hours opposite each other, then the warships exchanged, the *Weymouth* escorting us to Alexandria, and the *Minerva* escorting the Indians to France. It was a wonderful sight to see thirty-nine ships all at one time.

For this trip we were all shipped aboard the S. S. *Corsica*, and packed like sardines, there being twenty-five hundred men on board. Each deck was fitted with table and forms, each table forming a mess of eighteen, including myself as mess corporal. Above the table were twelve hammock hooks on which we had to try to fit up eighteen hammocks, which of course was a mathematical problem. However, we had to

be content with being able to fit up twelve, the remaining six men having to rest anywhere possible. Quite one third of the men slept on deck.

The food, well, we could hardly call it food. The best part of it was the tea, which was good, but the bread was unfit to eat. It was sour. Perhaps the less I say about the food the better. I only hope that when I return to Europe we shall not have the same to pass through again.

I enjoyed the sailing best of all. Some men had a dread of the Bay of Biscay. I must confess that I had, too, but I was agreeably surprised when we reached there and I had no signs of seasickness. After passing through the bay we passed around the coast of Spain, and finally arrived at Gibraltar on the 17th. From this point we could see Africa. We remained here nine hours so that we could disembark some troops of the Middlesex regiment, and seven million rounds of ammunition. The massive rocks of Gibraltar are a wonderful sight. The many guns on these rocks mean death to any hostile ship attempting to enter the Mediterranean.

After leaving Gibraltar we passed in turn the five islands of Tunis and various others, also Malta, eventually arriving at our destination, Alexandria. It was a relief to us to get on the soil again. On shore, we were fitted out with sun helmets and marched to the barracks, six miles from the quay. We were wearing our English khaki serge uniforms and were under full marching order, weighing about sixty pounds, together with one hundred rounds of ammunition per man. Before we had marched one half hour every man was wet with perspiration. At the barracks, after the usual drawing of bedding and rations, I was glad to lay down to sleep. I felt as if I could sleep for a week, I was so tired.

We settled down to serious business, which of course is to learn to shoot the enemy before they shoot us, all of which I know to be against the teachings of the Latter Day Saints. Eventually we were allowed out of barracks to visit Alexandria, which has some fine places, and others not fit to be seen; from the latter I have kept away. The chief occupation here seems to be the conducting of bars for the sale of beer, tobacco, etc. The people generally are filthy and dangerous, so that every man has to carry his bayonet when walking out. However, up to the present we have had no trouble with them.

Since the war with Turkey, Egypt has been under martial law. Up to this time there has been no disturbance in this part, but there has been some fighting in the Sinai Peninsula. There are eighteen hundred troops here belonging to the East Lanes Division, one Battalion of the Highland Light infantry, and some hundreds of the famous Ghurkas, all ready for action. We have left the barracks for the time being, having gone ten miles west to a place called Mex, where we are doing a course of shooting and entrenching against any trouble that may arise.

There are several Bedouin tribes about three miles from our camp, so we have to place an outpost on duty every night, at positions east and west of the camp. These people never venture near during the day, but at night they steal around to see what we are doing. We have heard semiofficially that we are to be relieved about the middle of January by another Manchester battalion, that is if things remain quiet here, and that we are to return to England to be refitted with war equipment and sent to the front by the middle of April, when our new army will be ready for the field.

When I stop to think of training to kill our fellow men, it seems ghastly, in fact it is ghastly. I have wondered many times whether or not there were any of our church members on the side of the enemy. I hope not. I have wondered what the situation would be if I were to come in action and should

meet one of our faith among the enemy. I wonder what I would do and what he would do. The more I think of this the more I become confused. I hope and trust that I may never meet any of our church members under such conditions, and that we may not harm each other in any way. Of course I know that I am not thinking like the average soldier, who goes out to kill the enemy under rules of modern warfare, and I also know that I have no right to leave my faith in the barracks or at home even in times of war.

I enjoy the life of a soldier very much, but would be more satisfied if the food were a little more palatable. Then, too, I am distressed in being separated from my dear wife and family, who are at home in England. I am pleased to hear that they are comfortable, and kindly treated by our Brother W. R. Armstrong, who does what he can for them whilst I am away, for which I am thankful, and also to other Saints who take an interest in them.

I am enjoying sound health and strength, for which I am grateful. Through my own carelessness, I had an attack of neuralgia. On recovery from this I sprained one of the muscles of my right shoulder playing football. I am now myself again, and never felt better.

I will be glad to hear from any of the Saints. Letters from them will be a great help to me, and would assist me to steer clear of any wrong that I might feel inclined to do. There are many ways in which a soldier may go wrong, and it is from these ways I want to keep clear. I received my Bible from home on Sunday last, and have read a few passages from it, which I find to be helpful. Bibles seem to be scarce here, at least I have not seen one besides my own. I am glad that I am a church member. Many of the men are quite anxious to learn something of our work. They readily understand that we have no connection with the Utah body. I try to do my best to let them have the benefit of what little I know.

I hope that at an early date I may return safe and sound to home and loved ones. I ask the prayers of the Saints in behalf of myself and three brothers who are now at the front.

Your brother,

JOSEPH GILL.

KIRTLAND, OHIO.

*Editors Herald:* Memorial services always seem like a funeral without the presence of the casket and the heart-rending grief of the near relatives. It was so here at Kirtland at the meeting held in honor of the memory of our departed prophet and leader. There were no visible reminders of a funeral, yet all felt the solemnity of the occasion, and the sadness as of a personal loss. The life-sized portrait that usually hangs in the reception room of the Temple was placed on the stand in full view of all, bringing to our minds the thought of a living presence, a continuing influence rather than the depression of a real funeral.

Those in charge of the service were Patriarch Joseph Squire, Francis J. Ebeling, of the high priests, and Bishop J. A. Becker. The songs were those selected by the prophet for his funeral, as published in the *Ensign*. After prayer by Brother Squires, Brother Becker read the first address delivered by our late prophet, before the conference at Amboy, in 1860. As the address was read, voicing the integrity and the good resolutions with which our prophet undertook his work as leader of the church, we are sure the minds of all in retrospect could not but feel how successfully he had carried them to completion in his life's work.

Brother Ebeling was the speaker. He first read the following telegram received that day from Brother Frederick M. Smith, who had been apprised of the intention of the

Kirtland Saints to hold memorial services in honor of his father. "It is fitting that the Saints in Kirtland, the birthplace of our lamented and devoted prophet, should hold memorial services Sunday. May his life prove a blessing to all the Saints."

Kirtland as it was at the time of the birth of the prophet was vividly brought before our minds by the speaker. The village that is now with its historic Temple crowning the crest of the hill, was then almost an unbroken wilderness, with wild animals roaming about the woods and timbers. The Temple, itself, which has been a landmark for so many years, was then still standing in the forest. The great city of Cleveland was then but a hamlet, and civilization had not made the rapid advancement that it has since. Such was the condition when our late prophet first saw the light of day.

The speaker also referred to the vision our prophet had at the beginning of his career, in which he was made to choose the path of his life's work, whether it should be among those with whom he could have riches and worldly power, or whether he would cast his lot with the humble Saints of God and enjoy eternal life in the world to come.

Brother Ebeling also related his own earliest impressions of the prophet, obtained at a General Conference, where the democratic spirit, ever manifested by him, was strongly demonstrated. It was when a stand taken by the prophet upon a matter pertaining to the sacrament was strongly opposed by many of the leading quorums of the church, and when the vote was taken, his side lost by an overwhelming majority. Brother Joseph then arose and made statements something like this: While I still hold to my opinion, and your votes may not alter my views of the matter, yet what you have done to-day I will stand by as long as it is your law or the law of the church.

The speaker alluded to Brother Joseph as a great lover of liberty, and spoke of the firm and undeviating stand he always took both in public and private against proscribing the personal liberty of any.

Many things in the life lived by our prophet were touched upon which brought out his truly noble character. His simplicity and lowliness of heart were demonstrated by the reading of his wishes in regard to the manner in which he should be buried.

The speaker closed his remarks with words of eulogy appropriate to the occasion, and not mere perfunctory words that we are apt to hear at every funeral, over good and bad alike. We all felt that they were indeed true, that our lamented prophet was truly great in many ways, and that, as the speaker remarked, "For a life of consecration and devotion to humanity the pages of history record none greater."

After singing, "Tenderly, tenderly, lead thou me on," the closing prayer was offered by Brother Becker. A sacred influence pervaded the audience during that prayer. Standing with bowed heads, in the Temple the walls of which were reared by the sacrifices of the early Saints in the days of the Martyr, who had given his life in the establishment of the work so dear to us all, thanks were given to God that the son had so worthily carried on the work begun by the father, to the conclusion of a long and useful life. And special invocation was made for the appointed successor, Frederick M. Smith, that he might be filled with wisdom and the Spirit of God to carry on the great work that would now devolve upon him.

At the conclusion of the prayer the congregation sang, "We thank thee, O God, for a prophet," and was dismissed by Brother Ebeling.

ALBERTA LAKE.

## FALL RIVER, MASSACHUSETTS.

*Editors Herald:* Not having written to the HERALD for quite a long time it may be that some of the Saints, both East and West, where I have labored in the past, are wondering where I am and what I am doing.

For several years my work has been in the Massachusetts District, sometimes in churches both of our own and other faiths, and at other times in tent or street work, and in the distribution of tracts and otherwise visiting those more or less interested in the teaching we promulgate. In some of this work Brother Arthur Koehler labored with me at times, but was finally called to go to the Palestine Mission. Some of our experiences were quite interesting to us, and, it occurs to me, might be to others.

At one time services were held in the Masonic building at Little Compton, Rhode Island, during which both the Methodist and Congregational ministers were present a number of times. Toward the close of the series of meetings they arranged for union services in the Methodist church, and upon their cordial invitation I preached there. Our relations throughout were very pleasant, and we parted friends. At the Masonic building meetings Senator Burchard, now president of the State Senate, then Speaker of the House, was present, and with him Senator Wilbur. These men have fine summer residences at this place, it being upon the seashore.

Mr. Burchard invited me to dine with him, and I met his family there. His wife is only daughter of John Church, of the John Church Publishing Company, known throughout the world. By Mr. Burchard's special request I had the pleasure of discussing the features of our work and history, after we had dined, which occupied over two hours. At this time Senator Wilbur was also present, and both men expressed themselves as being deeply interested, and glad to know the facts regarding our work.

Quite different from this treatment was that received at Wareham, Massachusetts. In the course of tent work there a minister, whose name I do not at this moment recall, spent considerable time visiting members of his flock and others and warning them that our church was the same as that of the so-called Mormons of Utah. Notwithstanding this, many of the members of his church attended our tent services. He evidently hit upon a plan that he thought would prejudice them against us. He called up by phone a house near where we were staying and said he wanted us to let him use our tent Sunday afternoon. When I learned of this I called upon him at his home and informed him that he could have the tent at that time, but he somewhat energetically replied that he would not use it under any circumstances. I inquired why he had asked for it if he did not want it, and in an evasive manner he said he did not know who I was at that time. I knew this was untrue, but did not say so. I, however, called his attention to the statements he had made about us to several people, some of whom had personally reported his remarks to me, and in a respectful manner asked him to correct them, as they were not correct. His only reply was to arise, and opening the outside door say, "I am sorry you can't stay longer; come again when you have more time." Of course I walked out, and on the way received a gentle push from him upon my shoulder.

He doubtless expected me to refuse him the tent, after what he had said about our church, and this would give him the opportunity to tell his flock that we were so against their religion that we would not even let them use our tent. Of course that would prejudice them against us and they would not come to our meetings again. It did not work the way he had planned. At one of our meetings when quite a num-

ber were present I recited the entire matter to them, including his manner toward me. They were quite indignant, and subsequently they refused to retain him as their minister, so I was informed. Whether or not this was a principal reason I do not know. Our reunion grounds of about fifty acres, which we own, are located near this place, and we appear to be gaining in favor among the people.

Some baptisms have resulted from our work at various places, but we are particularly trying to maintain our work in such a manner that growth will result in the years to come, believing that the best work is not necessarily most quickly apparent in some environments.

At another time it may be that other experiences of the past will prove of interest, some of them having been rather exceptional in their nature. Generally speaking, there seems to be a reasonably healthy growth manifested in the various parts of this district, though nothing of a startling character anywhere.

Among other things, I am giving music lessons by correspondence to a number of people, having been urged to do so several times. They include music notation and the fundamentals of harmony, and are serviceable for a foundation in vocal, instrumental, and composition work.

Box 701.

A. B. PHILLIPS.

## Extracts from Letters

Elder James A. Gillen writes from Council Bluffs, under date of January 13: "Have been busy in the near-by districts since the funeral of our late President. Good interest from nonmembers and also good feeling among Saints—not a ripple—everyone seems to have confidence in those who have charge—not one word to the contrary."

Noah N. Cook, Saint Louis, Missouri: "The HERALD, *Ensign*, and *Autumn Leaves* bring good news that feeds our souls with spiritual food. We look weekly for their coming. We have read the HERALD for forty-two years and the *Ensign* since its publication began, as well as other church papers and books, and hope to do so for a long time to come. May prosperity attend the publishing department, is our prayer."

W. D. McKnight, Logan, Oklahoma: "Samuel W. McKnight is a messenger for the Western Union Telegraph Company, at Minneapolis, Minnesota, and is a Latter Day Saint. I wish some of our church people might hunt him up. He should be addressed care of Y. M. C. A."

Elder John Shields writes from Chatham, Ontario, under date of January 16: "Matters seem to be going nicely here. I have not heard any rumor of any ill coming to the church as a consequence of the departure of our beloved President. To-morrow will be my third Sunday here. Our meetings are quite well attended. A number of strangers drop in occasionally, some attend all the time, and the Saints express themselves as being edified and encouraged. Last Tuesday at Ridgetown I preached the funeral discourse of Aunt Jane Leatherdale, as she was familiarly called by the many elders and Saints who well remember her kind deeds and words in the early history of the work in Chatham District. She passed peacefully away on the 10th, at the ripe age of eighty-seven years. Elder David Snobelen, district president, had charge of the service, and Elder J. H. Tyrrell's talent was manifested in song service. There is much sickness among the saints, children especially, but great blessings are being received through the administration of the elders. Truly God is good to Israel, even to such as are of a clean heart."

## News from Missions

### New Year's Eve in Des Moines District

To-night the gentle hours of time move the dial out of the old year into the new. And it matters not what our successes or failures have been, the ruthless hand of time draws the shades of evening and bids us move on as it closes the door of 1914. Bewildered for the moment, we pause, we look, we rejoice in our successes, while our heads bow with sorrow for our failures. As we stand without bidding farewell to the old we hear the rustle of the wings of the new as she opens wide her door and bids us occupy.

The failures of the past are now under our feet, to be used only as valuable lessons and stepping-stones to carry us up to broader fields of usefulness. No time in history has the world cried so long and loud for clean men and women whose efficiency has not been impaired by dissipation and misuse of the God-given powers, mental and physical. The church never needed men more than now who can and will go out and meet and successfully cope with the present conditions. Are we prepared?

The recent debate at Boone, Iowa, was a success for us. Brother Long did his work well. Two have been baptized since, and a definite move has been started to erect a new house of worship. One lady not a member, has donated five hundred dollars without solicitation.

Eighteen have been baptized in the Des Moines District the past quarter. We members of the district should now look forward to, and make an effort to be present at our February conference at Des Moines, as well as the district conference later in the spring, and the district reunion to be held at Nevada, Iowa, in August.

This new year has three hundred and sixty-five days, and each of us should make every day a special one, for there will not a single one ever return to us. Let our motto be, Occupy with increased faith, added efficiency, and true humble service, and then when the dial of time shall bid us welcome into another new year we will be able to rejoice in our victories of the year to close.

Rejoicing in the present,

O. SALISBURY.

DES MOINES, IOWA, 1209 Fremont Street.

### Central Michigan

We have had a number of two-day meetings in Central Michigan District during the past season, which we feel have been beneficial to all. Our Father has poured out his Spirit upon us in preaching the word, in healings, tongues, and interpretation, prophecy, wisdom, and knowledge, in harmony with the word given at the last General Conference, when it was said that a greater manifestation of the Spirit was to be received the coming year.

Now that our beloved President is called from us for a little season, it remains for us to go on in faith, giving our confidence and support to Brother F. M. Smith as a leader among us, designated through revelation.

It seems to me that the church was never in a better condition to carry on the work which our Master has given us to do. It remains for us to take counsel from the revelation given, wherein the Lord has cited us to the life of our beloved President. Let us then be loving as he was loving, charitable as he was charitable, and go on in faith, looking beyond his life to the Man of Galilee.

We have three missionaries in our district. George W. Burt, a high priest, presides over the district, and his faithful labor is shown by the fruits thereof. The district has become self-sustaining through the faithful, whose sacrifices will be blessed in the day of gathering. Jealousy, strife, and contention are becoming to be of the past, because of the example of our brother who has always preferred his brethren. We have also Brother O. J. Hawn, of the Seventy, whose faithful labors have added many to the church during the past year.

We held our conference at McIvor last fall, where a new church building has been erected through the faithful labors of the Saints of that branch. These are the Saints where Brother Hawn labored two years ago, baptizing sixty or seventy, afterwards organized into a branch with a full set of officers.

The writer, holding the office of elder, was appointed to labor in this district. During the past season I have labored at the following places: Houghton Lake, Edwards Center, Prescott, Bentley, Glover, Browmanville, Alma Dale, Colman, and Buttman. At these points I was privileged to lead between fifty and sixty souls into the kingdom of God, the Lord confirming the word. I truly have enjoyed the blessings of the Lord in the work. I have a faithful companion who has always said, "Go" instead of "Stay." It is a grand thing to have a helpmeet in the gospel work whose faith is in God for the advancement of the church.

We have also in the district a faithful local force who are bending their energies for the advancement of Zion. They are making sacrifices, and the Lord is blessing them.

Our two-day meetings and conferences are becoming to be largely attended, from one hundred to four hundred being present. If this keeps up, the time is not far distant when we shall have to provide a permanent place for our conference where we will be enabled to care for those who associate together. I think Beaverton is preparing for this. They are now planning to build a large church. They have purchased a new lot and are gathering in the stone and lumber. We have an opportunity to sell the old church here which has become too small for the congregation now assembling at Beaverton. We think we can secure about one thousand dollars for the building, which will be a good start on the other one. The Ladies' Aid is active, with Sister Clingerman as president, and who is alive in the work. This association will be a help in the building of the church.

I believe we have about twenty-eight branches in the district, which keeps Brother Burt busy watching over and caring for them. I think it would be a grand thing if every district could have as president a high priest, and also for large branches to be so cared for. As missionary in charge, we have Brother J. F. Curtis, whom we all love, and whose wise counsel has been very beneficial to us. We hope that it will be the direction of the Spirit that he be reappointed to this mission for another conference year.

We shall all pray for the coming conference, as the time is fast approaching, that wise provision may be made for the year, and that we may all be united, as were the children of Israel when they left Egypt. There is not the least obstacle in our way. The Lord has cited us to the life record of our beloved President, now deceased, and we may have a record like unto his if we do our duty in places whereunto our Master has sent us. If we hold to the principles of faith, meekness, brotherly kindness, and charity, we will be brought more to a knowledge of our Lord and Savior, Jesus Christ; and if we have the hope of a glorious resurrection

we will purify our lives even as Christ was pure.

I have been laboring about seven and one half years in the priesthood. I hope to devote my life to the service of the Master. May the Lord bless us all, that we may be useful in the advancement of his cause, that each may do his duty, that the redemption of Zion may be hastened, that the honest in heart may hear, that our king may come and reign upon Mount Zion.

BEAVERTON, MICHIGAN.

Yours in the one faith,

THOMAS PENDLETON.

## News from Branches

### Independence, Missouri

Great nations and wonderful cities have fallen to rise no more, and are well nigh forgotten except in the annals of the dead, dead past. But when a good man dies the people mourn, and the fragrance of his life's memory with all his noble deeds lasts for evermore.

To attempt the recording of all the events of the last few weeks, those affecting the branch and its auxiliaries in this the center place, especially the occurrences relating to not only the Saints but the general public, particularly the peaceful passing of our beloved prophet, Joseph Smith, would at this time be a great task. Lack of space forbids our giving details of the many things that have affected all here so very deeply, but the work dear to the Saints still remains intact, and we cherish an abiding confidence in our heavenly Father's care over his church, and the grace and power he has thus far bestowed upon his children. The beautiful gospel message still continues uppermost in our minds and hearts, and the host of missionaries, who are the true banner bearers, together with the active workers, old and young, are ready in support, sounding forth their pæons of praise, and with the inspiring organ and stringed instruments lifting their voices in the lovely songs of Zion.

For several days before Brother Joseph passed away, the Saints in patient waiting prayed for a surcease of pain and distress, and although they had been looking for his release, it came like a sudden shock, and on December 13 it was their lot to see with tears the vast assemblies gathered at the church for his obsequies, and with emotions of grief to listen to the funeral discourse delivered by Elder Joseph Luff, to hear the softly-uttered prayer by Bishop E. L. Kelley, and to witness the lengthy, mournful funeral cortege wend its way from the church to Mound Grove Cemetery, where those attending joined in the parting hymn, one of Brother Joseph's favorites, "There is a land immortal, the beautiful of lands." Since that day many encouraging and instructive words have been spoken by the elders, and we have been made to rejoice in listening to Brethren J. W. Rushton, Lee Quick, E. A. Smith, G. E. Harrington, William Aylor, Wardell Christy, P. M. Hanson, and others.

The holiday season found the Saints participating in the usual festivities. On Sunday, January 10, many attended the dedication of Central Church, Kansas City, which proved to be a delightful occasion.

On last evening about one hundred fifty met in the weekly prayer service, and Brethren I. N. White and T. C. Kelley, who presided, bore living testimonies of the onward movement of the missionary work, and the help and power displayed by the Spirit's presence. Several names were mentioned for especial prayers, and the peace and calmness attending the Saints attested the divinity of the work, and the

continuance of the blessings of our deceased and beloved President in his parting benediction, "Peace I leave unto you; my peace I give unto you."

May the glorious gospel message find its way into many hearts, and may the isolated ones be blessed by its presence and be comforted, and the sick and afflicted in patience look forward to its consummation.

ABBIE A. HORTON.

January 14, 1915.

### Minneapolis, Minnesota

Our district conference and Religio and Sunday school convention convened at this city, December 4, 5 and 6. The church was dedicated Sunday forenoon at eleven o'clock by Patriarch J. W. Wight, his discourse being one of excellency.

The conference speakers were, district president B. S. Lambkin, Elders Lester Whiting, Delbert Whiting, J. W. Martin representing the other branches of our district. Elder A. L. Whiteaker of the seventies, Brother Leroy Colbert from Northern Wisconsin District.

Conference adjourned to meet next June in reunion at Clitherall, Minnesota. Some interesting sessions were held during this gathering, which will benefit all those that were present.

Elder J. W. Wight recently held a series of revival meetings here, which were a benefit to our cause in this part of the city. There was a total attendance of six hundred at the fourteen meetings and one hundred and twenty visitors came out to hear the speaker. Handbills were distributed and placards posted in conspicuous places. Over nine hundred people were met at the doors of their homes and personally invited to attend these meetings.

The church has a very efficient representative in J. W. Wight. He induced many to see the logic and truth in the gospel, as taught by our church. Religion in a city like this is not much of a drawing card, there being so many places of pleasure to entice people.

At our first sacrament service in the new year we were greatly blessed by the Spirit, the Lord speaking to all present, saying he was well pleased to see so many assembled together on that day and that he had watched over and protected all during the past year. Many other encouraging words were received. It was a day of great rejoicing, one that will long be remembered. We are glad to have the approval of God in our work, which makes it matter little what some individual might say.

In gospel bonds,

E. H. BENNETT.

MINNEAPOLIS, MINNESOTA, 1719 Sixth Avenue North.

### The Telltale Face

Like a garden where the flowers  
Are killed by ugly weeds,  
Your face tells if you give hours  
To unkindly thoughts and deeds.  
But think a generous thought,  
Act with a kindly grace,  
Do the thing you know you ought,  
And you'll carry a shining face.  
The years will leave their lines,  
And when you're old, 'tis truth,  
Your face will bear unfailing signs  
Of thoughts and deeds of youth.

—Anna M. Pratt.

## Miscellaneous Department

### Conference Minutes

**NORTHEASTERN MISSOURI.**—Met at Bevier, November 7, J. W. Rushton and W. B. Richards presiding. Reports: Higbee, Bevier, and Menefee. Bishop's agent's and district treasurer's reports audited and found correct. Request of Higbee Branch for ordination of William Lilly priest, Albert Brooke deacon, granted, D. Tucker delegated to attend to same. Delegates to General Conference: D. E. Tucker, J. W. Rushton, E. E. Thomas, J. A. Tanner, E. S. Macrae. Adjourned to meet in June, call of president. William C. Chapman, secretary.

### Convention Minutes

**WESTERN MONTANA.**—Sunday school met at Deer Lodge, December 4. Bill of secretary for \$4.10 allowed. Delegates to General Convention: Peter Anderson, G. W. Thorburn, W. P. Bootman, Thomas Reese, Sister Thorburn, to cast full vote. Adjourned to meet at Bozeman. William J. Murry, secretary.

**MINNESOTA.**—Sunday school met at Minneapolis in mass convention. Delegates to General Convention: B. S. Lambkin, Ellis Murdock, Orison Tucker, Brother Lundeen, Birch Whiting, Edward Bennett, Leonard Houghton, P. W. Martin, L. E. Hills, J. W. Wight, Ruth Serrell, Cora Wildey, Sister Delapp, A. L. Whiteaker, H. L. Rushvelt, Brother Atkinson, Brother Colbur, R. J. Wildey, Lester Whiting, Muriel Bennett, Gladys O'Hara, Jeannette Murdock, Leslie Delapp, Sister French, with power to cast full minority and majority vote. Genevieve Whiting was elected member of advertising committee. By motion Sunday school committee was empowered to draw their part of necessary means for Sunday school treasury. By motion it was provided that schools pay one dollar as their share of expense of advertising. The following were appointed as committee to act in conjunction with Religio as program committee: Sisters Wolf, Serrell, Lambkin. By motion, locals were requested to give one collection each quarter to general fund of district. By motion, locals were asked to give collection on last Sunday in each quarter. Adjourned to meet place and date of next conference. Alta Kimber, secretary.

**NORTH DAKOTA.**—Religio met at Fargo, January 2. J. W. Peterson spoke on new tract referred to in HERALD of December 30, 1914, and by motion it was provided that the Religio be pioneer in distributing same, secretary being authorized to draw on treasury for said distribution. Delegates: William Sparling, J. W. Peterson, Thomas Leach, J. E. Wildermuth, Mrs. John Young, Mrs. Emelie McLeod, Mrs. Birdetta Smith, Mrs. Bertha Graham. Adjourned to meet subject to call. Bertha Graham, secretary.

### The Bishopric

#### ELDERS' FINANCIAL REPORT

We publish below list of the ministry who have filed their financial report for 1914 in the Presiding Bishop's office to date. The ministry as a whole have been very prompt in forwarding their reports, though there are some whose reports are not in our hands as yet. If you desire to have your report appear in the Bishop's annual report and it is not in the list below it should be sent in at once.

Arthur Allen, P. T. Anderson, William Anderson, Archibald Angus, Joseph Arber, William Aylor.

J. W. A. Bailey, A. M. Baker, J. H. Baker, J. M. Baker, Richard Baldwin, J. B. Barrett, J. A. Becker, J. A. Beckman, J. E. Bishop, Alma Booker, N. L. Booker, M. H. Bond, C. E. Bozarth, F. S. Brackenbury, W. A. Brooner, J. A. Bronson, Roy S. Budd, R. Bullard, L. G. Burdick, A. E. Burt, C. H. Burr, E. N. Burt, G. E. Burt, G. W. Burt, C. A. Butterworth, C. E. Butterworth.

Charles J. Cady, Duncan Campbell, John D. Carlisle, Hubert Case, W. L. Christy, D. R. Chambers, A. M. Chase, T. W. Chatburn, J. C. Chrestensen, Walter W. Chrestensen, S. D. Condit, M. H. Cook, F. M. Cooper, Charles Cousins, J. C. Crabb, Paul N. Craig, J. F. Cunningham, J. D. Curtis, J. F. Curtis, C. E. Crumley.

E. A. Davis, E. R. Davis, J. Arthur Davis, James Davis, John Davis, J. T. Davis, R. D. Davis, William Davis, H. J.

Davison, Horace Darby, Charles Derry, C. W. Deuel, S. E. Dickson, B. H. Doty, D. E. Dowker, J. A. Dowker, William Dowker, J. O. Dutton.

F. J. Ebeling, George Edwards, A. R. Ellis, W. D. Ellis, R. M. Elvin, John Ely, E. A. Erwin, R. Etzenhouser, R. C. Evans.

Otto Fetting, S. H. Fields, Lyman Fyke, P. A. Flinn, B. C. Flint, R. L. Fulk, J. C. Foss.

Levi Gamet, W. H. Garrett, J. A. Gillen, E. J. Goodenough, J. C. Goodman, V. M. Goodrich, August Gratz, A. T. Gray, Sydney N. Gray, W. H. Greenwood, John R. Grice, Wm. M. Grice, G. T. Griffiths, J. F. Grimes, Fred Gregory.

C. E. Harpe, W. E. Haden, Jacob Halb, Paul M. Hanson, Jesse Hardin, John Harp, G. E. Harrington, William H. Harvey, O. J. Hawn, C. Norris Headding, E. L. Henson, R. Hilliard Henson, William C. Hidy, Amos T. Higdon, L. E. Hills, L. G. Holloway, Joseph Holmes, L. Houghton, E. B. Hull, C. J. Hunt, Jay Hoffman.

Walter A. Johnson, William Johnson, C. E. Jones, Thomas Jones.

F. C. Keck, J. E. Kelley, T. C. Kelley, W. H. Kelley, Alvin Knisley, H. A. Koehler, J. A. Koehler, G. R. Kuykendall.

J. R. Lambert, B. S. Lambkin, A. J. Layland, A. Leaverton, G. W. Leggott, Thomas Leitch, William Lewis, Matt W. Liston, E. E. Long, R. C. Longhurst.

J. R. McClain, M. A. McConley, James McConnaughy, W. A. McDowell, L. M. McFadden, James McKiernan, B. L. McKim, J. W. McKnight, W. S. Macrae, W. H. Mantering, A. C. Martin, J. W. Metcalf, A. G. Miller, O. R. Miller, J. F. Mintun, A. J. Moore, Lloyd C. Moore, H. E. Moler, E. B. Morgan, George Morris, J. L. Mortimer, Fred Moser, H. E. C. Muir.

W. C. Neville, Robert Newby, C. A. Nolan, J. M. Nunley. O. W. Okerlind, William Osler.

James C. Page, D. S. Palmer, J. L. Parker, C. A. Parkin, J. W. Paxton, W. E. Peak, S. T. Pendleton, J. F. Petre, A. B. Phillips, W. P. Pickering, Thomas J. Picton, H. N. Pierce, F. G. Pitt, Parley Premo, C. W. Prettyman, F. O. Pritchett, J. Pycock.

Lee Quick.

Edward Rannie, S. M. Reiste, B. F. Renfroe, W. E. Reynolds, Henry Ribble, J. T. Riley, A. R. Ritter, J. A. Roberts, E. F. Robertson, George W. Robley, J. S. Roth, Fred A. Rowe, J. W. Rushton, F. A. Russell.

O. E. Sade, R. S. Salyards, H. W. Savage, F. L. Sawley, B. J. Scott, C. Scott, S. W. L. Scott, W. M. Self, W. E. Shakespeare, F. M. Sheehy, J. F. Sheehy, E. C. Shelley, John Shields, G. M. Shippy, O. D. Shirk, J. D. Shower, W. S. Shupe, M. H. Siegfried, A. C. Silvers, J. M. Simmons, S. W. Simmons, F. M. Slover, W. H. Smart, Elbert A. Smith, F. A. Smith, G. A. Smith, Heman C. Smith, Hyrum O. Smith, I. M. Smith, John Smith, J. M. Smith, J. W. Smith, S. S. Smith, W. A. Smith, W. R. Smith, Henry Sparling, William Sparling, J. D. Stead, H. A. Stebbins, S. G. St. John, A. E. Stone, J. M. Stubbart, O. P. Sutherland, J. R. Sutton, C. A. Swenson, Swen Swenson, Hale W. Smith, E. W. Sutton.

J. A. Tanner, J. M. Terry, M. E. Thomas, O. B. Thomas, T. U. Thomas, George W. Thorburn, G. C. Tomlinson, S. W. Tomlinson, D. E. Tucker, W. E. Turner, M. M. Turpen, Samuel Twombly.

J. E. Vanderwood.

R. T. Walters, A. E. Warr, R. D. Weaver, A. L. Whiteaker, Ammon White, I. N. White, Birch Whiting, J. W. Wight, J. B. Wildermuth, J. E. Wildermuth, E. M. Wildermuth, Lester Wildermuth, C. E. Willey, David J. Williams, D. T. Williams, H. E. Winegar, G. W. Winegar, F. F. Wipper, Earnest Wragg.

J. E. Yates.

E. L. KELLEY, *Presiding Bishop.*

INDEPENDENCE, MISSOURI, January 23, 1915.

### Conference Notices

Lamoni Stake convenes with Lamoni Branch, February 27, prayer meeting 9 a. m., business 10. Branch reports and ministerial reports should be in hands of secretary not later than February 2. As this is the annual business meeting of the stake, every branch should be reported and represented. C. I. Carpenter, secretary, Lamoni, Iowa.

Southern Ohio meets February 13, 10 a. m., South Church, Columbus. D. R. Winn, secretary.

Des Moines meets February 13 and 14, Des Moines church, Twelfth and Maple. Send branch reports to secretary not

later than February 7. Bessie Laughlin, Rhodes, Iowa, secretary.

Pittsburg, time and place announced. We suggest that branch presidents urge united prayer on February 14 and 17 for its success. Matters to be introduced: Disorganization of Glen Easton and Garland branches, organization of branch at DuBois, Pennsylvania; adoption of set of rules for government of district. James E. Bishop, president.

Portland meets February 20, 10 a. m., with Portland Branch, Montavilla church, East Seventy-sixth Street, block north of Montavilla car line, Portland, Oregon. N. T. Chapman, secretary.

Northern California meets with San Francisco Branch, Saints' church, Caselli Avenue and Danvers street, March 6 and 7. Reports should be mailed to undersigned not later than February 25. John A. Lawn, Hollister, California, secretary.

Southwestern Oregon meets with Myrtle Point Branch, February 20 and 21. We quote conference resolution, "All in the district holding priesthood make a written report and send to secretary two weeks before conference." A. A. Baker, president, Maud R. McCracken, secretary.

Eastern Oklahoma meets at Wilburton, February 20 and 21. Let secretaries send reports before conference, together with petitions, resolutions, etc., which they may have in hand. Mrs. Nettie Bowers, secretary, J. C. Chrestensen, president.

Mobile meets at Theodore, Alabama, February 27. Prayer service 9 a. m., business 10. Round table. Priesthood in district should attend, to be present at priesthood meetings. Remember branch and ministerial reports. Date was changed from March to February because of the possibility of associate minister in charge being with us. A. E. Warr, president.

Southern Missouri meets with Springfield Branch, February 27 and 28, 10 a. m., Dale Street, just west of Kellet. Take northbound car at the depot to Kellet and Turner, walk south three blocks to church. Sunday schools should send delegates to convention at 2.30 the 26th, as we wish to organize a district association. Local Religians will give an entertainment Friday night. Sunday school workers should come prepared to assist in all this work. Reports should be sent to undersigned before conference. Benjamin Pearson, Tigris, Missouri.

Spring River will convene at Joplin, Missouri, March 6. According to by-laws, district and branch presidents and ministers laboring in district not under General Conference appointment, should report labors in writing to secretary one week prior to conference. Branch presidents should send spiritual reports of branches, indorsed by vote of branch, signed by president and secretary, including work of all branch officers. Blanks have been sent to these brethren. Report promptly. Election of delegates. Mollie Davis, 115 Jefferson Avenue, Pittsburg, Kansas, secretary.

### Convention Notices

Little Sioux Religio meets at Woodbine, evening of February 4. Election of officers and delegates. Mrs. Perry Mann, secretary.

Ohio Sunday school and Religio meet in joint convention at Columbus, February 12, 10 a. m. Send reports promptly to D. R. Winn, 82 East Northwood Avenue, Columbus, Ohio. N. L. Booker.

Florida Sunday school meets at Santa Rosa church, near Berrydale, February 5, 10 a. m. J. S. McCall, secretary, Brewton, Alabama.

Mobile Sunday school and Religio meet at Theodore, Alabama, February 26, 9 a. m. Prayer and testimony, institute and business, election of officers. Send one or more delegates with credentials. A. E. Warr, superintendent.

Gallands Grove Sunday school and Religio meet at Dow City, February 12, 9 a. m. Credentials should be in hands of secretary on or before February 1. Floy Holcomb, secretary.

Western Oregon Sunday school meet at Myrtle Point, February 19, 9.30 a. m. Election of officers and delegates. Institute, 2 p. m. Pearl Goodman, secretary.

Eastern Michigan Sunday school and Religio meet at Saint Clair, February 27 and 28. Suitable program. Send creden-

tials to secretary ten days prior to convention. Henrietta Hodgins, 862 Fourth Avenue, Detroit, secretary of Sunday school, Cora Anderson, 709 Seventh Street, Saint Clair, Religio secretary.

### Correction

In the obituary of HERALD for January 20, referring to C. E. Gaylord, it is said that he was a grandson of John D. Gaylord, author of "Future of Russia." Some one might perpetuate this error in a historical way. There never was a John D. Gaylord in the Reorganized Church. The one meant was John C. Gaylord who lived near Burlington, Wisconsin, near Voree also, in old Strangite days. He was a high priest, and of the High Council, his name being on the High Council record. I knew him well from 1865 to his death in 1874. The John Gaylord who wrote the "Future of Russia." was another man, and belonged in Plano Branch. I knew him also. Brother Joseph Smith knew both, and would speak of the error if he were living and knew of its publication.

LATER

See Brother Sheen's old record and index of names for two John Gaylords, John on pages 81, 219, 334, 344; John C. on pages 47, 49, 52, 57, 60, 78, 88, 462, 580, 762. Have come to office to look up record. H. A. STEBBINS.

### Requests for Prayers

Brother and Sister Clyde Zonker, Wellsburg, West Virginia, request prayers for their little daughter one year old. She has a mark under her eye since birth, and it is desired that it may be removed. Prayers are also asked for Sister Melcher's little boy, who for ten or twelve years has been crippled in his left leg from infantile paralysis. These children are to be administered to on Sunday, February 7, and the request is that the Saints fast from the morning meal and join the families in prayer in their behalf.

### Died

HOSTETTER.—Martha E. Caldwell was born in Virginia in 1831; died at Joplin, Missouri, August 11, 1914. She married Harvey Hostetter in Indiana, January 8, 1852. Deceased was the mother of 2 sons, 5 daughters, of whom Hal and Will, Mrs. Sadie Stockton, and Sister Emma King, with 22 grandchildren, 20 great-grandchildren survive her. She lived a long and beautiful life. She was baptized August 2, 1909, by H. J. Thurman. Services by J. W. Rushton, interment in Joplin Cemetery.

CUDNEY.—Charles H. Cudney was born September 28, 1878, at Applegate, Michigan; died January 1, 1915, on their homestead near Choteau, Montana. October 24, 1903, he married Wilamin Jacobson. To them were born 3 sons, who, with the companion, father and mother remain. Baptized May 20, 1900. He remained true to his covenant until the end. Services by George W. Thorburn, interment in Michigan.

ZIMMERMAN.—Gladys F., daughter of Brother and Sister Philip J. Zimmerman, was born November 22, 1895, at Armour, South Dakota. Her life was blighted about one year ago when she fell on a slippery sidewalk, causing internal injuries, finally resulting in dropsy. She heard the gospel for the first time in August, 1914, believed, accepted and rejoiced much in the truth. The hope of the resurrection seemed bright to her, and death came as a relief, November 7, 1914. Of the immediate family there remain to mourn, father, mother, 3 sisters, 2 brothers. Services from the home by Alma Booker, before a large audience of sympathizing friends.

HORR.—Florence Horr was born in Baldwin County, Alabama, in 1861. Came to Iowa with her parents in the early '70's. Married Brother James Horr in 1875. To them were born 3 sons, Marion, Edward and Clyde, deceased. She was baptized in 1879, remaining loyal to the faith until death claimed her, December 20, 1914. There survive her, mother, 2 sisters, husband, 2 sons, a host of other relatives and friends. Services from Methodist church, Bronson, her home, by Alma Booker, before a large gathering, interment in Graceland Cemetery, Sioux City.

DIETZ.—Earnest Gordon, son of Mr. and Mrs. Gus E. Dietz, died at Myrtle Point, Oregon, December 22, 1914, aged 1 month, 13 days. Services at Saints' church, by A. C. Barmore, interment in Myrtle Point Cemetery.

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THE SAINTS' HERALD

Elbert A. Smith, Editor; John F. Garver, Assistant Editor.

Published every Wednesday. Subscription price \$1.50 per year in advance.

When payment is made, the date on the margin always shows the time to which you have paid, or the time when your subscription expires.

If not changed within a month after payment is made notify us.

This paper will be promptly discontinued at date of expiration.

All articles, letters for publication, notices, etc., and communications concerning the same, should be addressed to "Editors Herald." All business letters should be addressed to Herald Publishing House, Lamoni, Iowa, and all remittances should be made payable to the same.

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

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

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Reaching the public with our announcements is certainly a problem.

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In an effort to aid you and others in solving these publicity problems, we suggest:

When you successfully reach the people in a certain community with your advertising, send us an outline of your plan, the cost, and such samples as you can spare. These will be filed and ready for others on request.

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If you need advice on your advertising problems, we will go over these samples and information and glean practical suggestions and submit samples, with estimates of cost if you desire. You may have it printed at the Herald Office or elsewhere; we'll try to help you just the same in either case.

This service is free; we desire to extend its scope until there is a broad, cooperative movement toward successful publicity. We have a gospel of service to others. There is so much competition that we must use all available means to make the message of the church effective. Previous announcements in this publication, entitled, "Service," are bringing responses.

Your help to make this movement a success is solicited. Address,

E. D. MOORE, Lamoni, Iowa.  
Care Bureau of Publicity.

CLESTER.—Earl Allen, son of Mr. and Mrs. J. W. Clester, was born December 26, 1910; died January 5, 1914, at their home near Burlington Junction, Missouri. There remain father, mother, sister. A brother preceded him. Funeral at Workman's Chapel by R. Lorensen, interment in Workman Cemetery.

ARTHURS.—Viola Edwards Arthurs died at her home, Kansas City, Missouri, January 15, 1915, after an illness of ten days, exclaiming she saw the heavens open. She leaves husband, Mr. Ross E. Arthurs, father, Elder George Edwards, 2 brothers, Alvin and George A., 3 sisters, Edith, Julia and Strancy May. Services by J. A. Tanner, prayer by W. H. Garrett, song service by members of Independence choir, at C. D. Carson's undertaking chapel, Independence. Burial in Mound Grove Cemetery.

CAKLER.—George Cackler died at Lacona, Iowa, January 12, 1915, aged 68 years, 4 months, 24 days. His health had been poor for many years. Before his death he requested that Psalm 23 be read at his funeral and that the text be from 1 Corinthians 15: 55, also that the hymn, "There is a land immortal," be sung. Funeral at Graceland Church by John Smith, many friends and neighbors attending.

ROBINSON.—Margaret Jane Robinson was born in Randon, Nova Scotia, November 26, 1847; died at Millford, Massachusetts, January 10, 1915. Married J. C. Robinson, March 21, 1876. She accepted the gospel under the ministration of Joseph F. Burton and others, and lived faithful to the covenant. Hospitality and kindness were the characteristics of her home, shared by the missionaries. Funeral from the home, sermon by H. J. Davison. She leaves husband, 4 sons, 1 daughter to mourn the loss of a true wife and kind mother.

The February "Century"

In education lies the hope of the world to-day—education in its broadest sense, education which will bring us all to larger realization and understanding of other races and peoples—this might be the keynote of the February *Century*, sounded by W. Morgan Shuster in his brilliant presentation of "Peace and disarmament," some reflections of a neutral on war and education; by Edwin Davies Schoonmaker who makes some startling statements while, he discusses the question, "Has the church collapsed?"; by Arthur Bullard who in his article on "National defense" declares that military strength is not the only, or by any means the best, form of protection; most strongly of all, perhaps, by Marion Craig Wentworth whose one-act play "war brides" voices the passionate protest of the woman of the world who are "strong to keep the world going, to keep sacred the greatest things in life—love and home and work," yet are kept "dumb, silent drudges." Samuel P. Orth's analysis of "England: Imperial Opportunist," Adachi Kinnosuke's interpretation of "Kiao-Chau, and Its Meaning" from a Japanese point of view, and short stories by Caroline Duer, Marie Conway Oemler, Katharine Fullerton Gerould, P. G. Wodehouse, and William T. Nichols are other features to be noted in a number of live and stimulating interest.

## CHANGE OF POLICY

Owing to the large increase in the work in the subscription department of the Herald Publishing House it has become necessary to make a change in policy.

Heretofore we have continued the subscription of our publications for one year after the date when the subscription expired, but hereafter the subscription to all publications will be discontinued when they expire.

The change is made for the good of the church of which you are a member and we feel satisfied that all will make the necessary effort and cheerfully comply with the new rule. A little effort on the part of each one will produce splendid results to the body—the church of Christ.

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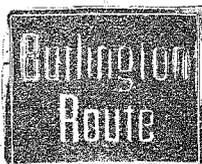
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# THE SAINTS' HERALD

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

Entered as second-class matter at Lamoni, Iowa, post office

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



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

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LAMONI, IOWA, FEBRUARY 3, 1915

NUMBER 5

## Editorial

### WHAT IS A MAN WORTH?

A man went down to Panama,  
Where many a man had died,  
To slit the sliding mountains  
And lift the eternal tide:  
A man stood up in Panama,  
And the mountains stood aside.

The Power that wrought the tide and peak  
Wrought mightier the seer;  
And the One who made the Isthmus  
He made the engineer,  
And the good God he made Goethals  
To cleave the hemisphere.

—Percy Mackaye.

Judging from the acts of a great many men, they do not think themselves worth much to God, to themselves, or to the community. They are willing to sell themselves for a barrel, more or less of alcohol. We do not know how much alcohol one can get away with before it gets away with him, but at best it is a bad bargain. The man who is trying so hard to break into a drunkard's grave should ask himself, Am I not getting the worst of this deal? I am bartering away body and soul, the respect of my friends and the peace of my family; and I get in return rags, hunger, filth, bruises, insults, and an amount of drink proportionate to my hoggishness.

Others, both men and women, put themselves and their home life in the pawnshop for the privilege of being fashionable and drinking from the cup of pleasure. Some go for a cash consideration, as in the case of some of our senators, and post office officials, and judges, and mayors, who have been discharged, and impeached, and disgraced during the past few years. Probably the proportion of these who have been exposed is small to those who have escaped.

Then there are many in business who are dealing in short weights. The fourteen ounces of meat that they sell for a pound is not all they have sold. They have sold themselves and have gone for the price of two ounces of meat.

Man prizes himself and his honor too lightly; and if himself, certainly others. So long as men will

sell themselves for drink, or drugs, or money, or favors, men will be found to profit by their foolishness.

Sixty thousand men was the price of Port Arthur. These men were the pick of the two nations who fought over the walls of that doomed city. They were the pick physically, and in many cases mentally. And what were they given for? That Russia might seek to add somewhat to her domain at a time when she still had undeveloped territory that makes the United States look small.

So long as dirt means more than flesh and blood, there will be war,—national, civil, and individual.

The doctrine of total depravity used to be a favorite one with the churches, and it must have been eminently pleasing to Satan. We read that man was made in the image of God. In what sense? In a physical sense? Well, no; because we have been told that God is a being without a body, or parts, or passions. Man has these. Then it must be according to that dogma that man is in the image of God spiritually and mentally; and at the same time he is by nature and inclination totally depraved? No wonder that God said those creeds were abominable!

That very act of creation shows the price God sets on men. He placed upon men the stamp and image of the divine form; and certainly he did not do that to worthless metal. Man was the crowning act of his creation, the culminating revelation of God's power and majesty; and we are told in the eighth Psalm that he was created only a little lower than the angels and crowned with glory and honor.

He was in the image of God in body and spirit, but on a lower plane; just as a child may resemble his father in form and disposition, yet be but a child. Man's growth has been perverted, and perhaps some few may become totally depraved; but did you ever see one whom you dared to say was that?

Let us rather preach the dignity and worth of man as something too valuable to be used for a base end. Jesus said, "Are not five sparrows sold for two farthings, and not one of them is forgotten before God." Even the sparrow is God's handiwork, and when it falls to the ground, wounded, the same nat-

ural law begins to heal it that heals you of your bruises. It is not forgotten. Then the point of the lesson is driven home, "Ye are of more value than many sparrows." If it be a tragedy when the sparrow falls, how much more a tragedy when man falls!

The parables of the lost sheep, the lost piece of money, and the prodigal son, were all designed to teach the worth of the individual and the pains God takes to save him, and the joy there is in heaven when he is saved.

The parable of the prodigal son teaches that it is seldom too late to break a bad bargain; make the best terms we can; get back home; make the very most we can of ourselves. When the prodigal got into serious trouble "he came to himself"; he had been a little bit deranged before. He saw that he could do better than herd swine and eat husks.

In Luke we read of a rich man who said to his soul, "Take thine ease, eat, drink, and be merry." All that he thought he was good for was to eat and drink and have a good time. God said that man was a fool. The beasts are satisfied to eat and drink and take their ease; but a wise man should have a higher ideal.

The sacrifice that Christ made, the suffering he bore, prove the value he set upon men. Yes, even upon sinners. How much then must a good man be worth to God? See what God did for you. What are you doing for yourself?

Paul says, "Know ye not that your body is the temple of the Holy Ghost . . . and ye are not your own? for ye are bought with a price: therefore glorify God in your body, and in your spirit, which are God's."

God made man of the dust, but that is no reason for him to trail himself in the dust.

Diamonds are carbon, and so is coal; but we do not burn diamonds. The gross material has been glorified.

An ounce of paint serves a savage to disfigure his face; an artist will paint a splendid picture with it. He glorifies the pigment into a thing of art.

And herein is revealed the genius of God that he makes a sentient and lovely creation from the dust.

We have disfigured that work, and it is our business to gain once more our lost estate, and this we will do with the aid of Christ, "Who shall change our vile body, that it may be fashioned like unto his glorious body."

Man is priceless in God's sight; apparently worthless in his own sight. How much work do we put on our houses and gardens, on our dresses and hats, on our farms and stores: yet these all shall perish. The one eternal thing within our reach to bestow untiring labor upon is the human character. No

labor too long, no study too arduous, no sacrifice too great that makes it greater or better.

What are you worth to God?

You are worth something at the worst; but prize yourself at the best.

ELBERT A. SMITH.

### A NAME HONORED AND HONORABLE

#### ON THE PASSING OF PRESIDENT SMITH

The HERALD has taken pleasure in calling attention to the interest of the press in the passing of our late and beloved President Joseph Smith, and to the unstinted praise of the character of President Smith and the Saints. The following expressions are of interest in this connection, coming as they do from newspaper men of personal acquaintance with President Smith and the church.

In the *Holden Progress* for December 17, we find editorial comment as follows:

The death of Joseph Smith, the venerable head of the Reorganized Church of Latter Day Saints, will certainly accomplish great good in one way. It will give great publicity to the stand this church has steadfastly maintained in opposition to polygamy. A large portion of this good man's life was devoted to a fierce struggle against the calumny directed toward his church, which, on account of its acceptance of the Book of Mormon, has been accused of all the things imputed against the Utah branch.

Speaking for ourself, we have lived among these people for eight years and found them to be possessors of a Monday-to-Saturday religion. We never attended their church, but know of several things which other churches could emulate with great profit. People who have a religion like theirs can be believed when they say they have nothing to do with polygamy. It is to be hoped they will hereafter be allowed to utilize the time and effort heretofore expended in fighting a lie, in constructive missionary work.

In the *Concordia* (Kansas) *Daily Kansan* for December 18, the editor in reply to an undignified comment on the demise of President Smith, among other things said:

Joseph Smith . . . devoted his entire life—and he was over eighty when he died—to a consistent, effective fight against the polygamous teachings of the Utah Mormons. It was around his strong personality and fine Christian character that the followers of the founder of the church gathered, because they repudiated the doctrine of polygamy promulgated by Brigham Young and formed an organization . . . fighting polygamy every jump of the road. The church of which Joseph Smith was the head, has done more than any one other organization to eradicate the baneful influence of polygamy in its western stronghold.

A more lovable personality than Joseph Smith one can rarely meet. He was no ignorant fanatic—he was an educated gentleman, trained to the ways of the world as a practicing attorney. The sanctity of home, love of wife—just one—love of children, and an upright, patriotic American citizenship, was the vision held out by Joseph Smith to all in the church of which he was the temporal head. No man ever lived a cleaner life than Joseph Smith. Aside from his religion, his home and his family were all the world to him.

We are not a follower of Joseph Smith, or his church, but

we have known the man—the upright American citizen, the fine gentleman that he was—for many, many years, and it pains us to see his name reviled unjustly because of ignorance of the character of the man.

Holden, Missouri, the home of Mr. C. L. Hobart, of the *Holden Press*, is in the Independence Stake, about forty miles southeast of Independence. At this place the church has a branch of good people. Mr. Hobart therefore speaks from intimate acquaintance with the Holden Saints and the Independence Stake and other church workers who come and go to and from Holden. The fine tribute of Mr. Gomer T. Davies of the *Daily Kansan* to President Smith and the work of the church is paid out of his personal acquaintance with the public and private life of our lamented President, and his knowledge of the teachings and practices of the church and cause for and in the midst of which he stood. Hence it is that the words uttered in both instances are of more than ordinary interest and significance. With the Saints everywhere, the *HERALD* appreciates the kindness and helpfulness of these expressions.

It was the ambition of President Smith to live to see the name Latter Day Saint honored, and lifted from the odium of apostasy and the evils incident thereto, and in all his life he bent his energies unswervingly to this end. He was permitted to close his days in Independence among his brethren, an honored and an honorable citizen, and, which gave him more pleasure, in the consciousness that his brethren shared with him a name honored and above reproach. It is fitting that his passing should have been marked by the widest publicity and the clearest statement of his worth as a man, and of the clean character of the Saints, both of early days and of the church in succession.

This good work by the press in behalf of the cause is a matter of much encouragement to those who have waited long for their vindication. It behooves the Saints to remember, however, that we are only coming into our heritage; and that if we are to realize the full possibilities of the covenant of latter days, we must continue to make our lives conform to the requirements of that covenant, which alone can bring the honor of men and the favor and power of God.

J. F. GARVER.

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## CURRENT EVENTS

### SECULAR AND RELIGIOUS

**PROHIBITION IN ICELAND.**—The Parliament of Iceland has passed a measure prohibiting the sale of alcoholic liquors on the island. Remaining stock has been exported.

**TRANSCONTINENTAL TELEPHONE.**—On January 25, President Wilson inaugurated the first transcontinental telephone system by speaking from Washing-

ton directly to President Moore, of the Panama-Pacific Exposition, in San Francisco, California.

**BELGIAN CONSULS.**—Germany has annulled the certificates of neutral consuls in Belgium, stating that they have expired, the United States Government considering them suspended. Neutral consular officers will be granted temporary recognition in Brussels, Antwerp, and Liege.

**EMBASSY TO POPE.**—Great Britain recently appointed Sir Henry Howard British Ambassador Extraordinary to the Vatican. This is the first formal embassy to be sent by England to the pope for four hundred years. The appointment is made in the interests of Great Britain in connection with the present European war.

**VETOES IMMIGRATION BILL.**—President Wilson on January 28, vetoed the immigration bill, on account of the literacy test, which would, in his language, exclude immigrants, "to whom opportunities of elementary education have been denied, and without regard to their character, their purpose, and their natural capacity," and because "it would seek to all but close entirely the gates of asylum which have always been open to those who could find nowhere else the right and opportunity of constitutional agitation for what they conceived to be the natural and inalienable rights of men."

**MEXICAN AFFAIRS.**—Consul Silliman has informed the Washington administration that provisional President Garza and his government have fled from Mexico City, intending to establish a seat at Cuernavaca, south of the capital. The conventionalist army has evacuated the city, leaving it uncontested to the Carranza forces, which are understood to be taking possession. Conflicting reports of fighting at various points indicate the continuance of military activities. San Luis Potosi has been turned over to Carranza forces without resistance. Villa is reported wounded, cause being withheld.

**IMPORTANT LABOR DECISION.**—The constitutional right of employers to require employees to renounce union affiliations as a condition of employment, was on January 25 sustained by the Supreme Court. Action had been brought under a Kansas statute declaring it unlawful to coerce or influence persons to enter into an agreement not to join or retain membership in labor organizations, as a condition of securing or continuing employment. The court held that as labor organizations have the right to deny membership to men not agreeing to refuse to accept or retain employment in company with nonunion men, and as union men have the right to refuse employment unless the employer agrees not to engage nonunion men, so the employer has the right to insist that the employee refrain from affiliation with union men.

**EUROPEAN WAR.**—The leading feature of the war for the week just past was a naval encounter on the North Sea, January 24, in which the British report the sinking of the German cruisers *Bleucher* and *Kolberg*. The Germans announce only the loss of the former, and their claim that one British cruiser and two destroyers were sunk is neither admitted nor denied by England. The British armored merchant vessel, *Vicknor*, has been lost off the Irish coast, probably by a mine. A German Zeppelin has been destroyed and an aeroplane captured by the British, and a German Zeppelin destroyed by the Russians. The allies are holding against a more determined German attack in Belgium and northern France. Slight gains are claimed in this territory by the Germans, and the French report similar gains in Alsace. Fighting in Poland has slackened. Slight German gains are reported in the north and south. The Austrian defense seems to have stiffened, and slight Russian losses are reported in the Carpathians. The Turks have again become aggressive in the Caucasian district. Advance guards of a Turkish army marching on Egypt have encountered British outposts east of the Suez Canal. The Germans and Austrians are increasing their forces along the Italian frontier, against war preparations by Italy. Arrangements are completed in London for the loan of twenty-five million dollars to Roumania, presumably to be used in the purchase of munitions of war. Germany has notified Roumania that measures on the part of the latter government tantamount to mobilization orders, and encouragement of a revolutionary propaganda in Transylvania, are considered hostile acts. The premier of Netherlands, on January 26, announced in the second chapter of the Dutch Parliament, that "at any moment incidents are possible which may render it necessary for us to make an appeal to arms." Orders to confiscate foodstuffs in Germany are thought to indicate a grave situation, against which the Imperial Government seeks to fortify itself.

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#### NOTES AND COMMENTS

**R. E. GRANT DEAD.**—Under date of January 25 Elder Arthur Allen wrote from Bay Port, Michigan, stating that R. E. Grant passed away at Grand Rapids, Michigan, at about one o'clock on the afternoon of January 24.

**AN ISHMAELITE.**—Supreme Court Judge R. F. Walker, in a recent opinion at Jefferson City, Missouri, in an ouster case against a Saint Louis club for selling liquor to its own members, said:

Leaving out of consideration any discussion as to its moral or hygienic effect, as out of place in a legal opinion, we find that the framers and interpreters of our law from the dawn of our jurisprudence, both here and elsewhere, have re-

garded liquor as an "Ishmaelite" among the products of man's ingenuity, and have placed its sale under the ban of carefully worded restrictions.

Truly, liquor's hand has been "against every man"; and the day has come when most "every man's hand [is] against him."

**HELPFUL PUBLICITY.**—A press report noting the passing of the late President Joseph Smith, and containing misrepresentations, was published in the *Des Moines (Iowa) News* for December 11, together with a picture of Joseph F. Smith. Elder S. K. Sorensen prepared a statement of correction which appeared in the *News* of December 19, with a recent picture of our President Joseph Smith. We call attention to this matter to encourage the brethren everywhere to seek to correct misstatements of the press. In by far the majority of instances, newspaper men will give place to proper articles, in all of which our representatives may set forth historical facts in addition to the corrective statements directly called for. Pictures are always welcomed by the papers. The Bureau of Publicity, Lamoni, Iowa, will cooperate in furnishing such of these as are at their disposal. This line of publicity work is always helpful, and no opportunity should pass without an attempt to take advantage of same.

**"AUTUMN LEAVES" FOR FEBRUARY.**—In this issue there appears a memorial sermon entitled, "The fading leaf," by Elder Ralph W. Farrell. This sermon was delivered in the Providence church of which Brother Farrell is pastor, in memory of President Joseph Smith. In connection therewith appear some very interesting illustrations, including one of the birthplace of President Smith and another taken of him shortly before his death. This picture has not been hitherto published. It is entitled, "The two Josephs," and shows him holding upon his lap his little grandson, Joseph Perrine Smith. In this same number appears an article in the nature of a travel sketch by the church historian, Heman C. Smith, who tells of his visit to Stratford-on-Avon, the celebrated home of the great poet, Shakespeare. The Editor's Corner is occupied by Doctor Leonard Harrington, physician in charge of the Independence Sanitarium. His subject is, "What should be our goal?" This is a splendid appeal to our young people to engage in the service of humanity. There is also in this number a valuable selection from the writings of John Muir, telling of some of the remarkable scenes of the Yosemite Valley, together with a study of the character of John Muir himself, who in his rugged simplicity was much like the mountain scenes of which he wrote. The leading editorial of this number is entitled, "Feeling, thinking, acting our religion."

## Original Articles

### REVIEW OF "A FOURFOLD TEST OF MORMONISM"

There seems to be no end of writing books against the work of Christ. One of the latest productions comes from the pen of Henry C. Sheldon, who occupies a chair in the Boston University. This man is affiliated with the Methodist Church, and that helps us to account for his appearance as one of the opponents of the Master's work—his craft is in danger. The publishers seem to be very anxious to indorse this man and his books, as the following shows:

This little book meets the needs of the hour, the name of the author is a guarantee of its quality and value. It has a keen, critical, dispassionate review of Mormonism, tested by history, by criticism and by practical results.

This work is divided into four parts, "Historical test," "Critical test," "Rational test" and "Practical test." In each of the so-called tests the same methods and tests as employed by skeptics and agnostics of the past are used by this author. In the historical test the author has quoted but one class of historians. He aligns himself with such as Howe, Tucker, Hyde, Lynn, Stenhouse, and others equally doubtful as to the truthfulness of the assertions contained in their works, and written against the Saints.

#### THE WITNESSES

The writer of this exposé has carefully avoided quoting from some of the leading historians in the United States, such as Herbert Bancroft, recognized as a man who can be depended upon when giving historical data; and who tells us in his history of Utah that the class of historians which Mr. Sheldon quotes are "wholly unreliable as to facts," and that each have tried to "excel the other in the libertism of their statements."

The publisher's indorsement in saying, "The name of the author is a guarantee of its quality and value," seems to indicate that people are expected to believe each and every statement, without daring to question any item or supposed proof, simply because the name of the author is Sheldon, who is a professor in the Boston University. People, however, are not so ready as these publishers think to swallow everything that comes into print as an exposé of the faith and tenets of more than seventy thousand law-abiding people. Men have reached that independence of thought in this enlightened age that compels them to look at both sides of the ques-

tions. Especially is this true when the class who seem so anxious to write against the church have refused time after time to meet representatives of the church and debate the question in a fair and honorable way.

We venture an assertion that this university professor would not go before the public and defend his own work. How can the publishers, then, have the courage to ask their readers to indorse a work or accept it that bears evidence of not being reliable or trustworthy?

In this brief review we will not attempt to answer all the misrepresentations, for that would require too much time and space; but will present enough to prove the utter unreliability of this so-called exposé. On pages 9 and 10 we find the following as a sample:

As the agent for introducing the new Bible into the world, Joseph Smith had among the enthusiasts who gathered about him a prestige which kept him in the ascendant. As often as any one of them was taken with an ambition to play any sort of independent role as prophet, or revelator, he could be put to silence by the superior authority of the man who was reputed to have been the chosen means of bringing to light a full volume of sacred writings.

The thought is here expressed that no one would dare oppose Joseph Smith even though he felt he was called to do a work for God. Those who are best acquainted with the Saints know this to be untrue. There are no people in the world more willing to stand by what they think is right, even in the face of the most bitter opposition. Men have been willing to face death itself because they felt they were called to do a work, as the history of the Saints will show; and if they would do that it is certainly sure they would oppose Joseph Smith if they thought he was wrong. It is not true that Joseph Smith even attempted to keep himself at the head of the church by keeping men in fear of him. He was, on the other hand, loved by those who regarded him as a prophet, and this was partially the secret that held him so prominently before the world.

As to the new Bible, our friend is helping fulfill a statement found in the Book of Mormon which tells us that some will say "a Bible, a Bible, we have a Bible and there can be no more Bibles," etc. This prophecy has been literally fulfilled many times. Because the Lord was good enough to give the world a record of his dealings with the people on the Western Continent, such men as Mr. Sheldon have objected because we have more of the word of God.

#### ATTACKING CHARACTER

The author attempts as is usual to blacken the character of Joseph Smith, and thus prove the latter-day work false. He does this by men whose testimony has been proven to be untrue. More of the witnesses he introduces for this purpose were men

<sup>1</sup>The Methodist Book Concern, 150 Fifth Avenue, New York City, 50 cents.

not noted for veracity in the communities where they lived. These men testify that Joseph Smith was a "money digger," given to "telling big stories," etc. As to the latter charge, Pomeroy Tucker is the principal witness, and states, "Joseph Smith was noted for his indolence and vagabondish character and his habits of exaggeration and untruthfulness." Tucker, who disbelieved that God ever reveals anything to man to-day, was willing to blacken the character of the man who made the claim that God had not only heard his prayers, but was willing to answer his petitions and send an angel to give light and instructions in the reestablishing of his work among mankind. Because Joseph Smith told the people that the gospel with all its gifts and blessings was for man to-day, he must be branded as a knave, impostor, and liar by men who had no faith in the God of Abraham, Isaac and Jacob.

If men are to be branded as such because in this age they bear testimony to the goodness of God, then every true representative of the Master that has ever testified to these facts as contained in the Scriptures must go down. The same kind of evidence that sustains the testimony of men found recorded in the Bible will also sustain the testimony of the Palmyra Seer.

One of the most notorious methods employed by Satan and his representatives is to cultivate that which will poison the minds of the honest in heart, by telling that which is untrue about some one who may have the courage to go before a skeptical world and tell them that God is really doing something for humanity now. The same kind of evidence that proves Peter and Paul to be faithful witnesses proves Joseph Smith to be truthful also. This is not all. The work of Christ does not depend on the testimony of any one man, but the giver of the plan of redemption has always given a testimony to each person who has accepted the true gospel of Christ, and hundreds, yea thousands of men now living are ready, and not only ready but anxious to testify to the truthfulness of the gospel as restored through Joseph Smith. These people wherever they are can be depended upon as truthful, law-abiding men and women, as their neighbors are willing to testify.

Why should not these individuals be permitted to be heard? If Mr. Sheldon wants to bring his work up to date, why not attack their character instead of attacking the character of the man who now sleeps in a martyr's grave? While Joseph Smith was alive he was ready to meet his accusers face to face, but they always (as does this modern critic) sought to attack him under the cover of misrepresentations.

#### THE BOOK OF MORMON

The following criticism of the manner of translating the Book of Mormon shows the depth of

this giant of thought and his reliability as a historian:

The claim that Urim and Thummim (described as large prisms set in rims) were employed, was probably an afterthought, a refinement on the crude original scheme of magic. It is to be noted that a "Mormon" historian concedes that the peep-stone figured in the work of translation, though he supposes the Urim and Thummim to have been used also.

Neither the translator nor any of those who assisted him in the work of translation ever claimed that a peep-stone was used for that purpose, but always said the Urim and Thummim were used. Why this author should tell that which has no foundation in fact, and which is so easily proven to be untrue will perhaps remain a mystery. No historian of the church has ever claimed, to our knowledge, that the reputed Willard Chase peep-stone was used by Joseph Smith in the work of translation. Why did our author fail to give us the name of this historian? We will allow our readers to surmise.

In speaking of the Urim and Thummim, he raises the question, "Had they any virtue to transfer reformed Egyptian into English?" "The scholarly verdict is that the use of Urim and Thummim . . . was only a solemn form of casting lots. A means of deciding between the simple alternatives of yes or no." Mr. Sheldon must be the "scholar" in this case, for real scholars do not agree with him.

James P. Boyd, A. M., in his Bible Dictionary makes the following comment in his article, "Urim and Thummim." "Their purpose seems to be indicated in Numbers 27: 21; 1 Samuel 28: 6. It may be inferred they were consulted to ascertain the will of Jehovah." Here a noted scholar agrees with Joseph Smith, while Mr. Sheldon shows his incompetency in his conclusion. The passages of scripture quoted by Mr. Boyd proves his position to be true, also agreeing with Joseph Smith's statement concerning the purpose for which he used them.

Again, he makes a labored effort to overthrow the Book of Mormon by what he calls the "Rational test." "To suppose that an antique language can be transformed into any kind of English by means of bits of mineral substances is to canonize the queer." Here Mr. Sheldon takes the absurd position because we can not always explain a thing, therefore it must be false, and you can not be accepted.

On this hypothesis we must refuse to take nourishment into the body, for we do not know just the process by which food is assimilated by the body, furnishing the brain and the different organs the materials that make for the good of the individual. Neither must we believe in the resurrection of the dead as one of the greatest of miracles, for we do not know, neither can we explain just how it will be brought about. The story of the three Hebrew

children who were placed in the fiery furnace and came out "without the smell of smoke upon their garments" must also go down. All the miracles of the Bible would share the same fate under this "scholarly" effort of this Goliath of modern times. If the account as given by Joseph Smith in his using the Urim and Thummim in translating the Book of Mormon is "to canonize the queer," what would the critic say of these miracles to which we have just called attention? Certainly he is the "queer" in this case. Will Mr. Sheldon tell us how the trumpets of rams' horns affected the walls of Jericho? If he can tell just what force was brought to bear on the walls by the trumpets, we can tell just how the Urim and Thummim could transform "Reformed Egyptian into English."

#### SPALDING ROMANCE

Our critic makes a very labored effort in trying to prove the Book of Mormon to have originated with the Spalding Romance. It is almost an insult to the intelligence of the reader to ask his indulgence while a few statements may be submitted pertaining to this oft-exploded theory. Once in a long while some fossil of a university professor (who needs to be relegated to a prominent place in some museum as a freak in the image of a man) comes out with this story which has been completely refuted and introduces it as something which the people have not heard of in connection with the origin of the Book of Mormon. It requires considerable courage on the part of the critics of the Book of Mormon to ask intelligent men and women to believe this theory, as they can show no resemblance between the Spalding Romance and the Book of Mormon. So we can be charitable toward them for their bravery (?).

Mr. Sheldon presents the testimony of Joseph Miller, also that of Mrs. Spalding in trying to sustain his contentions as to the origin of the book, and here he runs against a snag. The testimony of Miller is directly opposed to that of Mrs. Spalding, as he says the Spalding Romance was taken to the printing office of Patterson and was stolen by Sidney Rigdon, while Mrs. Spalding says it was not. Our critic, realizing that a chasm has been reached, bridges it over in the following manner:

The conviction of Mrs. Spalding as expressed a number of years later, that the manuscript was left among the effects of her deceased husband, may be quoted in opposition to this report of Miller. But it is quite possible that she did not know or had forgotten the fact that the writing had been sent a second time to the office of Patterson.

Wonderful testimony, indeed, when two witnesses attempt to prove fraud against an individual and their testimony is found to be directly opposed; then for an apologist to come along and ask his readers to accept the testimony of one whom he is willing to

admit either did not know or had forgotten is certainly asking more of his readers than he would be willing to do himself. Oh, consistency, thou art a jewel, but thine abiding place is not with Mr. Sheldon.

He finally puts on the capsheaf in summing up his evidence in the following statement, "The worth of a judicial sentence can not of course be attached to these verdicts." Here he admits the testimony presented is not of a character that the courts of our land would admit it as worthy of consideration. This last statement is true; and how inconsistent for Mr. Sheldon to ask his readers to accept as evidence that which he admits is doubtful and unworthy of credence.

We will here present the testimony of two witnesses who are agreed in their statements, which completely overthrow the contention of our critic, also the testimony which he introduced to prove his case. Mr. James H. Fairchild, who in no way was in sympathy with Joseph Smith or the Book of Mormon, testifies as follows:

Mr. Rice, myself and others compared it (Spalding Romance) with the Book of Mormon and could detect no resemblance between the two in general or in detail. There seems to be no name or incident common to the two.

This man testifies to what he knows, not from memory or hearsay. We allow Mr. Rice to testify:

Two things are true concerning this manuscript in my possession. First, it is a genuine writing of Solomon Spalding, and second, it is not the original of the Book of Mormon.

#### THE PLATES

Mr. Sheldon attempts to show that Joseph Smith had no plates, and then turns squarely around and introduces testimony to prove that the translator stole the peep-stone from the Chase children (see testimony, Braden-Kelley debate) in order that he might translate the characters found on plates which he says never existed. Finding, no doubt, that this solution of the problem would not be satisfactory, Mr. Sheldon now attempts to present a new theory that Joseph Smith, in order to deceive his followers, manufactures plates to suit the emergency, and refers to the plates which James J. Strang claims to have translated, taking the position that because the claims of Mr. Strang were false, therefore Mr. Smith had perpetrated the same brand. It is true Strang claimed he had plates from which he translated the "Book of Law." When we compare the manner of the coming forth of the Book of Mormon, especially that which the work contained, with the Book of Law, there is a wide difference. Mr. Strang, to convince people that his work was true exhibited the plates to all, and they are still being paraded before the people. Joseph Smith never did this. It

is also true that witnesses who stand unimpeached to-day testified concerning the plates from whence the Book of Mormon was translated; but outside of a very limited few Joseph Smith never showed the plates.

Mr. Sheldon makes a fatal blunder in supposing because some plates were false, therefore all plates must be false. Every work must stand on its own merit. For example, the Bible and the Koran both claim to be sacred writings. Shall we say the Bible can not be true because the Koran is untrue? The Bible and the Koran stand on the same parallel as the Book of Mormon and the Book of Law. The Koran and the Book of Law are false, while the Bible and the Book of Mormon agree in the matter which they contain.

Mr. Sheldon introduces the testimony of Professor Charles Anthon to discredit the genuineness of the characters submitted to him by Joseph Smith and Martin Harris. Mr. Anthon says of the characters:

It was a singular scrawl consisting of all kinds of crooked characters, disposed in columns . . . wide delineations of a circle divided into various compartments, decked with various strange marks and evidently copied after the Mexican calendar given by Humboldt.

Any scholar who has taken the trouble to compare the facsimile of the characters furnished to Anthon with the Mexican calendar must admit the foolishness of the above statement. It seems men have presumed upon what they consider the ignorance of their auditors and made statements like the above, which when examined show the unreliability of those who make the same. There is absolutely no resemblance between the characters and the Mexican calendar.

In a footnote this statement is made:

A letter of Anthon seven years later refers to this visit of Harris and also gives an account of a second visit. Mormon apologists are able to point out some discrepancies between the two letters.

Here it is admitted that Mr. Anthon can not be depended upon as being reliable.

#### BISHOP SPALDING

Mr. Sheldon next takes up a late production in a work by Bishop Spalding of Utah, who attempts to prove that Joseph Smith in translating some papyri containing Egyptian hieroglyphics did not give a true translation; therefore if he failed in this case he could not be depended upon when translating the Book of Mormon.

We gladly consider this objection, which is, in our opinion, the only one yet presented in this so-called exposé worthy of serious consideration. Mr. Spalding introduces the testimony of several scholars who seem to be unanimous in their verdict that

"the interpretation by Joseph Smith was utterly aside from the real significance." These same "scholars" attempt to give the "real significance," but when a comparison is made of their findings there is a great disagreement among them as to what really appeared on the papyri, other than that the characters were Egyptian. In this they also agree with Joseph Smith. Sometimes men are quite ready to condemn the work of another, but, when their work is examined, men of average intelligence are forced to admit that the same is unreliable. These scholars will never dare admit they are wrong. The facts are, each of them says to his brother scholar, "You are wrong, I am right. I can be depended upon to give a true translation of these characters, but you can't." In their eagerness to condemn Joseph Smith they also condemn each other.

Had Joseph Smith claimed the same inspiration in the translating of this papyri that he did for the Book of Mormon, then the testimony of these scholars would have been a material point against him, if they had agreed as to what the true interpretation was. But there is nothing in the writings of Joseph Smith in which he claims that he had the same degree of inspiration in the translating of this papyri that he had in translating of the Book of Mormon; in fact, he made no claim to inspiration at all. It is for our critics to prove that he did in order to have a valid point against him as a translator. Not only that, they must show by witnesses who agree that the translation he gave was not true, which so far they have not proven. It will be noticed that all are agreed that the papyri contained Egyptian hieroglyphics, which also agrees with Joseph Smith, but when they disagree among themselves, they, of course, could not agree with him.

#### THE WITNESSES

Mr. Sheldon attempts to impeach the testimony of the three witnesses to the Book of Mormon. He questions whether they really saw the plates, thinking it was optical illusion or hypnotic suggestion. In speaking of Martin Harris, he says, "When questioned as to whether he saw the reputed objects with his literal sight, felt obliged to reply that it was by the spiritual eye or eye of faith." All our readers need to do is to turn to the testimony of the three witnesses, also the eight, as contained in the Book of Mormon, and candor will compel them to admit that the above statement is foreign to the truth. All testify that they did see the plates, some that they did handle with our hands that which had been translated by Joseph Smith.

Mr. Sheldon seems to think because men may have had spiritual visions they are disqualified as witnesses. He states that David Whitmer was "exceedingly visionary." We wonder what he would

have said of Paul, who also was "exceedingly visionary," had he lived in the age in which Paul lived. In the light of his objection, we must conclude that Paul's experience on his way to Damascus would be condemned by this modern critic as hypnotic suggestion and a humbug, a delusion of the mind. Here we can not refrain from quoting the words of Solomon: "Where there is no vision the people perish: but he that keepeth the law, happy is he." (Proverbs 29: 18.)

An objection is also urged against the testimony of the three witnesses in regard to their hearing the voice of God, bearing record to the truthfulness of the plates and the translation as given by Joseph Smith. Here Mr. Sheldon demonstrates the shallowness of the argument appearing all through this work, as the following will show: "How the voice of God imparted this information . . . is not stated. The door is left open to the supposition that they wish to accredit the Book of Mormon was the effective source of the voice." Here an effort is made to discredit their testimony because, as he states in connection with the above, "whether through an inward impression or otherwise is not stated." It does not make so much difference how that information was given, and to admit that it was by an "inward impression" does not dispose of their testimony.

Our critic would throw aside the statement of these men because they did not explain just how they heard the voice of God. It is too bad that when Moses heard the voice of God out of the burning bush some university professor could not have been present and consulted the prophet as to how he should receive the information, and ask if he really knew it was by the voice of God. We are still of the opinion that Bible believers will continue to believe the narrative, even though some may discredit the account.

#### CONTENTS

As to the contents of the Book of Mormon, we note the following from Mr. Sheldon:

Of the incredible in the incredible book which Joseph Smith pretended to have received through angelic ministrations, no item is perhaps more fantastic than that which recounts the voyage of the Jaredites to America in very peculiarly constructed barges. Anyone who can believe this story ought not to feel obliged to challenge the historicity of any of the marvelous tales of Alice in Wonderland.

Sometimes we are forced to smile at the stupid blunders made by some of the opponents of the Book of Mormon, and the one just quoted is a sample. Our friend living in Boston should know (whether he does or not) that the boats or barges of Jared as described in the books of Ether were built along the same lines as the lifeboats used by

our Government in the life-saving stations to-day. Such blunders as the above we would like to excuse, but the only grounds upon which we can excuse such men as Mr. Sheldon in making this criticism is absolute ignorance of the thing he attempts to criticize.

At the time the Book of Mormon was translated lifeboats were not constructed as they are to-day; now they are built on lines similar to the barges of Jared. Is our critic willing to credit Joseph Smith as being eighty years ahead of science? or will he concede that God had as much wisdom as some of the inventors of our time in the construction of boats? We prefer to believe God should have the credit, and not Joseph Smith.

Our informant tells us the Book of Mormon is of modern origin because it contains a great amount of scripture found in the Bible. When it is remembered that the people who came here about six hundred years before Christ brought with them the law of Moses, also many of the prophecies of Isaiah and other prophets, we understand why these scriptures appear in the Nephite record; they were taught and preserved along with other sacred records for the benefit of future generations.

As to the passages from the New Testament, we also account for them in this way: Christ said, "And other sheep I have which are not of this fold: them also I must bring, and they shall hear my voice; and there shall be one fold, and one shepherd." True to his statement, he came to this continent and visited his "other sheep"; they heard his voice as he speaks the same words "unto one nation like unto another." He preached the same unchangeable gospel here that he gave to his disciples on the Eastern Continent, thereby establishing "one fold and one shepherd." This objection urged by our friend goes glimmering, as does all others.

#### FRUITS OF IDENTIFICATION

Several pages of Mr. Sheldon's work is devoted to the Mormons of Utah. To this matter we attempt to reply. He makes the same blunder that many other writers make in trying to connect Joseph Smith with the crime of polygamy. He insists that the Prophet gave the blasphemous document, teaching the plurality of wives. He admits, however, that the Book of Mormon is strictly opposed to that doctrine, as is also the Doctrine and Covenants.

In the concluding chapter he gives what he calls the "Practical test," but like some other writers he makes this test from the reports as furnished by those who were bitterly opposed to the teaching of the Saints, and by those who have apostatised from the original faith of the Saints. The Reorganized Church of Jesus Christ has many times been proven

to be that body of believers who properly represent Joseph Smith and his teaching. Our friends in Utah, as an apostate church, should not be the true interpreters of the teachings of the man whom they profess to reverence, denying his teaching in the lives they live.

The members of the true church are willing—yea, anxious to have the tree tested by its fruits as revealed in the lives of its membership. Men high up in the affairs of nations have paid a tribute to the character of these who to-day are respected and honored as law-abiding citizens, not only of the Government under which we live, but also in foreign lands. Mr. Sheldon entirely ignores this body of people, numbering about seventy thousand souls, and would have us believe that all the crime done in the name of religion in Utah is the legitimate outgrowth of the gospel as restored through Joseph Smith in 1830. Is it honorable to ignore a large body of true believers in the mission of the Palmyra Seer? especially when the courts have repeatedly declared the Reorganized Church to be the legitimate successor of the original church which taught the doctrine for which Joseph Smith stood? Mr. Sheldon evidently is determined to make out a case whether he has one or not.

That this review will enable the honest in heart to be able to discern the truth as revealed in the gospel, and to reject false opinion, is the desire of the writer.

L. G. HOLLOWAY.

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### HEALTH HINTS

#### NUMBER 3.—SUNSHINE

BY W. A. SINCLAIR, M. D.

It is said that if a potato be put into a warm cellar with one small window, the potato will sprout, and the leading vine will run along the floor of the cellar until it reaches the window, when it will make directly for it, and continue to grow in that direction as long as it can support itself. House plants instinctively turn their leaves toward the windows, thirsty for sunlight. A running vine planted in a shady locality seems almost to possess intelligence, in creeping around where the rays of the sun may fall upon it.

Should not mankind be as wise as the plant? or as sagacious as the potato?

The celebrated Doctor Moore in his metaphysical works, speaking of the necessity of sunlight, says, "A tadpole, confined in darkness, would never become a frog; an infant, being deprived of heaven's free light, will grow into a shapeless idiot instead of a beautiful and responsible being." "Hence," continues the same writer, "in the deep, dark gorges and ravines of the Swiss Valais, where the direct sun-

shine never reaches, the hideous prevalence of idiocy startles the traveler. It is a strange, melancholy idiocy. Many of the citizens are incapable of articulate speech. Some are deaf; some are blind; some labor under all these privations; and all are misshapen in every part of the body. I believe there is in all places a marked difference in the healthfulness of houses according to their aspect with regard to the sun; and those are decidedly the most healthful, other things being equal, in which all the rooms are, during some part of the day, fully exposed to the direct light. Epidemics attack inhabitants on the shady side of the street, and totally exempt those on the other side; and even in epidemics such as ague, the morbid influence is often thus partial in its labors."

#### A CURATIVE

Sunlight not only imparts vital magnetism to the extent of preventing disease, but it has been resorted to with success as a curative agent.

Sir James Wylie, one time physician to the emperor of Russia, attentively studied the effects of light as a curative agent in the hospitals of Saint Petersburg; and he discovered that the number of patients who were cured in rooms properly lighted was four times greater than that of those confined in dark rooms. This led to a complete reform in lighting the hospitals of Russia, and with the most beneficial results.

In all cities visited by the cholera, it was universally found that the greatest number of deaths took place in narrow streets, and on the sides of those having a northern exposure, where the salutary beams of the sun were excluded. The inhabitants of the southern slopes of mountains are better developed and more healthy than those who live on the northern sides; while those who dwell in secluded valleys are generally subject to peculiar diseases and deformities.

The different results above mentioned are due to the agency of light, without a full supply of which plants and animals maintain but a sickly and feeble existence.

Eminent physicians have observed that partially deformed children have been restored by exposure to the sun and the open air. As scrofula is most prevalent among the children of the poor in crowded cities, this is attributed, by many persons, to their living in dark and confined houses—such diseases being most common among those residing in underground tenements.

Doctor Edwards advises isolation in the open air, and nudity where it would not be incompatible with comfort, as calculated to restore the sufferers in scrofulous affections and bodily deformities. People suffering from tuberculosis, or those having a tuber-

culous ancestry should pay particular attention in the choice of a location in which to dwell, to select one which has a southern exposure.

Sick people are too apt to be regardless of their surroundings, and depend entirely too much upon their physician to cure them. A wise, thoughtful man, when he is afflicted with illness, seeks to discover the cause, also influences surrounding him which might aggravate the complaint. In his investigation, he may not only find that his rooms are not well ventilated; that the location is not free from swampy dampness; but that his dwelling is so situated behind hills, or under so much shade, as to entirely shut him in from the light of the sun. If he should discover these disadvantageous conditions, he should at any sacrifice of business or property, if he values health and life, remove to some spot where he may secure all of nature's agencies for his recovery.

#### AN OVERDOSE

Occasionally, some one daily exposed to the sun in the heat of summer gets an overdose of the curative agent, and has an attack of sunstroke; but simply because he has received an overdose and is made sick does not argue that a moderate amount would be harmful. All active medicines are injurious taken in overdoses. Sometimes the sun's heat is censured for what bad habits are responsible for. If a man eats and drinks excessively; or sets his blood on fire with whisky, he is more liable than anybody else to have sunstroke. Some medicines become injurious by mixing, and it could hardly be supposed that the pure sunlight, fresh from the laboratory of God, would mix well with the vile drinks of our low saloons.

However, as the lightning sometimes kills innocent people, continuous exposure to a summer's sun may, in some cases, strike down sober, temperate men. To avoid this, those who are compelled to work in the sunlight during the hottest days of the year would do well to wear a wet napkin or handkerchief on the top of the head, under the hat.

Let no one, however, be afraid of sunlight because of occasional cases of sunstroke. If it were possible to obtain the statistics regarding those who die directly or indirectly from want of sunshine, we would find that this class would number a thousand to one who dies of an overdose.

#### A GERMICIDE

People who live in the country are apt to bury themselves beneath the foliage of the shrubs and trees, even shutting out the few rays that do penetrate, by closing the green blinds which shelter the parlor windows. Mechanics and a great many of the business men in cities are contented to pursue

their vocations all day by gas light. There is a story told of one of the offices of Nassau Street, New York City, the window of which is so shut in by its contiguity to another building that the sunlight never enters it, to the effect that everyone who has occupied it for a number of years has died of consumption.

Sunlight is the greatest germicide known to the medical science; hence its exclusion allows the multiplication of deadly germs.

People who break away from their business for summer recreation and make tours to the watering places think that they derive great advantage from change of air. No doubt this is true. The qualities of the air are greatly modified and affected by the geological formations beneath the surface, and the vegetable products which present themselves above, so that one can not breathe the air of any of these locations without extracting certain properties which the system requires. In this way, change of air frequently proves highly beneficial; but in many of these cases benefits are attributed to this cause when they are more generally due to exposure to sunlight.

When people allow the sun to paint their faces brown, torpid livers are less liable to paint them yellow; sickness will be less prevalent; and health and cheerfulness will be the common inheritance of all.

## Of General Interest

### MICHIGAN INDIANS

WASHINGTON, December 21.—Indians in Michigan receive better treatment both from the Government and their fellow men than in other parts of the country where they have been driven and herded together during the last century. The red men of the Wolverine State have more reverence for the the "Great White Father" in Washington, as they call the President, than others. Michigan is the twelfth State in Indian population, having 7,516 of the aborigines of the country out of a grand total of 331,250.

While the Government has failed to provide schools for 10,000 Indians in other parts of the Union, in Michigan every Indian child has a chance for an education. In this State they have churches, schools, hospitals and libraries.

#### GET LITTLE LIQUOR

Where in other States the ranks of the Indians are being depleted by the ravages of tuberculosis, and similar scourges, in Michigan they are remarkably free from disease. The liquor traffic among the Indians has been nearly suppressed in the State.

Michigan Indians own 153,000 acres of land. About 1,300 heads of families have a total income

of \$71,000. They own 14,500 acres of timber, the stumpage value of which is \$46,000. Their total individual and tribal property is valued at \$311,000. They have more than 18,000 head of stock.

A total of 1,300 Indians in the State are citizens, and 655 are voters. More than 1,500 have professed Christianity. Out of 959 of school age, 836 are in regular attendance.

#### ENFORCE FEDERAL LAW

Since the discovery a few years ago that one of the Michigan agencies was located over a saloon, more vigorous efforts have been made to enforce the federal law prohibiting the furnishing of liquor to Indians. During the last year twenty-nine arrests were made under the liquor law, twenty-eight cases were dismissed and one resulted in acquittal.

About 1,000 Indians were examined for disease and only thirteen found infected with tuberculosis and 103 with trachoma. The Government spent \$65,064 on the Indians in the State during the year. The Government property in the State used by the Indians is valued at \$306,000.—Mark Foote, in *Grand Rapids (Michigan) Evening Press*.

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#### INDIAN NOT MONGOLIAN

The *Register and Leader* (Des Moines, Iowa) for December 28, 1914, has an interesting item from the Indian Commissioner. Coming from the source that it does, and treating on such a subject, it can not fail to interest the Saints, particularly the eldership. The item follows:

WASHINGTON, DISTRICT OF COLUMBIA, December 26.—Cato Sells, formerly of Vinton, now Indian commissioner, is up in arms because some of the schoolbooks classify the Indian as Mongolian. He is determined to make the American children accept the old idea that the red men are a distinct race. Mr. Sells put out a statement to-night saying the American Indian should not be classified as a Mongolian. He announced that all schoolbooks classifying the Indian as Mongolian would be dropped from the authorized list of books for use in the Indian service. He says he will do all in his power "to oppose an arbitrary classification advanced by a few publishers of schoolbooks which class the Indian as Mongolian.—*Register and Leader*, December 27, 1914.

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#### PROTECTION AGAINST EARTHQUAKES

The problem of protecting against earthquakes in Italy is discussed in a recent memoir by Professor G. Agamennone, who points out that disasters from this cause are mainly due to faulty construction and bad location of buildings.

It appears that after the greater earthquakes of recent times the authorities have formulated rules to insure proper reconstruction, but these have been disregarded on account of the expense entailed and

because the danger of another earthquake seemed remote.

The author thinks the Italian Government should establish a special ministry to control and systematize the work of mitigating the results of earthquakes, volcanic eruptions, flood, and other analogous disasters, and should provide state insurance against the losses due to these agencies.—*Scientific American*, December 5, 1914.

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#### THE RIGHT TIME TO EAT

That we eat at exactly the wrong time, at least in some countries, is the somewhat remarkable conclusion which Professor Bergonie of the Bordeaux University reaches as the result of his researches, and this is very apropos at this time when we have the Taylor system of best use of the human motor. Again, in an electric station, the engineers regulate the coal consumption so as to concord with the variable demand for current. But human beings, according to him, although they work at stated hours, carry out the absorption of food quite by chance and without being occupied with making the food supply concord with the periods of most work. Fortunately, the liver acts as a reserve of energy, owing to its glycogenic function, but its capacity is, of course, limited.

Take, as an example, a repast composed of one part fatty elements, one part of proteids (meat), and four to five parts carbohydrates (sugar, starch, etc.); the utilization of the energy commences almost at once, and the amount of energy available increases up to some three hours after absorbing the food, then it decreases slowly.

According to this, it follows that most Europeans and Americans use exactly the wrong hours for taking their repast, that is, from twelve to one o'clock and from seven to eight, for the early morning breakfasts (coffee, etc.) can hardly be counted. Especially to be remarked is that the evening meal acts to produce energy just when the organism is about to rest for a long period, and this can only act to overload the liver, being unused for a long time. According to Professor Bergonie, the principal repast should be taken at 7.30 a. m., and should be completed by two others of lighter nature, taken at 4.30 and at eight o'clock p. m.

We would remark that in France and some other countries an early morning repast would not be practicable on account of an absolute lack of appetite for heavy food which is felt at that time, at least by a great number of persons. The Romans had the same habit, so that this must be due to the effect of climate, as it does not depend upon the race of persons who may at any time inhabit such countries.—*Scientific American*, September 14, 1914.

# Sunday School Department

EDITED BY GOMER R. WELLS, BURLINGTON, IOWA

## Study Proposed Amendments

At first thought it might appear that the next convention will have a formidable array of amendments to deal with. But it does not follow that all of them will be considered. And the convention is not compelled to vote this year on all that are admitted for consideration. If lack of time demands it, some of them can be deferred for a year; only the most urgent need be adopted. Unless published now, none of them could be even considered by the convention.

At the last moment as an accommodation, we have framed some of the propositions in order to render them admissible. Our executive had a committee at work on those providing a closer relationship with the parent body, but all of us being busy people with other pressing demands, we did not get our report together in time to be included in this issue. The editor framed a set in order that convention may have something as a basis of action.

We are printing all that have been offered, this issue, in order that it may be seen just what we have for convention in the way of proposed amendments. We have grouped and marked them so that delegates will be able to grasp their relative import and refer to them easily in discussion. These will be printed and on hand ready to distribute to every delegate on the floor of convention.

### OBSERVATIONS

1. Those who believe that the point of contact in "closer relationship" with the church should begin and end with the general officers of the association, will probably prefer to consider number 1, "Advisory members only."

2. Those who believe that the point of contact should be extended clear through the organization, to district or stake, and local affairs, will probably prefer to consider group number 2, from "A" to "G."

3. Conventions have for years been referring matters to the "Executive Committee" (sometimes this body is referred to as "Executive Board"). Yet the constitution says nothing about such a function in our organization. It would appear that usage has made it a sort of unwritten law. General superintendents have frequently been called upon to make a ruling as to what officers constitute the executive committee in local schools. Superintendents should be relieved from such rulings. Shall we write it into the Constitution and By-laws and thus make this matter definite and uniform throughout the association?

Those who want to see the executive council defined, but believe the point of contact with the church should not be made further than the general officers, will move to strike out that feature in both district and local school organization.

4. If, as we believe, there is a general consensus of opinion as to the wisdom of the general superintendent being legally provided with a council with whom he and his assistants may advise when needed, it seems clear that the proposal to write this into the constitution need not consume a great amount of time, since delegates can come prepared to act, after two months' time to think it over. And the matter of extending it to district and local organization can be deferred for a year or two, if thought best.

5. It will be noticed that we use the term *executive council* and not *executive committee* or *executive board*. The constitution expressly says: "The superintendent shall be the executive officer of the association and have general direc-

tion and supervision of its work. . . . The assistant superintendents shall assist the superintendent as occasion demands.—Art. V, secs. 1 and 2.

From this, it is seen that it would be contrary to our constitution to create an executive committee having all the duties already assigned to the superintendents. But inasmuch as experience has shown that it is good for the superintendents to have some others to advise with it is admissible to give them a "council" with whom they can counsel when advice is needed. The amendments proposed do not in any way curtail or usurp the duties of superintendents. It appears to us that council is the better term to express the function of this body.

6. Since the association has affirmed its belief in *closer* relations with the parent body, we ought to take it seriously and make such relationship a reality—not merely talk about it or resolve upon the desirability of it. Group number 2 from A to G will bring that about.

Delegates should study these resolutions and come to convention prepared for clear-brained action.

## Proposed Amendments

Notice is hereby given that at the next General Convention to be held at Lamoni, Iowa, April 4 and 5, 1915, the following amendments to the Constitution and By-laws will be offered:

### I. ADVISORY MEMBERS ONLY

To amend article III, "Relationship to the church," by adding the following: "To this end, it solicits the General Conference to appoint one of the First Presidency and one of the Quorum of Twelve to act as advisers representing the church in all matters referred to the general officers of the association, and on all business considered by them."

### II. ADVISORY MEMBERS AND EXECUTIVE COUNCIL

(A) To amend article III, "Relationship to the church," by adding the following: "To this end, a member of the First Presidency and one from the Quorum of Twelve, endorsed by General Conference, shall be considered as advisory members of the executive council, having voice in the deliberations of that body."

(B) To amend article IV, "Officers and elections," by adding to section 1, the following: "These officers to be known as the executive council of the General Sunday School Association."

(C) On page 5, following "Librarian," under article V, "Duties of officers," insert a new section as follows: "7. *Executive Council*.—Upon the call of the superintendent, the officers mentioned in article IV shall meet to confer on those matters upon which the superintendent and his assistants need advice and counsel. At all such meetings, the advisory members mentioned in article three shall be invited to attend. This council shall evolve plans and methods for the furtherance of the work under their care; and select editors in the literary department and such workers in other departments as are not otherwise provided for. They shall meet conjointly with the executive committee of Zion's Religio-Literary Society for the selection of such officers or workers as are to act for both organizations, such as normal superintendent, field workers, etc."

(D) To amend article III, "Officers," page 9, district association, by adding to section 1, the following: "These officers to be known as the executive council of the district (or stake) Sunday school association."

(E) On page 11, following district librarian, insert the

following new section, under article IV, "Duties of officers": "7. *Executive Council*.—Upon the call of the superintendent, the officers mentioned in article three, shall meet as often as necessary to counsel on the work under their care and evolve and discuss plans for the furtherance of the work of the district (or stake). The president of the district or stake shall be considered an advisory member of this council and shall be invited to attend its meetings, having voice in its deliberations."

(F) To amend by-laws for Sunday schools, article I, "Officers," by adding the following: "The elective officers of the school shall constitute the executive council thereof."

(G) To amend by-laws for schools, article II, "Duties of officers," by adding a new section as follows: "10. *Executive Council*.—Upon the call of the superintendent, the officers constituting the executive council shall meet to confer on those matters upon which the superintendent and his assistants need advice and counsel. The president of the branch shall be considered an advisory member of this council and shall be invited to attend its meetings, having voice in the deliberations."

### III. HOME DEPARTMENT BY-LAWS

To amend by-laws for Sunday schools, article II, section 4, page 13, "Home department superintendent," beginning in fourteenth line from top of paragraph by striking out the sentences, "He shall transfer all contributions received promptly to the treasurer of the school, keeping accurate account of the same. He shall receive from the school such supplies as shall be necessary for the proper conduct of the work." And in lieu thereof insert the following: "All necessary supplies shall be ordered through the secretary of the school; but if it is urgent, the superintendent of this department may order them, keeping an accurate account of the same. Once in every three months he shall report to the treasurer of school all receipts and expenditures and transfer balance in hand, if any. Should the department not be self-supporting, the treasurer shall supply the deficiency."

### IV. BASIS OF REPRESENTATION

To amend article IV, "Basis of representation," section 1, page 6, by striking out the word *ten* in third line and substituting in lieu thereof the word *twenty-five*.

### V. MANNER OF VOTING

To amend constitution for districts (or stakes), article V, "Elections," section 2, page 11, by striking out the words, "open nominations and vote," in fourth line, and inserting in lieu thereof the word *ballot*.

### VI. MASS CONVENTION

To amend article X, page 12, "Mass convention," by striking out the number "400" and inserting "1,000," making the article read: "Any district association convention, where the membership is under 1,000 may upon a two thirds of the delegates present, change from delegate to mass convention."

### Plus Ultra

Some time early last fall, the senior ladies' class of the Burlington Religio local decided to become an organized class. We gave some little aid in drafting a constitution, and learned soon after that the class got started under the best of prospects and had selected the motto, "Plus Ultra."

The meaning of this motto is couched in the verses that follow, written by the teacher of the class, Miss Ethel Lacey, who though losing her eyesight because of a growing cataract, can still operate a typewriter, being a stenographer.

She is hoping and trusting that God will remove those curtains from her eyes, and enable her to continue her work for the Master, as well as earn her daily bread and assist her aged parents.

Let us all hope and pray that "there's more beyond" for her, too, and that her faith and that of her relatives and friends will yet prevail. She still superintends the Burlington Sunday school, ably seconded by Miss Julia Ortleb. Besides this, she presides over the district association. Her mother reads the lessons and all correspondence to her.

### PLUS ULTRA

"There's more beyond." 'Tis the Master speaks,  
Extends his hand, and gently entreats,  
"Come, follow the path that I have trod,—  
The path that leads up, ever upward, to God.  
Though rugged it seems, still I am thy guide,  
More strength thou shalt have with me at thy side."

More strength and more peace, more pleasure we'll find  
In work and in play, in body and mind  
More vigor and life, and more of a bond  
With him. If on the thought of the "more beyond,"  
In all our pleasure and service as well,  
The future will surely its story tell.

Of strength to resist, of weakness to yield;  
On what we are doing to-day we build,  
And the more of what will depend, you see,  
On what our choice for to-day may be;  
So in pleasure and earnest endeavor,  
Let us seek as we go, for heavenly favor.

Beyond is more; yes, every day  
Brings cause anew for us to say,  
"All praise to him who hath led our feet  
In the light of truth." In his service sweet  
We'll unite ourselves in a loyal band,  
And strive with our might to understand

What more there is in each new day  
That we may find to do or say,  
To give us strength or another pleasure;  
For that, after all, is the surest treasure  
To lay in store for the great beyond,  
Where greater service and joy is found.

Then hail to the band of the more beyond,—  
A merry band and jolly, we're bound,  
But earnest as well in the cause of good,  
With the word of life our daily food,  
The victor's laurel our emblem and aim,  
Royalty, purity our colors proclaim.

ETHEL A. LACEY.

### Home Class Members and the Main School

#### QUESTIONS

1. Has a home class member a right to be a candidate for office (in main school), provided he is in a position to regularly attend, and of course become a member of the school?
2. Has a home class member a right to vote in a meeting of election of officers?
3. If a home class member has no right to vote for regular officers, has he the right to vote for home class superintendent?

## ANSWERS

1. (a) He can not be a member of both school and home class at same time. The home class is designed only for those who can not attend Sunday school. (See by-laws for Sunday school, article VI, section 5, page 15.)

(b) If "in a position to attend and become a member of the school," he should not be a member of the home department. Take his name off and transfer it to the main school where he belongs, if willing to attend.

(c) It would be inconsistent to allow himself to be a candidate in a school where he can not or will not attend, and, consequently, is not a member. Membership in the main school does not bar a member from working in the home department as teacher, visitor or superintendent, if desirous of serving.

(d) After enrolling in the main school, he does not, under present rule, acquire the right of voice and vote therein until he "shall have been in attendance four consecutive sessions, except in the organization of new schools (article III, page 14). But we are of the opinion that exception should also include all transferred home class members, and that the article should be so amended.

2. To this we must answer, No. It is a logical corollary to number 1. Not being in a position to "regularly attend" the meetings of the school, a home class member has not a personal knowledge of the needs and conditions of the school, and should not expect to have voice and vote in affairs in which they can exercise only immature judgment.

3. No. The home class member stands in somewhat similar relation to the main school as does a citizen of a territory to the United States Government. His governor is sent to him; he has no voice in choosing or electing him.

## BY-LAWS FOR HOME DEPARTMENT

In starting new departments it is necessary to issue leaflets of instruction, which was done in our home department. On page 15 of by-laws for schools, after the section on home department, there appears a "note" directing attention to "Leaflet Number 2" for further instruction on the working of that department.

This leaflet has been revised from time to time according to the facts of experience by workers in that department, and may still need revising. The last one was issued some four years ago. A new edition will be issued as soon as the General Convention passes on certain amendments that would affect the wording of some parts.

It has been necessary to make rulings, and the results show that what was at first mere instruction and advice has with added experience grown into the nature of by-laws, and should really be incorporated in our Constitution and By-laws. We are submitting in this present issue proposed amendments. We invite the special attention of all district officers and home department superintendents, and ask that they study them and come to convention prepared to take intelligent action, by perfecting them or making such alteration as shall be necessary. Two months' notice is necessary, and we present these merely as a basis for action.

It is possible that the statement in leaflet of instruction under heading of "members," "They may attend the regular sessions of the school, conventions, special day exercises, or other meetings, and shall be welcome as any other member of the school," has led to some difficulty in some places. This language should be revised and made to conform to the constitution more strictly in next revision.

It appears to us there is a slight fallacy in the instruction

under "representation," page 7: "All home department members shall be included in the total enrollment of the school, and the representation shall be based therein the same as for any other department of the school." From this it would be easy for a home class member to infer that he has equal rights to voice and vote with every member of the main school. This will be presented to convention, and it will be asked to make a by-law which will obviate the necessity of future officers making "rulings" thereon.

We might remark that the very fact that the superintendent and other officers are called upon to make a ruling on anything pertaining to government of the association is proof that the constitution and by-laws are not sufficiently plain on the subject.

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## Letter Department

### Passing of President Smith

The tragic death of the father and Uncle Hyrum of our late President Joseph Smith not only cut short a work only begun, but emphasized the unrelenting opposition experienced from the first of the movement.

The years of reflection afforded the son from the death of his father in 1844, till accepting his father's place in 1860, led him to pledge himself to the task of making the name of Latter Day Saint honorable in all the world; so ordering his life that by no act of his should his father be judged to have been a bad man in character or in teaching. No higher aspiration could have been his, neither could it have been stated in clearer terms, since his father's lifework was the reestablishment of the gospel of Christ as it had been committed to Christ by God; for Christ said, "My doctrine is not mine, but his that sent me."

It is, indeed, doubtful if any of President Smith's associate workers could have written anything that would better embellish his lifework than the splendid tribute of the *Kansas City Journal*, with the several other splendid references of the press to his demise. Whether or not President Smith realized all within the church in various lines of possible achievement, all he may have expected during his life, we may not know. But one thing we do know; he left no program mapped out unfulfilled; which in a marked sense reflects to the close of his career the wisdom with which his life was so replete, to be complete.

In the passing years some indulged the thought that President Smith did not move fast enough, that the work did not move rapidly enough; but who can certify that either was the fact? That adequate measure of wisdom which so guided him as to leave no incomplete program unfulfilled, may well be the basis for the conclusion that he moved as he was led, and that in his day there was accomplished what was committed to him to do. The work left over and remaining for others, God will qualify them for. With a cause vindicated, and the guidance of the Master at the helm, the future is both bright and clear.

If the wonderful simplicity, faith and charity of President Smith's long and eventful life, with the simple arrangements for his funeral, shall impress those accepting leadership at his hand that the same virtues shall be woven into their lives, then shall the halo of his passing so enriching his life also be shared by all in their lives, and exemplified to an admiring world.

Fondly a coworker of his for the Christ,

R. ETZENHOUSER.

[The following letter to Brother and Sister H. A. Stebbins, of Lamoni, Iowa, containing much that will interest the Saints throughout the world.—EDITORS.]

HILO, HAWAII, November 26, 1914.

Dear Brother and Sister Stebbins: This Thanksgiving Day finds us far away from any of the home folks, and just now even from the Saints. There are only three Saints in this place, two Hawaiians, and a Japanese girl, a sister to the Japanese boy at college. The latter, Mrs. Shiota, was here to-day with two of her three babies, and they are dear little ones, while the baby is just like a big Japanese doll. The baby's name is Chio, and the other two are Kota, and Heroshi. The last, a boy, is a darling, about three years old. Neither of them can talk English, although Mrs. Shiota is a normal school graduate and teaches in the Government schools.

I have made an application for a school myself, as we have been in financial straits since coming here. There being no branch of the church here, we must pay rent, and that is high in this place, as also the living generally. But we have been trying to exercise all the faith we could, and will stick to the proposition as long as we can. There is a big branch in Honolulu, on the island of Oahu, but on this island there is none, and only the three Saints I spoke of, who have become more or less disaffected by reason of their long absence from any branch. We would like so much to have the work started on this island, which is the biggest island of the group. We have some of the best people in this little town (the largest town on the island) interested, and are hoping some of them will come into the church, so a branch can soon be organized.

About the first thing we have to do in a new place is to start a Sunday school, and one had been started here by Brethren McConley and Barrett. We have it now in our house. Perhaps Sister Stebbins might like to hear about our Sunday school, as it is a little different from her band of little folks. Brother Davis teaches all the older ones in the dining room, where we have boards laid over dry goods boxes, which we cover with quilts, for seats. The younger ones I take into another room, and they also have dry goods boxes to sit on. I don't know what they would say about little red chairs, such as the little ones at home have. I am certain they would treasure very highly some of the pictures and books that the little ones back there are so abundantly blessed with, and which are not often seen here.

One little fellow was always telling me of a "b-i-g" book he had, Mr. McConley had given him. He wanted to show it to me. One night we were up to his aunty's, where he lives, and, according to her custom, we must have singing, reading from the Bible, and prayer before we went home. We sang two or three pieces from Zion's Praises, when a little brown head peeped up over the bannisters, and little Walter said, "I want to come up and sing." So he dressed and came up, and after prayer, though he was half asleep, he wanted me to see his book. He brought it, his little brown face beaming with pride, and laid it before me. It was an old primary *Quarterly*, and it was the greatest treasure he possessed. He had had it a long time, and his auntie said he wouldn't allow anyone to touch it, unless they treated it with proper dignity.

As all our little ones come from homes where the gospel is new or unknown, we teach the principles of the gospel as soon as we can, and talk over them a great deal. We have one bright little boy, Jimmie, whose mother is deeply interested in the church. She is one of the most refined and intellectual women I have ever met. Would rank well with our own church workers at home, and is unusual among this people, who are more or less childlike in their nature.

She is unfortunate, however, in being married to a man who is deeply opposed to the church, and to her joining it. When Mrs. Rhinehardt became interested in the church he suddenly became religious, too, was baptized into the "Central Union" church here, and had all his children baptized. Now they attend both Sunday schools.

One Sunday we were talking about being baptized when we were eight years old, and little Jimmie, aged six, after listening for some time with eyes wide open, said in disgust, "Why, they tooked and baptized me, when I was a little kid, just four years old, and didn't know what they was doin'." Last Sunday we were talking of how Jesus was baptized, and went down under the water, and Jimmie said, "Say, Sister Davis, did they do you like that when you were baptized?" I told him yes, and he said, "Well, they didn't me, they just took a cup and sprinkled some water on me." Of course that opened the way to a discussion of which was the right way, and they all decided they would rather be baptized like Jesus was.

One little boy is of a skeptical turn of mind, and asks all sorts of questions, some of which are hard to answer, as the following: "Was the Devil drowned in the flood, and if not, where was he, or was he in the ark with Noah?" And, "If God would not let the lions hurt Daniel, could a person shoot these little baby angels with wings, whose pictures are in Jesus-books?" "Now, if you say your prayers at the table, God no behind you. He can't hear." I told him God could hear everything. But he insisted "God up in the sky, he no can hear, I can't hear my brother when he upstairs." And then, "I hear men call God very loud in the street. He no come." This was evidence conclusive. This little fellow, whose acquaintance with church is very limited, when the other children were telling what churches they belonged to, said proudly, "I belong to the old man's church." I asked him what that church was, and he told me, "Why, that old man, Santa Claus, I go to his church every Christmas." The woman who has this little boy (the Hawaiians have an old custom of giving away their own children to others) is a regular old hag, with her cigarettes and tobacco, and she is probably drunk a good deal of the time as well.

The sea is high to-night. We can hear it roaring all the time; it is only a short way from here. We could see it from our window were it not for a house directly in front of the window, but we can see it plainly from our front lawn. The boats are lying at anchor out there now, because the sea is too high and too rough to allow them to remain at the wharf without being dashed to pieces. This is surely a lovely climate, and the fresh sea breeze adds to its delightfulness.

We have not learned the language here, as so many of the people speak English to us we have little opportunity. You can see, however, that these were once the same people as the South Sea Islanders; many of the words are similar. The South Sea Islanders speak of God as Te Atua, while the Hawaiian word is Ke Akua. The word for root in Hawaiian is *aa* while the South Sea Island word is *aaa*. We often are reminded of the Book of Mormon story of Hagoth, who left America in ships, when we see the customs of these people, who have strikingly Hebrew traits. They still point us to ancient cities of refuge; they tell us they used to keep the feast of the Passover; and there are many other Hebrew customs that were observed by these people.

But I do not want to tire you with too long a letter, so I will close. Brother Davis joins with me in sending regards to you both. We think often of you and the Lamoni people.

Yours sincerely,

INEZ SMITH DAVIS.

WABASH, INDIANA, January 11, 1915.

*Editors Herald:* Is it not a true saying to a certain extent that what is well begun is half done? From what we can observe among the Saints where we have been, we believe there will be a larger Christmas Offering for the year 1914 than the church has ever seen. This only shows what united effort will do.

As we are laying the foundation for another year's campaign along this line, let us try to encourage the children by placing means within their hands whereby they will swell the Christmas Offering for the year 1915.

It will be an easy matter for those living in the country to give their children a small piece of ground and let them plant in it beans, potatoes, popcorn, or to let them set a hen and encourage them to take the best care of the chickens, saving the proceeds for the Christmas Offering. Those who live in town could make cookies, doughnuts, and let the children sell them during their leisure time. We would be surprised at the end of the year at the amount collected, and, more than that, it would plant in the hearts of the children the spirit of sacrifice and the desire to help, the value of which could not be measured.

Now if there is anyone who can not give their children this little amount to start with, if they will let me know I will see that they get it, and no one but yourself shall know of it. I trust we will have a goodly number who are willing to make the trial.

In gospel bonds,  
SAMUEL STROH.

COLDWATER, MICHIGAN, home address.

TERRIT, IOWA, January 12, 1915.

*Editors Herald:* As Saints we should heed the suggestion of Bishop E. L. Kelley, found in the HERALD for January 6. This is one way in which isolated ones in the Home Department may help in the good work. I have sent a dollar given me for a Christmas gift, to Bishop Kelley, wishing to be among the givers.

Brothers and sisters, let us add to the Christmas Offering and show our love for the Lord. Let us help the Swedish, Danish and Norwegian Saints in their mission work in the fatherland. Send the Bishop your gifts and tell him to send to the different countries. They need our help, such as we are able to spare. The Lord will bless all in the effort.

Yours in the gospel,  
C. A. CARLSON.

NORTH PLATTE, NEBRASKA, January 12, 1915.

*Editors Herald:* It is some two years since I wrote requesting prayers for my son and others of the family. We are now residing in Lincoln County, Nebraska, eighteen miles northeast of North Platte. There are only three families of Saints in our neighborhood, and we are often discouraged for the want of church privileges. We were blessed last fall with the privilege of hearing twelve sermons by Brother Etzenhouser in our schoolhouse one mile west of us, called Myrtle Schoolhouse. It did our hearts good to hear such good preaching. We had a good attendance.

My two sons and daughter-in-law became quite interested, one son being the afflicted one of whom I have spoken. We hope that the Lord will again send Brother Etzenhouser or some one else to conduct the work here. We desire an interest in the prayers of the Saints in our own behalf and on behalf of the afflicted ones of our family.

I have two sons living in Tecumseh, Nebraska. They both belong to the church. The elder one is a barber, and owns his own shop. The younger one has been there four years going to high school. He will graduate next spring. They

are good, kind men, but have not heard any Latter Day Saint preaching for several years. Our people once held meetings there several years ago.

I was visiting my boys and daughter-in-law a year ago last October. My daughter-in-law's father asked me why the Saints did not come there any more to preach. I told him I could not answer, but had an idea that they thought it was of no use. He said he would like to hear them. He said he was a "Mormon" himself, as they all call us. This Mr. Webb is wealthy and a retired farmer. His home in Tecumseh is close to that of my son. I feel that an elder would be welcome there. I wish a good speaker could go there and wake them up. The elder son's wife is a Baptist.

My younger son there is a lively lad, yet they tell me he still defends the truth and that no one can turn him from our belief. I hope and pray an elder may be able to go to Tecumseh. If anyone goes he may call for Fred Hamm. Anyone should be able to tell where his barber shop is. An elder will feel at home there.

Again asking an interest in the prayers of all, I am,  
Your sister,

MARTHA HAMM.

PITTSBURG, KANSAS, January 18, 1915.

*Editors Herald:* We are anxiously looking for Brother J. A. Davis to return here and hold more meetings. My boys are all at home now, and I want them to hear the gospel preached in all its purity. There are many other good honest souls here who would be glad to have Brother Davis or some other brother come. We have not heard any preaching this winter. The ministers of other churches charge so high for their services that it is impossible to secure them for work at this place. The harvest is truly great and the laborers few.

We think this an ideal place for the preaching of the gospel. We will do the best we can to entertain anyone who may be able to come. There are several Saints in Stevens and Morton counties in an unorganized condition. We hope for the day when we can meet together for worship. If Brother Davis or the missionary in charge sees this letter, we wish them to know that we are waiting as patiently as we can.

In gospel bonds,  
Star Route.

MRS. LIZZIE BAGGERLY.

## News from Missions

### England

[The following from the report of Bishop Roderick May, president of London District, England, to the district conference, is given here as suggestive of conditions of the church work in that territory.—EDITORS.]

I am pleased to report to you at this conference, and thank the Lord that we are alive and permitted to meet without hindrances, considering the conditions that exist nationally. I regret very much to have to report to you that the church in this district as a whole is not advancing as rapidly as I would like to see it, yet there are some features about it that are very encouraging, especially the advantages for missionary work, as you will see later.

### ENFIELD BRANCH

The Enfield branch apparently holds its own, they have regular meetings, both preaching and social, with good success; a few outsiders attend occasionally. The officers are coming to a better understanding of their duties in rela-

tion to branch work, and also assist in preaching, therefore the prospects for a better future. I visited them as often as I possibly could and attend to other duties.

#### LONDON BRANCH

The London Branch still holds its organization, but practically without the assistance of officers, except the president. The priest of the branch has gone unto the King's service; a priest is acting as teacher, but is hindered by reason of family illness; there is a deacon in the branch, but he refuses to act in his office, and consequently the branch suffers. . . . There has been a desire among some to disorganize the branch; to this I am not favorable, as it would disorganize the district; and I accordingly advised that the president should hold office until after this conference. There are many delinquent members in this branch who neither attend meetings, nor do they wish to be retained as members of the church. I advised the president of the branch that all such should be kindly visited, then in the case of those who are not disposed to fellowship with us, action should be taken. I understand there are now cases pending and in the hands of an elders' court.

I had been in charge of this branch for over two and one half years when a change took place. It was sought again to place me in charge; this I refused, on the grounds that I had more than enough already on my hands, without proper assistance, and was consequently overworked; therefore I thought it would be better that it be left in the hands of some one of the local elders for the present at least. The London Branch should hold its organization, and if possible be made to grow, and we believe it can, with energy and assistance.

#### MISSIONARY WORK

Missionary work in this district has not been carried on very extensively during the summer months. I made several attempts, and went back to the same field where we occupied about a year ago, I was well received and had good audiences. The same opposing element that opposed us at the beginning of our missionary work was met with, but this did not trouble us. I was alone; none came to assist, although I announced my intention to the Saints; yet I was well paid for my effort. Referring back to our first years' missionary work in London, we all know that it brought to the Saints of both branches not only a spirit of sacrifice and endurance but a keen interest in the salvation of those who are honest in heart, consequently several were united with the church; but since our last conference six months ago none have been baptized in this district.

The spirit of building up the branches must extend to those outside as well as those within. We are a proselyting church as well as an internal building up, and a gathering one. All must go together or we will never succeed, nor will we ever accomplish that which the Lord intended in us, as outlined in the first section of the Doctrine and Covenants. We were promised missionary help in London last year, and we thought that the General Conference had made provision for us, but somehow we did not get any. We intend to plead, and keep on pleading for missionaries for London, because we can see that London offers one of the best opportunities for missionary work in the British Isles. The missionary field of London has no special seasons, it is the same all the year round; religious societies are found on the streets, public squares, and parks every day and night in the year.

#### COBORN ROAD

As most of you know, we have moved our residence from this place, and now reside at 58 Ickburgh Road, Upper Clap-

ton, Northeast, where we are more comfortably situated, and located where we can more consistently represent ourselves and the church,—the church being our first object. We are holding a church history class meeting at our residence every Monday night, well attended by the members of both branches, as well as some outsiders. I think you will agree with me that moving to Upper Clapton was one of the most important moves that has come in the interest of the work in London within the last few years. Our intentions are that it should be used as a headquarters for the bishopric work, and a resident home for the development of missionary work in London.

We have given up the hall, and mission house, at Coborn Road. The London Branch has taken the responsibility of the hall and rented it for one year, thus relieving the general church of this expense.

#### OTHER BRANCHES IN LONDON

For the safety and protection of the organization of the London District it may be wisdom at some time to consider the advisability of establishing another branch in London. I am not particularly in favor of a cluster of small branches in small cities, but in a great city like London, where members are scattered and traveling so great and expensive, it would be better for the members and also for the general interest of the work that other branches to be organized as soon as conditions would justify, and the city should be zoned for branch boundary lines in accordance to the general post office regulations.

#### DISTRICT OFFICERS

At this conference you will be required to select officers who will serve for the next term, which is one year. I have been in hopes that some one would be among us by this time who could take this part of the work exclusive of any department except missionary work, but as you know we have none at the present. I held to the presidency of this district ever since I have been in the mission and also did other work not particularly belonging to my office, because I was anxious to see the church succeed, and if possible bridge over until some one could come among us that would take it in hand. I hope and pray that the Spirit of the Lord will so guide us that no part of the work intrusted to us may suffer. Brethren, we can not afford a failure of duty, as we must answer to the Lord for our stewardship.

May peace and the blessings of God be with us in this conference, and among all the branches.

December 1, 1914.

RODERICK MAY.

#### Eastern Maine

This has been the most pleasant year of my life. My work has been at Jonesport and vicinity where I have been quite active and found more to do than three missionaries could attend to. The many who have visited and labored in Jonesport and partaken of the proverbial kindness and hospitality of the Jonesport Saints are in a better position to know what I mean when I say the year's work has been pleasant. A kinder-hearted people are not to be found anywhere than are those at Jonesport.

Our people have a good influence among all classes of the community. We are pleased to find places exemplifying the promises of the Lord in the Doctrine and Covenants, "Ye

shall find favor in the eyes of the world." I have been greeted with fine, large audiences. The morning attendance at Jonesport, where I hold forth most every Sunday, is over one hundred, and the evening from two to three hundred, with excellent interest.

We are all interested in completing the upper auditorium of our fine new church, which we expect to have ready for occupancy by spring. The Saints are to be congratulated on securing such a fine, commodious building at such a comparatively low cost. The brethren contributed all the labor, a grand lesson of what can be done when all pull together. The sisters organized themselves into a band of willing workers and have contributed over twelve hundred dollars toward the new church, and are still as willing to work as when they began.

I have a fine Bible class of thirty-five men, all eager to learn, not simply to argue and show how much they know. We have good times, and gladly look forward for the return of the Sabbath morning to be with them. Our Bible class gave a social a few weeks ago and raised seventy-six dollars for finishing the church. Another one is on the program, with the Willing Workers after us in competition. We believe in the competitive system when actuated by such motives.

We also have held meetings at Jonesboro, South Addison, Bears Isle, Head Tide, Mariners Harbor, Cedar Creek, and Indian River. At the latter place three were baptized. The Methodist minister there gave up his regular appointment for me to preach, an unusual thing. A number of the Saints of Jonesport, and singers, attended with automobiles and a good time in general was enjoyed.

At all places I have been kindly received and liberally supported. The Saints along the coast of Maine have not gotten into the habit of asking an elder if he has enough to take him to the next place, but give willingly when they have wherewith to give. We have some good Latter Day Saints at Jonesboro and South Addison, whom we hope to be able to meet with more often in the future. They are worth looking after. At the former place a fine union church is at our disposal most of the time.

We have a nice church building and a large number of Saints at Kennebec, which place I have not yet been able to visit, but at which I expect to hold a series of special services in two weeks.

In September I was sent by the minister in charge to South Rawden, Nova Scotia, to help with the conference. There are a few faithful and devoted Saints there, still holding fast to the rod of iron. Rumors of the happy past when once there was a lively branch there, and many of the old-time elders made frequent visits, are still recalled by the faithful few. At this conference Brother Boyd Johnson, of Amherst, was elected district president. He has the confidence of the Saints, and will do all he can, we are sure, to maintain the work in Nova Scotia.

From this place I went to Stellerton and held a meeting and baptized a Mr. and Mrs. Bignee, who are truly converted to the gospel and promise to make good. In the baptism of these two humble souls I think the oft-repeated statement is verified, namely, We can not tell the good we do at the time we are putting forth the effort. Brethren Daniel Macgregor and John F. Sheehy were holding tent meetings in a little mining town in Nova Scotia, and after one week Brother Macgregor thought they could not do much there, so they "pulled stakes." Sister Bignee attended two meetings, became interested, and went back to her home one hundred miles away and presented the gospel to her husband. They sent to the Herald Publishing House for reading matter, and

consequently asked for an elder to come and baptize them. Years may elapse before we are able to see the fruits of our labors, but the earnest effort will in some way, some time, somewhere, bear fruitage. Every earnest effort put forth in the service of God is a success.

The large branch at Jonesport is ably presided over by Brother W. E. Rogers, who has the confidence of the Saints. He has that happy manner of working with the missionary and looking after his needs, which makes our work pleasant. His faithful wife is branch organist, and you can depend upon her to be at her post of duty. Brother Herbert Rogers with his band of sweet singers add much to the success of the services. We can not lay too much stress upon the power of music in the services of God. We have an excellent band of young people growing up with the church from whom we expect to reap a harvest in the near future. While the young are to be noticed in our meed of praise, we would not forget the few stern and faithful older ones, who stood by the work here when the spiritual flame was at a very low ebb, in the day when it required faith and courage to hold aloft the banner of the restored gospel. Among these we might mention Sister E. M. Walker, Brethren Joel Wilson and Leman Woodward, Brother and Sister Lakeman, Sisters Emily Bryant and Lucy Norton. Others of faithful record have passed on to their blessed reward.

Brother Cushman has labored here for several years and is a household word, loved by all who knew him and thereby understood the noble qualities of the brother in the midst of some peculiarities. Brother Cushman was more of a teacher than a preacher; many places would be greatly benefited if we had more men of his type. A preacher's popularity may be a brilliant outburst of sentimentality, dimmed by the settling of the wave, while a teacher's popularity may increase until the wave touches the shores of eternity, and many glad hearts in other years take up the glad refrain.

I am at present making my home with Brother and Sister A. C. Smith. When I say "home," I do so with all that such means to the missionary. No means are spared to make me happy and comfortable, and in turn I try to make myself useful as well as ornamental.

In the midst of the most pleasant surroundings of my missionary life, I received a sad message from my brother Fred, of Wheeling, West Virginia. This was on Monday morning, November 29. I was sitting by a warm, cozy fire, relaxing before a hard day's work. A messenger handed me this word, "Mother died peacefully in the church last night." Immediately I started on the twelve hundred mile dash to the scenes of childhood, where once a younger mother toiled day and night for those whom she loved.

I tried to picture as the train sped on the last time a mother's warm kiss and gentle smile was offered to her missionary boy. The lips once warm with a mother's love for her returning son were now cold and irresponsive. I tried to recall the many sorrows and hardships a mother of fifteen children must have passed through, and to meditate upon such of those trials as I may have contributed to. But earth's sorrows were soon swallowed up in eternal joy when I thought of the glorious reward awaiting those who are ready as she was. The last moments were spent in the church she had loved so well and in which she had reared all her family, from which pulpit her sons and grandsons and sons-in-law have proclaimed the glad message of the gospel.

Mother embraced the gospel under the preaching of W. W. Blair in the sixties, and all her life her home was an abiding place of welcome for the servants of God. Services were

held at the church before a large audience, Brother James Craig of Glen Easton, an old friend, offering appropriate and cheering words, followed by G. T. Griffiths, who gave a comforting discourse. At the grave Brother Griffiths suggested that we sing, "Praise God from whom all blessings flow," and, inappropriate though it may appear, I never sang a song with more ease than I did that song, for I truly felt to thank and praise God for a Christian mother, whom he had so kindly taken to himself.

There is never a cloud without a silver lining. As a result of mother's demise I was unexpectedly privileged to visit with my family at Kirtland over Christmas, and enjoyed a happy season after an absence of seven months. During my stay we were fortunate in having Brother H. O. Smith to do the preaching here until my return. I was also privileged to visit and see my brother Joseph, of Colorado Springs, whom I had not seen for over five years; being near the same age, we were quite chummy. It seems hard to think it takes death to bring the scattered family together, but this is one of life's tragedies, to be abolished in the life to come.

Soon after Christmas I returned to my field, and am happy at work. In Boston I stopped over night with Brother and Sister Greene and enjoyed a pleasant visit. Brother Greene had just returned from the Holy Land. Truly the world is in commotion, and we almost hold our breath and ask, "What next?" Pestilences, wars, earthquakes, men's hearts failing them for fear—but to the true Saint of God all has a hopeful meaning. In the midst of a darkened world the shining way seems brighter. If I ever had a strong desire to urge an uncompromising warfare against sin and evil, it is now.

With love and good cheer to all the brethren in the conflict, I am, as ever,  
Your coworker,  
JONESPORT, MAINE. F. J. EBELING.

## News from Branches

### Independence, Missouri, Second Branch

I have been associated with this branch from its beginning. In 1909 a series of tent meetings were held in the south part of the city, which culminated in the erection of a church building at the corner of South Delaware and West Short Avenue, nearly one mile southeast of the Stone Church.

In the month of March, 1910, a Sunday school was organized, with fifty-five charter members, also a Religio local with twenty-eight members. The basement now being ready for use, regular preaching services were conducted under the direction of the stake presidency, until June 12, when a branch was organized, with eighty-eight charter members. Our present pastor, Elder H. W. Gould, was elected presiding elder. This branch was the second to be organized within the city limits of Independence. By September 15, 1911, the building was completed and the branch out of debt. The dedication took place on the 24th of the same month.

A great change has been made in this community. Many have been added to the branch by baptism and letter of removal, so it exceeds three hundred and twenty-five members. Recently we have been favored with a series of sermons by Elder J. F. Curtis. The meetings were concluded on January 10. During the sixteen sermons large crowds attended and much interest was manifested, while the speaker handled many subjects in a forceful way. A few have been baptized and others are investigating.

The Religio, Sunday school, and Sunshine Band are doing a good work in this locality. As the result of a righteous war that was waged in Independence last summer, our city is now dry. The saloons have vanished, we hope never

more to return to this chosen spot. The public square has taken on a more pleasing aspect already for a clean town over which we are enthusiastic.

Your brother in the truth,  
GEO. W. TOUSLEY.

817 South Delaware, January 18, 1915.

### Rock Island, Illinois

We have a small branch here, but thanks to our heavenly Father we enjoy spiritual blessings in abundance. On January 21, 1914, we met at the home of Brother William Willets, Rock Island, Illinois, with Elder J. F. Curtis and organized the Rock Island Branch, with, I think, twenty-two members. Elder Willets was chosen president, I. N. Barnes priest. Shortly after the organization the Master saw fit to complete the same by calling Thomas Willets to the office of teacher and W. P. Barnett to the office of deacon.

We met in Brother Willet's home each Sunday for Sunday school and preaching for the first half of the year, then rented the Army Hall, Third Avenue and Sixteenth Street, where we still hold forth, with weekly prayer meetings at private houses. While we have not grown in numbers, we have been greatly blessed at almost every service. The Master has made his presence known by the influence of his Holy Spirit, and on several occasions has spoken to us, recognizing our efforts. We feel encouraged under the leadership of Brother Willets, who is truly a faithful and tireless worker.

As a small band of God's people, we ask the prayers of his Saints everywhere, that we may be faithful and humble and live acceptably before him, that he may give us courage to carry his work on in this place.

On January 21, 1915, we met at the home of Brother Thomas Willets to celebrate our first anniversary, most of the members and their families being present. The forepart of the evening was spent in a social way, after which Brother Willets, by request, made an appropriate address, speaking words of encouragement. At our parting, each showed a strong determination to press forward in love and obedience to the Master's will. All seemed to realize the duty owed to our heavenly Father.

A cordial invitation is extended to all Saints and traveling elders to meet with us at the above address, 3 p. m. each Sunday.

Praying for the welfare of God's work among men, I remain,

Your brother in Christ,  
W. P. BARNETT.

SEARS, ILLINOIS, January 22, 1915.

I stood, one evening, by the blacksmith's door,  
And heard the anvil ring the vesper chime;  
Then, looking in, I saw upon the floor  
Old hammers worn with beating years of time.  
And so, I thought, the anvil of God's word  
For ages skeptic blows have beat upon,  
And, though the sound of clanging blows is heard,  
The anvil is unharmed, the hammers gone.—Anon.

The fields are all ripening, and far and wide  
The world now is waiting the harvest tide;  
But reapers are few, and the work is great,  
And much will be lost should the harvest wait.  
—Eben E. Rexford.

## Miscellaneous Department

### Conference Minutes

LONDON.—Convened at Enfield, December 6, 1914. Bishop May presided, assisted by J. A. Judd. Formal reports received. Communication was received from Elder W. H. Greenwood, mission president, to the effect that although his health had improved he did not think it wise to leave home and journey to London to participate in the conference, which he regretted. The conditions under which the Saints would meet were, without doubt, very difficult, by reason of the nation's conflict in the terrible war, but it was their duty to make an effort to bind the ties of Christian brotherhood closer and firmer. The work is not a one-man work—no one man can do it all—it requires a working together in confidence, each one discharging his respective duties before God and every other Saint to the extent of his ability. At the same time, however, there must be the head of the body, to supervise, counsel, arrange, and suggest ways and means by which the desire of the body should be accomplished. It was, therefore, essential that the executive (branch officers) should meet together often for the purpose of considering the various conditions as they occurred. After enumerating the duties of the various branch officers, Elder Greenwood went on to state that he should be pleased to learn of the reelection of Bishop May as the London district president, as this would be the wisest course to adopt under existing conditions. The writer hoped to pay a visit in the early spring, and so be in a position to report conditions to the General Conference. He hoped to be present at General Conference, and to be able to secure at least two missionaries for London for 1915. Officers sustained: Bishop R. May, president; J. A. Judd, vice president and treasurer; Dover E. Judd, secretary; \_\_\_\_\_ recorder. At eleven o'clock Sunday, Brother May presided, assisted by J. A. Judd. Short addresses were given by the following: J. A. Judd, J. W. Worth, Dover E. Judd, S. Dennis, Bishop R. May. At 6.30 preaching by Brother May. Dover E. Judd, secretary, 22 Canonbury Road, Enfield, Middlesex, England.

### Convention Minutes

NORTHEASTERN ILLINOIS.—Sunday school convened at 6600 Honore Street, Chicago, January 22. Twenty-five dollars appropriated to Bishop's agent. Petition sent to General Convention to amend article 10, "Mass convention," by striking out number 400 and inserting 1,000. Standard of excellence, recommended by general secretary, adopted. Delegates to General Convention: F. F. Wipper, J. W. Wight, J. A. Daer, J. O. Dutton, D. E. Dowker, Fred Johnson, Mildred Anderson, Bessie Hayer, Nora Carter, J. F. Keir, Mary Thompson, Elias Hayer, Sister Elias Hayer, Aura Fike, Frances Fike, Philemon Pement, F. M. Cooper, Sister F. M. Cooper, Wesley Burwell, Hazel Maginnis, Ed. Smith, La June Howard, Glenn Fairbanks, John Patterson, Sister John Patterson, F. E. Bone, Sister F. E. Bone, Earl D. Rogers, Sister Earl D. Rogers, R. N. Burwell, Sister R. N. Burwell, Harvey Drake, Edward Burwell, Electa Hoie, Bertha Anderson, Lester Wildermuth, J. A. Bronson, to cast majority and minority vote, in case of division. Officers elected: Sister F. M. Cooper, superintendent; C. B. Hartshorn, assistant; La June Howard, secretary; J. D. Daer, home department superintendent; La June Howard, treasurer; Myrtle Classon, member library board. Program was rendered in the evening by the three Chicago schools. Adjourned to meet same place and day previous to next district conference, 2.30 p. m. La June Howard, secretary.

### The Bishopric

#### AGENT'S NOTICE

The work in this district tends to move upward, The Spiritual condition of the Saints is improving in a number of places. The past year has been one of opportunities; the gospel message has been received with interest where preaching has been done, and many are asking for the missionaries and desire to have meetings held.

Here is a sample of word, just received. "Dear Brother: Inclosed find \$25 tithing. I am hungry for spiritual food. The Savior said if you love me feed my sheep; there are but few of his sheep here, but they should not be left to starve!" This letter came from one of the faithful ones who has not

seen an elder in many months. I sent a receipt and a little good news, but could not supply a preacher. This is only one of the many isolated ones who need food.

Our numbers are increasing in many parts of the district, and we must make advancement along financial lines to meet the demands; this we did not do the past year. We have been working on a plan to better conditions, and for the convenience of members, subagents, or collectors have been selected in a number of places. These helpers will receive and receipt for tithing and offerings the same as the bishop's agent, in his absence. This will we hope, gather in much that is laid up for a time awaiting for additions, and many times is used for something else, thus allowing procrastination to cheat the good intention, the Lord's portion being spent and the work we think so much of being left to suffer. This plan will not in any way prevent those who wish to send direct to me and find it more convenient to do so. The Presiding Bishop indorses this plan, and a resolution favoring it passed district conference December 12. It is hoped by better organization to accomplish more this year so we will not have to call on the general church for help. We take pleasure in commending those selected to the Saints and friends of the Spokane District, hoping for the cooperation of each one interested in the work of the Lord.

Every member of the household of faith should take pleasure and interest in helping the financial work along. To this end may the Lord bless each of the helpers in their efforts.

Appointments are as follows: Oliver Turnbull, Sagle Branch; Laura A. Miller, Gifford Branch; J. H. VanEaton, Leahy Branch; D. A. McDole, Okanogan and vicinity; J. E. Turnbow, Palouse, Washington; J. Oscar Hower, Coeur d'Alene and vicinity.

Yours in bonds,

W. W. FORDHAM, *Bishop's Agent.*

SPOKANE, WASHINGTON, South 238 Haven Street.

### Conference Notices

Southwestern Texas meets February 26, 7.30 p. m., with Second San Antonio Branch, Corner Colorado and Roiz streets. Take west end car, get off at Colorado Street. Sunday school convention will meet afternoon of 25th. D. S. Palmer, vice president.

Northeastern Nebraska meets at Omaha, Twenty-fourth and Ohio streets, February 13 and 14. Hannah Hicks, secretary, 2114 North Twenty-fifth Street, Omaha, Nebraska.

Clinton meets February 27 and 28 at Fort Scott, Kansas, 9 a. m. Election of officers and delegates to General Conference, and report of committee in Oehring case. Lida Budd, secretary, Eldorado Springs, Missouri.

New York and Philadelphia meets at First Philadelphia church, Howard and Ontario streets, February 20, 4 p. m. Reports due from elders and priests of district. Visiting Saints cordially invited. Herman N. Schwartz, secretary.

Fremont will convene with Thurman, Iowa, Branch, February 27. Auxiliary conventions begin 2 p. m. the 28th. Election of delegates to General Conference and conventions. We expect Brother J. A. Gillen, missionary in charge, and others of the missionary force. T. A. Hougas, president.

Nodaway meets at Guilford, February 27, 10 a. m. Branch presidents, district officers, and ministry should report as per constitution and by-laws. Following is filed for consideration: "Resolved, That all district election of officers (following the next February election) be held at the annual conference. Resolved, That in Rule 1, after the word *treasurer*, there be inserted the words, "music director and librarian." E. L. Kelley and J. W. Rushton will likely be present. W. B. Torrance, secretary.

Western Oklahoma meets February 20 and 21. Sunday school will meet either day before or following, as Saints may desire. Election of officers and delegates to General Conference. Send reports from schools to me at once. Mrs. Anna Sanders.

Eastern Colorado meets at Denver, March 6, 10 a. m. By-laws require ministry of district to report to secretary "one week before convening of conference." E. J. Williams, secretary, 1210 South High Street, Denver, Colorado.

### Convention Notices

Clinton Religio meets afternoon of February 26, at Fort Scott, Kansas. Lida Budd, secretary, Eldorado Springs, Missouri.

Pottawattamie Sunday school and Religio meet at Council Bluffs, Iowa, February 5. Prayer service 9.30 a. m., Religio

session 10.30 a. m., Sunday school 1.30 p. m., joint literary program 7.45. Mrs. Jennie Harding, Religio secretary, 104 Stahl Avenue, Council Bluffs, Ruth Timm, Sunday school secretary, Council Bluffs.

Pittsburg Sunday school meets at Fayette City, Pennsylvania, church, 7.30 p. m., February 19. Election of officers and delegates to General Convention. Owing to inconvenience in attending early, short session of Religio will be held for election, etc., immediately after Sunday school meeting. Samuel A. Martin, secretary, and president of Religio.

### Quorum Notices

#### KIRTLAND PRIESTS

Will meet at Akron, Ohio, February 27, 8 a. m. All priests invited. Saints' chapel, West Corsier Street. C. E. Beck, assistant secretary, 4748 Hough Avenue, Northwest, Cleveland, Ohio.

### Two-Day Meetings

Branches in Central Michigan District desiring two-day auxiliary meeting as per action of last Religio convention, should write O. J. Hawn, 407 North Linn Street, Bay City, Michigan, or Matthew Umphrey, Bentley, Michigan.

### Pamphlet Wanted

Anyone having copy or copies of the pamphlet, "Why I left the Baptist Church," written by W. H. Kephart, will confer a favor on the HERALD EDITORS by sending same to Editors Herald, Lamoni, Iowa.

### Articles of Condolence

Whereas it has pleased our heavenly Father to summon from our midst our dear beloved brother, President Joseph Smith, to the great beyond, we, the officers and members of the Gloucester, England, Branch, desire hereby to express our profound sorrow at his passing away; and while we feel his departure, yet we realize that our loss is our brother's gain, knowing all his faithful and unwavering efforts will receive a well earned reward. To those of his relatives who are left to mourn we extend our deepest sympathies. We also commend to our heavenly Father his son and successor, Frederick M. Smith, in whom we have every confidence, and pray that he may be abundantly blessed in his labors.

December 13, 1914.

A. T. TRAPP, *Secretary.*

### Prayer Union

#### SUBJECTS FOR THE FIRST THURSDAY IN FEBRUARY

For the church in Zion, that it may indeed be a city that is set on a hill. That the light reflected from it shall so lighten those that sit in darkness, that those without may see, and desire to enter in. Let us remember that Zion is the pure in heart, and Zion shall become the city of the pure, and thus work to that end.

Lesson, Matthew 5: 13-16. Memory verse, Psalm 93: 5.

#### REQUESTS FOR PRAYERS

Brother Joseph Knox, of Beech, Iowa, requests prayers for his daughter, Sister Nelson, who joins him in the request. Their post office address is Pleasantville, Iowa, route 4.

### Died

LEWIS.—Sarah J. Lewis was born in Springfield, Missouri, February 12, 1855; died at her home, Fanshaw, Oklahoma, January 25, 1915. She married Doctor J. H. Lewis, November 25, 1870. Of six children, four survive her. Baptized August 18, 1912, by Jesse Simmons. She died firm in the faith. Her home was open to the missionaries, and her greatest ambition was to assist the needy. Her life was an exponent of pure womanhood. Devoted to her family, unselfish and useful, she was universally loved. Business men of the town closed their institutions to attend her funeral, conducted by E. A. Erwin.

SALISBURY.—Margaret A. Salisbury, daughter of Jacob Swisher, was born in Galia County, Ohio, April 23, 1845; died after a brief illness at Burnside, Illinois, December 9, 1915. She married Solomon J. Salisbury, September 1, 1865. To

them were born three children, all of whom survive her. Baptized by Joseph R. Lambert, May 17, 1873. Among her characteristics were hospitality and love of children. She was a mother, indeed, to the three children of her deceased sister, former wife of her husband. Services at Burnside, in charge of William T. Lambert, sermon by George P. Lambert.

HALL.—Lois A. Hall was born in Bates County, Missouri, in 1841; passed away January 15, 1915, at the home of his daughter, Mrs. H. C. Bucey, 1067 Myrtle Avenue, Long Beach, California. He married Mattie Parson, in 1864, in Lee County, Iowa. To them were born twelve children, eight of whom survive him: William A., Hemet, California; Mrs. Nellie Toovey, Long Beach, California; Bruce A., Stillwater, Oklahoma; Mrs. Emma Bucey, Long Beach, California; Charles O., McFarlane, California; Inez Huckstep Hemet, California; Ferdinand, Moscow, Kansas; Mrs. Hattie Marsh, Long Beach, California. His wife preceded him two years and twelve days, having passed away January 2, 1913. Both were members of the Reorganized Church, he having been baptized in 1862 by John H. Lake, in Vincennes, California, she following two years later. He is also survived by four brothers, Ashby, Shenandoah, Iowa; William David, Lamoni, Iowa; George B., Redondo, California; Owen, Council Bluffs, Iowa.

### Book Reviews

NEELEY'S PARLIAMENTARY PRACTICE.—Bishop Thomas B. Neeley. The Methodist Book Concern, 150 Fifth Avenue, New York, 50 cents. As the name indicates, this is a book on parliamentary practice, containing rules "covering all legal and organized bodies. The author from personal experiences understands the technical methods for such assemblies and the underlying principles as well. The book is put out for the use of all parliamentarians, from the congressman down to the member of the most modest literary society."

THE BRITISH EMPIRE AND THE UNITED STATES.—By William Archibald Dunning. Charles Scribner's Sons, New York, \$2. This volume is issued in celebration of the one hundredth anniversary of the Treaty of Ghent, and commemorates the close of one hundred years of peace between the British Empire and the United States. The introduction is by the Right Honorable Viscount Bryce, and the preface by Nicholas Murray Butler, president of Columbia University. In the preface Mr. Butler says: "Friendship, close intercourse, and peace between the English-speaking peoples involve no antagonism to the interests or influence of other nations. On the contrary, they are but the beginning of a new world order, when neither differences of speech, nor of race, nor of creed shall longer be permitted to sow dissension among civilized men, or to arouse human passion to an extent where human reason can not control it and direct it toward the goal of justice, of human sympathy, and of a peace which is lasting because it rests upon a secure economic and ethical foundation."

LOST IN THE FUR COUNTRY.—D. Lange, author of *On the Trail of the Sioux*, Lothrop, Lee and Shepard Company, Boston. Postpaid, \$1.10. "Mr. Lange, now superintendent of schools in Saint Paul, Minnesota, is an expert in the very difficult art of interesting boys *profitably*, and has proved it to a wide circle by his previous books. *Lost in the Fur Country*, his new book, is, like the others, an 'Indian story'—he knows what the boys want. Those who are lost are twins, a boy and a girl, and in following the fortunes of the boy from the abduction of the children from their home in Kentucky by Indians at the age of eleven until their reunion at twenty-one, a vivid and accurate picture of real Indian life is given. The human side of this unique people is wonderfully brought out, and a genuine 'Robinson Crusoe' interest attaches to the lonely adventures of the boy in the great forests of the Hudson Bay region while seeking his lost sister, who was sold into another tribe."

THE YOUNG SHARP SHOOTERS AT ANTIETAM.—Everett T. Tomlinson. Houghton, Mifflin and Company, New York. Price \$1.35, net. This is in the class of historical novels. It is not written to stir up any lingering ill feeling between the North and South, but with a desire to give a correct picture of a certain phase of the great Civil War. Of this phase the author says in his preface: "The appreciation of the importance of Lee's first attempt to invade the North is necessary if one is to understand the struggle which followed. The dash, spirit, and skill of the great southern

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THE SAINTS' HERALD

Elbert A. Smith, Editor; John F. Garver, Assistant Editor.

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leader, as well as the energy and the daring of his lieutenants, are seen to-day more clearly than in the times when his effort was made. What the consequence would have been if General Lee had succeeded, all can appreciate. The battle of Antietam was almost a pivot of the Great Civil War. That my young readers may gain a more complete knowledge of the daring advance of the great southern general, and the result which followed when his army was turned back into Virginia, I have written this story. My hope is that it will lead to a careful study of the conflict, and that boys, North and South alike, may be led into an increased knowledge of and interest in our common country."

FREMONT AND '49.—Frederick S. Dellenbaugh, author of "The Canyon Voyage." G. P. Putnam's Sons. \$4.50. This volume is a splendidly gotten up and valuable work. It contains numerous maps and fifty illustrations. Concerning the work of Fremont, the great pathfinder, we quote the following from the preface: "All we can get out of life is life. Fremont got a tremendous lot of it. His wallet was empty when he died and most of the time while he lived, but he wrote his name indelibly across half a continent, and he will be remembered when most of those who have spoken against him, and all they have said, will be but grains of sand in the interminable desert of the forgotten. The story of his life, one of the most interesting of our time, is told in the following pages with as much detail as was possible in a single volume. It has been prepared with deliberation, with attention to facts, and with a desire to avoid prejudice. When the last word has been said against Fremont, condemnation, ridicule, prejudice, and all, he remains among the most virile and picturesque characters in the history of the United States; a character complete in itself; quiet, polite, seldom explaining and as seldom complaining. He took the storms as they came, with dignity, with patience, and with a kind of dumb resolution that commands admiration."

MY IDEAS AND IDEALS.—John W. Luce and Company, Boston. 50 cents. The object of this work is to set forth the ideas and ideals of Kaiser Wilhelm II—what the Kaiser actually thinks of himself, his people, his friends, and his enemies. The book is composed of extracts of the writings and speeches of Kaiser Wilhelm, setting forth his views regarding politics, religion, war and the destiny of the German people. The publishers says: "For more than twenty-five years Wilhelm II has been the Emperor of the German people. Problems of endless variety have presented themselves to his consideration, and in no case is he accused of hesitation in expressing his views freely and vigorously. No man in public life has provided an equally complete record of personal opinion covering so wide a range of subjects, educational, political, social, theological, historical, artistic, on which may be based an intelligent estimate of his character and tendencies. Let him speak to you as he does in these pages, in his own words, and from them evolve your own conclusions as to the personality and attainments of the central figure in the world's history of to-day."

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Owing to the large increase in the work in the subscription department of the Herald Publishing House it has become necessary to make a change in policy.

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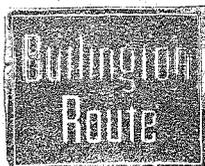
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Official Publication of the Reorganized Church of Jesus Christ of Latter Day Saints

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



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

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LAMONI, IOWA, FEBRUARY 10, 1915

NUMBER 6

## Editorial

### EPISTLE FROM FREDERICK M. SMITH

*To the Church:* Of the official actions following and contingent upon the decease of our late President, the Saints have been quite fully informed by the published proceedings of the joint council. By noteworthy unanimity of action, agreement was reached as to the oversight of the work of the church till the assembling of the next General Conference, that task being left to the remaining members of the First Presidency. Under the conditions existing, those members of the Presidency in assuming the responsibility deemed it unwise to attempt any marked changes in the arrangements fixed by the last General Conference, and have so notified the various members of the Quorum of Twelve, only making such readjustments of the working forces as the usual mutations have made necessary. Routine work only will be attempted till the meeting of the conference, when the question of more permanent readjustment will be for the conference to solve.

With the work of the Presidency thus for a time more closely reduced to routine, and its care having been arranged for previously, the undersigned decided to return to Worcester and resume his work at Clark University, which he believes to be part of his work of preparation. It was with his church work in mind that he came here for this year's work, and we see no reasons for changing plans now. Whether the plan has been wisely or unwisely chosen time will perhaps demonstrate.

The Editor of the HERALD some issues ago at least partially promised his readers to give them a reproduction of the message delivered to me by my lamented father when I reached his bedside after an anxious forty-hour ride in response to a telegraphic call to hurry to him. To this is appended the message, which we send to enable the Editor to redeem his promise.

My vision of the work of the church grows brighter, broader; and even before the passing of our late venerable President I felt my period of preparation was drawing to a close. Reluctantly, I assumed the responsibility of a counselor, and it is with trem-

bling that I see the near advent of the time when the church may expect me to take upon shoulders already heavily loaded a greater weight of responsibility. Duty has been a relentless taskmaster,—may God help me!

I can not but express my deep appreciation of and the encouragement received from the many messages of confidence accompanying the kindly expressions of sympathy. To one keenly feeling a load of responsibility these assurances of fraternal support are comforting.

With deep interest in the welfare of the church, I subscribe myself,

Your servant,

FREDERICK M. SMITH.

WORCESTER, MASSACHUSETTS, January 21, 1915.

### STATEMENT BY PRESIDENT JOSEPH SMITH TO HIS SON FREDERICK M. SMITH, SUNDAY, NOVEMBER 29, 1914

Frederick M. Smith arrives:

JOSEPH SMITH. God bless you, my boy, I am so glad you reached me before I pass over. Oh, may the Lord strengthen you for the duties, the arduous labor, and make it light for your shoulders, as it has been for mine. I am not loath to go. I am not afraid. I have shown no fear. I have asked them not to hold on to me. I have lived in distress long enough, I think, to be left free. Oh, dear, may you never have to bear what I have done in the way of sickness and human frailty. I can not breathe fully and freely. What a strong and able hand you have. You are the man for the occasion. The Lord has ordained it so. Oh, some one to take hold whose hands will not slip on the rein! nor tremble in the emergency!

F. M. SMITH. My strength wouldn't amount to much, father, if I didn't realize there were many, many good men along with me.

JOSEPH SMITH. I know. That's our strength, with the Spirit of God. I never forget we are workmen together. . . . Fred, a great opportunity lies before you. Better in some respects than lay before me, for, as I look back over the history and the revelations that have been given to the church, and are on record since I have been presiding, they show me very clearly that a great many things which had been

left open to misunderstanding have been cleared up in the revelations and in the letter of instruction. I regard that letter of instruction as one of the most important documents that has ever been presented to the church. I have scanned the revelations and have treated of them to some extent in a chapter by themselves. Israel understands them, and to me it is wondrous the work that has been done, literally wondrous, and you will come into the church, if they choose to trust you, with a more complete understanding. I had it all to learn. Fortunately, I was in favor of the Divine One and received instructions, and you will be, my boy, you will be. That small Spirit that filleth the breast and giveth warmth and color and brightness and intelligence will open before you subjects that are necessary for you to decide upon, and leave no dubiety nor things open to controversy. Be steadfast, and if people are heady, if the church is heady, the eldership are heady and take the reins in their hands as they have done a little, especially on the rules and regulations, rules of representation, don't worry, don't worry, let it pass, let the church take the consequences, and they will after a while grow out of it. You understand me?

F. M. SMITH. Yes.

JOSEPH SMITH. It's better that way than to undertake to force them and coerce. That would bring bad trouble.

## A SACRED CHARGE

### NUMBER I.—TO THE MINISTRY

Take heed therefore unto yourselves, and to all the flock, over the which the Holy Ghost hath made you overseers, to feed the church of God, which he hath purchased with his own blood.—Acts 20: 28.

In the language of the Apostle Paul to the elders at Ephesus, we catch something of the significance of the calling which places men as shepherds before the flock of God, the church. In the expressive symbolism of his time, Paul graphically sets forth the sacredness of this calling and the importance of fidelity thereto. He presents the flock with its needs, the divine calling of the shepherd, and an estimate of the value of the Saints of God. His interpretation, sublime yet simple, is at once inspirational and persuasive.

### CALLED OF GOD

It is God who calls men to the work, even as declared by the gifts and powers of the Holy Ghost, his medium of expression to the church. And each shepherd does well to remember from whence his call comes—not from his brethren, nor yet from the church, but from the God of heaven and earth, from the great I Am, the one who has given the capacity to serve, and hence the only one who with unerring judgment can call to service.

The church bestows priesthood and authority only as it becomes the medium of the Almighty. The individual serves God by serving the church. His calling is not alone to the end that the members of the body to whom he ministers may be served; for, in a broader sense, through his service to his fellows, he serves God, that the great cause of righteousness may finally triumph. In the last analysis, then, it is not the church militant, but the church triumphant, the divine purpose, the Father of all, that is served in faithful devotion to ministerial duty.

Hence it is that the shepherd is unconditionally charged to "feed the flock of God." In this flock there may be those who are wayward, or breeders of dissension and rebellion; there may be those who unwisely give place to "grievous wolves," yet the shepherd is charged to stand fast. It is God who has called; and the hour of greatest peril is the hour of greatest need. The shepherd can not retire when the sheep become discontented, or divided, or unruly. In their waywardness he has no justification for withdrawal, but the more reason for standing firm. He serves God, not the flock only. If he is honorably released, it must be when the flock refuses longer to sustain him, and for which act they must stand responsible; or when he is released by the Great Shepherd who called him to the work.

### TO FEED THE FLOCK

The shepherd is to watch over and feed the flock. He is not only to see that the flock is fed upon that spiritual food which will strengthen and develop, he is also to be watchful that they partake not of that which is unwholesome, and which may bring weakness and disease. He must be both able to feed and to guard and warn against improper pasturage.

It is for this reason that Paul charges the shepherd to first take heed unto himself, in the language, "Take heed unto yourselves, and unto the flock." If he is to feed the flock he must have himself gathered that which is to give growth and development; he must have studied, and meditated, and prayed, and lived godly, so that knowledge, and wisdom, and spiritual power are his to set before both the sheep and the lambs, and his with which to warn those who would feed elsewhere. Once he has attended to his own needs, the shepherd is qualified to attend to the needs of the sheep. In this way he takes heed both unto himself and unto the flock.

As a standing minister, and the term is used to include every minister whose duty is pastoral, be he elder, priest, teacher or deacon, while the principle may apply to all the ministry, of whatever department, the shepherd is to encourage the Saints to perform every spiritual duty, including duties in private life, in the family, in the branch and the church. These duties are to be found along the way leading

from the allurements of the world. The shepherd himself stands, therefore, in holy places by which the flock is to be directed. He stands in the straight and narrow way, to encourage the strong; to help over stony places the weak; to send out a warning cry to the wayward. At no time is he found in the seat of the scornful, or in the broad way of the world, lest the sheep and the lambs mistake the same for the way of peace. Always is he over in the way toward God, reaching out in his tender care that he may place each trembling hand in the warm, unfaltering hand of the great Father, who above all is able to minister food divine.

#### THE PRICE OF PURCHASE

At a great price has the flock been purchased. It was none other than God himself who gave his only begotten; and it was Christ, the only Son, who came and who traveled all the weary way alone that there might be opened up a passage way before the sheep. At such a price has the church of Christ been purchased, even "with his own blood"!

The church must be very dear to the heart of God. The church is the most effectual point of contact between God and the world. It is through the efficacy of the church of to-day that God designs to save the world of this generation. It is through this church that he proposes to consummate upon the earth the work of preparation against the day of his Son's return and the end of time. Hence it is that God has given so much that the church might be; and having given so much, the church is dear to him.

Having before him, then, the worth of the church as estimated by the Father, no price is too great that the shepherd may pay in his calling to feed and nurture this flock of God. At any cost to himself, his labor is worth while. To keep inviolate the charge imposed upon him should be his constant and single purpose. As one of God's, whom he, himself, has chosen, his efforts, supplemented by the ministrations of the good Spirit, shall make for the final success of the divine plan; and in that consummation he shall have part and place. Let him, therefore, "having done all" stand firm, "praying always . . . in the Spirit, and watching thereunto with all perseverance and supplication for all Saints."

JOHN F. GARVER.

#### THE PASSING OF ELDER O. B. THOMAS

With regret we chronicle the death of Elder Orlin B. Thomas, which occurred in his mission field, at Stockville, Nebraska, Sunday, January 31, 1915.

Brother Thomas was a member of the First Quorum of Seventy, one of the minute men of the church, pledged to go when and where needed, one of those whose lives are a silent chorus to the song, "I'll go where you want me to go, dear Lord."

He was one of those who give themselves a living sacrifice daily, leaving home, wife, children, laboring in hard and obscure places, diligent, unostentatious, unassuming, unafraid.

It was his wish to continue in the field, despite advancing age, and die in the harness. The wish was granted.

He preached at the forenoon service the day of his death, and in the afternoon was engaged in song service with the young people just a few moments before his death, which occurred in the privacy of his room, suddenly, apparently from heart failure.

Brother O. B. Thomas was born at Streetsboro, Ohio, August 26, 1838. He was married to Carrie A. Church, author of our well-known hymn, "In the light." After her death he was united in marriage with Mary E. Moffet, who is still living. Seven children, now grown to manhood and womanhood, survive him. He was baptized by Elder E. C. Briggs, February 17, 1867. He was ordained a priest in 1868; to the office of elder, April 13, 1875, under the hands of President Joseph Smith and two of the elders; to the office of seventy, June 18, 1888, by Joseph R. Lambert and Duncan Campbell.

The funeral service was held in the church at Lamon, Iowa, February 5, the sermon being delivered by Elder M. M. Turpen.

Thus another of the "Old Guard," who fought in the ranks with President Joseph Smith, has passed to an honorable and well-earned reward.

E. A. S.

#### CURRENT EVENTS

##### SECULAR AND RELIGIOUS

**STRIKERS ARRESTED.**—Nine coal miners were arrested at Walsenburg, Colorado, on the 1st, charged with murder in connection with disturbances during the recent strike in Colorado.

**IMMIGRATION BILL FAILS.**—By a vote of two hundred and sixty-one to one hundred and thirty-six, lacking by five the required two thirds majority, the Immigration Bill on the 4th failed of passage in the House over the veto of President Wilson.

**PARLIAMENT REASSEMBLES.**—The English Parliament has reassembled after a recess for the Commons since November 27 and for the Lords since January 8. About two hundred House of Commons members are absent and at the battle front. Responding to the plea of Premier Asquith, the Commons on the 3d voted to confine the work of the session to Government war measures.

**WOMAN LIABLE.**—By decision of the United States Supreme Court on the 1st, Associate Justices Lamar and Day dissenting, a woman consenting with her male companion to violation of the Mann white slave act may be indicted and convicted the same as a man, and be made liable to similar penalties. Action was

had on appeal from the Wisconsin Federal Court. It is thought that this decision will lessen the likelihood of transportation for immoral purposes, as well as of blackmail by designing women.

**MEXICAN AFFAIRS.**—Report that Villa was shot and wounded by one of his own bodyguard is by him denied. He states that he is preparing for an attack upon Tampico and Vera Cruz. Disorder is reported at Mexico City. Jesus Carranza, brother of the leader, is reported executed by order of General Santibanez because of the refusal of the Constitutionalist leader to pardon the latter, who had gone over to Zapata. The Carranza forces in command of San Luis Potosi have been driven from the city by a Villa column.

**AMERICAN SHIPPING.**—The *Dacia*, transferred from German to American registry, sailed from Galveston, January 31, with cotton for Germany. She is liable to seizure by England on the grounds of illegal transfer. Great Britain is said to have informed the Washington administration that the purchase of German and Austrian ships, under the pending Government ownership bill, would be considered unneutral. The defection of nine Democrats on the 1st, turned administrative advantage in connection with this bill into a defensive position, under a motion to recommit the bill without instructions, which would pigeonhole it for this session.

**EUROPEAN WAR.**—The conflict for possession of the Carpathian passes has been renewed with vigor, with the German and Austrian armies in the aggressive, the Russians holding and gaining. Russia continues her offensive in eastern Prussia, and reports gains. Repeated German attack on the Russian center in Poland, to check the advance of the two extremes of the extended Russian line, has failed with heavy losses, and the Russians seem to have made important gains before Warsaw. Russian soil is reported free from Turks, with continued Russian victory across the border. The deadlock continues in the western theater, with sharp fighting, especially at Soissons, slight gains being reported by both lines at various points. Report from London via Copenhagen is that the Anglo-French fleet has destroyed four Dardanelles forts. A Russian submarine sunk a German torpedo boat off Cape Moen, Denmark, January 29. The Japanese cruiser *Asama* was wrecked off the western coast of Lower California the 4th. Germany has declared the waters about Great Britain and Ireland, including the English Channel, a war zone. Enemy merchant ships found in this zone by German vessels will be destroyed, and Germany declares neutral ships in danger, because of alleged misuse of neutral flags under orders from Great Britain, and because of the hazard of naval warfare. German submarines have become continuously active in British waters, and have sunk

three British merchant vessels in the Irish Sea, and two in the English Channel, as a consequence of which foodstuffs in England are advancing in price. Italian troops were on January 21 required to quell a riot in Rome, when a mob attacked a band of neutralists, in session for the forwarding of Italian neutrality. Italian representatives in England have been warned to be in readiness for a call to the colors. Report from Berlin is that the German Government has reduced the allowance of flour to restaurants by one fourth; limited the daily consumption per capita; ordered uniform loaves of no more than fifty per cent of flour or rye meal, together with other restrictions. Announcement of confiscatory orders by Germany is followed by declaration by England that all foodstuffs bound for Germany, Austria and Turkey will be considered as contraband, despite assurances by Germany that shipments consigned to private institutions will not be used for war purposes.

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### NOTES AND COMMENTS

**"HERALDS" WANTED.**—In the miscellany department of this issue of the HERALD will be found a notice headed, "Heralds wanted." As stated, these are desired to complete the file of HERALDS in the editorial library. At the time of the fire, in 1907, the library was completely destroyed, and to date we have not been able to complete our file of HERALDS. Anyone who can assist in this will be rendering a useful service to the HERALD and the church.

**CONFERENCE DAILY.**—In the advertising department of this issue of the HERALD will be found an announcement by the Herald Publishing House manager stating that a daily HERALD will be put out by this establishment during the coming General Conventions and Conference. This conference, for reasons obvious to all, will be of unusual importance, and the Saints are to be given opportunity to keep in touch with its work and developments. The daily will be edited by the HERALD Editors, and an effort will be made to give the conference news as best we can, under the multitudinous diversions of the General Conference season and spirit.

**HEARD ON TEMPERANCE.**—One never knows when a sermon is preached how far it may travel, or to what good ends it may be made to serve. On November 9, 1914, under the auspices of the Lincoln-Lee League, Elder Elbert A. Smith preached in the Saints' church, Lamoni, Iowa, on temperance. A synopsis of this discourse was published in the editorial department of the HERALD, November 18. A report of the superintendent of the Anti-Saloon League of Hawaii, sent us by Elder G. J. Waller, states that this synopsis, with other articles, was sent out by the league to the various newspapers through the territory of Hawaii and was published.

## Original Articles

### REPLY TO "MODERN MISBELIEFS"

Jesus Christ the same yesterday, and to-day, and for ever.  
—Hebrews 13: 8.

In a sermon delivered before the Young Men's Christian Association, of Scranton, Pennsylvania, Sunday afternoon, November 29, 1914, Reverend George Wood Anderson, D. D., of the Methodist Episcopal Church, assailed "Mormonism," Christian Science, and Russellism. The attack, which is characterized by a woeful lack of analysis, a reckless assembling of premises, and a malevolent setting of the stage in order to produce the effect desired by the author, is now published under copyright in a booklet entitled, *Modern Misbeliefs*.

In mixing the attack upon "Mormonism" with the attack upon Christian Science and the teachings of Mr. Russell, much that is said of a disparaging character against the latter orders of belief is made by the association to apply against the Latter Day Saints. This is unfortunate, but our true status will appear as we represent ourselves.

The Reorganized Church of Jesus Christ of Latter Day Saints, as the legal and lawful successor of the church founded under the instrumentality of Joseph Smith, wishes to briefly answer the calumny against "Mormonism" in so far as Joseph Smith and the work introduced through him to the world are involved. We leave the defense of Christian Science, the teachings of Mr. C. T. Russell, and the evil doctrines and practices of the polygamous church of Utah, founded by Brigham Young, to their respective representatives. We are not responsible for the evil doings of the institution founded by Brigham Young and his coadjutors; as the Methodist Episcopal Church is not responsible for the doctrines and deeds of men who have departed from its faith.

#### SCHOLARSHIP AND INSPIRATION

The public should require priests to prove their slanderous charges against their countrymen, as law courts require proof before a charge of slander is substantiated. If the Reverend Anderson has confidence in his charges against Joseph Smith he should take the time to give his proof; this matter of indulging in wholesale slander is a serious business.

Joseph Smith is not deified by Latter Day Saints, but is regarded by them as a human instrument in the hands of God in ushering in the latter-day dispensation of the gospel. The work accomplished is called by our assailant a "brand-new religion." The reverend gentleman is so far removed in faith from the church founded by Jesus Christ that when the truth unchanged is preached to-day he regards it as a "brand-new religion"—one may be very religious and yet not know much about Christianity.

On page seven of the booklet it is asserted:

Now if you will look carefully over the pages of history you will see that when the world was languishing for a new interpretation of the truth God has always chosen scholars to reveal that truth.

We do not claim for Joseph Smith a collegiate education; he was not so highly favored when he began his career, but he had faith in God and obeyed his commands, and before his life was taken (in 1844) had made remarkable progress in the acquiring of scholastic attainments.

But it is not true that "scholars" have always been chosen "when the world was languishing for a new interpretation of the truth." In giving an authoritative representation of the truth fresh from the throne of glory, Christ made no special appeal to scholars. He chose men who had faith in God, were loyal to the truth, and possessed the courage of their convictions; men who would give their all for what they had espoused. With such characters God can work. He does not despise scholarship, but qualifies whom he calls. Amos declares through whom God works when the world is languishing for a new interpretation of the truth: "Surely the Lord God will do nothing, but he revealeth his secret unto his servants the prophets." (Amos 3: 7.)

Paul writes:

But God hath chosen the foolish things of the world to confound the wise; and God hath chosen the weak things of the world to confound the things which are mighty; and base things of the world, and things which are despised, hath God chosen, yea, and things which are not, to bring to naught things that are: That no flesh should glory in his presence. (1 Corinthians 1: 27-29.)

It is singular that Reverend Anderson, as a representative of Methodism, emphasizes scholarship, and ignores the prophetic office without which God has never wrought in giving a "new interpretation of the truth."

On page eight this doctor of divinity asks the question:

Who was it that changed the history of England, saving it from the horrors of a French Revolution and enabling it to hold supremacy over all the world? John Wesley, the scholar.

It is doubtful if England's supremacy over all the world can be traced to the founder of Methodism. Did John Wesley, the founder of Methodism, restore the ancient order of the church? No. Then what religious ground is gained by the pastor of the Elm Park church in the mere claim of scholarship for John Wesley?

In warning the world against "false prophets" Reverend Anderson performs a valuable service. But, mark it, there is no one in the Methodist Church he can refer to as a true prophet—he believes in living false prophets, but not in living true prophets! Dead prophets are canonized, living ones

are cannonaded! He believes the Devil speaks to-day, but the God of Methodism has gone off on an excursion. Strange position for a professed servant of Christ!

Further, it is declared:

When God wanted some one to organize his followers into a great church and formulate the teachings of Jesus Christ into epistles that must live through the centuries, he chose Paul, the scholar, the graduate of the greatest law school of his day. (Page 8.)

Were not Peter, and John, and James employed to formulate epistles that must live through the centuries? But what the illustrious Apostle Paul writes is not adopted by the learned divine who attacks our faith. Paul in setting forth the organization and faith of the church, says:

And God hath set some in the church, first apostles, secondarily prophets, thirdly teachers, after that miracles, then gifts of healings, helps, governments, diversities of tongues. (1 Corinthians 12: 28.)

Reverend Anderson, though eulogizing the scholarship of Paul, and lauding the living character of his epistles, has in the Methodist Episcopal Church neither apostles or prophets, nor miracles, gifts of healing nor diversities of tongues. Now, why indulge in verbal praise of the scholarship of the Apostle Paul, and reject what is provided for in his epistles? If dead apostles and dead prophets of the New Testament church meet the needs of the Methodist Episcopal Church to-day, why is there not also reliance placed upon the dead elders, dead bishops, and dead pastors of the New Testament church? Why believe in living elders and living bishops, and in dead prophets and dead apostles? Then, too, the Methodist Episcopal Church has uninspired elders and uninspired bishops, etc.; no mention is made in the Scriptures of uninspired officers of any grade in the church. The scholarship of the Methodist Episcopal Church does not seem to be able to see what kind of a church Christ organized. Besides scholarship, some attention should be given to the necessity of divine light in the form of inspiration from God.

#### CHARGES FALSE AND CALUMNIOUS

On page 9 it is announced that true workmen of God "accept the Bible as the only guide for the people." That being true, why is the Methodist Episcopal Church not identical with the New Testament church in organization, faith, doctrine, and practice? If it relies on the Bible only it should be the same church, for Christ's church was in harmony with the Bible. The Bible is praised, but tradition directs in a large measure the course of the Methodist Episcopal Church. Also, besides the Bible, it has a Discipline (of more than five hundred pages), this being the product of scholarship used to explain the meaning of the Bible to the people.

The disparities and deficiencies of the Methodist Episcopal Church, represented in the Discipline, can be detected by a casual contrast with the New Testament church. Which shall we accept, the Bible, or the Discipline? It is asserted that the Bible is the "only guide for the people," but no account can be found in the Bible of an institution like the one represented by Reverend Anderson: to it God does not speak by revelation, it has no apostles or prophets, no miracles, no ministry called by revelation, no angelic ministrations, etc., etc.—such an institution is no more like the New Testament church than a wheelbarrow is like a modern railway train. The Church of Jesus Christ was in communion with God through revelation (did not worship a dumb God); and ever proclaimed the doctrine of God's unchangeability.

For the information of the public, the following is found on page 10:

Joseph Smith, the founder of "Mormonism," began his career in this manner, blazing the way for Mrs. Eddy and Mr. Russell. He claimed that he received from God a number of golden plates upon which, in strange hieroglyphics, was written the law of the "Mormon" Church, and the true teaching of the Bible could be ascertained only by following this "key" written upon the "golden plates," which no one but Joseph Smith could interpret. Since then we have found that these "golden plates" from heaven, supposed to contain the "Book of Mormons" was a poor, but unmistakable copy of some old Egyptian plates, which, when properly translated, means something vastly different from the "Mormon" theology. But Joseph Smith had a "key" with which to interpret the Word of God, and that "key" is the secret of "Mormonism."

Joseph Smith claimed, in harmony with Isaiah 29, that the "book that is sealed," there referred to, that was to come out of the ground, was delivered to his charge; which contained a record of God's dealings with the pre-Columbian nations of America, evidence of whose existence is found in the archaeological discoveries continuously being brought to public notice. It would have been more accurate to state that what is recorded in the book is regarded as true, rather than what was written upon the plates was the "Law of the Mormon Church." The claim that this is the "key" by which the teachings of the Bible can be understood, is most emphatically not the viewpoint of the church assailed.

"Since then," the public is solemnly informed, "we have found that these 'golden plates' from heaven, supposed to contain the 'Book of Mormons' was a poor, but unmistakable copy of some old Egyptian plates, which, when properly translated means something vastly different from the Mormon theology." The year is not given when such a discovery was made, nor the names of the scholars who made such a discovery, nor what Egyptian plates were used in the comparison to detect the fraud alleged;

nor can this champion of the Methodist Episcopal Church in his attack upon the work of Joseph Smith prove any of his bald assertions. The charges are all false and calumnious—never will they be substantiated, nor can they be, by the reverend gentleman, though set forth before the Young Men's Christian Association, and now published to the world with all the prestige that a degree of "D. D." can give to them. Not one of the above charges can be substantiated—let some one appeal for the proof.

On page 11 it is declared:

The second characteristic of these three false religions, which is directly opposite to the work of the scholar, is that they are all antagonistic to the life, person, and teachings of Jesus Christ.

In attempting to establish this point the teachings of the Utah (polygamous) church are quoted; the charge can not be proved by a reference to the standard works of our church, or to the utterances and writings of Joseph Smith published prior to his death. Brigham Young and his colleagues have attributed many things to Joseph Smith of which he was not the author. Latter Day Saints are not, never were, and never expect to be antagonistic to the life, person, and teachings of Jesus Christ—we do not question the divine sonship of Jesus Christ, nor doubt that through his name only man must be saved.

#### ATTACKING CHARACTER

The James boys and bandits of the wildest west were gentle and refined compared with the founder of "Mormonism" in his bloody battle for houses and lands.—Modern Misbeliefs, p. 12.

The reverend gentleman seems to possess an egotistical estimate of himself, viz, that the public will accept anything he says without proof. If what is stated is true, that Joseph Smith engaged in a "bloody battle for houses and lands," why was such a criminal never brought to justice by the courts of the land? Such a charge is an insult to the law-enforcing officers of our country.

It will be observed that this Goliath of Methodism, who betrays a greed for publicity rather than an anxiety for the truth, does not deal with the *doctrines* of the church founded under the instrumentality of Joseph Smith—probably for the reason that they are impregnable to assault. There is a wholesale attack upon character. This was the method employed by the opponents of Christianity nineteen hundred years ago, until the church became a sect everywhere "spoken against." (Acts 28: 22.) The Apostle Paul, esteemed so highly by our opponent, said as a result of such warfare the church was regarded as the "filth of the world," and the "offscouring of all things." (1 Corinthians 4: 13.)

The same spirit shown by the reverend gentleman

toward Joseph Smith was manifested in a very practical way by some of his predecessors:

On the night of the 25th of March, Smith and Rigdon were seized by a mob, composed partly of the Campbellites, Methodists, and Baptists of Hiram, twelve or fifteen being apostate Mormons. The captives were roughly treated, and expected to be killed; but after they had been stripped, beaten, and well covered with tar and feathers, they were released.—Bancroft's History of Utah, p. 90.

Listen to the following on page 15:

Joseph Smith take the stand beside Moses and Isaiah, Peter and Paul, Augustine and John Wesley, with whom you have claimed equality. What is that on thine hand? Blood! The blood of thousands slain to carry out your conquests for wealth. What are those foul, loathsome sores upon thy soul? They are the disease marks of your impure utterances and writings about women—utterances so foul that the Government will not permit them in print. A thief, an adulterer, a murderer, a traitor to the marriage vow, his country and his God, Joseph Smith stands condemned for ever as a false prophet.

The foregoing is a very fine sample of the doctor's phraseological aberrations. His whole booklet is noted for its "dangerous ease of speech." We wish this pilot of souls to know there is a difference between assertion and argument, and that calumny is not proof. We think it would have been very fitting if Reverend Anderson had informed the Young Men's Christian Association and the public that Methodist preachers are in the front rank of those committing crimes among preachers,—see Crimes of Preachers, pages 95, 97.

Reverend Anderson's priestly office does not give him the right to calumniate the living or the dead at his reckless pleasure. When charging his fellow men with crime he should pursue the same course as a prosecutor in a court of law. Joseph Smith was frequently brought to trial, but was never convicted. It appears that all the courts lacked was Reverend George Wood Anderson, D. D., to act as judge, witness and jury. It would be sufficient to reply to assertion with a counter assertion; but attention is called to the fact that nowhere can this calumniator of the dead, who represents Methodism, find "impure utterances and writings about women" in the voluminous writings or utterances of Joseph Smith. We challenge the statement—let the gentleman now get busy. A greater falsehood never fell from human lips than the statement we challenge. He will find plenty of utterances from Brigham Young, but the attack is upon Joseph Smith. Then there is the cry of "thief," "adulterer," "murderer," etc. This reminds one of the saying, "If you can not defeat your opponent in debate, don't get discouraged; call your opponent names." So we have Joseph Smith portrayed as a thief, adulterer, murderer, traitor to his country, etc., with no evidence produced. With as little evidence and as great a flux of words,

Methodism is offered to the world as being identical with the New Testament church.

Doctrines should stand or fall according to their merit or demerit; not by an assault upon character. We will test Methodism in the way Joseph Smith and his work is tested by the reverend gentleman before the Young Men's Christian Association. In the *Contemporary Review*, Archdeacon Farrar, D. D., says, speaking of John Wesley:

The most popular actors of the day held him up to odium and ridicule in lewd comedies. Reams of calumny, full of virulence, and falsehood, were poured forth from the press. The most simple, the most innocent, the most generous of men, he was called a smuggler, a pope, a Jesuit, a swindler, the most notorious hypocrite living.

Again we read:

He was accused of diverting the people from labor (while laboring as a missionary at Savannah, Georgia, of fomenting divisions, of claiming high and unwarranted ecclesiastical authority. His conduct towards a niece of one of the principal settlers (a Miss Williams) was highly resented by her friends. Thirteen indictments for alleged offenses were found against him; but before the time of trial he returned to England (left under the cover of his friends at night), and there for many years pursued a successful and distinguished career of piety and usefulness.—History of the United States, by Wiley, published in 1830, in New York.

Is this the way to test the doctrines of the Methodist Church? No. Then why does the gentleman who is so prominent in the Methodist Episcopal Church as to have his photograph appear three times in his little booklet of thirty-two pages, resort to such a course against the Latter Day Saints? He claims scholarship—does he need inspiration?

On pages twenty-two and twenty-three, a sickening parade is made of the doctrines of polygamy, Adam-God, blood atonement, etc., etc., which are represented as the teachings of Joseph Smith, and to prove this is true the teachings of Brigham Young are introduced! By charging the evils of Brigham Young upon Methodism the Methodist Church could be made to look sick—altogether like a "Modern Misbelief."

#### METHODIST EPISCOPAL CHURCH

We now wish to ask, By what authority did John Wesley organize a church? He was a member of the Episcopal Church of England—lived and died in that church. The Methodist Episcopal Church in America received its apostolic authority from Mr. Asbury, through Doctor Coke; Doctor Coke from Mr. Wesley; Mr. Wesley from the Archbishop of Canterbury; and the Archbishop of Canterbury from the Pope of Rome, whom the whole Protestant world denounces as the "son of perdition."

No wonder, then, that the Methodist Episcopal Church in her organization and doctrine does not conform to the apostolic pattern! Wrong in name,

no apostles or prophets, no revelation from God, no miracles, no divinely called ministry, etc.

#### A CHALLENGE

The reverend gentleman is hereby called upon to engage in public discussion with the church assailed. Truth does not hesitate to come to the light that its deeds may be made manifest. Four propositions are herewith submitted, which cover the claims both of Methodism and of the Reorganized Church of Jesus Christ of Latter Day Saints.

Propositions:

1. The Bible is the final and complete revelation of God's will to man.
2. The Book of Mormon is of divine origin, and is entitled to the respect and belief of all Christian people.
3. The Methodist Episcopal Church is in harmony with the New Testament Church in origin, organization, faith, doctrine, and practice.
4. The Reorganized Church of Jesus Christ of Latter Day Saints is in harmony with the New Testament Church in origin, organization, faith, doctrine, and practice.

The first and third propositions to be affirmed by an accredited representative of the Methodist Episcopal Church; the second and fourth propositions to be supported by an accredited representative of the Reorganized Church of Jesus Christ of Latter Day Saints. To canvass the questions thoroughly at least three sessions of two hours each, should be devoted to each proposition.

This challenge stands good until the Methodist Episcopal Church meets the issue its representative has raised, or apologizes for shooting poisonous arrows at the Latter Day Saints, contrary to civilized warfare.

#### CHURCH IN SUCCESSION

The Reorganized Church of Jesus Christ of Latter Day Saints, has, repeatedly, by the courts of the land, been declared the legal and lawful successor of the church founded under the instrumentality of Joseph Smith; it is, and always has been, absolutely innocent of teaching the doctrine of polygamy and its kindred evils. No stronger advocates of monogamy live than the true Latter Day Saints, and the Nation has had no abler opponents of polygamy than the sons of Joseph Smith (the object of Reverend Anderson's attack). No one has ever arisen claiming to be a descendant of Joseph Smith, except through his wife, Emma, his only wife—and at this writing, none of his posterity has ever united with the polygamous church of Utah. The following is an extract from a decision rendered by Judge L. S. Sherman, in the Court of Common Pleas, Lake County, Ohio:

Whereof the court do find as matters of fact: . . . That the church in Utah, the defendant, . . . has materially and largely departed from the faith, doctrines, laws, ordinances and usages of said original church, . . . and has incorporated into its system of faith the doctrines of celestial marriage and a plurality of wives, and the doctrine of Adam-God worship, contrary to the laws and constitution of said original church. And the court do further find that the plaintiff, Reorganized Church of Jesus Christ of Latter Day Saints, is the true and lawful continuation of, and successor to the said original Church of Jesus Christ of Latter Day Saints, organized in 1830, and is entitled in law to all its rights and property.

Senator Fred T. Dubois, who was also a member of the Committee on Privileges and Elections, in a speech delivered in the United States Senate, December 13, 1906, said of our church: that "wherever they are, no matter in what part of the country, are among the best of our citizens in all respects. They do not believe in polygamy; they never practiced polygamy."

The foregoing evidence we feel assured will lead fair-minded persons to judge us with a righteous judgment. We are striving to be of benefit to our fellow men. Our people are peaceable, patriotic, law-abiding citizens. We do not care to assume any of the odium attaching to those who believe in the pernicious and heretical doctrines introduced by Brigham Young in Utah after Joseph Smith was dead.

We do not believe in political interference; our members being free to support any political party without dictation or interference from the church.

The democratic, representative, and theocratic principles are found in our church government. Legislation may originate with any delegate; and all proposed legislation is freely debated on the floor of the assembly, and then decided by majority vote.

#### WE BELIEVE

We court investigation of our whole religious faith. We believe that the laws of the land should be strictly obeyed. We believe in an open Bible, and in a free pulpit. "All truth" is our creed.

We believe in God the Eternal Father, and in his Son Jesus Christ, and in the Holy Ghost.

We believe that men will be punished for their own sins, and not for Adam's transgression.

We believe that through the atonement of Christ, all men may be saved by obedience to the laws and ordinances of the gospel.

We believe these ordinances are: First, Faith in God and the Lord Jesus Christ; second, repentance; third baptism by immersion for the remission of sins; fourth, laying on of hands for the gift of the Holy Ghost; fifth, we believe in the resurrection of the body; that the dead in Christ will rise first, and the rest of the dead will not live again until the thou-

sand years are expired; sixth, we believe in the doctrine of eternal judgment, which provides that men shall be judged, rewarded, or punished, according to the degree of good, or evil, they shall have done.

We believe that a man must be called of God, and ordained by the laying on of hands of those who are in authority, to entitle him to preach the gospel and administer in the ordinances thereof.

We believe that in the Bible is contained the word of God, so far as it is translated correctly. We believe that the canon of scripture is not full, but that God, by his Spirit, will continue to reveal his word to man until the end of time.

We believe in the same kind of organization that existed in the primitive church, viz, apostles, prophets, pastors, teachers, evangelists, etc.

We believe in the powers and gifts of the everlasting gospel, viz, the gift of faith, discernment of spirits, prophecy, revelation, healing, visions, tongues and the interpretation of tongues, wisdom, charity, brotherly love, etc.

We believe that marriage is ordained of God; and that the law of God provides for but one companion in wedlock, for either man or woman, except in cases where the contract of marriage is broken by death or transgression.

We believe that the religion of Jesus Christ, as taught in the New Testament Scriptures, will, if its precepts are accepted and obeyed, make men and women better in the domestic circle, and better citizens of town, county and state, and consequently better fitted for the change which comes at death.

The Church of Jesus Christ has been reorganized we believe, reestablished in these latter days by the command and under the direction of God. We testify that the latter-day glory has come forth, foretold by the prophets and Christ. (Matthew 24: 14; Malachi 3: 1-5; Revelation 14: 6, 7.)

We again call upon the Methodist Episcopal Church, through its representative, Reverend George Wood Anderson, D. D., to meet us (the object of his public assault), in public discussion, or apologize for the attack upon the Reorganized Church of Jesus Christ of Latter Day Saints. Will there be a response, or will the reverend gentleman go on crying, "Hear not the voice of the false prophet"?

PAUL M. HANSON.

[Note.—Brother Hanson will organize the Saints of Scranton and an effort will be made to place a copy of the foregoing article in pamphlet form in every home in Scranton. Brother Hanson believes that an "aggressive defense" is good tactics in the army of the Lord as well as in other armies.—EDITORS.]

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Calvary has in it both life and death, and it is ours to choose between these destinies.—M. M. Davis, in *Christian Herald*.

## HEALTH HINTS

## NUMBER 4.—GOOD TEMPER

BY W. A. SINCLAIR, M. D.

"A merry heart maketh a cheerful countenance." Good temper is the key to the heart's treasures, the sun to the human countenance, and the balm to many of earth's woes.

Many people have an idea that if they pay fair respect to what are usually understood as physical laws, all will go well with them so far as bodily health is concerned. But few seem to understand the sympathy existing between the moral and physical man. We can not persistently do those things which we feel to be wrong, without wearing away (by slow degrees, perhaps, in some cases) the nervous strength which to-day sustains us in violation of our moral sense.

It is not necessary that a man should do as his conscientious neighbor, or as society dictates. So long as mankind is not run in one mold, there will be diversity of opinion; and each man will form from investigation and reflection a moral standard considerably his own, or at least modified by his individuality. It is not what others say of us individually, or what people of other nationalities say of our nation, that will make us great, powerful, and happy. It is what we can feel regarding ourselves; it is the self-respect which a noble life creates; if our consciences can unequivocally pronounce the verdict, right, we are at once invincible, we are happy, we are healthy. The applause of others may tickle our vanity, at the moment we think it is misapplied; but the applause of conscience sinks a shaft of moral strength, and unfathomable pleasure, down into the very soul's center.

## AFFECTING THE HEALTH

Good temper and a clear conscience are necessary for the preservation of health.

Just exactly to that degree in which men and women are improved by a cheerful, unprejudiced condition of mind, they are physically injured by a morose, bigoted, and selfish habit of thought. Anger, jealousy, envy, distrust, and personal dislikes, all tend to induce nervous diseases. When the white man hates the Indian; when the Irishman detests the colored man; when the Yankee feels like fighting the "cockney"; when the Hindu, laboring under prejudice of caste, will not associate with the European; when the Mohammedan regards the Christian as a hog; when a full-blooded African disdains to associate with a mulatto or quadroon, there are certain mental emotions experienced which contort the features and disturb the harmony of the whole system.

The indications of such feeling are at once con-

veyed to the face, and to some extent leave their impression on the facial muscles, giving to the individual habitually indulging therein a countenance more or less disagreeable. They make themselves felt upon the nervous system by irritating it, and disturbing the harmonious circulation of the nervous forces. They also impair the digestion and interfere with the healthy action of the liver.

## GRUMBLING

Chronic grumblers are never really well. They can not be; they keep their sensitive nerves constantly vibrating with discordant emotions. Yet grumbling is indulged in by people of all religions and nationalities. The farmer leans over his fence and grumbles about his crops. Showers have been too frequent and the ground is too wet; or a drought is scorching his growing vegetables. The tradesman grumbles because trade is too dull; or when customers are coming in numerously, he grumbles because of overwork. Even the parson grumbles because his parishoners fail to "come to time" in requiting him for his labors in the pulpit. One is reminded of the old rhyme, "The Kicker:"

In winter when the cold winds blow,  
Man kicks.  
He doesn't like the ice and snow,  
He doesn't like to see the mercury go  
To zero; if it falls below,  
He kicks, oh, how he kicks!

In summer when the "sizzers siss"  
Man kicks.  
He growls, Great scott! How hot it is,  
As if no misery equaled his;  
And as he wipes his steaming phiz,  
He kicks, oh, how he kicks!

So whether it is cold or hot,  
Man kicks.  
He's never pleased with what he's got,  
But growls, and fumes, and swears a lot.  
And whether it is right or not  
He kicks, oh, how he kicks!

Grumbling gives the features a pinched, "sour-milk" appearance; vitiates the gastric juices, and dries up the secretions. These effects are only just penalties on the person who allows his temper to be thus disturbed; but his innocent family and friends suffer with him, as they are kept in a perpetual "nettle," and this induces nervous derangements in them. Many a good wife has been worn into her grave by a grumbling husband; and many a good husband has been driven from intimate association with his family by a faultfinding wife. The children in either case are brought up in a hotbed of discontent, which makes its impress first on the buoyancy of their young spirits and then on their nervous system.

#### PETULANCE AND VIOLENT TEMPER

Petulance is worse than grumbling. Many people are like snapping bugs—that can not be touched without snapping; or like rattlesnakes that can not be looked at without hissing from their throats and rattling their bones. Such folks are said to be “full of bile,” but the petulance causes the bilious condition, instead of the latter causing the petulance. Petulance often causes hypochondriasis (melancholia, depressive insanity, low spirits or dejection) among men, and hysteria among women.

It was said by Artemus Ward that “George Washington never slopped over.” Petulant men and women are constantly slopping over, and there is no nervous rest or happiness for those who get bespattered with their venomous utterances. Even dogs stand about them with ears and tail down, and with an increased susceptibility to distemper and hydrophobia. Perfect health is incompatible with a petulant disposition, and can not be maintained by those who are compelled to associate intimately with petulant people.

Violent temper is worse than petulance. It is absolutely dangerous to life as well as to health. People have been known to bring on attacks of hemorrhage by indulging in explosive anger; and in certain affections of the heart it has caused immediate death. Such tempestuous emotion causes congestion. At such moments the blood presses the brain and jumps violently through the delicate machinery of the heart; the arteries and veins of the lungs are unduly filled; the digestion is completely arrested, and biliary secretion is suspended. All the vital machinery is clogged with the undue presence of the perturbed vascular fluids.

#### THE VALUE OF GOOD TEMPER

People who have naturally good temper deserve no credit for being habitually good-natured; but those who have a fretful disposition or violent temper are censurable for indulging in grumbling or rage. There is no work so necessary and ennobling as that of rooting out inherited bad qualities. As soon as they are discovered the work should begin in earnest, nor should it be suspended till they are completely eradicated. If the desire for moral perfection is not sufficient to prompt this effort, then selfishness should, for everyone desires to have good health, and this is not permanently compatible with the indulgence of an irritable or violent temper.

Move around good-naturedly. Let your soul shine out as brightly as the sun. This will warm yourself within, and all those whom you hold dear without. It will promote harmony of action in your intricate physical machinery, and make all about you happy and more nearly healthy. Life will hold more charms for you than you ever hoped to behold, and

your record at last will be sufficient to gain you inheritance in eternal sunshine and cheerfulness.

## Of General Interest

### DO THE PLANETS AFFECT OUR WEATHER?

One of the correspondents of the Weekly News Letter to Crop Correspondents published by the Department of Agriculture wants to know whether the positions of the planets have any effect on the weather. The following is the News Letter's answer:

A few people strongly assert that they do, while many others have their doubts. Those, however, who have given the subject careful attention are positive that none of the planets, nor even the moon ever has any appreciable effect on the weather.

As a matter of fact, all weather changes depend ultimately upon temperature differences. The temperature, as we know, constitutes of itself a most important weather factor. Another and equally important weather factor is rainfall. But to obtain rain it is necessary first to evaporate water from the surface of the earth, and this, as everyone knows, requires heat. Still another important weather factor is the direction and force of the wind, and this, too, requires heat, for the winds will not blow unless the temperature is different at one place from what it is at another, any more than the air will draw up a chimney when there is no fire in it.

Since, then, the heating of different parts of the earth and its atmosphere to different temperatures is the real cause of the winds and of all weather changes it follows that the moon and the planets can affect the weather only so far as they supply heat.

Now, according to accurate measurements made with the most delicate instruments, the amount of heat sent to the earth by all the planets and also by the moon is insignificant in comparison to the amount that comes from the sun. Hence, we could not expect either the planets or the moon appreciably to affect the weather. They do not supply enough heat, the one thing that causes all our weather changes.

To most people the foregoing reasoning may seem quite sufficient and conclusive, but there is still another and entirely different method of testing the whole question. We can observe the positions of the planets and the kind of weather during each position and see whether the same sort of weather always comes when the planets are in the same position. This kind of examination has often been made, both for the planets and for the moon, but not the slightest influence of either upon our weather has ever been found.

To sum up: We have every reason to believe that neither the planets nor the moon can have any appreciable effect on the weather, because they furnish so little heat upon which all weather changes ultimately depend, and this belief is fully supported by weather records.

The belief, still to be found in all countries, that the planets and the moon do affect the weather never had any scientific basis whatever, it is only a remnant of the many superstitions generated and fostered by that other and greater superstition, astrology.—*Scientific American, July 18, 1914.*

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### THE END OF SEGREGATION

No social development of the last few years has been more surprising than the successful war against vice. It is not characteristic of one city or of one section of the country, but like a great folk movement it has swept across the Nation. Superior, Wisconsin, is now the latest convert to the antisegregation hosts.

A year ago the *Survey* magazine showed that Superior was in effect licensing vice. A uniform fine of fifty dollars a month from twenty places contributed a revenue of twelve thousand dollars a year. Nominally fines were imposed for violations of the law; actually license fees were collected.

Archibald McKay, who was reelected district attorney in November, is responsible for the recent closing of the segregated district. The situation has elements of satire. Mr. McKay was not known to entertain feelings especially hostile to a licensing policy. Sheriff Joseph E. Comiskey, who was "supposedly supported by the saloons and by the ring-leaders of the vice district," was reputed to have sanctioned the system. Along came the district attorney and forced the closing despite a safe sheriff. And now public sentiment upholds the abolitionists!

The story is much like that of Chicago, Denver, Seattle or San Francisco. Segregation won't work. It protects a disease spot, a source and center of contagion.

Individuals are degraded; society is soiled; and politics is debauched. As Shaw said of another matter, "it simply won't stand thinking about." Of course, segregation is no worse in 1914 than it was in 1908 or in 1900. Public opinion, however, has ripened upon the subject. People generally have become convinced, and once people in multitudes are convinced things begin to happen.

Abolishing the segregated district does not solve the vice problem. Innumerable reorganizations are necessary before that victory can be claimed. It does, however, strike a heavy blow at the commercial side of the sex problem, and that is the enormity of the present. Public sentiment will continue to ad-

vance. New facts will be gathered and new ways of relief will be devised. Then we shall be closer to a final answer to this problem, which has lain heavily upon the conscience of the ages.—*Chicago Herald, December 31, 1914.*

## Mothers' Home Column

EDITED BY CHRISTIANA SALYARDS, LAMONI, IOWA

### Obedience Through Suffering

In the midst of peace, when fortune favors, and men are content with the seeming completeness of their lives, they sometimes forget God, and forgetting him forget also his needy creatures. It is in grief and suffering that we find the way to others' sorrow and to God; and by this way also do we find faith, and trust, and resignation, and a looking forward to a better land, a place of happy reunion and perpetual sunshine. These sentiments are feelingly expressed in the following touching letter from one who has suffered much, and who through suffering has learned much.

"RIPON, CALIFORNIA.

*Editors Herald:* I am sitting by my window this evening, watching the sunset, witnessing the dying out of a glorious and resplendent day. Time was when I loved to watch the sun's rising,—but that was long ago, when a young form stood and watched beside me. And I likened the new-born glory of the morn to that same young life, whom I loved more than heaven.

"I think I must have transgressed in my affection for her. God has said, Thou shalt forsake thy all for me; and thinking back I am quite sure that I had forgotten earth, heaven, God and all—all save the love I bore for her, my little one.

"But I was chastened. Oh, how I was chastened! For she is gone now, and my arms are empty. So unreal this silence seems to me. How I listen for the music of that dear voice! Where is the merry laughter and song which so lately filled the house? So lately? Yes, sometimes it seems but yesterday; and then again so long ago.

"The sun is sinking now. The last long rays are painting all the heavens in purple and gold. One can almost feel the breath of the twilight as it stirs the marguerites beneath my window. Oh, those marguerites! How they whisper to me of her. It was she, their namesake, who placed them there.

"As time goes by I grow less selfish in my grief and think more of the sufferings of others. My eye is quickened to pain, my ear to the wail of sorrow. Just above my window a mother bird droops disconsolately; her nest, too, is empty. Far away in the darkening woods and upon the shadowy hills, all the world calls to its young and the young respond. There come times when I also call, but receive no answer.

"Marguerite, my own, my gift from heaven, was given me in the early spring. How fitting a birth-time for such as she! How appropriate that flowers and song birds should herald her coming. The sky was blue that day; not summer blue, but blended with the most beautiful pearl gray tints, just the color of my darling's eyes.

"I always said Marguerite had 'shadows' in her eyes, and I loved to think that they gathered those shadows as her little spirit descended 'twixt heaven and earth.

"So full of grace and beauty she grew; and as she linked her life more and more with mine, is it any wonder that I forgot the world and its cares? Is it any wonder, as I looked deep into those dear, gray eyes, and smoothed back those sunny brown curls, that I thought her to be my all in all, and

rejoiced in the thought? I worshiped her. Perhaps it was wrong; God knows. I only know that she was taken, and I am alone to-night with my thoughts and memories.

"How well I remember her eighth birthday. Her little friends gave her a party, and such a party! I shall never forget how beautiful my darling was that day. How her lovely face beamed as her tiny silk-clad form moved among the guests, the queen of them all. Merry and happy children! How little did they dream that ere many weeks had flown the one merriest and happiest of them all should be cold in death. My grief is terrible, but I do not despair, for I know she is safe with Jesus and awaits me there.

"It is quite dark now. The sun has long since sunk to rest, and the stars are creating a veritable fairyland. There is one small star brighter than all the rest, that seems to breathe to me of my child.

"For a long time I could not understand why she was taken. Resentment deep and bitter rankled in my soul, and I despaired. But God was with me. How I delight in that passage of scripture, "Though I walk through the valley of the shadow of death, I will fear no evil; for thou art with me; thy rod and thy staff they comfort me."

"Not many days ago, a beautiful white rose grew by the roadside, a rose as fair and pure as the kiss of an angel. But it was not left to become contaminated with the dust of the fields, nor seared by the blight of the winds. It was plucked from the parent stem, and now blooms in beauty and safety in a palace hall. She was carried by the angels to a place of happiness and peace. And I love to think that out on the streets of gold she is playing with other girls and boys. Some one has said that where the heart is, there one is also. If that be true, then I am not on earth. In reality, I am far away from where my little one, where my pretty one sleeps."

"E. NEVADA GRAHAM."

The deep and abiding lessons of sorrow's chastening hand, in contrast to the barrenness of the carefree way of pleasure are fittingly set forth in the beautiful lines of Robert Browning Hamilton, in the *Century*:

"I walked a mile with Pleasure.

She chatted all the way,  
But left me none the wiser  
For all she had to say.

I walked a mile with sorrow,  
And ne'er a word said she;  
But, oh, the things I learned from her  
When Sorrow walked with me!"

It is needful that we learn obedience. It is well when we learn in prosperity; it is good that we learn through adversity.

J. F. GARVER.

## The Children's Home

EDITED BY HEMAN C. SMITH AND CALLIE B. STEBBINS,  
LAMONI, IOWA

### Heredity and Environment

Occasionally an applicant for a child from the Children's Home writes something like this, "It must be of a good family." "It must be of respectable antecedents." "We do not want a child of low or criminal parents." "It must be of good blood."

We can scarcely attach too much importance to hereditary influence, and we readily appreciate the feeling of those who

thus address us, for the opening of our sacred homes to influences from without is a matter of serious consequences.

There are, however, many things to consider which are of difficult solution. To recommend one child, or to refuse to recommend another from this standpoint requires discrimination that few, if any, possess. Let us see; each child has two parents, each possessing traits and qualities which are desirable, and each having some that are questionable. All these are supposed to be blended in the character of the child. Each of these two parents have two parents of their own, thus giving the child four grandparents, and these four grandparents each having a father and mother gives the child eight great-grandparents, each contributing a part of themselves to the make-up of this child.

Thus, in ever increasing ratio these progenitors increase as you move backwards until it is estimated that in five hundred years each person has inherited qualities from thirty-one thousand six hundred and ninety-nine progenitors. Carrying this back only five hundred years the child appears before us with thirty-one thousand six hundred and ninety-nine streams of blood surging through its young veins. Is the blood of that child such as you could recommend as good blood? Is he of honorable ancestry? We concede that hereditary influences attach, but if one does others do, and here we have a child who has inherited from thirty-one thousand six hundred and ninety-nine persons, each of whom had numerous qualities of character; and we are asked to say whether the poor little thing has a respectable pedigree or not.

It might be said that we have no need to go back so far, that if the family has maintained a good character for two or three generations it will be satisfactory; but it is well known that there are characteristic traits good and bad that lie dormant often for several generations, and subsequently develop to the great surprise of those who have known the family. Going back only to the father and mother of the child, the combination of the elements in them sometimes result in the quickening and development of the good so that the product is better than either; and thus great men and women are produced with the good in them very pronounced, while the bad element in them lies dormant or sleeping only to be quickened by an unfortunate combination in the next, or some succeeding generation. On the contrary, the combination of elements may be such that the bad traits inherited may be prominent in the product, while the good traits lie dormant, to be quickened into life by a happier combination in the future.

The child before you for consideration is the result of a new combination. New blood, all of which does not exist in either of the parents, has been introduced into this union of element. What the result of the mixture will be, who can tell? To solve this problem requires power of analysis not possessed by any one of the present board of trustees. If any of our readers can solve this problem we would like to sit at their feet and learn wisdom, or, what would be better, give place to them on the board. We are glad to say that each one of the children in the home has good blood in it, and has descended from respectable families. Just how much that good blood has been poisoned, or to what extent these families have associated with those of less virtue, we do not know.

Environment has much to do with us all however, and we are glad to say that each of these children has sufficient good in it that if properly appealed to will produce growth remarkable.

If you have a home of pure and Christian environment into which one of these tender plants can be transferred, we

assure you that the environment will have a tendency to ameliorate the evil and encourage the good, and thus you will be a minister of righteousness approved of God; and you will also be blessed and more complete by the evolution of your fatherly and motherly instinct with which by the involution of your Creator you have been endowed.

Of course you would each like to have the child most favorably endowed, but something must be done by somebody for those less fortunately constituted.

Can you? will you help?

True, you have to take chances that make your responsibility great if you give your loving care to a child of a family that has developed evil tendencies, but this is true to some extent of your own children. An uncultivated soil that will not produce rank weeds is worthless when cultivated.

Nature abhors a vacuum; and to pluck up the evil without planting and nourishing good in its stead will be a disastrous failure, and to undertake to cultivate the good by force or violence equally disastrous. This can only be done by carefully, patiently, tenderly, lovingly, nursing and nourishing the plant.

If we cultivate only the stronger, more vigorous plants, allowing others to perish for want of care, the harvest and the reward must be correspondingly limited.

### The Home Family

At the present time the family at the Children's Home consists of twenty-eight persons. The inmates number ten girls and eleven boys, ranging in age from two to nearly sixteen years. One boy of seventeen years, having been released as an inmate, is retained to work for his board.

The others of the family are the superintendent and matron, Brother and Sister W. P. Robinson, their daughter, Helen, who is assistant matron, one who is employed as a cook, and two other helpers.

Of these other helpers, one is a young lady, who, as a girl, was the first person admitted to the home. After reaching the age of sixteen years she was released from the care of the home, but was permitted to remain and work for her board. She has developed into a most reliable helper, and is now receiving wages.

The law of Iowa, (we are informed by the State inspector.) provides that no child may be held as an inmate of any home such as ours beyond the age of sixteen years.

Sister Robinson, has had several severe illnesses since residing at the home. The past eight months she has been bedfast during much of the time. At intervals she has been able to be around the house, to the delight of the children and the satisfaction of her friends, and in December she was sufficiently recovered to visit her son in Rockford, Illinois. Immediately upon her return, she was again taken down, and has been confined to her bed ever since.

Her daughter Helen, is doing double duty, watching at the bedside of her mother and taking her mother's place as well as her own in the care of the home.

Sister Robinson suffers greatly, and at the present time is very seriously ill. We bespeak for the family an interest in the prayers of the Saints.

C. B. S.

### Clothing and Sewing

The Children's Home has many friends in many parts of the land. Of this we have had evidence in the substantial gifts of clothing, bedding, fruit, books and toys, as well as money. All who are connected with the home are grateful that it has been so well remembered.

Aid societies in different places have expressed their pleasure in working for the home, and many boxes of good, well-made clothing, much of it new, have been received as the result of their cheerful service.

Just now we have on hand an abundant supply of bedding, and enough clothing for present needs. What the home needs most now is money; and where aid societies can find sale for all they produce, it might be well to make the exchange of work and material for money instead of sending the goods to the home. The transportation cost from far-off places would sometimes add quite a sum to the contribution. But in cases where the money is not easy to obtain we would not discourage the willing workers who desire to continue making clothing for the home.

Frequent requests for measurements of the children are received by the clothing committee, and heretofore these have been answered in personal letters. A complete list of measurements for the girls is given herewith. For the boys we believe the ages will be a sufficient guide in choosing patterns or clothing of proper size. However, we may say that one of our nine-year-old boys is considerably under size. Besides those whose ages are given in the list, one boy, aged six, and one aged ten are clothed by their friends.

Rompers are the most acceptable clothing for the two-year-old and the four-year-old.

Boys' ages are 13, 12, 11, 10, 9, 8, 4, and 2 years.

#### GIRLS' MEASUREMENTS

Age, years	16	14	13	12	11	10	8	8	8	6
Bust, in.	34	30	29½	35	28	28	26½	26½	25	24
Waist, in.	28	29	27½	30½	30	30	26	26	25	26
Neck, in.	14	14	13	13½	12	12	12	12	11½	10
Sleeve, in.	18	20	18	18	16	16	14	14	14	13
(over elbow.)										
Neck to waist, in.	16	13½	13	14	15	15	13½	13½	12	11
(in back.)										
Length in back*	45	40	39	36	32	32	30	30	25	26

\*From shoulder seam to bottom of skirt.

C. B. S.

## Letter Department

### United Order of Enoch

The United Order of Enoch, at Independence, Missouri, is not dead, neither has it been as effective for good as many of its promoters had hoped for; but everything has to have a start, and pioneers always find those who think institutions are not moving as rapidly as it ought. This may be true, but it is better to understand every step taken so that there will be no necessity for retracing, or calling in a movement that has been started.

The doing of something is in evidence that the organization is alive, and occasionally one is added to its number. With all the disadvantages this society has had to meet, it has gradually helped a number to homes who otherwise, it is possible, some of them at least, might never had a place they could call their own.

Quite a settlement resides on what is known as "Enoch's Hill," and enjoy the association of a branch organization with a full set of officers. This speaks well for all connected therewith, for a settlement of Saints without church building or branch organization indicates inactivity along the right lines that lead to success. This they have with a neat building put up by their own hands, which makes it sweeter than if it had been the results of an abundance in their possession.

That is the chief purpose of this organization, to furnish opportunity for those who desire to and will occupy for the benefit of themselves and those of their fellow creatures. The rising sun does not have its effect upon vegetation until it has arisen to some height; so we could not expect a new and untried order would move this great church all at once; it takes time for people to realize its object and purpose in claiming an existence. It is hoped that we are near the time when some of the worthy ones who have toiled for the good of this work by the help of this organization and the direction of the Father above may have an inheritance and stewardships appointed unto them. The writer has looked forward to that event for more than a quarter of a century, and now often, though much nearer the time, asks himself if he will live to see that part of the work of God manifested among his children.

The members of the board having faith and confidence in the directing power of God in organizing, informed Presiding Bishop E. L. Kelley that they were ready to arrange to take over the property that he was holding in his own name, and a committee was appointed for that purpose (he being one) to meet and make such arrangements as were necessary, and that would be satisfactory to all parties concerned. That was July 2, 1914. This meeting has not yet obtained, as Brother Kelley is a very busy man, and seemingly always overloaded with work, hence something has to be put off till a more convenient time. The board thought this act if accomplished would relieve him of quite a burden and care. We are still in hopes he may have time so that something along this line may be accomplished before the next General Conference.

The writer believes that was one of the objects of the organization being instituted at the time it was organized,—to be a helping institution to the bishopric of the church in caring for the surplus property and the unfortunate of the church, and by this means help pave the way for divinely appointed inheritances and stewardships. I think we are getting closer to that point every day, and in the Lord's own way and time it will come. Hence let patience have her perfect work.

With a burning desire to be useful and guided by the unerring mind of Him who never errs, I remain in hope of the final triumph of the great work committed to our trust.

A. H. PARSONS, *Secretary of the Order.*

### Separate Meetings Again

In reading the letter department some time ago I noticed that there seemed to be a division among some of the Saints in branches with regard to the colored race. Of those who refuse to take the sacrament with a colored brother or sister, we may ask, did the gospel come out of you, or to you? Who art thou, that thou shouldst despise thy brother because he is dark and thou art white? Did the gospel come as a matter of fancy and gather up a few white pets, and say, "Thou art white and fair, sit thou in this good seat here, and let thy colored brother go back yonder and sit there?" Verily, nay. Where there is partiality there is division, and where there is division there is confusion, and God is not the author of confusion, but of love, joy, peace, etc., and except ye be one, said Jesus, ye are none of mine. Notice the necessity of oneness, unity.

Jesus says, "Go ye into all the world, and preach the gospel to every creature (no exceptions black or white). He that believeth and is baptized shall be saved. Through the mercy of a loving Father and the great sacrifice of his dear Son, we are saved, if we obey from the heart the gospel; and if scarcely the righteous are saved, what about those who

showeth no mercy to our colored brother (will not sup with him)? Beloved, I believe we of all people should be wise on this matter, who earnestly contend for the faith which was once delivered to the Saints.

Again, are not the colored brethren baptized into the same kingdom, the same body of the church, born of the same Spirit? Why then separate them, when we are all baptized into Christ, having put on Christ? We therefore, are married to Christ, and those whom God hath joined together, let no man put asunder. I believe this will fit well here.

"Then Peter opened his mouth, and said, Of a truth I perceive that God is no respecter of persons: but in every nation he that feareth him, and worketh righteousness, is accepted with him." (Acts 10: 34.)

Again, "What God hath cleansed, that call not thou common." (Acts 10: 15, Romans 2: 11, 1 Peter 1: 17, Job 36: 5, Galatians 2: 6, Ephesians 6: 8.) Let the self-righteous look over those quotations, and then examine themselves to see whether their hearts are right, having a conscience void of offense toward God and their brethren.

I believe the letter written and dated December 9, by our colored brother, Elder George A. Graves, ought to be sufficient to convince all who are honest in heart. When I read the above-named letter I was so greatly impressed that I was moved to write to the HERALD. I do not know the brother, have never seen him, but I believe he has the Spirit of God.

God "hath made of one blood all nations of men for to dwell on all the face of the earth;" in my opinion, to drink of the same cup and eat of the same loaf.

When we come together to our sacrament meetings everyone should examine himself, to see whether he has aught against a brother and sister. Why, this is the very place to show sympathy, love, mercy. The very ordinance is an example for all, manifested by our Lord who gave his life for us. If we have no respect for our colored brother and sister, even to sit with us, then we become partial, being respecters of persons, and if we are guilty of such thing, we partake of the supper unworthily, to our own soul's condemnation.

I believe, beloved, it is time we should get close together; this is not the time to separate by putting some in a corner of the gallery, and saying, We are more righteous than you. Don't you think that was the spirit which said, Away with him, crucify him? Verily, yea. What would Jesus do? Would he say, "Look here, you fellows, you have been permitted to come in the kingdom, now separate yourselves, get up to the gallery there, for you are not clean enough to sit with these good people." I can venture to say, "No;" never! "Blessed are the merciful, for they shall obtain mercy." Let this be a reminder.

Your brother in Christ,

JAMES T. MEREDITH.

NEW PHILADELPHIA, OHIO, December 12, 1914.

OTTUMWA, IOWA, December 8, 1914.

*Editors Herald:* November 16 I left home for Bidwell, a mining town five miles south of Ottumwa. Arriving just before noon, I went to the home of Mr. and Mrs. Papes and took dinner with the family. I have been acquainted with Mrs. Papes and children since my childhood, and was made very welcome at their home. In the evening I went to the home of the president of the miner's local to see if I could obtain the miner's hall to hold services. Mr. Fisher, the president, informed me I could have the hall free of charge. I returned to Ottumwa in the evening and prepared notices, which I mailed to Mr. Richard Williams, who posted the same. I advertised subjects a week in advance, and began the meetings Sunday evening, November 22, with about fifty in attendance, all nonmembers, there being no Saints in the town.

The first night I had to walk there and back, making a distance of ten miles, but had good company in the person of Brother John Lewis for which we are thankful, as well as for his assistance in the singing. The next evening I was accompanied by my brother in the flesh as well as in the gospel, Brother E. R. Williams. Wednesday evening some of the young people of the Ottumwa Branch secured a hayrack and went with me, helping wonderfully with the singing and rendering a short musical program, which was much appreciated by the congregation as well as by the writer.

The next night I received an invitation from Mr. Russell Sincox to go and stay that night with him, but I could not take advantage of his hospitality that evening as my brother who was with me wished to return home that night. The next Sunday evening I spoke on the subject of war and prophecy to a congregation numbering about one hundred and twenty-five, and which gave attention. After I had dismissed the meeting Mr. Papes stood upon one of the chairs and called for order and said, "This man has been preaching here for us for a week and has had no financial aid. While the congregation sings another song we will take up a collection."

The next Wednesday night the young people of Bidwell arranged for a pie supper at the close of the service. Proceeds amounted to twelve dollars and sixty-five cents which were given to the writer. The last evening I spoke on the differences between us and the Utah church, to a full house, many of whom were glad to know of said differences. While singing the last hymn Mr. Papes took up another collection, which amounted to eighteen dollars and fifty cents, which was very much appreciated.

I can truly say that the Lord has blessed me greatly in presenting the gospel to this people. This is a new opening and a good one. We have many friends there. We were fortunate in having Mr. Wilson to play the organ. Mr. and Mrs. Wilson were also kind in inviting me to their very pleasant home, as were also Mr. and Mrs. Anderson and others. At the pie social the young people of the Ottumwa Branch again showed their interest in the work, when about ten of them rendered another musical program. The boys walked back to Ottumwa; the young ladies were asked to spend the night at the pleasant home of Mr. and Mrs. Moss.

No baptisms were recorded but many friends, were made to the cause, prejudice was broken down, and a few were left interested in the angel message.

Ever praying for the furtherance of the cause and the redemption of Zion, I am, your brother in Christ,

D. T. WILLIAMS.

EMERSON, NORTH DAKOTA, December 1, 1914.

*Editors Herald:* Since attending the Logan reunion and meeting there many new friends who showed me much kindness, I have wanted to write to a number. I take this means of letting them hear from me.

It is not yet a year since I became acquainted with the latter-day work. I have since then been studying and investigating, although not so thoroughly as I would like to do, as I lack time and strength for further work. The letters in the HERALD are a pleasure and a comfort to me. This work was a surprise to me, after coming in contact with many churches, one after another, claiming to be after the Bible pattern.

I am weak and faltering, and worldly cares confront me from time to time and seek to crowd spiritual things out of my life. My greatest desire is that I may more fully understand and know the ways of the Lord, so I might become an instrument in his hands. I desire to be more prayerful, humble, and spiritual.

The reunion at Logan was the grandest gathering I ever attended. I feel as if I have had a taste of heaven. I am thankful for being able to attend and to hear what I was permitted to hear and see of the power of God. All sympathy and kindness were shown me. I hope and pray it may be possible for us to attend the next reunion.

We are eagerly awaiting for one of the missionaries to visit us. We wish to learn, and there are a few interested here. Lester has improved some, and we continue to pray for him.

May God help me to be prayerful and true to others as well as myself. The trials of life are nothing compared to the glory that awaits us if we are faithful. May the Lord help us to make sacrifices for his cause.

With special greetings to all I met at Logan, and all other readers of the HERALD, I am,

Your sister in the faith,

MRS. FRANK ANDERSON.

CLYDE, MISSOURI, December 8, 1914.

*Editors Herald:* The HERALD is appreciated by us. This latter-day work is wonderful indeed, having within it the means of life. It brings to those who endeavor to live it that peace and comfort which no other thing in the world can bring. But we must learn to do our part, for God helps those who try to help themselves. God does not till the ground and raise the grain, that is our part. The growing of the grain is the part of God. And as he does this, so will he do in all things pertaining to life, here and hereafter. God has promised to the faithful here a little and there a little, but there is no promise to those who are unfaithful.

The preaching we hear and the HERALD and other matter we read contain grains of gold, but we must hear and read to profit by the same. The article on the question of the Sabbath by Brother E. F. Robertson was excellent. My wife thinks it the best thing in this line she has ever read. Other articles are appreciated also. The editorials are grand, and calculated to make the reader wiser and nobler.

The HERALD brings news of sadness as well as of joy and peace. Such sad news is that of the illness of Sister Griffiths. I remember reading how Brother Griffiths once walked forty miles to fill an appointment, and how at one time he sat up over night in a depot without means for food and lodging. May the Lord bless him and his companion.

The Bedison Branch is still alive. Of a membership of seventy, only thirty are located so they can meet together. We have our regular services every Sunday and prayer meetings in private houses every Tuesday night. The Lord meets with us and we feel encouraged. Our president, Brother Lorenson is always with us. He is a faithful man, and has won the respect of all who know him.

Your brother,

A. JENSEN.

LONDON, ENGLAND, December 11, 1914.

*Editors Herald:* A few months ago all was apparently peace and harmony. From press and pulpit peace and safety was the talk, while there was really no peace, but a constant preparation for war, with sudden destruction near at hand. And now can be heard the cry of the newsboy of another great battle, or the sinking of another warship with its load of living freight. It is heart-sickening to read of the slaughter of human life and property. Beautiful temples, and cathedrals raised to the honor and glory of God, are in ruins, shattered and defaced. The beautiful work of the artist, requiring centuries to produce, has been destroyed by the hand

of the spoiler. Surely the day of the Lord is near at hand, and the prophecies are coming to a rapid fulfillment.

London has put on a different appearance, having lost much of its brilliancy. The war cloud has drawn the curtains of mourning over many of her inhabitants, and when the shades of night come down over us, darkness reigns to a great extent. The night lamps are shaded, and in the darkness can be seen the searchlights sweeping over the sky in search of German Zeppelins, lest a volley of death and destruction should come down upon us.

We are reminded of the havoc already done by the incoming trains carrying home to their grief-stricken families dead and dying officers and soldiers, some crippled for life, others to be carried to their last resting places. When the music of the band is heard in sad tones playing the funeral march, one feels to mourn with the sorrowing widows and orphans, left to struggle on through life as best they can. All these distressing conditions lead to much discussion by the Christian world as to the justification of Christian nations going to war.

Nothing very flattering can be reported concerning the gospel work here. A few have been baptized, but until we can get into a more prominent place where we will not be so hidden from the public we can not reach the people. We need two good, brave missionaries stationed in London to do street and park preaching, and a respectable meetinghouse to invite the people to come to and then a proper battle for the truth must be waged before a victory can be won. Brother May's time is so much engaged otherwise that he can not do much public preaching, and as there is no other help available at the present time, the work in London is not pushed forward as we would like to see it. We hope another year will bring us assistance.

Our rights and privileges are the same as those of other churches. We long to see the day when the principles of our faith will be so presented before the people in London that they will see the difference between us and the Utah Mormons, and to see the distinction so clearly drawn that we may not be misunderstood and confused with that church. We are hoping and praying, that our heavenly Father may hasten the day that we may see a realization of our hopes, and the light of truth may shine into the hearts of those who desire to know the truth. This is the desire of

Your sister in the gospel,

MRS. R. MAY.

CAMERON, MISSOURI, December 7, 1914.

*Editors Herald:* I enjoy reading the HERALD. I have been in this work nine years, and can truly say that the Lord has blessed me. I have been afflicted with paralysis for twelve years and can not use my left arm. I ask the Saints to pray that I may receive strength again, if it is the Father's will.

My stepmother and two sisters are members of the church, and I desire to see my father also one of the fold of God and rejoicing in this great work.

I realize that we are living in the last days, and that the Saints should be awake and striving to do their part for the Master. If only we put forth the effort, each one, we can bring rejoicing to some soul. It is for each to thrust in his sickle and reap, and keep his lamp trimmed and burning.

Your sister in Christ,

VENA PAUL.

EVANSVILLE, INDIANA, December 12, 1914.

*Editors Herald:* I came to this large city December 7. Learning that the Utah people had a church here, I called on their officials. They refused to let me preach in the church.

They said that if I were present at their meeting they would call on me and I could talk, but that I would not be permitted to preach on the differences of the two churches, or baptize anyone. I told them that the difference between the two churches was the subject I wanted to present, and that if they refused to allow me to preach in their church it would hurt their cause. They did not think so. I then secured the Evansville hall, and the editor of the Evansville *Press* said he would be pleased to publish my subject, and would not charge me anything. The meeting is for Saturday night at 7.45, and I am looking for a good crowd.

Thursday night my brother-in-law and I went to hear the spiritualists. After a young man began to talk, a lady began to talk to another woman, as the spirit dictated to her, she claimed. She next came to my brother-in-law and sat on the same seat as myself. She began talking to him, and as she told him he had been whipped with a big rope when a boy and other things that had happened to him in childhood that were true, he became interested. He wondered how she knew these things.

I sat praying that the Spirit of the Lord might be given to detect right from wrong. Next she came to me and said she seemed to see insurance papers floating around my head. She said I was an insurance man, asked if she were right. I sat looking at her without a word. She said to me, "Smile a little, if you were to write an insurance policy with that solemn look they would think you were a preacher." I said nothing, but thought much. After she had left me, a lady who sat on the same seat asked me if she told me anything. I answered, No. At the close of the meeting I went up to the front and asked permission to make an announcement, and stated that I would speak in the hall Saturday night. As I walked back through the crowd, the lady mentioned took me by the hand and asked me what my subject would be. I told her it would be on the differences between the Reorganized and Utah churches. She asked, "Mormon"? and I answered, "Yes." Her face flushed very red. She had nothing more to say, no doubt feeling bad because of her mistake when telling me before such a crowd that I was an insurance agent.

Praying that truth and right will triumph, I am,

Your brother in bonds,

L. C. MOORE.

FRAZEE, MINNESOTA, December 13, 1914.

*Editors Herald:* I am one of the isolated ones. It always does me good to read the letters in the HERALD from the brothers and sisters. There is much comfort in them. My companion does not belong to the church, but the dear Lord is good, and I pray that I may live so that my light may shine forth that he may become one of God's true children. He is a saw mill man, and of course most of his time is devoted to that work. Pray for him, dear Saints, that he may see the light of this true gospel and obey.

I can truthfully say that this gospel is true. I have been blessed a great many times, as has my little one in her affliction. I ask an interest in the prayers of all that I may prove faithful to the end.

In gospel bonds,

SISTER O. F. KING.

LOCK 4, PENNSYLVANIA, December 14, 1914.

*Editors Herald:* The loss of the HERALD to me would be like a man losing his guide at the parting of the ways. The editorials I think the finest I ever read. They have certainly done me much good. This latter-day work is the grandest thing I ever heard. I can hardly restrain myself from shouting it on the street.

I am living here at Lock 4, four or five miles from Fayette City, but am working at Pittsburgh, and attend the Latter Day Saint Church there and know many of the Saints there and here. On the eleventh I was at the church supper in Pittsburgh, and it certainly was a credit to the Saints. The bill of fare was all that could be desired, and there was not a particle of noise or confusion; everyone seemed cheerful, contented and happy. Everything moved smoothly and without a jar.

Brother Gaskill came here about seven years ago, and was here alone, being a target for every creed and belief. Parties came from all creeds and doctrines to confound him, but not too fast for him. He met them as David met Goliath, and with the same results. Some knew they were conquered, many did not. As I was one of these I should know, and, thank God, I was one of the few who realized it was God's truth, and that it was not Samuel Gaskill I was disputing, but rather the way of God himself.

Brother Gaskill has had Brethren Carlisle and Neville here for two or three weeks, and I understand there are several who are ready for the water, some only waiting an opportunity, myself among the latter. Brother Gaskill was saying some time ago that for all he had done he could not see one in the faith that he was sure had entered the kingdom as a result of his efforts. He will certainly see his hopes realized before spring.

After I join the church I hope the Lord may give me an opportunity to get into the fight. I believe in an aggressive action, not a defensive one.

The letter department in the HERALD is a feast to me, as are the editorials, in fact all departments keep up the good work and encourage the weak and weary. Every insult and every knock the Devil and his hosts give us will only add to our glory in the future. Let us come up through all the tribulation we can. The diamond is not beautiful until it is ground down; so let the Father grind us down. He knows what is for our good; and we do not. We will finally know as we are known, and all will know how much or how little we have suffered here for the Master's cause.

I see by the daily papers that President Joseph Smith has gone to his reward. May his son follow in the footsteps of Christ, as his father has done. Let us all hold up his hands while the battle rages.

Box 67.

Yours truly,  
GEORGE MASTERS.

## News from Missions

### Wales

We were all sorry to learn of the death of our beloved President, yet we should rejoice to know that his life has been a long and useful one, which should be a solacing thought. To those who remain and who most keenly feel the loss of his presence, we might well say, May our end be like unto his.

I have been busy at various points of late. At Gilfach-Goch we have a lively little branch and some good material. Brother M. Williams is the Sunday school gaffer and also the music teacher of the branch. We hope to have his help throughout all Wales. He is a talented choir leader; brass and stringed instruments are not strangers to him. Brethren Williams, Pancell, and Roberts are good helpers to Brother G. T. Jenkins, the president of the branch. They should succeed.

At Aberaman things are quiet, but we are hoping for a revival. The Neath mission is a sort of center for the

Llansamlet and Skewen Saints. Brethren Pickton, Crouch, Ellis and Thomas are interested in the work at that point. We pray that God may bless their efforts. Neath is a nice town, and we ought to have a large branch there by consistent labor in unity.

We have at Pontrhydyfen our aged Brother and Sister John Thomas, also Brother Crouch and family. We have had some spiritual feasts there. Brother Thomas is a weaver, in fact, he says he can do anything. Sister Thomas smiles at that, though we see some proof of his ability. We are hoping to reach some good souls at this place. The missionaries know the saintly welcome of these good people.

I went from Neath to Pontyeates. Brethren Williams, Thomas and the Phillipses are yet firm in the faith. Brother Edward Williams is still open for all comers in defense of the gospel principles, and if he can not bring enough emphasis into the argument with one finger, his whole hand comes solemnly down, and that is the end. At Pontyeates I was almost persuaded to dig down deep into my vocabulary for the latent powers to talk in the language of Adam, that is, the Welsh. I had to try anyway, and I have promised either to reform or improve along that line; I am not sure which it is to be.

We had a call at Llanelly and joined in communion with our faithful Sisters Davies, Edwards, Morris, and Thomas. We had a couple of visitors out at night. Elder John Harry is still holding onto the rod of iron. He is quite smart yet, but is troubled with cataracts growing over both eyes. He is cheerful and hopes for better things for the church work in the land of Wales.

We both visited the chapel at Island Place, which is rented conditionally to a *nom de plume* sect. The only good I see in it is that they are keeping the building from decay. They have kept up a kind of Evan Roberts revival tactics for over ten months, almost every evening. I have never in all my experience in religious endeavor seen people make greater efforts to impress one with the idea that they had something really extraordinary, which in fact is nothing more than they make believe. I think we shall make good use of this place ourselves soon. It was disgraceful to hear the ejaculations of the preacher in Welsh and English. His expressions seemed to us to be nothing short of blasphemy.

The treatment I have received at the hands of the Saints including eastern and western Wales from Gloucester to Pontyeates has been good and encouraging to the missionary. May all receive the blessings they deserve. There is hard work ahead of us, but I feel sure that most, if not all of the Saints want to help in it. I have felt blessed in the efforts to revive the work. Many times before meetings I have prayed: "Lord, be with me, thou knowest the conditions," and he has been there through his Holy Spirit.

The war is causing further rise in the price of foodstuffs, especially bread and butter. The drain on human life still continues, to increasing sorrow which can not be weighed. The feeling expressed by some of our brethren compelled to fight in Germany concerning the possibility of being in conflict with their brethren in Christ is the true gospel spirit which all humanity needs. That spirit alone is the only one that can break down human boundaries and racial barriers. I feel this in the few words of our brother from Denmark found in a recent number of the HERALD. We are awaiting the coming of this spirit, "O Lord, how long?"

Your brother in Christ,

THOMAS JONES.

GLAMORGANSHIRE, WALES, 4 Energlyn Crescent, Penyrhoel Caerphilly.

### South Sea Islands

To-night I sit in our cozy little missionary home, thinking of loved ones in America, and of how soon we will be sailing toward Zion's fair shore. We expect to be at General Conference in April, if the Germans don't capture us on our way to San Francisco. It is very dangerous traveling these days on British steamers.

My cup is filled with joy as I think of meeting with my parents, brothers and sister, and my dear little sons, one of whom I have not seen for three years. Only those who have experienced a foreign missionary life for nearly five years can imagine my feelings to-night.

On June 21, 1910, Sister Belle Smith Savage, myself and two children left our homes in Independence, I to join my husband, who had been in this mission one year. Sister Belle was married the day after our arrival and took up the work with her husband in the island of Tubuai, which is three hundred miles south of Tahiti.

I have a vivid recollection of my departure from my old home at Lamoni, Iowa, where I left my dear old grandparents, parents, brothers, sister and other relatives. This had been my home since early childhood, and it was with a degree of sadness that I took my departure for the long journey of about six thousand miles over land and sea. How well I remember the last words my dear grandfather said to me: "Ethel, I know I shall never see you again, but may the Lord bless you, is my prayer."

I tried hard to be brave and said, "Yes, I think you will."

My grandmother passed to her reward last May. Should we have returned last spring we would have seen them both, but on account of Brother Lake's death we were requested to remain another year. I can truly say I am not sorry we did stay, for we have witnessed many scenes I shall never forget. One was the returning of the "Pupu" people, whom Brother Griffiths baptized in the peaceful bay. Oh, what a day of rejoicing that was! On the other hand, some scenes have not been so pleasant (the bombardment of Papeete for instance).

After good-bys had been spoken to all relatives and friends at Lamoni, mother and I went to Independence to visit with relatives and friends, during which time many cottage prayer meetings were held in our behalf. Well do I remember the cheering words of comfort and the prophecies given me by those whom I shall never meet again in this life.

The day came at last when we had to depart. It seemed as though I could not leave my mother, but I had prayed so hard for strength, and I put it to the test. It was not so hard for Belle, for her mother went to San Francisco with her. It is strange how soon this sad parting was forgotten upon our arrival at Papeete, after meeting loved ones we had not seen for a year. The baby, whom his papa had never seen was another pleasing feature of our arrival.

As Father May, now in London, England, wished us God-speed, he said, "Don't worry about the children, for they will get along all right, and we will see them again. I have placed a blessing upon them." I thought of Jacob blessing his grandsons, Ephraim and Manasseh. These same little boys have already returned to America, and are now living with my parents at Lamoni.

I read the letter of Sister Inez Smith Davis with a great degree of sympathy, for I can truly sympathize with her, as I have witnessed this same experience. Our cozy little home, yes, everything except our wedding gifts were disposed of, all for this mission of love. I often think of the young people at home who have nice homes and are laying a little by; but I am thankful that I am one among many who is making

this great sacrifice to advance the cause, and who gave up home and loved ones for the gospel's sake.

My stay here in the islands has been a pleasure to me, and I have a great love for my dark-skinned brethren and sisters here. Their sphere in life seems so small; they know nothing of the outside world. Many old people have lived and died on the same island upon which they were born, never seeing a river or mountain, nothing but a low coral island, with vast coconut plantations. The natives have been good to us, and I feel sad to think of leaving them, perhaps never to meet them again in this life. When we mention our departure, they weep and beg of us to remain with them.

To-day is New Year's Day, and it has certainly been a lonely one for Sister Ellis and myself, as our husbands are away in the low islands. The natives have the New Year spirit. Last night a meeting was held from seven o'clock until twelve, and at five minutes of twelve all heads were bowed in silent prayer, remaining in this attitude until the town clock struck the midnight hour and the bells all chimed the old year out and the new one in. After the close of the meeting all shook hands wishing each other a *Ia ora na oe i te Matahiti api*, which means, "May you have life in the new year." A very appropriate greeting, was it not?

Our last mail brought us the sad news of the illness of Brother Joseph, and we are patiently awaiting the arrival of the steamer for the latest news.

I wish to say to our friends in America, if they could see how comfortable we are they would have no cause to feel worried about us. We are now feasting on water melons, musk melons, pineapples, and all sorts of green vegetables. We are all enjoying the best of health, for which we are truly thankful. This is an ideal climate in which to live.

As another year is before us, let us all strive to live better than we have done in the one just passed; for we know each year brings the end nearer, and we all have a desire to meet Christ when he comes.

Yours for the success of his cause,

MRS. J. CHARLES MAY.

PAPEETE, TAHITI, January 1, 1915.

### Des Moines District

This finds me at Rhodes, Iowa, where I have been holding meetings for the past three weeks. I baptized two last Thursday, and we have baptizing announced again for next Sunday. A number are near the door. Brother David J. Williams and the writer were here one year ago and baptized five, and the work has been moving nicely, the seed growing and bearing fruit ever since. Brother Ed Beys, one of the parties recently baptized, has been called and I had the privilege of ordaining him just two days after he came into the church. He is a prominent business man of the town, and well informed.

The conference year is drawing to a close. This is my second year in the Des Moines District, and everything has been encouraging to me. I have experienced a great degree of the Spirit in preaching. We have had splendid interest and attendance nearly everywhere we have held meetings. Have baptized a number more than I did last year. On the whole the work is advancing rapidly all through the district.

During the tent season Brother D. J. Williams and I labored at Colo and Nevada. Since our reunion last fall Brethren Williams and Long have labored together, leaving me to travel alone, since when I have labored at Frasier, Des Moines, Sandyville and Rhodes.

Our late reunion was a success from every standpoint. The committee is striving to make the coming reunion, to be held at Nevada, Iowa, the best in the history of the district.

We have a band of young people in the district known as the "Des Moines District Doers." They are certainly making their power felt for good—boosters in every sense of the term.

The Saints of this district, presided over by Elder O. Salisbury, a progressive man, are getting enthused, and practically every branch in the district is making rapid strides. Young and capable men are being called into the priesthood in a number of places.

The promise was made to us last year that the Lord would be with his servants to a greater degree than ever before, has certainly been true, so far as the writer has observed. The hastening time is surely upon us. Let us be leaders, up and doing; and while discouragements, trouble and sorrow overtake us, perhaps to try our faith, let us remember the old adage, "It might have been worse."

Let us all pray that the coming General Conference will be peaceful, and that steps will be taken that will insure a steady yet rapid growth of the church along all lines.

Your brother in bonds,

J. L. PARKER.

DES MOINES, IOWA, 1412 Maple Street, Home Address.

### Phoenix, Arizona

The winter days here are so balmy that we are enabled to preach in the open air every day. Brother Ammon White's auto is our street pulpit, and it serves, well for that purpose. Brethren S. S. Smith, Ammon White and the writer are laboring together at this point at present. With daily sermons on the public thoroughfare and by distribution of tracts to those who hear, we are reaching many people of various parts of the United States and Mexico. Our Spanish literature is serviceable, as a large percentage here are Spanish-speaking people. Priests and teachers of other denominations mingle with other folks in our audiences. The following will serve as an example of how some of the "cloth" regard our work.

We noticed a certain minister in our congregation, listening with a critical ear. This is the first chapter of the narrative.

Last evening while walking along one of the streets near a church, we were attracted by swelling sounds of most vociferous prayer coming from within the church. Agony, vehemence, and remarkable lung power were thoroughly mixed, and labeled "Devotion to God," being discharged like belching artillery. The plea could be heard at a great distance. As we approached the church, the building seemed to fairly tremble before the awful onslaught of prayer. We supposed the worshiper's gospel was not coming in "word" only, just at that moment, but also in "power." It seemed probable that some sinner was in the last stages before breaking through to salvation. Such however, was not the case, for we soon discovered that the occasion was of far greater importance than the salvation of a single sinner.

The words of the pastor to the flock rose above the billows of eloquence in the cry, "O God! O God! Put down Mormonism!" We entered the church at once to learn if there were indications that the prayer was about to be answered, and, behold, it was the same minister who had attended our meetings with the critical ear. So it was clear as to what branch of Mormonism he was informing the Lord he ought to put down. We believe however, that the Lord will do nothing hastily in the matter, notwithstanding the urgency of the appeal and the unquestioned dignity and piety of the aforesaid spiritual advisor and his poor, frightened flock.

With this as a suggestive example, it is quite easy to discern a similar spirit operative in other hearts which vents itself in secret councils and behind closed doors. But many

souls are more free from pharisaical bigotry, and are more open-minded to the truth. These receive the word to their betterment, and some are being baptized, two so far, as a result of these meetings; and we know that the word of truth is in very deed a blessing to many souls who never embraces all of its precepts in this world.

May blessing be upon all the Saints and as many sinners as will receive, and also upon the poor hypocrites, is my desire.

J. E. YATES.

414 North Twelfth Street.

## News from Branches

### Omaha, Nebraska

"I thirst for springs of heavenly life,  
And here all day they arise;  
I seek the treasure of thy life,  
And close at hand it lies."

The special meetings conducted by Elders J. A. Gillen and Paul N. Craig closed Sunday evening, January 17, with a well-filled house. How glorious the gospel plan! If we could, or would, exert our best efforts to do the Master's will day by day, what heights we might reach!

Lewis F. Eden and daughter, Dorothy, were baptized Wednesday evening, January 20, by Elder Paul N. Craig, confirmed by Elders M. A. Peterson and Craig.

The Northeastern Nebraska Sunday school and Religio conventions will be held in Omaha, February 12, the district conference the two days following. We trust all our workers will lend a helping hand to make the meetings a success.

Elder H. A. Scott occupied the morning of January 24 and Elder Paul N. Craig in the evening, both giving excellent instruction, showing how willing the Lord is to assist us, if we would just awaken to a realization of our obligations, and put ourselves in a position where the Lord could shower his choice blessings upon us.

"Dear Lord, my heart hath not a doubt,  
But thou dost compass me about,  
With sympathy divine.  
The love for me once crucified  
Is not a love to leave my side,  
But waiteth ever to divide  
Each smallest care of mine."

ALICE CARY SCHWARTZ.

### Flint, Michigan

One of the interesting events in the history of the Flint Branch occurred January 2 and 3. The Michigan Quorum of Elders held their annual meeting here, and the success of their sessions has given us added zeal to begin the new year. The meeting opened with a prayer service at 8 a. m., Saturday, January 3, William Collins and C. C. Whitford in charge. The quorum meeting, with quorum officers in charge, convened at 9.30. Many interesting subjects were discussed, among them "Necessity of reporting," "Pulpit department," "Benefits derived from being a member of a quorum."

Saturday evening a program was given, which was truly a credit to those in charge. Numbers consisting of readings, solos, male quartet and addresses were well rendered. Music was furnished by the Flint orchestra, assisted by Mr. N. C. Holden, of Dunbar's Municipal Band, who also rendered an excellent euphonium solo. Regular services of the branch were carried out Sunday morning. Sacrament service at 9 was well attended. After administering the emblems about

half an hour remained during twenty-eight minutes of which time forty-three testimonies were given. The gifts were manifest, and all enjoyed the sweet Spirit's presence.

In the afternoon an experience meeting was conducted from two till five. The elders told some very interesting things relative to their work. Preaching at night was by B. H. Doty, closing a very profitable meeting, as expressed by all present. Not as many were present as were expected, and a more central place was decided upon for next year. Coleman being the objective point.

Other things of interest have occurred here. Christmas morning a few young people armed with boxes of carnations, took a walk of about twelve miles and showered old people, sick, and shut-ins. It was well worth the effort, seeing the unexpected joy brought to those unable to meet with us.

Sunday afternoon, January 10, the Woman's Auxiliary held a mass meeting of men and women. Interesting talks were given by Elder Doty and Grice and Howard Harder. Several papers and a discussion of "Amusements for our young people" completed the program. We are pleased to have Elder J. R. Grice home for a short time and also appreciate the visit made us by Elder B. H. Doty, both being young men, whose willingness to sacrifice home and loved ones for the advancement of the work makes us proud of our "Michigan Minute Men." The work is progressing nicely. New members are added quite often, and as we are beginning to see the end of the debt on our new church we are truly thankful.

The Flint Booster Club has been revived, membership about forty. As the young have been spoken to so many times of late in regard to their part of the work, they are indeed a willing band of boosters. Hopeful of the final triumph of the work.

H. W. H., CORRESPONDENT.

### Bay City, Michigan

The Saints of Bay City are still striving to be earnest workers for the Master. We are wide awake, and this new year seems to bring to us new opportunities for work. The world needs the gospel and we find many in the city who are glad to listen, as well as many to oppose. But this only gives a chance to work.

Every department in our branch is busy. Our Sunday school, with Brother Charles Bellinger as superintendent, is doing a good work. We have just organized a Doctrine and Covenants class, which we find both interesting and instructive. The normal class is working; having passed the first examination, we are preparing for the second. The Religio work is advancing. About twenty-five of our members took a trip to Saginaw last Friday evening to visit the local there, rendering a program and spent a pleasant evening. We hope that it may be repeated.

Elder O. J. Hawn has been in the city, and through his preaching many are hearing the angel's message. The honest in heart are obeying, five being baptized in the font last Wednesday evening. All are trying to work as they are able. We find no time to be idle, and hope for success in the future.

EDITH A. SMITH.

706 North Linn Street.

And even yet we start up in the night,

Thinking he begged us turn his pillow, so  
The coolness of the fresher linen might

Make less his baby cheek's unwonted glow,  
At each such memory our hurt hearts wince;  
Thoughts are grown sacred past all thinking—since.

—Strickland W. Gillilan.

## Miscellaneous Department

### Conference Minutes

SOUTHERN WISCONSIN.—Met at Madison, January 30 and 31, in charge of J. W. McKnight, E. A. Townsend, J. F. Curtis. Reports Janesville, East Delavan, Madison, Milwaukee, Beloit, Buckwheat Ridge. Bishop's agent reported: Receipts \$952.39; disbursements \$860. District treasurer reported receipts: \$18.03; disbursements, \$11.50; on hand from reunion funds, \$40. Ordination of George Noble priest provided for. Officers elected: J. W. McKnight, president; E. A. Townsend, vice president; Audrey Dutton, secretary; C. C. Hoague, bishop's agent and treasurer; Robert Archambault, member library board. Delegates to General Conference, instructed to cast full vote, majority and minority: J. W. McKnight, E. A. Townsend, E. W. Dutton, Willard Hield, Roy Delapp; alternates, J. F. Curtis, J. O. Dutton, L. O. Wildermuth, Sam Andrews, Floyd McDowell. Adjourned to meet at Flora Fountain in June, call of president. Audrey B. Dutton, secretary.

### Conference Notices

Kentucky and Tennessee meets at Fountain Hill, February 27, 10.45 a. m. Send reports to secretary not later than February 24. Election of delegates to General Conference. S. E. Dickson, secretary, Paris, Tennessee.

Western Colorado meets February 20, at Delta. Seph Hubbard, president.

Winnipeg meets at Winnipeg, Manitoba, 241 Kensington Street, Saint James, February 18 to 21. Special Bonspiel rates of fare and one third from February 13 to 17, to return until February 23. To travel on these rates it will be necessary to come day before convention, but all will be cared for. Religio convention February 18th, Sunday school 19th, conference 20th and 21st. J. A. Gillen and T. J. Jordan will be present. Those coming write Nelson Wilson, 169 Langside Street, Winnipeg, and they will be met at station. Nelson Wilson, president; Mrs. J. C. Pugsley, secretary.

Independence Stake meets at Stone Church, Independence, March 13 and 14. Branch and ministerial reports should be in hands of undersigned not later than February 28. James Bunt, secretary, Independence, Missouri, box 115.

Clinton meets at Fort Scott, Kansas, February 27 and 28. Branch presidents should send spiritual reports, including reports of branch officers, as per rule 4, section A, by-laws. J. W. Rushton will begin a series of services February 27, continuing until after the conference. Priesthood, especially branch officers, are urged to attend. Send reports to secretary, Lida Budd, Eldorado Springs, Missouri. W. S. Macrae, president.

Eastern Colorado meets March 5, Saints' church, corner Speer Boulevard and Logan Avenue, Denver, at 2.30 p. m. Election of officers. Institute work. Program at 7.30 p. m. Ruth Templeton, secretary.

### Convention Notices

Kirtland Religio and Sunday school meet at Akron, Ohio, February 26, conjointly, 10 a. m. Afternoon and evening devoted to welfare and institute. We want to print all reports before meeting, and ask that you send same at once, also delegate credentials. Without credentials you may not be able to vote. C. B. Keck, secretary, 79 Delmont Avenue, East Cleveland, Ohio.

Clinton Sunday school meets at Fort Scott, Kansas, February 26, 10 a. m. Send credentials to reach me not later than 23d. Election of officers. Zora Lowe, secretary.

Southwestern Texas Sunday school meets February 25, Saints' chapel, Colorado Street, San Antonio. H. H. Davenport, secretary.

Des Moines Religio meets at Des Moines, Iowa, February 11 to 14, Saints' church, 717 East Twelfth Street. Election of officers. Mrs. Carrie E. Maitland, secretary, 1326 Sampson Street, Des Moines.

Northern California Religio meets at San Francisco, March 5, 10 a. m., Saints chapel. Take Market Street car at Ferry, transfer west on Eighteenth, get off at Danvers, turn to left, walk one block. Send reports and credentials early. Election of officers and delegates to General Convention. Pauline Napier, 910½ Twenty-second Street, Sacramento.

Portland Sunday school and Religio meet February 19, at Portland, Oregon. Religio 10 a. m., Sunday school 2 p. m. Election of officers and delegates to the General Convention. Lottie Gage, secretary.

Spring River Sunday school meets at Joplin, Missouri, March 5. Election of officers. Mrs. Mollie Davis, superintendent. Mrs. A. V. Karlstrom, secretary.

### Quorum Notices

#### SECOND SEVENTY

Will all members who have changed address since furnishing secretary with same, please send present address so we may furnish blanks for report? We have no address of A. M. Chase, M. F. Gowell, Daniel Macgregor, R. O. Self, H. E. Moler, secretary, Holden, Missouri.

### Corrections

In article "Review of a Fourfold Test of Mormonism," HERALD, February 3, page 113, under subhead, "Fruits of identification," second sentence, instead of "To this matter we attempt to reply," should read, "To this matter we will not attempt to reply."

### Heralds Wanted

To complete the file of HERALDS in the editorial library, the Editor desires the following: Volume 3; volumes 9 to 14, inclusive; volume 15, numbers 4, 8, 10; volume 16, numbers 2, 11; volumes 17 and 18; volume 19, numbers 13 to 24 inclusive; volume 20; volume 21, number 23; volume 28, number 6; volume 29, number 1. Volumes 1 to 23, inclusive, are scarce, and when it can be done, should be collected before finally lost or mislaid, so as to have them placed where they can serve the general church. Therefore, aside from the HERALDS specified above, anything preceding volume 24 which might be sent in would be placed where it would do the best good. Send or write to Editors HERALD, Lamoni, Iowa.

### Correcting Correction

On further information and investigation I find that I made an error in HERALD of January 27 about parentage of Brother C. E. Gaylord. My previous inquiries had been answered that he was of the John C. Gaylord family of Wisconsin. Now I learn that he was a grandson of John Gaylord, of Plano, the man who wrote *The Future of Russia*, a book published at Milwaukee, in 1855. I very much regret the mistake and hasten to rectify it. H. A. STEBBINS.  
February 6, 1915.

### Christmas Offering Closes

All who have not forwarded Christmas Offering for 1914 should do so at once, as we expect to close this fund on February 10, and arrange for publication. We do not wish to see anyone excluded, and give this final notice. Offerings should be sent to E. L. Kelley, Presiding Bishop, Independence, Missouri.

### Organ Offered

Saints at Tacoma, Washington, have an organ which they are willing to furnish free to any needy branch or community of Saints paying transportation. They think \$20 would pay crating, drayage, freight, etc., to any branch within reasonable distance. Address Mr. R. P. Mulvane, 1615 South M. Street, Tacoma, Washington.

### Pamphlet Wanted

Anyone having copy or copies of the pamphlet, "Why I left the Baptist Church," written by W. H. Kephart, will confer a favor on the HERALD Editors by sending same to Editors HERALD, Lamoni, Iowa.

### Died

CHUTE.—Callie Chute was born June 25, 1876, in Monroe County, Alabama; died September 8, 1914, at her home,

Prichard, Alabama. Baptized and confirmed October 4, 1896, by M. M. Turpen. Services by F. P. Scarcliff.

CHUTE.—George T. Chute was born May 16, 1843, Kingston, Nova Scotia; died January 9, 1915, at his home, Prichard, Alabama. Baptized September 27, 1867, by T. H. Waddell, confirmed by G. R. Scragin. Ordained elder December 15, 1872, by T. W. Smith and L. F. West. He died in the faith. Services at the home by W. L. Booker.

VREDENBURGH.—Charles Vredenburg was born in Wayne County, New York, September 27, 1832; died at his home, Pisgah, Iowa, January 8, 1915. Baptized at Amboy, Illinois, during conference of 1860, when Joseph Smith became president of church. He spoke many times of the good Spirit manifest at that conference. Came to Harrison County, Iowa, in spring of 1863. Married Amy Anjean Chase, November 27, 1864. Companion and nine children remain, all members of the church. He lived an honorable life, and his dying testimony was that the angel's message is true. Services by J. A. Gillen, before a large assembly, Joseph Lane in charge. Interment in McWilliams Cemetery.

RIDLER.—Elder William M. Ridler was born in Exeter, England, June 19, 1827; died at Carson City, Nevada, January 8, 1915. Came to America in 1852. Baptized in February, 1867. Settled in Carson City in 1873, where he had since resided. He was a faithful Saint and an honorable citizen, a patient sufferer for many months, being also blind and deaf. He was ready to go and his passing was peaceful. He leaves wife, 3 daughters; Mrs. Lizzie Twaddell, Miss F., Carson City, Mrs. C. E. Smith, Truckee, California, 3 grandchildren, Ralph and Annie Twaddell, Earl Smith.

LEATHERDALE.—Jane Cooper was born in Essex, England, 1827; died at home of Noah Shaw, Ridgetown, Ontario, January 10, 1915. Came to Canada with her husband, John Leatherdale, 1856, settling in Ontario. He preceded her several years ago. Baptized in 1872, by Joseph Snively, in River Thames, Ontario, remaining loyal until death. She leaves no family, but a host of relatives and friends. Services from Brother Shaw's, by Elders Shields and Snobelen. Interment in Botany Cemetery.

ALLISON.—John, infant son of Mr. and Sister Harry Allison, was born at Hiteman, Iowa, August 17, 1913; died same place, December 28, 1914. Services in Saints' church, D. J. Williams in charge, sermon by E. J. Giles. Interment in Hiteman Cemetery, in lot with his grandfather, J. L. Morgan, who preceded him about one year.

LOVING.—Alta V. Loving, daughter of George and Mary Etta Keown, was born at Pleasanton, Iowa, January 28, 1875; died near same place December 30, 1914. Married T. J. Loving, February 19, 1897. Baptized by Joseph Snively, November 16, 1903. She was a firm believer in the restored gospel. Funeral at Saints' church, Pleasanton, by M. M. Turpen, before large congregation.

ANDERSON.—Melissa B., wife of A. J. Anderson, was born January 2, 1846, in Michigan; died January 28, 1915, at Fruto, California. Baptized years ago by Elder Longbottom, at Wheelers Grove, Iowa. Though isolated for many years, she remained strong in the faith. Services at Willows, California, by M. A. McConley, remains shipped to Napa, California, for burial.

WEBSTER.—Abbie Louise Webster, daughter of Reverend Benjamin and Abigail Fogg, was born in Buxport, Maine, October 3, 1853; died at Fenway Hospital, Boston, Massachusetts, January 15, 1915, undergoing an operation for gallstones. Married Mr. Charles Webster, March 8, 1870. To them were born 7 children. Baptized August 18, 1875, at Plainville, Massachusetts, by W. W. Blanchard. Funeral at the home, Marshall Circle, Massachusetts, by U. W. Greene.

MAITLAND.—William Thomas Maitland was born in Chicago, Illinois, August 4, 1855; died by his own hand, Des Moines, Iowa, January 24, 1915. Service by J. M. Baker, Saints' church, Des Moines. An ex-member of police force, police of city attended in body. Married Julia Belgard, 1878. To them was born one son, Loyd, of San Francisco. Married Carrie E. Briggs, 1894. To them were born seven children, of whom remain, Juanita, Anna, Gomer, Joseph, James. Appointed Chief of Detectives, Des Moines, 1901, and for past fifteen years was honored, trusted member of City Public Safety Department. December 10, for physical inability, claimed by Civil Service Commission, was released from duty. Baptized at Cameron, Missouri, 1873; ordained priest, 1876; spent one year in missionary field under district appointment; was an ardent, successful worker in fireside missionary work. Was painter and decorator; especially handy with brush and

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THE SAINTS' HERALD

Elbert A. Smith, Editor; John F. Garver, Assistant Editor.

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Because of the importance of the coming General Conference, Saints everywhere will appreciate getting authentic news of it daily.

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All the convention news, conference happenings, many illustrations, detailed reports, personal news and sidelights—the things you will want to know—for

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HERALD PUBLISHING HOUSE

pencil in church and Sunday school work. Family in their sad bereavement kindly remembered. Police Burial Association voted \$450 for funeral expense, and relieving debt on home, though Brother Maitland was not a member of this association while on police force. Many expressions of sympathy and sweet condolence have come to the family, with substantial remembrances—letters of condolence from J. A. Gunsolley, H. A. Stebbins, Sisters Marietta Walker, Lucy L. Resseguie, and others in the church, from officials of Iowa Congress of Mothers, City Federation of Women's Clubs, City Union of Mothers' Clubs.

DYKE.—Mildred Iona Dyke was born June 4, 1911, at Eagle City, Oklahoma; died at the home of her parents, same place, January 8, 1915. Father, mother, infant brother, grandparents on both sides, uncles, aunts mourn the loss. Funeral at Saints' church before a large assembly of sympathizing friends by H. F. Durfee. Interment in Eagle City Cemetery.

MCMURRAY.—John, jr., oldest son of John and Minnie McMurray, was born April 17, 1894, at Krebs, Indian Territory; died at Phoenix, Arizona, January 14, 1915. Baptized June 18, 1905, at Wilburton, Oklahoma, by J. D. Erwin. He was a patient sufferer for many years. His faith was strong in the restored gospel. Services in charge of Steven S. Smith, sermon by Ammon White.

Book Reviews

"CARTOONS MAGAZINE."—What the various nations think about each other, as expressed in war cartoons which go deep down into the soul of the people, is told pictorially in the February *Cartoons Magazine* (Chicago). It offers a unique history of the war, written from many viewpoints. There are cartoons that make you laugh or weep, cartoons blazing forth the wrath of Germany and England, cartoons that reach the heart and preach sermons. Cartoons by French, Spanish, Austrian, Russian, South African, Australian, South American, Canadian and Japanese artists present an international symposium. Special articles include one on war-time humor in Great Britain, with illustrations by the leading London artists, one on Lincoln in caricature, accompanied by some of Tenniel's famous drawings, and a synopsis of Hansi's new *Child's History of Alsace*, with pictures by the soldier-cartoonist. Among other subjects treated, both in text and cartoon, are "America's Problem of Defense," the "Quickening Financial Pulse," "German Militarism," the "Soldier Life of the Cossacks," the "Italian Point of View," and an "Estimate of Emperor Wilhelm," by a South American writer, illustrated by cartoons from Spanish and Spanish-American newspapers.

WILD KINDRED OF FUR, FEATHER, AND FIN.—Jean T. Thompson. W. A. Wilde Company, Boston. Illustrations by Charles Copeland. This is one of the type of wild animal stories so popular of late years. An interesting book for children. The illustrations form a valuable and interesting feature of the book. In the same class with the works of Seton and Roberts.

# What Our Friends Say

On every side, enemies of our church urge their malicious and untrue statements upon an ever-ready public. What our friends may say, not so persistently presented, goes unheard.

The truth should be presented. Our neighbors should be given an opportunity to know what is right.

The Bureau of Publicity gives you an opportunity to inform your neighbor—every person in your community, at a mere trifle of expense.

The editorial appearing in the "Kansas City Journal" of December 10, 1914, concerning the demise of our beloved President Joseph Smith and the church of which he was leader, should be presented

to the people of your community as the views of one who wrote unbiasedly concerning something of which he was informed.

This is printed in leaflet form, entitled, "By their fruits shall ye know them." There is a fitting introduction by Elbert A. Smith. It is sent free, you paying postage only, as follows:

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## THE SERMON ON THE MOUNT

Owing to the many requests for the Sermons, and the very few responses, I find that I shall have to withdraw the offer of a copy to all who ask until further notice.

Will those who have received them, please read the letter again? Will you not help in this work?

In gospel bonds,  
CHAS. A. GURWELL.

## "The Law of Christ and Its Fulfillment"

Those who are desirous of information relative to the law of the church as to temporalities will find many of the questions arising answered in the book entitled "The Law of Christ and Its Fulfillment," now issued by the Bishopric, and for sale by the Herald Publishing House, price, cloth binding 30 cents, leather 50 cents. Order direct from the Herald Publishing House. 1-6t

## Braden-Kelley Debate

This book contains the full report of an eighteen-night debate between the Church of Christ (Campbellite) and the Reorganized Church of Latter Day Saints. The work is a library in itself. Though it has been in print for several years it is still one of the best books published to show the stability of God's truth. Order 125 .....1.50

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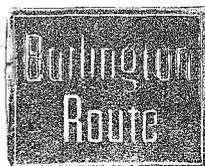
## IN EVERY HOME

Every member of the Reorganized Church will certainly be pleased to possess a fine large portrait of the late President Joseph Smith. We now have them ready for mailing. They are printed from a large cut on a card 14x19 inches, the cut being 10x13 inches. When framed will make a fine picture to hang on the wall of every home. The portrait was printed by one of the best printing offices in Kansas City. With it will go a handsome little booklet entitled, "His Last Message." The cut of the portrait alone cost \$20 and the paper is the most expensive to be procured. The portrait and booklet for 75 cents.

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# THE SAINTS' HERALD

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

Entered as second-class matter at Lamoni, Iowa, post office

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



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

VOLUME 62

LAMONI, IOWA, FEBRUARY 17, 1915

NUMBER 7

## Editorial

### A SACRED CHARGE

NUMBER II—TO THE FLOCK

If my people will respect the officers whom I have called and set in the church, I will respect these officers; and if they do not, they can not expect the riches of gifts and the blessings of direction.—Doctrine and Covenants 125: 14.

We have considered the call and charge of God to the ministry. In so doing we have caught something of the sacredness thereof as pertaining to the important mission of the flock, or church of God called out from among the world to the performance of the great work of latter days. We turn to this flock, and note God's charge to it in relation to the ministry, which, under him, is to lead the church to deliverance and triumph.

The language quoted from the Doctrine and Covenants is expressive both of the place of the ministry before the church, and of the responsibilities and potentialities of the church in a proper respect for those whom God has called to perform the arduous work of leadership.

#### RESPONSIBILITY

Any commission under God places responsibility not only upon the one who is sent, but also upon the man or men to whom he is sent. If the servant is charged to minister the means of life, then the congregation is charged to give heed to that which is set forth; and as he shall be held to account for his faithfulness, so shall they suffer loss or realize good according to their diligence in the instruction given.

In the law of God provision is made for the blessing of every man in the line of his duty. If each performs well his part and is sustained by his constituency, God will supplement his human wisdom by the light of his divine counsel, if need be in the outward gifts and manifestations of the Spirit. Thus is provided the directing care of the Father over all his work and in every department.

In this way is made possible the promise: "If my people will respect the officers whom I have called and set in the church, I will respect these officers." That is, God will bestow upon them light, and wisdom, and direction, and through them upon the

flock. On the other hand, if the people fail to honor the officer or officers, God will not bless these servants with "the riches of gifts and the blessings of direction," and the flock shall suffer for lack of the same.

This principle applies in all the work of the church. If the servant of God is a leader, indeed, he is in advance of the body of the flock. Out of the higher spiritual atmosphere of his life and calling there come encouragement, and warning, and direction, which may make for the advancement of those to whom he ministers. As the flock pay heed to his counsel when set out in the quiet and orderly ministrations of his office, as well as when in the gifts more apparent, they respect him, and through him honor the Father, who is the source of his wisdom and strength. And thus is opened up an avenue of continuous lifting light and power, which shall finally place the church in the way of peace and triumph.

#### AGENCY

It is seen then, that while the shepherd and his flock are suggestive of the spiritual leader and his congregation, the illustration is not parallel in all points. The sheep follow the shepherd in dumb submission. For them there is no alternative. If they are led into pastures green or into barren wastes, they feed upon life-giving herbage, or grow lean from want. In either case they have no responsibility. And for them there is no exaltation. But with the flock of God it is not so, for development therein comes only under intelligent compliance with law. To this end man has his agency. In the exercise of this divine gift he may heed or disregard the leadings of his superior officer. In honoring God he may come to advancement and profit; in disregarding his counsel, to loss and misery.

Hence under the responsibilities of gospel privilege the flock is justified in a careful consideration of the teaching and direction of the servants of God. And as the church is permitted to judge as to the soundness of instruction set forth, even in revelations given and to become a part of the constitutional law, so may every territory and congregation and all men pass upon the wisdom of him who is set out as their

immediate teacher and leader. Thus by a proper and sufficient check upon the possible infirmities of leadership is provided a safeguard for the rights and good of the people.

Now the individual Saint and even the flock, or any portion thereof, no less than the spiritual leader, may err in judgment of the counsels of God. It is well to remember, then, that to be right and safe is to be dutiful and spiritual—to be near to God at all times and in all things. Unless the individual or the flock is conscious of worthiness and no other purpose than to honor God, it is well that he or they hesitate before setting aside the direction and warning of those responsible for such.

And if inefficiency, neglect, or flagrant disregard of the privileges of the people mark the ministerial career of one who in his calling is expected to exercise wisdom, and diligence, and faithfulness, the responsibility of the flock does not end with the ending of his usefulness. There is a lawful way open for his correction or removal. In the meantime, a time of peril, it behooves every man to stand firm and true, that the flock suffer no more than from the incapacity of him who fails in duty. Under such conditions the responsibilities of every man and of the flock become twofold, and failure on the part of either is more disastrous than under conditions of efficient and faithful leadership.

No man should seek justification for negligence of duty, for acts in violation of law, in letter or in spirit, or for participation in that which in effect leads from a life of consecrated service, on the grounds that his pastor or other leader or leaders manifests or manifest the same or like weakness. A man is no less human for being called to a place of trust. He has erred before, he will likely err again. He may not be by natural qualifications the best man for the place, but he may be the best man willing to occupy there, and whom God can use; not in his weakness, but despite his weakness. He is called not that men should follow him, but that he may point all to the one good shepherd, even the Master, the only one who ever lived or ever will live above sin. In his work and calling, if humble and true, he will be blessed for his own good and for the good of the flock. It is for every man to exercise charity toward him, even as he expects every other man and God to exercise charity toward himself. It is for each man to follow Christ; and the pastor is only to point the way. His direction is more certain if his life conforms to his teaching; but his teaching is none the less true if he himself fails in some points. The flock shall neither be condemned by his virtues nor justified by his infirmities. Hence they should not make of his shortcomings a cloak for their own follies.

No man speaks as God, and hence may not on every occasion properly interpret the law, or set

forth the best wisdom. If, however, he encourages to good works and warns against special wrong, or supposed evil, it is well that the people consider his counsel. As the one who, under God, is first responsible, his direction, though to some not seemingly so, may be indited by the will of God. Especially should his advice be carefully weighed if it is supplemental to the clear instructions of the constitutional law of the church, or to the statutory law, or enactments of the church in assembly. If the church advises against certain activities, and if this advice is emphasized by one who in his calling is to stand between God and the people under the sacred charge, "feed the flock of God," it is well that the Saints hesitate before setting aside the counsel thus given; and in all things are they to exercise their best judgment and seek for wisdom, that they may be prepared to heed every good word of advice.

So in every relation between the leader and the flock the Saints may and should use their agency. As in any other gift, they are to realize good under a wise exercise of their privileges, or suffer loss under a disregard of the ordinations and ordinances of God.

#### POTENTIALITIES

God's cause can triumph only in a redeemed people. It is the work of the ministry to labor to this end; and it is the work of the flock to labor with them. Unto this work has the church been called, and with this responsibility are they charged, even the work of their own salvation and of the salvation of the whole world, willing to yield obedience to the mandates of heaven.

The call to be a Saint of latter days is the greatest calling that can come to mortal man. The call of the church to gather in a following and to adorn herself in robes of righteousness against the appearing of the Bridegroom is the greatest work in which men can engage in cooperative effort. As the Saints individually and collectively sense more fully the mission and the potentialities of the church of this generation and the glory of her certain achievement, they may more earnestly make ready for a greater spiritual endowment and the final execution of the divine provisions of the law, which preparation shall be crowned with the success promised in all ages.

In this work the people no less than the ministry have a part; and their part as well as that of the ministry shall be performed if they learn to move forward in faith and in diligence. Respecting the officers whom God has placed in the various departments of his cause, as these officers respect God in the work incident to their calling, officers and all will continue to receive line upon line and light upon light, until we shall finally move out into a power and an endowment which we have not hitherto known, and which shall eventually unfold into the fruition

of the veritable presence of Christ and the millennial life.

Then let all work faithfully and harmoniously, "forgetting those things which are behind, and reaching forth unto those things which are before" as we press on toward "the mark of the prize of the high calling of God in Christ Jesus."

J. F. GARVER.

## CURRENT EVENTS

### SECULAR AND RELIGIOUS

**WHEAT SHORTAGE.**—District Attorney Clyne in a preliminary report to the Attorney General on his investigation into the situation at Chicago advises an embargo on wheat exports to prevent a shortage.

**NAVAL BILL.**—The naval bill passed the House on the 5th, carrying an appropriation of \$144,648,902 and authorizing the construction of two battleships, thirty-six torpedo boat destroyers, one seagoing submarine torpedo boat, eleven submarines, one oil fuel ship. This bill goes to the Senate.

**TRANSCONTINENTAL TELEPHONE.**—Direct telephone connection between Philadelphia and San Francisco was formally inaugurated on the 11th over the Bell system by three taps of Liberty Bell, which was a signal to a bugler at San Francisco, who played "The star spangled banner," the strains of which were heard at Philadelphia.

**MEXICAN AFFAIRS.**—Zapata is said to be advancing toward Mexico City. Villa and Carranza forces have been fighting in the vicinity of Monterey with the Villa army in possession of the city. Maytorena soldiers have occupied Naco, Sonora, recently evacuated by General Hill, after continued conference with Brigadier General Scott. Charging him with sheltering Angel de Casso, a Spanish subject accused of aiding Villa, Carranza ordered Jose Caro, Spanish minister, to leave Mexico City within twenty-four hours after midnight of the 10th. Caro left Mexico City at once. The Washington administration is said to have protested to Carranza against withdrawing responsible officials from Mexico City and depriving foreign diplomatic representatives an accredited agency to which to appeal for protection of their nationals. It seems to be Carranza's purpose to force these representatives to Vera Cruz.

**WOMAN SUFFRAGE.**—The New York senate passed on the 4th a joint resolution for a woman suffrage amendment, which goes to popular vote. A similar resolution in Pennsylvania which passed the last legislature and must pass again this year, was passed by the house on the 8th and goes to the senate. The same situation exists in New Jersey where a resolution adopted by the legislature of 1914 passed the house on the 1st. The Massachusetts

senate on the 4th passed a bill for an equal suffrage amendment. The West Virginia legislature took final and favorable action on a similar amendment on the 5th to be voted on at the regular election of 1916. The Tennessee legislature on the 4th adopted a suffrage resolution which must pass again two years hence and be submitted to popular vote. On the 12th the Iowa senate passed an equal suffrage amendment bill. In Texas and Arkansas woman suffrage resolutions are pending with favorable prospects.

**AMERICAN SHIPPING.**—The *Dacia* has been delayed at Norfolk, Virginia, refusal of part of the crew to continue service being given as the cause. Great Britain has seized the cargo of the *Wilhelmina*, consisting of foodstuffs for German civilians, and said cargo will be taken before a prize court. On the 8th the administration alignment in the Senate gained the advantage in the struggle over the ship purchase bill under a motion to recommit with instructions to report with amendments forthwith. Unable to recess or adjourn, the opposition held the floor until late in the afternoon of the 10th, when after 54 hours and 10 minutes of continuous debate, constituting the longest filibuster in the history of the Senate, by vote of 48 to 46, they forced an adjournment. The Senate has taken up unfinished business and the House is expected to attempt a compromise on the shipping bill. In an extended reply to the protest of the United States against interference with commerce at sea, Great Britain takes the position that foodstuffs, ordinarily conditional contraband, have become absolute contraband as a result of German control of all food supplies in the country. This note is friendly and conciliatory.

**EUROPEAN WAR.**—In the eastern theater of war the struggle continues with increased intensity. The Russians have strengthened their position in the center before Warsaw, and the Germans are said to have evacuated Lodz, after Warsaw the most important point in Poland. The Germans are thought to have withdrawn men from Poland to strengthen their position in eastern Prussia, where the Russians early in the week reported gains, but where later they seem to have fallen back for a re-formation of lines. Fighting for possession of the Carpathian passes is reported unprecedented, with advantage favoring the Russians. The deadlock in the west continues, with severe fighting, especially in Alsace-Lorraine and the Argonne. In the former territory the French have made gains, the British and Germans reporting slight gains elsewhere. In an attempt to cross the Suez Canal, Turkish forces were defeated by the British with heavy losses. A fleet of thirty-four aeroplanes and seaplanes attacked German bases in Belgium on the 12th to prevent development of submarine stations, inflicting damages.

General Maitz, south African leader in the Boer rebellion, is reported executed by the Germans as a traitor. The English House of Commons has voted supplies without limit for an army of three million. Premier Radoslavoff of Bulgaria announces that that country will remain neutral. By saluting the Italian flag, Turkey has given satisfaction to Italy for the attack upon the Italian consulate at Hodedia, and the arrest of British consul Richardson. An Albanian force is said to have crossed the Servian border, forcing Servian troops to retire.

**UNITED STATES IN PROTEST.**—The British steamship *Orduna*, outward bound for New York, flew the United States flag on January 31 while crossing the Irish Sea. The *Lusitania* of the same line flew the Stars and Stripes on the 6th while crossing the same waters, homeward bound. Protesting sanction by the British Government of the flying of the United States flag by the *Lusitania*, as alleged by Germany, United States authorities in a note to Great Britain say:

The occasional use of the flag of a neutral or an enemy under the stress of immediate pursuit and to deceive an approaching enemy. . . seems to this Government a very different thing from an explicit sanction by a belligerent government for its merchant ships generally to fly the flag of a neutral power.

Protesting announcement by Germany declaring the waters about Great Britain and Ireland a war zone and neutral vessels in these waters endangered because of alleged misuse of neutral flags, United States authorities in warning Germany against damage to United States vessels and citizens say:

The sole right of a belligerent in dealing with neutral vessels on the high seas is limited to visit and search, unless a blockade is proclaimed and effectively maintained, which this Government does not understand to be proposed in this case. . . . If the commanders of German vessels of war should act upon the presumption that the flag of the United States was not being used in good faith and should destroy on the high seas an American vessel or the lives of American citizens, it would be difficult for the Government of the United States to view the act in any other light than as an indefensible violation of neutral rights. . . . If such a deplorable situation should arise the Government of the United States would be constrained to hold the imperial German Government to a strict accountability for such acts. . . and to take any steps. . . necessary. . . to safeguard American lives and property and to secure to American citizens the full enjoyment of their acknowledged rights on the high seas.

Germany has a second time warned neutral vessels against entering the war area about the British Isles after February 18, except to the north of Scotland.

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There is no religion without mystery. God himself is the great secret of Nature.—Chateaubriand.

## Original Articles

### GOVERNMENT

#### NUMBER 1.—MONARCHY

BY S. A. BURGESS

[The series of three articles under this heading were written during the summer of 1912, and appeared consecutively in the *Autumn Leaves* in the year 1913. They are presented here as being worthy of repetition and a wider circulation. Allowance should be made for governmental changes since their first publication.—EDITORS.]

Richard Hooker says of the Law, "Her seat is the bosom of God, her voice the harmony of the spheres, all things in heaven and earth do her homage—the very least as feeling her care, and the greatest as not exempt from her power."

As the law approaches this ideal, the more nearly perfect it becomes. Law is founded on reason. Yet in our present government and law, we find criticism from those who wish to ignore both, whether it be within the church or without.

#### OF VITAL IMPORTANCE

To the writer, the consideration of the science of government is of very vital importance to the church. Still we appreciate that all will not agree with us in this. We remember when recently called upon to speak on this subject, a member of the church wanted to know of what good it was.

"Well," we replied, "for one thing, we are living under a republican form of government, and in order to carry out the highest ideals of that government, we should be posted."

"Oh, pshaw, I am a Republican," was the ready reply. "No use of me bothering about anything like that."

"Well, then, there is the government of the church. We need to know the principles of government for that."

"Oh, let the general church officials do that. I don't believe in bothering about things like that."

"And then you know the Bible says the Saints shall judge the world."

"Not in your day, or mine; so what is the use of fretting?"

That day may be nearer at hand than some think for. In any event we are commanded to study laws and government; to seek out the best men for office.

How often we have wondered in days gone by, when in the public schools the thought of the horrors and terrors of the monarchical form of government was so strongly emphasized, and how thankful we should be that we live under a republican form of government, in "the land of the free and the home of the brave." But when we went to Sunday school or church, continually we heard of the "kingdom of

God." Now if the kingly form of government is inherently bad, why should we have a kingdom of heaven?

#### OBJECTS OF GOVERNMENT

The objects of government are, first, to protect from enemies without; second, to secure justice within; and third, to promote the general welfare. The first two conditions have been fairly well carried out in the government of the world, but the consideration of the third belongs to our own age.

When we consider government in the abstract, we can at once see that if we secure the Konig—the man who can, the Able-man, the one who is strongest and best prepared, morally, mentally, physically, and spiritually to rule, we shall have the most efficient administration. The difficulty has been that when one such man has been found, the inclination of the people always is to put his children and his children's children, and the remote generations in the office for which perchance they are wholly unfitted.

The monarchial form of government has the advantage of centralized power, and so fixing the responsibility. It reminds us of the story of Philip of Macedonia. An old woman had petitioned him several times to hear her complaint, but he had put her off, and at last told her, "Madam, I have not the time to bother with your nonsense."

"Then you have not time to be king," was the quick response, and he, appreciating the force of the remark, never again gave the excuse that he had no time to listen to the complaints of any of the people over whom he ruled.

Hereditary monarchy will have the advantages: first, that blooded stock does tell to a certain extent, and there is more probability that the son of a brilliant man will be above the average than there is for the son of an average man; second, he has the advantage of environment and education, he can devote his time to preparing especially for the work of government; third, with the robes and paraphernalia of office, if he would just look wise and keep his mouth shut, the people will surround him with such a halo that he will be found to get along fairly well.

But the difficulty is that the probability that a gifted individual will continue to have gifted descendants above the ordinary, is relatively small. Some biologists place it at ten per cent above the average.

#### ORIGIN OF GOVERNMENT

On the question of the origin of government, there are three suggestions made. First, force; that the strongest men became more numerous, dominated the weak, and made laws for their own aggrandizement, and thus governments were started, and especially the monarchial form of government; sec-

ondly, that as men became more numerous they met and by agreement made tentative plans, and so have gradually developed the system of government; third, that the origin of government is the divine law, and that the origin of the monarchial form of government is the priesthood.

Now as we search the records of the past we are unable to find satisfactory evidence of either of the first two theories. We are not able to find a period in which mankind were developing any such a plan. But the earliest records show the idea of a primeval revelation from God to man with the priesthood and an outline of government. Furthermore, monarchs have claimed from time immemorial to reign by divine right. Great kings have taken upon themselves the name of the son of God. Furthermore, even down to the Middle Ages we find that the kings claimed the right to lay on hands to heal the sick, although by that time it had narrowed down to curing the king's evil. In the more ancient nations the king belongs to the highest priestly class, and the laws not only of Moses, of Manes and of Hammurabi, but of many others, claimed divine origin.

But when we say this we do not mean to infer that absolute monarchy, despotism, and tyranny have divine approval. We do mean to assert that the origin of human government is the divine law, and that the monarchy, by whatever name called is a corruption of the idea of priesthood. The true king is the true priest.

#### GOVERNMENTAL CORRUPTIONS

When in Utah some years ago we were privileged to attend a conference, and were much interested in noting the secretary stand up and read a long list of motions sustaining various officers, just rattling them off as fast as he could read them: Moved and seconded, that we sustain so and so to such an office,—carried. We made inquiry as to why this method was in force, and why a negative vote by an individual was as good as expulsion from the church. The reply was that the theory of the church is that the kingdom of God on earth is patterned after the kingdom of God in heaven. God speaks and all creation says, "Amen." On earth the president of the church speaks and all Israel with bowed head votes, "Aye."

"Well," we asked, "what do you think about it?"

"The church does not send me out to tell what I think, but to state what the church teaches."

We discussed it for some little time with similar results; but finally to another point-blank question, just between man and man, "What do you think of that method of government?"

"Well," he replied, "I am a democrat."

If in the short time of less than one century men can so far corrupt and depart from the divine plan

of common consent, and establish so absolute a monarchy and so centralized a government, is it at all surprising that in the ages of the past similar corruptions have appeared, and that men have used the ignorance of the multitude to pervert the divine plan? It is the desire of people to be led, the majority of them, and they are quite ready for hero worship, as is pointed out in the introduction of this article. It is so much easier to let some one else do the work and so assume power.

#### GOVERNMENTAL DEPARTMENTS

In our system of government, three distinct departments are recognized. The legislative, which makes the law; the judicial, which interprets the law; and the executive, which enforces the law.

The word *monarchy* is derived from the two Greek words *monos*, alone, and *archein*, to govern. There are the two classes at least, the limited and the absolute monarchies. The absolute monarchy, no matter by what name called, not only exercises functions, but also the judicial, and often the larger part of the legislative. Laws are issued by edicts of the king or emperor. They are enforced by courts, of which he is the supreme court of appeal. Even to-day, in England, in theory, the minister represents the king in the legislative department, and no law of general nature can be introduced except with the sanction of the minister. But in fact the House of Commons determines whether the minister shall stand or fall, and can direct the character of bills introduced. In fact, this which was once a power has now so changed as to be a limitation on the monarch; in that he can not veto a bill, since in theory he has introduced it through his minister. Also the king originally was the sole court of chancery and the highest appellate court, but now the lord high chancellor and the keeper of the king's conscience does this work for him, and so relieves him of the mental strain.

In ancient Israel, we note many indications of a right in the people to vote on their laws and also to choose their kings. In fact, in the divine plan there was no king until the people insisted. The Book of Mormon tells us that it is unusual for the majority of the people to desire wrong, and Mosiah strongly advises his people against having a king. He well states the situation. (Although we may first admit that a good king, so far as government is concerned, is very efficient instrument of government, but the trouble is to get good kings.) When a bad king once assumes authority, the people mourn. Then there is the added feature, that even though called the kingdom of God his plan is for the development of mankind. In an absolute monarchy, however, good people lose interest in the science of government and retrograde.

It is because England had poor kings in the early

days that a parliament became established, and gradually gained strength.

It is because France had good and wise kings in the earlier period of its history that the absolute monarchy became so thoroughly established that in the days of Louis XIV he made the apt and true remark "*L'etat, c'est moi*" ("the state, it is I"). If he wanted a million dollars, he only had to ask for it in the morning to have it by evening, no matter how the people suffered; and so the basis was laid for the revolt, which brought the French Revolution.

Yet there must be some good in the monarchical form of government, or else our heavenly Father would not establish a "kingdom" of heaven, nor would he make kings and priests. What it is, we shall discuss further in a later paper.

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#### THE CHURCH OF CHRIST--WHAT IS IT?

Upon this rock I will build *my church*; and the gates of hell shall not prevail against it. . . . And I will give unto thee the keys of the kingdom of heaven: and whatsoever thou shalt bind on earth shall be bound in heaven; and whatsoever thou shalt loose on earth shall be loosed in heaven.—Matthew 16: 18, 19.

Are the "Church of Christ" and the "kingdom of heaven" synonymous? That is, expressing the same thing, conveying the same idea? We rarely find two words precisely synonymous; wave and billow are sometimes synonymous, but not always: "When we speak of the large rolling swell of the sea, we may call it a wave or a billow; but when we speak of the small swell of the pond, we may call it a wave, but we may not call it a billow."—Webster.

We are compelled to answer yes, to the same extent at least that the swell of the pond and the swell of the sea are synonymous, the one is at least an exact representation of the other, if only in a miniature form.

#### PILLAR AND GROUND OF TRUTH

When Jesus said, "Seek ye first the kingdom of God, and his righteousness," he intended to present to the world the church of God, which in the language of the Apostle Paul, "is the church of the living God, the *pillar and ground of the truth*." It is through the truth that men are to be sanctified, perfected, and saved; and the Psalmist David expressed beautifully the strength and the source of truth when he said:

I waited patiently for the Lord; and he inclined unto me, and heard my cry. He brought me up also out of a horrible pit, and out of the miry clay, and set my feet upon a rock, and established my goings.—Psalm 40: 1, 2.

The horrible pit is undoubtedly the lost and helpless condition of darkness that man finds himself bound in, and is absolutely helpless to eradicate himself from; and recognizing in the Lord all power to

save, David cried unto the Lord, the source of help and strength, and he heard, and set his feet upon a rock, the rock of eternal truth, and established his goings, in harmony with the golden rule of truth.

This is the same rock upon which Christ built the church, and made it (the church) the pillar and ground of the truth, that is, the supporter, that which sustains or upholds, that on which some superstructure rests; region, territory; therefore the church is the heavenly ground, territory, in which is found the eternal truth upon which the great superstructure or individualism, or the "new man," is builded; the only means by which the average man may be developed physically, socially, mentally, and morally so that he shall be able to meet all the demands of this complex age and ripen a soul for eternity. When the Psalmist found the rock, he said out of the effulgence of his heart, "And he hath put a new song in my mouth, even praise unto our God; many shall see it, and fear and shall trust in the Lord." (Psalm 40:3.) That is, many were to see, understand the truth, reverence it, and be made to feel the strength of God's love through trust in the Lord.

The church of Christ is the life-giving soil in which we grow to perfection and ripen in holiness for the spiritual kingdom, which is but the sequence of the work accomplished through the church on the earth.

For thou, Lord, hast made me glad through thy works: I will triumph in the works of thy hands. O Lord, how great are thy works! and thy thoughts are very deep.—Psalm 92:4.

The righteous shall flourish like the palm tree: he shall grow like a cedar in Lebanon. Those that be planted in the house of the Lord shall flourish in the courts of our God. They shall still bring forth fruit in old age; they shall be fat and flourishing.—Psalm 92:12-14.

#### STAGE OF CHURCH DEVELOPMENT

There is no question but that the Psalmist uses the word *house* synonymously with "church," or "kingdom," the region, territory, where all the elements essential to a growth in righteousness are to be found, that we might be clothed in the livery of heaven and fitted to enjoy all the splendors of the "courts of God," the fullness of the completed church or kingdom of God, when we shall become a part of the retinue that shall march with Christ the great king into the presence of God the Father, and shall flourish in his courts.

This is why the Savior said to the world, "Seek ye first the kingdom of God, and his righteousness." Make this your first duty, that you may become "fat and flourishing," and still bring forth fruit in old age; to show that the Lord is upright; he is the rock, and there is no unrighteousness in him.

We have heard it said that the church is the kingdom of God, in its embryonic state. Is it not more

than this? I am persuaded that it is possible that the kingdom of God may reach this stage of life in the heart of the individual and be tacitly set up in the human soul. Embryon: In physiology, "The first rudiments of an animal in the womb, before the several members are distinctly formed; after which it is called a *fetus*." Is not the church in the fetus state or stage of development? The Lord has a time when, a place where, and a means by which he blesses and saves his people. The time when, is when the seeds of truth find lodgment in our hearts, and develop into life, through faith, the kingdom of God in its embryonic state is set up in the environment of the human soul, strengthened and nourished through the law of assimilation, until it is developed to the state of birth, or the taking on of form, and becomes as a result of the development of these seeds of truth the rock upon which the kingdom of God is built, fit material for the kingdom in its *fetus* state, the church, which is yet but the partially developed kingdom of God. But it has not had its final birth into the perfect environment and conditions of the spiritual kingdom when God and Christ shall rule in person, and perfection shall obtain. Fetus: "The young of viviparous animals in the womb, and of oviparous animals in the egg, after it is perfectly formed, before which time it is called embryo."

#### CHURCH ENVIRONMENT

Jesus Christ said, "Upon this rock I will build my church." The rock of truth, or revealed truth. I, as a direct curate of God, will place in tangible form this church or kingdom, which is to have the power of procreation, and become the procreator of spiritual life. So Christ took of those that had received the seed of truth, the souls in which the kingdom existed in its embryonic state, as he could not use dead material in the further evolution of life, and introduced them into the broader elements and environments of life, known as the church or kingdom of God; and while still shut up under the fetters of mortality, and the limits of human necessity, it took on a tangible form, such form as it will retain, but under the law of evolution will develop to the perfect strength, and ineffable splendor of its triumphant state.

In our mind's eye we have a picture of this kingdom in its developing stages and dispensations. Paul said:

I beseech you therefore, brethren, by the mercies of God, that ye present your bodies a living sacrifice, holy, acceptable unto God, which is your reasonable service.

This sacrifice was to be a living sacrifice, one in which the life of the kingdom of God existed, and to be acceptable unto God, because it was holy. Does that mean this body as it is? Take me Lord, as I am, all this body, together with all its carnal de-

sires, and its corrupt practices? Holy innocence is whole, entire, complete, sound, unimpaired. Properly, whole, entire, perfect, in a moral sense. Hence, pure in heart, temper, or disposition; free from sin and sinful affections. This is the condition in which we are to be presented to God, and the conditions upon which he will accept of the offering, or sacrifice. And now in order that we might grow to this condition of perfection, he points us to the efficacy of the church of Christ, the kingdom of God, the house of the Lord, in which if we are planted we shall grow to prosper in the presence of God.

Now the kingdom, the church, has taken on form in that Jesus became the head over all things to the church, which is his body; but as the husband is the head of the wife, even so is Christ the head of the church, and he is the Savior of the body, the church. As the woman was taken out of man, and became a helpmate, and through this union and the law of procreation man became a procreator of natural life; so under the direction of God, through Christ, the church took on tangible form, just such form as the kingdom will present in its perfected state, and Christ set in the church, apostles, prophets, sevens, high priests, bishops, elders, priests, teachers, deacons, etc., and called it the bride, the Lamb's wife, and through this union and the law of procreation the church became the procreator of spiritual life. And as the oviparous animal in the egg develops through the embryo state to the fetus, and when its parts are perfectly formed it receives its birth into the broader conditions and developments of life and perfection.

So the church is destined to help us to that state of perfection through which we shall pass from death unto life, and form within us that spirit of him that raised up Jesus from the dead; and if that spirit dwell in us it shall also quicken our mortal bodies, and we shall have a birth or resurrection into the spiritual kingdom of God in its triumphant state.

#### THE UNFOLDING CHURCH

Disraeli said: "I recognize in the church an institution thoroughly and sincerely catholic, adapted to all climes and to all ages."

In this I find my broadest and deepest conception of the church of Christ. I believe it to be a plant of God's own planting, whose strength and power was the strength and power of infinite wisdom, a wisdom so vast as to take in the deeds and requirements of the developing races through all the ages yet to come. So continuity of the church is assured. She must not decrease in power and importance; she must not lose any of her symmetry or perfection, but under the fostering care of a loving Savior, of whom it is said, He loved the church, and gave him-

self for it; that he might sanctify and cleanse it with the washing of water by the word, that he might present it to himself a glorious church, not having spot, or wrinkle, or any such thing; but that it should be holy and without blemish.

Listen dear readers, Christ, the loving Savior, gave his life to the institution of his love and admiration. He called into service in all ages the strongest and the noblest of the sons of God that through them the church and the truths which she contains should be perpetuated. These men, true to their trust, with a living sense of the sacredness of the confidence imposed, and of the never dying value of the life giving power to be found alone in this "holy ground," this "territory," this "region" of heavenly strength and beauty, gladly gave their lives as a sacrifice upon the altar of service and devotion that her truths might be perpetuated. And who shall say that after all this sacrifice, after all this expenditure of divine wisdom and human life, called forth to the beginning and completion of a thing of beauty, absolutely unique, when it has reached this stage of perfection, where human wisdom fails us and she becomes ineffable—shall it be set aside and be superceded and forgotten? Shall she not as a result of her preparation and her development, her growth, simply open up to a perfect environment, and receive her husband and her Father into everlasting converse, together with the millions of her subjects who have gone on before, and who through her inherent powers have grown to the measure of the stature of the fullness of Christ, and became heirs to celestial life?

These men that have in all ages sacrificed their lives for the truth have not done so in ignorance. They went to the fountain. They drank. They felt the thrill and sensed the life. They heard the call of the Leader and Commander. They followed the straight and narrow way. They loved, obeyed, were enlightened, tasted the heavenly gift, and were made partakers of the Holy Ghost, tasted of the good word of God, and the powers of the world to come, and because of this unerring evidence of the value of the truth of the principles sustained by the church they readily gave their lives for it.

For who knows not that truth is strong, next to the Almighty; she needs no politics, nor stratagems, nor licensings to make her victorious; those are the shifts and the defenses that error uses against her power; give her but room, and bind her not when she sleeps.—Milton.

It was this knowledge of truth, this reception of unerring power that has made the sacrifice of the ages possible; and after all the reverses, all the periodical defeats, she still survives, and still holds out to the hearts, the hands, and the feet, that have spurned her love and power, have ruthlessly destroyed, and fearlessly trampled her beauty beneath her feet, the

power of life, and in the heavenly language of her King says:

Come unto me, all ye that labor and are heavy laden, and I will give you rest. Take my yoke upon you, and learn of me; for I am meek and lowly in heart: and ye shall find rest unto your souls.

In Christ is found all the enduring, eternal elements of life and rest, and Christ is found in the church; therefore Paul said to the Gentiles, At one time ye were without God in the world, but now through Christ (God brought to the world), or in Christ, ye who were afar off are made nigh by the blood of Christ, who came and preached peace unto all, for through him all have access by one spirit unto the Father. Therefore, we are no more strangers and foreigners, but fellow citizens with the saints (both here and hereafter), and of the household of God. Builded together for the habitation of God through the Spirit, God to abide with us through the Spirit, in this organized state known as the church, until under its expression of divine wisdom and power she shall grow to perfection and be prepared to receive her king, in her perfectly kingly state.

#### SERVICE THROUGH THE CHURCH

To what extent have our hearts been drawn out in love and sacrifice to the church? To what extent are we endeavoring to make ourselves serviceable to humanity through the church? One of the poets has said:

Thou must be true thyself,  
If thou the truth wouldst teach;  
Thy soul must overflow, if thou  
Another's soul wouldst reach!  
It needs the overflow of heart  
To give the lips full speech.

Think truly, and thy thoughts  
Shall the world's famine feed;  
Speak truly, and each word of thine  
Shall be a fruitful seed;  
Live truly, and thy life shall be  
A great and noble creed.

If this condition shall obtain in us it will be because the mind of Christ shall be found in us as an indwelling power and strength, that shall not only help us to be followers of Christ, but be as Christ. Will you all help me in spirit to sing:

Jesus, my Savior true,  
Guide me to thee;  
Help me thy will to do,  
Guide me to thee;  
E'en in the darkest night,  
As in the morning bright,  
Be thou my beacon light,  
Guide me to thee.

Through this dark world of strife  
Guide me to thee;  
Teach me a better life,  
Guide me to thee;

Let thy redeeming power  
Be with me every hour,  
Be thou my safety tower,  
Guide me to thee.

May God help us to love Christ, and love the church, as Christ loved the church and gave himself for it, is my prayer. WARD L. CHRISTY.

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#### A NOTE OF WARNING

##### CARE FOR THE YOUNG

Let him who is warned, warn each his neighbor!

We desire to raise a voice of warning clear enough, loud enough, and long enough to be heard by the parents of many communities; and heard, moreover, by the "ears that hear!" Christ found too many about him in the same comatose state, as we are finding to-day: "having eyes to see, they see not; having ears to hear, they hear not!" That is not the kind of audience we wish at this time, for we deem the matter of too great importance, and too vital in its bearing upon the life of the church, to be intrusted only to the attention of the deaf, the dumb, or the blind in our midst.

It is about our young people,—our hope of Zion, upon whom rests all our plans and aspirations for the salvation and upbuilding of the waste places. And right here let us remark that all the waste places of earth are not found in the deserts of the far East! Wherever darkness and low ideals are governing the lives and habits of people,—even our own,—*there* are waste places,—empty lots, barren ground, which might all, with care and effort on our parts, be turned into fruitful fields.

#### A COMMON PROBLEM

The problem is the same everywhere. Our young people, speaking of them as a mass and not as units, are not concerning themselves about the "Father's business." They are not lining up on the side of active, constructive right. They are not busying themselves with the affairs of the church, nor do they inform themselves about its problems or its undertakings. This is as much to be deplored as it is true, and that it is a fact no one who has taken the trouble to inform himself concerning the conditions will attempt to deny.

Some may say, "Well, our young people are preached to enough; they should know better than to let the things of the world crowd out their interests in the church!" Granted. Our children have heard a great many don'ts and musn'ts, and perhaps they do know better; but we have to deal, not with the ideal and wished-for situation, but with things *as they are!* True, many sermons are preached upon the evils and the dangers of the day, and many pastors and teachers of our young are very puritanical

in their constant restraint and repression. Many things are singled out, one after another, and the young solemnly warned to leave them alone, and warned against doing this or that. But what we are firmly convinced in the matter is that what our young people need is not so much *repression* as *guidance*! Not so much a *restrictive* doctrine, as a *constructive* one! It is not enough to say, "You must not work there!" Our better policy would be to turn squarely around and say, "*Come! walk here!*"

We point out to other church members the flaws and the fallacies of their creeds and beliefs. How many converts to our faith do you think we would make did we not follow up that step with the kindly pointing to the light, "See! *here* is truth!" and the gentle invitation, "Come; let us reason together"? How many of us are as careful with our children? How many of us shake our heads and say, "No, you must not do that," and forget to add, "But you *may* do *this*, which you will soon see will bring you the greater happiness"?

#### AWAKE TO DANGERS

Oh, ye Saints, and ye parents, and all who have a young soul in keeping, as well as all who can reach out a helping hand to a stumbling child! Awake to the dangers! Awake, to do battle with all the powers at your command, against the enemies of our young! Open your eyes to all evil even when cloaked in the guise of innocence! Try to see that while many of the picture shows, for instance, are educational and uplifting, there are many more that are demoralizing and degrading in the influence and effect they have upon the impressionable minds of the youth.

As soon should a child be turned loose with a lot of "yellow-back," dime novels to read, with the hope that his innocence and inexperience shall guide him safely through their turbid depths, as to expect him to attend these cheap pictures, with their bandits, their robberies and intrigue, their murders and abductions, their train-wreckings and infidelities, and be able to sift out the good, if any there could be in such a company, and to eliminate the evil, banish the low suggestions, and put aside the daring thoughts which they engender!

Wake up, and realize, if indeed any of us can, the extent to which these things are forming the ideals and the incentives in the lives of our children! We groan because our children are not spiritual,—that they have low tastes and low ideals,—that they surprise us and disappoint us by acts of disobedience and misconduct, and yet we go on, shoveling out the nickels and dimes for them to imbibe still more at the fount of their education, and think our duty is done when we say, "Now be a good boy, and come home early!"

#### A TIME OF ACTION

Have we forgotten that youth, being a time of action (and it is only an abnormal child which does not thrive upon activity and busy-ness ( and needs to have pointed out to it *safe* outlets for that impulse? Have we realized what a real asset to ourselves as well as to the church this very activity may become? Many and many a problem of "How?" and "By whom?" would be easily solved if we but rightly valued the real help that is at hand in the young people. Given direction and guidance, their impetus will carry them, and us with them, into the realms of achievement in an incredibly short time.

Our young folk are not depraved entirely, nor all bad,—not yet! Their hearts are right, and their desires are to *be* and *do* good; but they are simply being left to themselves to find their own safe paths; to mark out their own course, in compassless and rudderless bewilderment! Temptations are about them, much greater and more numerous than at any previous time of the world. As parents, we seem asleep to these dangers, so far as getting out and meeting them on their own grounds concerned,—the only way effectual battle can be waged against them. We have, alas, felt that we were doing our full duty when we cried, "Wolf!" or "Shame!" and then went our own quiet ways, to church and to prayer-meeting, and what not, and left our young people to find their own amusements, and to decide many of life's questions by themselves; and then we wonder at their mistakes!

#### A CASE IN POINT

A certain good (?) brother thinks that a young girl should have no male friends at all. He is determined that no girl of his shall be silly enough to have a "beau"! The girl is not allowed to bring her boy friends into her home, nor is she allowed to go to other girls' homes where this careful (?) brother imagines such a pernicious thing is encouraged or permitted. He goes to church regularly, and is not averse to expressing himself in strong terms about the degeneracy of the times.

This girl, in whom God, through the divinely-appointed laws of nature is awakening the purest and noblest of human emotions, upon which the continuance and the happiness of the race depends, and who but dimly understands the meaning of her newly-awakened interest in the opposite sex and her desire for its society, we say this girl, who needs now if ever, the intelligent sympathy and wise guidance of loving parents, deprived of these, denied the legitimate association she craves, through its rightful and God-approved channel—the home—steals away from that house (for can we call it a home?), and taking the street car, finds her way alone, or in the company of some other rebellious soul, out to

the public dance hall, there to be accosted by strangers, led into the dance, out for a walk, or—but let us not harrow our imaginations further! God alone, with his pitying angels, can keep that girl from going wrong, thrown as she is upon her own experience and ignorance!

And her "Christian" father at home asleep, in his self-righteousness knowing no alarms, believing himself to be an example of wisdom and prudence, making "no compromise" with sin, and "bringing up his children in the way they should go!" Oh, blind and foolish! If the boys and girls of such a father are saved to the church and to lives of morality and honor, it will be *in spite of*, and not *because of* their parents—who should be the guides, and not the *jailers*, of the precious spirits intrusted to their care! Let us add that this is not an imaginary, nor an isolated case.

#### LET US GET BUSY

Let us arouse to the dangers that threaten our young,—dangers from *within* as well as without the home; dangers which originate in lack of sympathy and mutual interests, from an attitude of harshness and "snap judgment" on the part of those who should begrudge neither time, effort, nor money if necessary, to keep their children close to them in the formative years of their lives and education. The paths are slippery enough. Let us not add to their unsafety by withholding our close and tender sympathy, that will ever seek to provide proper outlets for their natural tendencies; that will never say "nay" without substituting a "yes" in its place; that will put away our own quiet hour with a loved book or friend, and devote the time to the restless and otherwise anchorless activities of the young ones whose welfare is dearer to us than anything else in the whole world! Can we for one moment consider seriously the mud they track in, the noise or confusion they make, or the sacrifice of our own concerns, when they, and their safety are in the balance on the other side? No! and we are glad to believe that only through thoughtfulness on our part have things been brought to this pass,—that we have, through habit and custom, been drifting along, feeling secure in our own safety, and not recognizing that all is not so well with our children.

But now that we are waking up, that we find that while we slept the archenemy of our souls has not been idle, surely we will rise as one body, and, putting aside all thoughts of self, of ease or comfort, of criticism or reproach, get busy, and do something about it! Look around, or right in our own homes! The need is everywhere! We have only to open our eyes, and the opportunities to do, and to help, multiply upon our vision with startling rapidity! Gather your boys and girls, *and their friends*, about

you; open wide your doors with a heart-welcome to these unfolding flowers; give them good times,—healthy, helpful and happy amusements and employments, not forgetting plenty of real hard work! Have debating teams for those competitive spirits; have athletics; have study clubs; have little home dramatics; take them to inspect industrial and manufacturing plants; teach the girls to sew, crochet or embroider, reading to them meanwhile from some good book that will help them to broader and higher ideals of life. Take them all out to study the great book of nature; the birds, the flowers or the trees; take them to visit places of historical or other interest; form them into singing classes; teach them the melody of poetry, the beauty of clouds, of sunrise and sunset; or the music of eloquence in book or lecture; form civic clubs, and town organizations, where they may learn their work as units, (but oh, what important units!) in the welfare of the community.

We have only touched the outside of the suggestions and ideas which will come in abundance to the thinker, as possibilities which may be turned into actualities by anyone who brings to the task the love and the unselfish consecration which is necessary to acceptable work in any field. We just *must* awake to action upon these things if we are able to meet successfully the attacks that are being made upon our ranks by the forces of evil!

May God, to whom we must look for guidance in all things, so help and inspire us that we shall be no longer idle hearers, but *doers* of his will in regard to all matters of such grave importance as this which we have been thus trying to bring before you!

AUDENTIA ANDERSON.

## Of General Interest

### THE CROCKER LAND EXPEDITION

On June 24, 1906, explorer Peary thought he saw through glasses from a mountain peak in Grant Land "the faint white summits of a distant land," which he named Crocker Land, and which has since made its appearance, with or without a note of interrogation, on most maps of the Arctic regions. In fact, the belief has prevailed rather widely that Peary saw the eastern margin of a vast continent or archipelago, filling most of the area that is now blank on Arctic maps.

In the autumn of 1913, when Vilkitskii's discovery of Nicholas II Land, near the Siberian coast, was announced, certain wild statements were published in the newspapers as to the probability of this discovery constituting part of the hypothetical continent, although reference to a map of the routes followed by polar explorers would have shown the au-

thors of these statements that, if they were correct, Nansen's expedition in the *Fram* must have drifted over dry land.

In July, 1913, an American expedition sailed from New York with the object of visiting and exploring Crocker Land. It was backed, financially and otherwise, by a number of institutions and individuals, but especially by the American Museum of Natural History, and was commanded by Donald B. MacMillan. This party spent the winter of 1913-14 at Etah, Greenland, and in the following spring a sledging expedition was made by the leader and Ensign Fitzhugh Green, U. S. N., over the sea ice to a distance of one hundred and twenty-five miles northwest of Cape Thomas Hubbard, i. e., to the supposed location of Crocker Land. The main results of this journey have just reached the world, the principal one being that Crocker Land does not exist.

The sledge journey occupied two months, and appears to have been exceptionally difficult and dangerous. All details now available were published on November 25 in the *New York Tribune*, which is the accredited mouthpiece of the expedition. The news came by a somewhat indirect route, and not from MacMillan himself, whose narrative will probably not reach this country until next April or May, unless the attempts which the expedition has been making to send wireless messages from its base at Etah should prove successful before that time.

It is understood that this expedition, the only one from the United States now engaged in polar exploration, will henceforth concentrate its energies upon a journey into the interior of Greenland.—*Scientific American*, December 12, 1914.

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### RUSSIA SAVES UNDER PROHIBITION

London, January 25.—A dispatch to Reuter's Telegram Company from Petrograd says M. Kharitonoff, comptroller of the Russian treasury, speaking before the дума budget committee to-day, declared that owing to the great increase in the national savings, due to prohibition, the extraordinary outlay occasioned by the war had caused no great suffering as yet in Russia.

As proof of this, M. Kharitonoff said the national savings in December, 1913, which amounted to 700,000 rubles (\$350,000) had increased to 29,100,000 rubles (\$14,550,000) in December, 1914. He added that the total savings for 1913 amounted to 34,000,000 rubles (\$17,000,000), as compared with 84,000,000 rubles (\$42,000,000) for 1914.

Great duties are easier than the little ones, though they cost far more blood and agony.—Phillips Brooks.

## The Staff

AUDENTIA ANDERSON, INDEPENDENCE, MISSOURI

### Much to Encourage

How quickly the weeks fly by! Again it is time to send in the copy for our music department, and we are very pleased and thankful that we have in our hands several really helpful and encouraging articles. An editor is delighted with assurances that the material he is bringing before his readers is that which is satisfying to them and that which will prove helpful.

It has been our happy lot to receive of late a few letters of more than ordinary appreciation, and this has helped to confirm us in the thought that the cause of music is one which God is pleased to have us champion. This assurance gives us encouragement, and we feel that we are engaged in a good work, feeble and erring as may be our attempts to accomplish it.

One sister writes that she has found much uplift from the little sketches concerning well-known hymns; that they seem to have a deeper significance to her, and that a power for good seems to accompany their singing. She made these comments the burden of her testimony at a recent prayer service, giving a little description of the writing of "Abide with me," so well told by Sister Short in our last issue. At the close of the testimony a brother started the hymn, and a very recognizable power attended its singing! This is very gratifying, for it clearly points out to us one very efficient channel through which God designs our uplifting experiences to come to us. Brother Bond, in his excellent article in this number, emphasizes this conclusion.

We hear of Lamoni's enthusiastic preparations for the success of the conference music. That is good, and inspiring, and augurs well for a triumph in April. Independence, too, is bending every energy to the task of sending representative choir workers there, capable of helping to swell the united chorus of praise. Other choirs are not behind in this, and we know there are many isolated ones who are doing well in preparing themselves to take their places there.

We have heard nothing but words of praise and appreciation for the selections contained in the serial for 1915. Some of the numbers are real gems, and all are fine additions to the repertoire of any choir. Equally united are the expressions heard concerning the cantata. Its choruses are not difficult, and being very melodious are easily grasped by the average musician. We are looking forward to a great stimulus to be given the work through the mediums chosen for this year, backed by the earnest preparation so many are putting upon them.

We would like, here and now, to make a special request that anyone who has an idea or suggestion which he would like to see carried out in regard to our combined choir movement, or the work of the Staff, or the mission of music in general, will please pass on to us that idea or suggestion. "In many minds there is wisdom," it is said, and we feel that there are many who are in a position to see some things we are not, and we humbly ask the help of such. We want to make this column, as well as the general cause of music throughout the church, as valuable and helpful as possible, and we feel that to do that we must have the cooperation and the assistance of every willing and capable person interested.

Remember, the door is open to all! Come in, and find a heart-welcome!

AUDENTIA ANDERSON.  
INDEPENDENCE, MISSOURI, 1300 West Electric Street.

### The Power of Music

Some philosopher has said, "I would rather appreciate the things that I do not have, than to have the things I do not appreciate."

The writer makes no claim to being a musician, but is willing to assert that he is, in a measurable sense at least, capable of an appreciation of the value of music and of song when given in understandable terms.

Shakespeare said, "That man who hath not music in his soul, and is not moved by concord of sweet sounds, is fit for treason, strategem and spoils." It may be said that this is too severe an arraignment of the man who has little or no interest in or passion for music; yet, remembering what Carlyle has said, "The soul of all Nature's utterances is perfect music," and in harmony with this thought, we are forced to conclude that it is true that the man who has no inherited or acquired passion for music, is, to a large extent, out of harmony with that environment which the Creator has designed to accomplish the soul's highest development. The indorsement of this position is found in the command, through inspiration, to "cultivate the gifts of music and of song," which amounts to the force of an argument that we had failed to recognize the value of music in the gospel propaganda.

Music may be used to stimulate "war and its alarms," perhaps in a holy or justifiable cause; yet its possibilities for evil must be conceded also, as when it lends its powerful influence to lead men to destroy and lay waste for conquest or vengeance, or to develop the slumbering forces of the brute in man. In its better service, as we have already quoted, "Music hath charms to sooth the savage breast"; and its influence is reflected in gospel associations, as when the most wonderful proclamation ever brought to this world of ours, where sin and its product hold sway, was sounded by a choir from another world—that fadeless song of "Peace on earth, good will to men"! The shepherds, listening, rejoiced in the appropriation and absorption of that song and that message so far as their education and powers of appreciation permitted—wonderful "melody divine," which mortals as yet, generally speaking, have not been privileged since to hear, but towards which, according to our fine ideals, we may hope we are tending!

We have listened in the past to our choir in the Stone Church in Independence, and to the efforts of our musicians, young and old, and have thought of Brother Hoxie, Sister Anderson and others, and of their vicarious and effective work, combined with the tireless and unselfish support given them, and we have felt in our soul a sense of exhilaration and gratitude to God, that forces have been set in motion, and plans inaugurated, which have started the church at an accelerated pace, towards him and the "choir invisible," which is, as yet, to our mortal and beclouded vision behind the veil. We have wondered if at some distant day we should be privileged to listen to a union of these Independence voices with those of another world! Why not? So might it be, and let all the people say, "Amen"! for can we not conceive that, when the prayer of our divine Lord shall have had its complete answer, and his "kingdom" shall have "come" in any complete sense, the heavenly hosts will bring their choirs along with them, and the voices of earth and of heaven shall unite to sing the praises of the Eternal?

Since the appearance of the Staff in the columns of the HERALD, we have missed no opportunity to read the splendid articles, and to notice the rare gifts displayed by the various writers upon the subject of music. We have rejoiced in the jewels of thought contained in such soul-sensitive expressions as are to be found in the late article from the pen of Sister Lorena Leeka, if she will pardon the personal allusion. There are many others, too, but we felt strongly the spirit and force

of this one. Have you read her "Art of expression" in HERALD of December 23? No? We were afraid not! Well, get after it, and try to understand! You will begin to grow! Note what she says in the eighth paragraph, "One soul can never reveal adequately to another its conception of the highest ideals except by suggesting them through the medium of art." "Some form of art is required to express the deeper relations; the soul's questions can not be answered with mere words; therefore we have been commanded to cultivate the gifts of music and of song, through which we may express more adequately the exalted state of the spirit."

Go back to Bethlehem and the plain! The heavens are resplendent with the jewels of God, the larger jewel in their midst, that in its movement led the magi to the Christ! And then imagine, if you can, that wonderful proclamation without its music! Imagine a strong-lunged, loud-monotoned angel single-voiced, through a large megaphone shouting, "Glory to God in the highest," etc.!

Most clearly, to our mind, has God designed that man can never be perfected in estate or condition without the soul-elevating and uplifting ministry of music and of song. Where these are not, heaven, as an understandable or complete term, does not exist. Their inevitable tendency, when rightly understood and properly interpreted, is designed to refine, and to purge the souls of men and women of all desire for carnal pleasure, and to lift them from the slough and mire of sensualism and wrong to the plane of real delight in all things that are holy and pure.

Ruskin has said, "A pure or holy state of anything is that in which all its parts are helpful and consistent." Is this not true? Then let us not fail to heed the advice and counsel to cultivate, encourage, and learn to place true values upon music and song. If "the song of the righteous is a prayer unto God," then may we not, under that interpretation which the Spirit alone can give, proclaim our gospel evangel from the choir loft as well as from the pulpit, thus combining the forces that God has commanded or suggested to be employed in the effort to redeem mankind from the bondage and curse of sin, and ultimate relief from the burden of its awful consequences?

M. H. BOND.

### Hymns We Love

"Awake, my soul, in joyful lays,  
And sing thy great Redeemer's praise."

There comes, at times, into all our lives, an almost overwhelming realization of the goodness and loving-kindness of God toward us, and a corresponding sense of our own unworthiness. During such an experience, this joyous hymn of praise was written by Samuel Medley, of Hertfordshire, England. A better understanding of its origin will be gained by a brief sketch of his life.

He was born in 1738, and in his early youth received much religious instruction from both his pious father and grandfather, and was the object of many earnest prayers. All this teaching made no apparent impression upon him, however, and at the age of eighteen he entered the navy, where he led a profligate life. At one time he was wounded very seriously. "I am afraid," said the surgeon, "that amputation is the only thing that will save your life—I can tell to-morrow morning."

With the fateful words of the surgeon sounding in his ears, with disaster threatening him, and far from home, the teachings there received and the prayers that had been offered in his behalf came to his remembrance. In his extremity he turned to the God of his fathers, whose help was so sorely needed. Almost the entire night was spent in prayer. The next morning, to the surprise of the surgeon, such a

favorable change had taken place that he said, "This is little short of a miracle!"

Young Medley resolved henceforth to lead a different life, but on his recovery fell into careless ways, forgot his good resolutions, and drifted back into his old ways of living.

Upon returning to his home, he again was given many admonitions and warnings. One Sabbath evening he asked a servant if his grandfather was going out to church. "No," was the answer, "he is coming to read a sermon to you."

"A sermon to me?" replied Medley, "he had better be anywhere else."

The sermon was one by Doctor Watts, from Isaiah 42: 6, 7. He listened to it at first with indifference, but his heart at last began to melt, and he was led to see the wonderful forbearance of God. The aged man left him without comment. After a reverie in which the young man traced his past wanderings, and thought with deep regret of his failure to keep the vows he had made in time of trouble, he fell upon his knees and turned again in supplication to God, asking forgiveness for his ingratitude. The love and long-suffering of Christ dawned upon him, and filled him with the assurance that his prayer of contrition was accepted. Then he could truly say,

"He justly claims a song from thee;  
His loving-kindness, O, how free!"

The entire hymn is an expression of this blessed experience; nor did he again grow neglectful, recognizing that this was indeed the turning point of his life. He entered the ministry and was faithful to his calling unto the end, thus fulfilling his wish,

"Oh, may my last expiring breath  
His loving-kindness sing in death!"

It will interest the Saints to know that this hymn was the favorite one of Joseph Smith, the Seer, and he was more often heard singing this than any other.

VIOLA V. SHORT.

### Masters of Music

LUDWIG VON BEETHOVEN

The world has come, through much experience and observation, to a full acceptance of the philosophy of compensation as taught by Emerson. The unconquerable will of a crippled Loyola, founder of the Jesuits; the majestic poetry of a blind Milton; the matchless literary charm of a consumptive Stevenson; or the haunting melodies of a deaf Beethoven,—these were examples enough, among the many, to prove that where an unkind Fate deprives man of any of life's sweetest gifts, Nature heals o'er the hurt with other blessings unmeasured. It is only one more statement of the law: that man is not a victim of circumstances, but always a favorite of them,—if he wills it so.

To each nation it is given to become the patron goddess of some art. Greece was the home of sculpture, and her models in stone and bronze will stand for all time as the highest achievement in line and proportion; Italy, with its golden age of painting, has been the teacher and inspiration of many nations, and through its influence on the Dutch alone will always be remembered; and in like manner it was given to Germany to first speak forth the soul of man in music. Music is the youngest of the arts, and already the richest of them. To the development of this art, Germany has contributed more than any other nation, and has given the world nine of its every ten great composers. This is the fourth in our series, all of them Germans.

Ludwig Von Beethoven was born in Bonn, Germany, De-

cember 16, 1779. Neither his birth nor his childhood were auspicious of genius. His father, while an indifferent musician, was also a drunkard, and instead of the harmony that might have been in the little home, even though it were poor, there was the discord of drunken curses. This was little Beethoven's first experience in a bitter world, but he grew and developed as nature would have him, despite it all.

His father, if a drinker, was also mercenary, and trained his son for music, as one would train a horse for driving,—to make money. The boy learned fast under the hard and tedious training, and—a gratifying promise to his father—won favor in every company, by his precocity and skill. When but a very young boy, he was bundled up by some musician and taken off to Vienna to play for Mozart, and to get a prophecy for his future. Mozart received him kindly, heard him play, but did not far commit himself in regard to the future.

A few years more back at home, driven by his father to unsuccessful teaching, and by his own inclination busy at study, and then we find him again at Vienna, this time with Haydn teaching him the piano. Haydn was a great teacher, but his young pupil did not take to him kindly. Beethoven seemed to learn more by intuition than from his instructor, and constantly wandered aside from directions. Genius was in him, and it grew according to its own nature. His gift was distinctive, and could not be crowded into set lines.

In a short time Beethoven had won favor for himself, and had a circle of friends about him who gave him much praise and encouragement. He was a marvel at improvising, and his erratic playing gave great interest to his concerts. It was easy to persuade him to remain in Vienna—there was little enough to call him home—and he took up permanent residence there among his new-found friends.

His first published work came when he was twenty-six years old, and was a trio for piano, violin and cello. Much of his work through life, one hundred and thirty pieces in all, was chamber music, though it included every other form also. Chamber music, then so popular, since so neglected, is again being taken up. The music columns are full of comment, and a great impetus is being given to this old and charming form of music. On these modern programs, the names of Mozart and Beethoven are always found.

Just at this time, when the rising young artist began to taste the sweets of life, a dreadful pall of silence fell over him; the casements of his soul were sealed up: he became deaf. It was a crushing blow, and the tragedy of it haunted him all the after years of his life. The brilliant, social Beethoven, popular in company, and a reveler in the smiles of his friends, was cut off, as by the hand of Fate, from them, and doomed to spend his days in loneliness. Even the one he loved deserted him in his time of need, and no woman's hand ever ministered to his bruised spirit. He remained a bachelor for life. Not until his will was read was he fully understood, and the following extract from it gives the true measure of his sorrow:

"Ye men who believe or say that I am inimical, rough or misanthropical, how unjust are you to me in your ignorance of the secret cause of what appears to you in that light. Born with a fiery, lively temper, and susceptible to the enjoyment of society, I have been early compelled to isolate myself and to lead a lonely life; whenever I tried to overcome this isolation, oh, how doubly bitter was the then sad experience of my bad hearing, which repelled me again; and yet it was impossible for me to tell people: 'Speak louder; shout, for I am deaf.'"

But while he lost, he gained. Cut off from the sound of a busy life around him, his ears were attuned to a higher

melody. His hungry soul drank at another fountain, and it was the fountain of nature.

It is said that Beethoven wandered about much in the open country, and loved the fields and long roads. He felt free there, and could breathe deep of the pure air. He could muse to himself, or sing aloud at will, and not be subjected to the humiliation of his deafness. The music that he received thus through inspiration of the great outdoors he tried always to imprison in notes. His best compositions were the result. "The moonlight sonata," best known and most loved perhaps of all his music, was inspired by a night spent by the master out from the city, with the snow on the ground and the moon illumining all the wonderful scene with its magic light.

March 17, 1827, Beethoven died, and was buried in Vienna. His life had finished its rich service to the world, and was happier to be at an end. But he was not to die away into forgetfulness. His influence was to be deeply incarnated in another, and in Richard Wagner the world was to find one who had the spirit of Beethoven, and one who, inspired by that spirit, could carry his master's art to yet higher achievement.

A. E. MCKIM.

### Musical Notes

The first number of a new publication, *The Musical Quarterly*, was published by Schirmer on January 1, edited by O. G. Sonneck. The first article is by Waldo S. Pratt, entitled, "On behalf of musicology," a new word meaning "the science of music," but which is admittedly not to be found in Grove's, or any other dictionary of music—as yet. The subject is interestingly divided into musical physics, musical psychics, and musical poetics, musical æsthetics, musical graphics, musical technics, and musical practices, given in sequence. The writer concludes that no one person can hope to fully master all branches of musicology. The issue also includes an illustrated article on "The measurement of musical talent."

The February *Etude* offers a series of prizes for four classes of piano pieces, with four prizes ranging from twenty dollars to eighty dollars for each class. The contest closes July 1, 1915.

A genuine Cremona violin has recently been discovered in the hands of an Italian coal miner, who had it in the coal mines more than thirty years at Cumberland, Maryland, and offered it for a four-dollar-and-seventy-cent grocery bill, but was refused because it was so old, it is said.

The Milwaukee Insane Asylum has purchased a fine orchestration and placed it in the dining hall, with the expectation that it will have a beneficial effect upon the demented inmates there, as such effects have been noticed in various instances in the past.

It is announced that President Wilson's daughter, Margaret Woodrow Wilson, will sing at the coming May festival in Syracuse, the proceeds to be donated to the Home for the Blind and the Library for the Blind, in Washington. It will be her first public appearance.

The Emporia, Illinois, State Normal School plans to give musical instruction to all public school children, in the future, instead of to the few. The pupils will be divided into classes, the lessons to be supplemented by individual practice. In this way every child will have opportunity to learn music regardless of home conditions.

A. B. P.

### Independence Notes

On Sunday evening, January 24, Brother J. W. Rushton gave a very interesting lecture in the Stone Church, upon the subject of "Handel, the father of oratorio." The opening hymn by the congregation was one of Handel's, as also was the organ offertory number. After an interesting sketch of

the life of the composer and a brief but comprehensive glance at the history of the time and place of his work, Brother Rushton gave an interpretative description of his best-known oratorio, the "Messiah." This was interspersed at proper intervals by solos, duet, organ and chorus numbers by the choir, and with the lovely setting Brother Rushton made for each number never were the listeners more delighted.

It is planned that more of these entertaining and educational programs will follow, the next one being an evening with Beethoven, scheduled for early in May.

### Correction

In the Staff of January 20, under the title "Hymns we love," page 69, under subheading "Abide with me," third paragraph, line three, "Shelly himself," should read "he himself."

## Mothers' Home Column

EDITED BY CHRISTIANA SALYARDS, LAMONI, IOWA

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All money for the auxiliary, including subscriptions for leaflets, should be sent to the treasurer, address as above. Money raised for the Children's Home by local societies or by scattered members working for the society should also be sent to the Woman's Auxiliary treasurer.

### Home and Child Welfare Department

MARCH READING.—EXERCISE BY BREATHING

"There is no function of our daily life that is so essential to existence as respiration or breathing, and 'he lives most who breathes most perfectly.' . . . It is indispensable to health that the breathing apparatus should be free to vary its movements as special need in inspiration and expiration arises. . . . Robust health requires joyous activity and this very activity forms the habit of deep breathing. The baby cultivates it naturally, by crying, laughing, shouting and playing, and what we call boisterous games with children are more valuable than otherwise because they call for a continuous and greater supply of fresh air. The more exercise an adult person takes, the greater is the demand for air. Even in the state of comparative rest the need for it is very considerable, in fact, more than we realize. . . .

"Women by the wearing of stays, corsets, stiff supports and stiff clothing assail the vital energy of the body at its center, interfering with proper breathing and compressing the nerves of the part controlling the blood supply. . . .

"It has been proven that when the blood is poor in oxygen and when the vitality is low, the tubercular bacilli can be found in the blood. Increase the functional activity of the lungs and augment the oxidizing power of the blood and there will be a destruction of the bacilli even if they are to be found and this will assist in producing an antitoxin to destroy the germs. This is nature's method of protection when given a chance, especially if we add sunshine to the fresh air. . . .

"No greater mistake can be made or perpetrated on our bodies than to neglect the function of deep breathing. Diaphragmatic or abdominal breathing contains adequate means

for obviating disease that already exists in different parts of the organism. . . . The cause of disease in the human body in most cases is a defect in the nutritive powers of the body. Oxidization has not been sufficiently intense in degree to eliminate the retained products and there is stagnation; autointoxication or self-poisoning ensues. Free and abundant oxidation then is needed to use up this morbid material, to burn up the coal and clear out the loaded grate of the system, so that the fire can burn brightly. . . ."

#### THE BREATHING MUSCLES

"The ribs or chest box are twenty-four in number, twelve on either side of the lungs, and are attached to the spinal column behind. The upper seven, known as the true ribs, are attached to the breast bone in front, while the lower five pairs are called the false or floating ribs, because they are not fastened to the breastbone, but are fastened by cartilages to the other ribs; the last two pairs have their ends free so as to give the lungs and body more freedom of expansion in every way. The thorax or part inclosed by the ribs extends from the neck to the abdomen and is occupied by the lungs and heart, and is generally called the chest. The ribs are drawn up and down in respiration by two sets of muscles called the intercostal muscles, or muscles between the ribs as the name implies, aided by the diaphragm.

"The lungs could not expand without these muscles, and if they are allowed to grow strong by proper use they tend to increase the amount of air and expansion of the lung at each respiration, and increase the vitality of the body by an increased supply of oxygen. These muscles are always illy developed in the consumptive, who is narrow-chested and has thin chest muscles. On this account a considerable portion of his muscles remains inactive and unused. Developing the intercostal and deep breathing muscles helps to equalize the circulation of the blood, and hence to better nourish the system in all its parts, as every part is dependent on a proper supply of blood. Weak and undeveloped lungs can not make use of the oxygen in the air that strong lungs can, as the vital power to absorb oxygen freely is lacking. . . .

"The respiratory act consists of two movements: inspiration, or taking in of air; and expiration, or expelling it.

"In inspiration the thorax is made larger by depression of the diaphragm, or muscle which elongates the chest cavity, and by elevation of the ribs, the chest enlarges laterally or from side to side. In consequence of this increased space, the air rushes in to fill the space thus created.

"The diaphragm is a strong, flat sheet-like muscle, stretched across the chest, separating the chest from the abdomen. It is automatic in its action like the heart, and this very suction action of the diaphragm assists in the circulation of the blood, drawing it on.

"In expiration the opposite takes place. The ribs are lowered, the diaphragm relaxed, and it is pressed upward into the chest by contraction of the abdominal muscles, pressing the blood out, aided by the elastic tendency of the lungs themselves.

"There are three kinds of respiration, including the parts rendered most active. When performed mostly by the diaphragm it is called diaphragmatic or abdominal breathing; when by lower ribs, intracostal or lower-chest breathing; and when by the upper part of the chest, supracostal or upper-chest breathing. The latter is seen in most women and is due to the fact that their mode of dress tends to bring this about. We do not see this prominent in youth, as their ribs, by their loose dress, allow free motion, while tight lacing prevents lateral or side expansion, as well as free abdominal breathing, and lessens the full play of the lungs."

#### COMPLETE BREATHING

"This includes all the good points found in high-chest breathing, mid-chest and low-chest breathing; in other words, it brings into play every part of the respiratory apparatus and gives one the maximum amount of good to be derived from the least energy. . . . It is the most satisfying form of breathing and is very quieting to the nervous system. . . .

"First fill the lower part of the lungs, which is accomplished by use of the diaphragm, which descends and exerts a pressure on the abdominal organs, pushing forward the front walls of the abdomen, then fill the middle part of the lungs, pushing out the lower ribs, breastbone and chest; then fill the high portion of the chest, lifting the ribs; the lower part of the abdomen will be drawn in, which gives the lungs support and helps to fill the apices or highest part of the lungs. This will be seen when you get used to it as one single breath, aiming to fill each part of the lungs. Do the breathing as evenly as possible. This will come with practice.

"Retain the breath a second or two. Exhale slowly, holding the chest firmly, and draw in the abdomen slightly, to relax chest and abdomen. . . .

"A good method is to inspire one breath on top of another until four or five are taken, and retain one half a minute to exercise the capacity of the lung, for we often find cases of unused air cell space of lung in people who are weak and do not use the lungs fully. Begin the exercise by exhaling first.

"Consumptives and weak persons are poor expirers of air, or in other words do not empty the lungs any better than they fill them, and especially do not fill the apices or upper part of the lungs, or the parts which are always attacked by this disease. The air will be taken into the lower parts of the lung, while the apices will not fill at all during inhalation. . . . The muscles of expiration drive the air upward, and the superior vocal cords, by their contraction having closed the glottis simultaneously with the contraction of the muscles of inspiration, must be driven apart by the air forced up. While it is escaping it is driven into the apices of the lungs. All my experiments have proved that the apices were always filled during the expiration of breathing. . . ."

#### NOSE AND MOUTH BREATHING

"It is a very important thing to breathe correctly, which always means through the nostrils. If one has contracted the habit of mouth breathing, see to it that it is corrected. Enlarged tonsils and adenoids have a good deal to do with this faulty habit. Our mechanism is so constructed that we can breathe either way, but it is the design of nature that it should always be right and it means a great deal to us which way we follow. One is for health and improvement and the other, the opposite. It is noted that mouth breathers are more liable to disease, infectious or otherwise. . . . Nature has prepared the nostrils with a large surface of mucous membrane and an abundant supply of secretion to overcome irritation, catch the dust and impure substances and clarify the air before it reaches the lungs where these foreign substances are hard to get rid of. Nature intended that the air should pass through the nose so that it should be warmed before reaching the lungs. Mouth breathing leaves a dry, parched feeling of unpleasantness in the throat and mouth. It also prevents the nostrils from cleansing themselves. . . ."

#### VITAL CAPACITY

"In a well-developed person the capacity of the lungs is about 320 inches. In ordinary respiration we use about 20 cubic inches, or not much more. After an ordinary expira-

tion of the above amount it is still possible to force out 200 cubic inches more, but there always remains 100 cubic inches of air in the lungs which can not be expelled. This is called residual air.

"The vital capacity of the person is the amount of air that can be changed at a respiration. It can be greatly increased by training. . . .

"It is a fact that if we would double the amount of air breathed each day it would make a great change in our bodies alone by almost doubling the red-blood cells and increasing the capacity of the lungs. We must revivify ourselves by letting in outdoor air a number of times daily if we are to remain well. . . . If we would make good use of the air around us we should soon see the change taking place and become fond of the feeling of exhilaration produced by deep breathing. . . . Deep breathing tends to keep the lungs and chest wall supple and elastic so it will not stiffen, as in old age. . . . This is the great remedy for tuberculosis, weak lungs and low vital energy."—Good Health and Long Life, by William D. H. Brown, M. D.

#### DEEP BREATHING

"Not one person in a hundred is a deep breather. Civilized man is weak lunged. . . . The lungs must be exercised regularly in order that the breathing muscles may retain normal power, and the lung tissues may be in healthy condition. One person in every three above the age of fifteen dies of lung trouble. This terrible fact is disclosed by the vital statistics of the United States. . . .

"The breathing muscles are among the most powerful in the body. . . . Each breath (properly taken) means a powerful contraction of certain internal muscles. Each contraction means a corresponding pressure and action upon the vital organs,—the heart, lungs, liver, stomach, intestines, etc. This internal action has a powerful influence upon the circulation of the blood in the vital organs, and creates a constant message and kneading of the organs, especially of the digestive organs.

"There are also numerous voluntary muscles, other than those employed in deep breathing, that may be directly compelled to massage and knead certain abdominal organs. Thus it is quite easy to stimulate the functions of the organs of digestion, absorption and elimination directly. The importance of such exercises must be apparent at once, especially since they do not require much expenditure of time and nervous energy. . . .

"Develop your lungs. Learn to breathe deeply, so that your lungs may be well oxygenated. Stir up your muscular system both externally and internally. Strengthen your digestive organs so that the food you eat may nourish your flesh, blood and bones. Learn to breathe diaphragmatically, so that the refuse which accumulates in the intestines may be properly eliminated. . . . Indigestion, malassimilation, billousness and kindred abdominal disorders, when not due to the grossest violation of the laws of diet, are due mainly to lack of activity in the abdominal region. The liver, stomach and intestines lie adjacent to the diaphragm, and during diaphragmatic breathing they receive direct massage and kneading. Thus, if reasonable attention be given to the food we eat, we need but to acquire the habit of breathing diaphragmatically in order to correct the most stubborn cases of indigestion, billousness, etc. . . .

"Turn on the draft to the furnace that exists in you. How can you expect to turn food into blood, and blood into muscle and bone, unless you give your furnace enough oxygen to consume the food you eat? Eat less and breathe more. . . . A rational combination of deep breathing and light exercise will prove a regenerating process."—P. von

Boeckmann, in Deep Breathing the Foundation of Physio-Culture.

#### BREATHING EXERCISES

"Stand erect with abdomen well out of sight, shoulders down, chest up. Bend arms and raise elbows to level of shoulders, touching shoulders with finger tips. Throw head back and draw in breath while sweeping hands and arms up, back and down to sides. Exhale, rest a moment, and again take first position. Spread the ribs and lift the chest and be sure the diaphragm does its part. Practice as of bursting the belt, after filling the lungs, will aid in this. Try passing a string or a strap around the floating ribs and observe how much they can be forced to expand. Practice daily and observe the increase.

"Holding a towel by each end, lean the head back upon it, fill the lungs and spread the chest, exerting the muscles to enlarge the cavity.

"Repeat each exercise five times at first. Some dizziness may be felt, but this will pass away, and the number of times may be gradually increased."

It is said that Marion Harland cured herself of lung trouble by adopting a rule of "ten times ten," which means that ten times a day she practiced a deep breathing exercise ten times.

The more nearly constant the habit of deep breathing becomes the greater the benefit will be. Every walk in the open air, every time one must sit and wait, every wakeful spell in the night should be utilized as a time for deep breathing. In fact, the first thing in the morning and the last thing at night, with as many times between as one can think of it, the lungs should be well emptied and well filled.

Children should be interested in this practice so that it will continue with them as they grow up. It may be engaged in as a game; for instance, while walking with an older person, when each may try how long he can continue to inhale. Measuring the chest expansion will also interest them. Because of the natural activity of childhood their present need is not so great, but the habit of chest expansion and deep breathing firmly established will be invaluable to them in the future.

CALLIE B. STEBBINS.

#### Prayer Union

##### SUBJECTS FOR THE THIRD THURSDAY IN FEBRUARY

Pray that the mantle of the father may fall upon the son; that wisdom be granted him in measure equal to his arduous duties; and that the love and confidence given by his people to the father may also be given to the son, in order that his hands may be upheld.

Lesson, Isaiah 59: 20, 21; memory verse, Isaiah 51: 3.

##### REQUESTS FOR PRAYERS

Sister Seeley of the Saints' Home, Lamoni, desires prayers that her eyesight and hearing may be restored or improved.

Sister Jennie Fletcher, of Pawnee City, Nebraska, asks prayers for her sister Ellen Fletcher, who is suffering from gall stones. This afflicted sister is eighty-three years old and isolated from church privileges. May she be remembered and blessed.

Sister Josie Helms, Sweet Lake, Louisiana, requests prayers. She wishes to thank those who have heretofore remembered her, and states that she has been strengthened in body. In trying to assist in the housework she has been again afflicted and is confined to her bed. She desires that if it is God's will she may once more be strengthened. She also wishes the Saints to pray that conditions in her home may be improved.

## Letter Department

COLUMBUS, OHIO, February 4, 1915.

*Editors Herald:* I regret very much that through circumstances over which I had no control I was forced to leave the Australasian Mission so suddenly. However, "Man proposes but God disposes." I had arranged my plans to remain there until the spring of 1916. It was gratifying to me that I was able to leave the mission in such good hands. Brethren Haworth, Miller and J. H. N. Jones have the general supervision of the mission, and all three men are able ministers and have the confidence of the Saints. Most of the local officers are quite active, and I truly feel thankful to them and the Saints for the hearty support that I received from them. Of course there are always a few who think that they must object to everything that appears to be in conflict with their idea of things. It is a good thing that this element is in the minority, or the church of God would not make rapid advancement in the world.

I felt perfectly at home among the Australian Saints, as they make you feel that you were welcome. I shall not forget them nor their kindness to me, no matter in what part of this wide, wide world my lot may be cast. I like Australia and its people. They are very enterprising, and in process of time they will become a great people and country.

I was made to rejoice many times to see so many of our young men fitting themselves for usefulness in the church; and most of the young sisters seem just as much interested in the Lord's great latter-day work as the young brethren. If those young men will continue to apply themselves to study and continue to be humble and prayerful before God, it will not be long until the Lord will have a great army to carry on his work of redemption throughout the commonwealth. There are great and wonderful possibilities before them. I earnestly pray that they will strive to keep within them the spirit of enthusiasm that they were imbued with during my sojourn among them, and as a natural consequence the kingdom of God will be extended and thousands upon thousands will be brought into the church in that far-off land.

At the time I received the cablegram announcing the illness of my wife and requesting me to return home (which was the first message during our married life of thirty-four years that I ever received from my family to come home). I was laboring up the north coast, accompanied by Brother John Jones, president of the New South Wales District, whom I found to be a congenial companion and ready to do his part when called upon. It is a great pleasure to be associated with such noble men in the service of the heavenly Master. Brother Jones wields a good influence with the Saints wherever he goes. While touring in those parts we met Brethren Robertson and Patterson. Both have acquitted themselves well as new missionaries, as they were well spoken of by the people in the places where they had been laboring.

I felt impressed to inaugurate the system of reaching the people with the gospel wagon, as in my opinion it is the best method of spreading the gospel truths among the people. Australia is a grand country for the gospel wagon, as the climate there is favorable for such a project. The gospel wagon can be operated to a far better advantage than a tent in the United States and at less cost, especially on the Pacific Coast and in the Southern States.

I was loathe to leave my colaborer, C. Ed Miller, on the other side of the Pacific. He seems as near to me as if he were my son. We have been associated together for about twenty-five years. I always found him to be a willing worker, and trustworthy. He is one of the men that can be trusted, and does his work well.

My wife is much improved, but far from being well, as she is just able to move a little around the house. We surely feel grateful to the many Saints in all the world who fasted and prayed for her recovery, also to our friends who waited upon her during her long siege of sickness. We truly realize that God spared her life in answer to the prayers of his Saints. The Lord be praised.

Since arriving in America I have been very busy waiting on the sick, and have also traveled considerably. Attended the funeral of our worthy and beloved president Joseph Smith, December 14. The Lord had shown me in a dream on board ship on the way home that he would soon pass away. He did not live a month after my arrival. I was also shown that the burden and the responsibility that had been carried by him would soon be transferred to his son, Frederick M. Smith.

I had been acquainted with president Smith for about fifty years, and thirty-eight years of that time I have been associated with him in the general ministry. I can truthfully say that during these years of association I found him to be a man of honesty, justice, mercy, love and patience. These beautiful attributes are worthy of emulation. No man who occupied the position for nearly fifty-five years as leader over a body of people was more loved and honored than the late President Joseph Smith by those of his faith. He was likewise loved and honored by those who were not of his religious faith, who admired his sterling qualities. The faithful service that he rendered to the church and the good example that he set before his people should never be forgotten by us.

We should all rejoice and feel thankful that our heavenly Father has pointed out through the late prophet that his worthy son, Frederick, is to succeed him in the responsible office of leader, seer, prophet and revelator. The Lord has not made a mistake in the choice that he has made; the one chosen is well qualified for the important position. It will be our duty to sustain and uphold him by our faith, prayers and confidence.

Praying God to bless all his people, I remain

Your brother in gospel bonds,

GOMER T. GRIFFITHS.

## News from Missions

### Leaving Palestine During War

After a journey of twenty-three days, Brother Greene, Brother Koehler, and myself were once more permitted to land on American soil. We could quite appreciate the privilege, too, coming as we did from a country sadly distressed from conditions of war.

Sad, sad we were, though, to turn from a country and dear ones that we had learned to love in our fifteen months' stay there. Of course the thought of meeting the loved ones at home is always gratifying, yet it pained us to leave behind at such a time those in whose welfare we had become interested. And yet in the face of such trying conditions we could not feel that at the close of this dark period of earth's history there would come a time when the gospel could find its way more readily to the hearts of the people, everywhere, than ever before. I feel this will be especially so of Palestine.

#### CONDITIONS PRECEDING THE WAR

Could we have seen through to the end of these distressing conditions, we would have been glad to have remained and continued our work at the earliest opportunity. But the plot deepened and darkened day by day, until we could not conceive when the end would come, or what the outcome would be. As for our personal safety we did not fear. While there

had been some talk about massacres, the Mohammedan population of Jerusalem for the most part had been quiet. Whether it would be profitable for all of us to remain and pay the extortionate prices of the war for an indefinite period was a problem for us to decide at once. To get money into the country was an extremely difficult matter. We realized this fully, after waiting about four months to receive it. We had received money orders and bank drafts, but these were valueless immediately at the outbreak of the war in Europe. It was not before the latter part of October that the gold cabled through the United States Government reached us, and I can assure you it was a treat to even look upon it.

Up to this time we had been obliged to depend upon the checks issued by the German bank upon the Sunday school and Religio funds deposited there. Only one store in the city would receive these, and accordingly we were obliged to trade at this place, which necessitated our living much upon canned goods, which, to say the least, were not inexpensive. Occasionally the German bank would deal out a napoleon (4) or two to Brother Greene but that most sparingly. We were obliged to make this go as far as possible for other necessities of life.

As we went into town day after day, we found ourselves gradually entering upon famine conditions. The storekeepers would say to us, "What shall we do? Our supply of — is nearly gone, and we can not get more in the country. The soldiers were ordered here to-day, and took goods amounting to four thousand francs" (\$200). Perhaps this had been the second or third raid. We soon were made to realize that the question, What shall we do? not only applied to the storekeepers alone, but to us also.

A few days before leaving, Sister Jenkins and I went in town to price white flour. After hunting all about town we found just one sack, which was fifteen dollars. We concluded we had better not take it then, anyway, until we knew exactly what we were going to do. There was the native dark wheat flour, resembling bolted corn meal, and if worse came to worse, we could use that. The same day we went to see about coal, which we found was selling from thirty to forty dollars per ton. We did not purchase coal, either.

#### WAR IS DECLARED

A few days afterward Turkey declared war. Banks of the allied powers were looted, the gold was confiscated, and the banks were put under Turkish guard. The English and French banks had been rendering some assistance to citizens. Just previous to this time these banks had agreed to honor drafts, providing the banks in London and Paris were agreeable. This built up our hopes, but they were crushed in a twinkling. The checks of these two banks had heretofore been accepted by nearly all storekeepers in the city.

We had been praying and meditating over the situation for several weeks, and at this time we did feel it expedient for some of us to move out, and the sooner the better, as it would cut our expenses there. We urged upon Brother and Sister Jenkins to leave first, as they were there when we arrived over a year ago. But feeling that much rested upon their shoulders in making arrangements to leave, and that for the time they only intended going to Wales, they decided to remain a while longer and take their chance in getting out. We then proceeded to make plans for immediate departure.

We heard the day before leaving that the Turks would not run the train from Jerusalem to Jaffa any more. So we tried to see what arrangements could be made to go to Jaffa by carriage. Twelve dollars was the price, and since we had learned from the American consul that there was a possibility that the train might run, we decided to wait a day or two.

#### TO JAFFA

By the time our passports had gone through the usual red tape to leave the city, and other necessary papers secured, we were able to reach Jaffa by train, but only just in time to see an Italian steamer leaving the port. We could get no news of the sailings of boats in Jerusalem, as the war had put practically every ticket agency out of business. As the result of losing this boat, we were obliged to remain in Jaffa ten days. And many thanks to a good friend of Sister Floyd! For we were able to get a room of her very cheaply, and provide our own food, and she did her utmost to make the time pass pleasantly for us.

While in Jaffa we attended a war demonstration. It was held in front of the courthouse, and speeches were made by Germans and Turks. The Germans were given the first opportunity, and then the Mohammedan sheiks had their turns. One sheik in particular was very fanatical in his remarks, and during his talk cursed the allies by all the prophets from Adam to Moses. Everybody interested clapped, of course, not only to this but to every fanatical remark. A fear crept over me, followed by an intense feeling of sadness, and for a moment I wished I were not there. I had felt that perhaps it was not wise to speak English when surrounded by so many fanatics. In fact I had been told so. The demonstration ended with a Mohammedan prayer to which at intervals the great crowd of people breathed a profound "Ah-meen," and the masses dispersed. We surely realized the real gravity of the situation from a Christian standpoint—brother against brother in the greatest conflict the world has yet known, and when shall the end come?

We often walked through the ghetto in Jaffa, and it was with great interest that we viewed the fine homes of the Jewish people, and the thrift the colonies displayed. We were impressed by the large Jewish University where one could attend and pursue almost any line of study preferred. The ghetto apparently lacked nothing other than the proper support from a good government. They surely were not getting it, and it was about this time that these homes were raided by soldiers, and gold and other valuables were taken. Since our departure many of these people were forced to flee to Egypt for protection, and our battleships were instrumental in getting them away.

We also visited a German colony outside of Jaffa. Here, too, as we passed the farms, we noticed the usual thrift which characterizes their work, and we could see great agricultural prospects that lie ahead of the land of Palestine. While much of the soil is rocky, there is hardly a spot that can not be cultivated in some way. Much of the rock is of lime formation, which in the process of decay fertilizes the soil.

We took frequent walks to the shore to have a look at the sea. Brother Greene kept an eye and an ear open to the sea all the time we were there. Those who are acquainted with his experiences on the water will probably understand the reason. However, it was not always necessary to go down to the water's edge, for often we could sit in our rooms and hear the roar of the sea.

#### ABOARD SHIP

The day for our departure finally came. We were at the customhouse early in the afternoon. The seas were rolling in heavily upon the shore, and not only the seas, but the ship on which we were to sail was rolling badly. There are no docks in Jaffa, so we were obliged to go out to the steamer in large rowboats. It took eight Arab oarsmen to get us out to the ship. It was so rough that at times we could not see other boatloads of people not far distant.

At last we reached the ship, and then we had to board, which I can assure you was anything but pleasant. At times there

were many feet between the boat and the tiny landing platform of the ship. I was obliged to raise my arms while an Arab lifted me by the waist when the boat was on the crest of a wave. Another, who was standing upon the platform, reached down and pulled me up. As soon as I could stand I proceeded straight up the long flight of steps to the main deck, never once stopping to look behind. It was a long sigh of relief that I gave when I set foot on that deck, for I felt that the worst part of our journey was over, and it certainly was.

Such a crowd as we saw on that ship! All were refugees from Turkey. There were two hundred more passengers than the ship expected to accommodate. There were not enough berths to accommodate all, and the first night people slept on the floor, in chairs, and on the dining tables. Others who were more fortunate slept upon the cushioned seats in the dining room, and those who had steamer chairs used them on deck. The next day many left the ship at Port Said, so most of the remaining passengers were able to secure berths the second night.

#### EN ROUTE

The following day we found ourselves in Alexandria, and we found everything alive there. There were soldiers everywhere. While at the docks we saw Indian troops, and South African Scotch troops were boarding a transport. A train came in from Cairo loaded with Indian soldiers, and mules. We were obliged to stop over night here, which gave us opportunity to call upon the American consul to see if he were prepared to cash our drafts, which he did. This relieved our minds somewhat.

By the time we were ready to leave Alexandria we had formed many pleasant acquaintances, five of whom were missionaries. Four of these had come from the interior of Turkey. They also said they were recalled by their boards, because they could not get sufficient money to live upon, and carry on their mission work.

Our first port of call after leaving Alexandria was ancient Syracuse, on the island of Sicily. Here, too, almost the first thing we saw were Italian soldiers marching to the ancient fortress. Again at Naples the parks were filled with young recruits drilling. Store windows were draped with French and English flags. The street musicians were playing the "Marseillaise," and it seemed that Italy, too, was aflame with the war spirit.

When we arrived at Gibraltar we saw the battleships and torpedo boats that were patrolling the straits, both on the Spanish and African sides. Searchlights were playing from the sides of the fortress, and from torpedo boats. We received orders at Gibraltar that no lights would be allowed on the ship after leaving that port, as they did not wish us to be intercepted by a German cruiser. We were on a White Star Liner.

To say we were glad to see Boston is putting it very mildly. We felt at last we had gotten out of the trail of the war fiend, and we sincerely hope that the land of Zion will be able to remain at peace.

#### MISSION SCHOOL WORK

Before closing this letter, I feel I should say something of the work accomplished in Jerusalem. Immediately after our arrival in Palestine, I gathered a few scholars to start a class. Our equipment at the time was very poor, yet it was a start. The class grew until it numbered thirty-five. On account of conditions we could not take in more. English was the only subject taught. It did not seem expedient to teach anything in the religious line, for there was scarcely a boy who could understand English. Moreover, our school was principally Jewish, with only a scattering of Christians

and Mohammedans. We knew that to teach anything of a religious character at this time would only be effective in keeping the Jews away. This we did not want, as it was our purpose to make them our friends if possible.

Because of not knowing the Arabic tongue, I was greatly handicapped at first, and consequently was obliged to do much object teaching. Fortunately, a little later a friend who had previously taught in an English mission school, offered her services as an interpreter. As we had no books, all reading was from the blackboard.

After a time the sons of Ishmael decided they could not agree with the sons of Abraham, and proceeded to get into difficulty at the close of school each night, until Brother Greene was obliged to inform them that any boy who persisted in fighting should not be allowed to attend the school. After the Mohammedans realized that we meant exactly what we had said, they dropped out until only two remained with us. I was very glad to hear the Jewish boys say that they did not mind having the Mohammedan boys in the class if they would only behave. But they did not care to carry clubs and knives around in their belts all the time to protect themselves against the Mohammedans, who were always similarly armed. After this difficulty was settled, we got along very well.

Shortly after this our hearts were made glad to know that the General Convention had appropriated a sum to be expended in furthering our school work there. We immediately set to work and had desks, seats, an extra table and a blackboard made. We also purchased books, papers, and pencils, and made plans later for the purchasing of other necessities, which on account of the war were not carried out.

After securing the new furniture we were able to form three classes, with Brother Jenkins, Brother Koehler and myself as teachers. We enrolled approximately seventy-five pupils. The boys attended quite regularly, and showed good interest for the most part.

By this time some were able to handle our newspapers and magazines, and took great delight in so doing. They frequently called upon us, and were becoming most friendly. One Jewish young man visited us regularly upon the Sabbath (Saturday), and usually took supper with us. His father was a cosher rabbi, too. I felt that the time was about at hand for these young men to be organized for social work in connection with our school, and had we remained Brother Koehler would have attempted it. Yet we were living in hopes that we might secure the services of Brother Schwartz of Philadelphia this last fall, who not only would have made us a valuable teacher, but a social leader as well. But our hopes were dashed to pieces when the war broke out.

It was our purpose this fall to study the geography of Palestine and the surrounding territory, and to begin the study of the ancient history of Israel, in connection with our work in English. It seemed with such a foundation to build upon, the gospel could be more easily taught at a later period. It was surprising to me to see how little they actually knew concerning the land given to their people for an everlasting inheritance. Neither had they a connected history of their race. They knew practically every little story of Bible history, but the setting for all this was lost sight of. The real moral or lesson to be gained from such a study was consequently entirely lost, and this surely is the very thing needed to bring them to the spiritual plane where they can best appreciate the gospel. I felt we had excellent material to work with, for most of the young men were in their teens.

Before leaving Palestine, martial law had been declared, and no one was allowed on the street after seven o'clock at night. This meant that we could have no more night school. It was a sorry crowd of boys that called to see us early in

the evening on their way from work the first night the order went into effect, and they were still more sorry to learn that there was a possibility of our returning to America. We assured them, however, that the time would come when our missionaries would return and again carry on the work. They were also told that their names would be left on file, and that they would again be gladly admitted to the school by those in charge, if they made application.

Thus endeth the first chapter of our mission school work in the Holy Land, and may the Lord speed the time when the work may again be opened up. I do feel, however, that we did succeed in establishing ourselves there, and when our missionaries return they will not be looked upon as strangers to the city.

Let us not forget in our prayers those who were left behind, and let us also be ever mindful of their welfare, for they will need all the assistance we can possibly render through this trying time. We must remember that Palestine is suffering as much as any European country at present, as she is practically dependent upon Europe for sustenance.

In gospel bonds,

EDNA HOWLAND KOEHLER.

NEW BEDFORD, MASSACHUSETTS, January 29, 1915.

### Australia

This has been a year of continuous movement from state to state, winding up in my arrival last month in this the most westerly of Australian states, also the last and least developed, from an agricultural and manufacturing standpoint, as well as in a spiritual sense, so far as the latter-day work is concerned.

We have only one church building in this large state, which was erected some two years ago under the supervision of Elders C. A. Butterworth and J. W. Davis, of the missionary force, who were aided materially by the efforts of local brethren, both in cash and labor. There are some fine, self-sacrificing Saints here, who give every aid in their power to the missionary, who are all too few at present for successful propaganda. It is to their credit that this church is free from debt, and all we need now is the living church to fill its seating accommodations.

This last need is harder to fill than the material building, for the people of the suburb in which the church is built are seemingly much prejudiced against the church, owing probably to the fact that the Mormons were in the same state, and are still here, advertising from house to house before the building was erected, and naturally this has added to the confusion already in the public mind in relation to the two churches. One lady whom we met tracting, lived for three years next the Mormon headquarters, and for all that time thought the little church building of the Reorganized Church was a Mormon church.

To tell you of the conditions, we need only mention that we have occupied three Sundays since our arrival, and notwithstanding some door to door work with tracts, not a single stranger has put in an appearance. We are credibly informed that some time ago a better condition prevailed than now, especially in regard to the attendance of Sundays, but at present it would not average over fifteen souls at all meetings, the best attendance being at Sunday school. Some have gone to the gold fields hundreds of miles away; some have lost interest and are hard to find; and the balance live everywhere but near the church, making it hard to focus the work, and most expensive for them to reach "central," the church.

We are kindly cared for by Brother and Sister Robinson, and by Brother Alma Robinson, who is most generous in his help to the missionary. Brother A. T. ("Frank") Robinson,

has had a very hard time trying to keep together the drooping cause. He is a very zealous man, and will in the Lord's own due time prove his worth to the work. Conditions here seem to have conspired against his success, and I am told that the work has already gone down, even since the church was built. Hitherto they had gone on the streets every Sunday evening after meeting, after meeting in private houses in the afternoon; but since occupying the church the street services have been discontinued, and nothing has taken their place as a means of reaching the public.

Our present location is also most unfortunate for the work of raising the church in that locality, as we are about nine miles away and can not get accommodations nearer. This necessitates the payment of one shilling return fare every day we visit the locality, and besides that two hours traveling to and fro, and, if we eat, one shilling for lunch. We can not "run" out every day, so only go twice a week, Thursdays and Sundays. It is proposed to build an anteroom to the church, and we will batch there after Christmas.

In the meantime, we are doing some tracting around East Fremantle, and are shortly to start meetings in private homes. The people at the latter place do not seem so antagonistic as those near the church. This is no doubt due to the absence of Utah Mormons to confuse their minds.

A young brother from New South Wales, named J. M. Argent, is with us. This is his first mission. From present indications he will prove a good "tracter," but as a preacher he has yet to develop.

This is the hardest mission, except Adelaide, that has fallen to my lot; but I was then two years younger and am now very much weaker physically, in fact I sometimes feel that seventy work it too great a strain on me, and I long for more settled office work. I expect to cover this large territory before going back to my home in Geelong, Victoria. I hope by then to have done my part here, and to have made matters easier for those to follow.

We are looking forward to General Conference, wondering who will be appointed to take the place of Elder G. T. Griffiths, whose stay here was so sadly terminated. I am sure I voice the sentiments of a great majority of southern and western Saints, when I express the hope that Elder C. A. Butterworth will be permitted to return as missionary in charge. He is practically Australian, and understands us, our institutions, and our temperament better than any other man. Besides, he has a wider knowledge of the Australian continent and the conditions environing us than any other man could learn in years.

I trust the Presidency may be especially guided in this, and in their selection in all other missions in this the hour of the world's trial. Perilous times are upon us, as we are involved in the greatest war in history, and are sure to suffer greatly in days to come.

We hope to continue faithful, and with the redeemed come again to Zion.

In gospel bonds,

J. H. N. JONES.

FREMANTLE, WEST AUSTRALIA, 56 Glyde Street, December 9, 1914.

### Mission Number Four

At the present writing I am at Berrydale, Florida. Came here last week from Dixonville, Alabama, where Brother Swen Swenson and I had been holding meetings. Expect to attend the Florida district conference at this place February 6 and 7, if all goes well, and then on to Mississippi. Shall likely be in Mobile after their conference at Theodore, Alabama, February 27 and 28, and then back this way again.

Am anxious to attend the General Conference this year, but I doubt if I shall be able to do so. The financial depres-

sion has hit the South hard, and the Saints, of course, are hard pressed for money, as are others.

I was in the vicinity of Red Level, Alabama, a short time ago, near where Brother Slover had held a discussion with one Dan Watson, a "Stumbling Stone" man. We had splendid audiences, considering the weather, and also good liberty, good attention, and good interest. I did not attend the debate and can speak only from what I saw of the results; but from the fact that it was the means of opening up new places in gospel work, removing much prejudice, and making many friends to the cause, I am compelled to believe it was a success, and that much good will result, if the proper labor can be done.

The missionaries seem to be busy, and good results are reported from time to time.

In the faith,

ISAAC M. SMITH.

MCKENZIE, ALABAMA, February 1, 1915.

## Miscellaneous Department

### The Bishopric

#### APPOINTMENT OF AGENT

The Saints of Southern California District, take notice of appointment of Elder Robert T. Cooper, Los Angeles, bishop's agent for the Southern California District in place of Elder Fred Adam, resigned. Communications touching business and financial matters should be addressed to Elder Robert T. Cooper, 1700 Trinity Street, Los Angeles, or the Presiding Bishopric, Independence, Missouri.

Brother Adam by reason of special demand of his time to personal business affairs is unable to give time to the work of the agency at the present, and we trust that he may be blessed as he faithfully devotes his time to his personal business and as a helper in the church work when possible, and that soon he may be fully relieved so as to give more fully his time as a worker in the Master's cause.

The Saints and friends in the Southern California District we trust will be found ready helpers of Brother Cooper in his extended work, and that the Lord may bless each one and the agent as all move forward to the helping of the cause of Christ.

Hopefully in the truth,

E. L. KELLEY, *Presiding Bishop.*

LOS ANGELES, CALIFORNIA, February 10, 1915.

#### AGENT'S NOTICE

We are in need of money to meet the expenses of this Western Nebraska and Black Hills District. The Lord has said, This is a day of sacrifice and a day of the tithing of my people. Jesus taught and insisted that the law of tithing should be kept. (Luke 11:43.) He also said, Whosoever breaketh one of the least of the commandments, and teacheth others so to do, he in no wise shall be saved. Again he said that whosoever heard his sayings and did them, was like unto the wise man who built his house upon the rock. And again not everyone who said Lord, Lord, should enter the kingdom, but he who did the will of the Father.

Let us not think we may be saved by keeping a part of the commandments of God, thus deceiving ourselves. We are charged to observe these things without preferring one before another. If we desire full reward, let us render complete obedience. We must work for the Lord if we receive the final plaudit, well done.

Abraham honored the law of tithing, and Jacob said, Of all that thou giveth me, I shall surely give the tenth unto thee. This is the doctrine of our Lord and the practice of his people.

I am indeed thankful for the efforts made in the past to spread the great latter-day work, and trust that the Lord may bless and direct all in the future. Remit by check, draft, or express money order.

Yours in the faith,

COMSTOCK, NEBRASKA.

C. W. PRETTYMAN.

### Quorum Notices

#### SECOND SEVENTY

The following topics have been suggested for your consideration at our next session, which opens April 6 at La-

moni, Iowa, the hour to be announced later. "Methods of prosecuting missionary work:" (a) In organized districts; (b) In new fields. Should Seventies labor under the direction of presidents of districts and report to them? Difficulties of missionary work and how to overcome them. Ministerial training: (a) Its advantages; (b) Extent and methods. The minister's time. How occupied, and the benefits of the system. The financing of church work: (a) For promoting internal development; (b) For missionary work. Helpful spare time studies for the minister. Personality in religious work: (a) Its elements; (b) How acquired; (c) How employed. How to prepare for and conduct a series of preaching services. The missionary work as related to that of the standing minister.

It is desired that you prepare papers on such of these topics as appeal to you. If you do not attend conference, forward the paper to the secretary, H. E. Moler, Holden, Missouri. Consider carefully all suggested topics, so as to be prepared for such as may be discussed. Send to any member of the program committee such other topics as you think should be considered. Keep especially in mind helpful matters relating to the distinctive work of the Seventy, so as to conserve our time and increase our efficiency. J. W. Peterson, F. M. Slover, A. B. Phillips, program committee.

#### LAMONI STAKE PRIESTS

Meet at Lamoni, Iowa, Brick Church, February 27. Those not receiving report blanks should notify James J. Johnson, secretary, Lamoni, Iowa, Route 3.

#### NORTHERN CALIFORNIA PRIESTS

Meet in connection with district conference in San Francisco, March 5 to 7. All priests are cordially invited. H. V. Bates, president, L. E. Harris, secretary, 322 East Saint James Street, San Jose, California.

#### FIRST SEVENTY

On this date, February 12, I am sending to each of you a blank on which to report to the quorum for the conference year. I have already sent blanks to those on foreign missions. Please notify me if you do not receive one in five days from time this notice appears. Those not expecting to attend the General Conference please remit the amount of quorum dues, twenty-five cents to me with report. Please have report in my hands as soon after March 1 as practicable. Program agreed upon by the Presidents of Seventy will be published in a few days, as also time and place of meeting. Watch for program, for it is important that all should acquaint themselves with it.

J. F. MINTUN, *Secretary First Seventy.*

### Conference Notices

Central Illinois meets at Springfield, March 13 and 14. Walter L. Daykin, secretary.

### Convention Notices

Fremont Sunday school and Religio meet 2 p. m., February 26, Thurman Branch. C. W. Forney, superintendent Sunday school.

Colorado Religio meets Saints' Church, Logan and Speer Boulevard, Denver, March 4 and 5. Program Thursday evening, prayer services 9.30 Friday, business and round table 10. Blanch Sampson, secretary, 571 Emerson, Denver.

### Order Quarterlies Now

The Sunday school quarterlies will be mailed about March 1. All orders should be sent in early, for the supply may be exhausted before late orders reach us.

### District Secretaries

Do not hold district Sunday school reports longer, but send them to the undersigned soon. If your convention has not been held, you can send list of new officers later. Your report should close with December 31, 1914. We must have reports early for making up statistics for printing for convention.

E. D. MOORE, Lamoni, Iowa.

### Died

LEONARD.—Near Garden Grove, Iowa, January 30, 1915, Harriet Leonard, aged 82 years, 1 month, 19 days. Married Franklin Leonard in 1852, and was the mother of 9 children, 7 of whom survive her. Baptized at the Amboy Conference in

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THE SAINTS' HERALD

Elbert A. Smith, Editor; John F. Garver, Assistant Editor.

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Because of the importance of the coming General Conference, Saints everywhere will appreciate getting authentic news of it daily.

It has been decided to issue a daily Herald, regular size, with from four to eight pages. Special features are planned, and our facilities will allow us to mail regularly, so you will receive it promptly. Postal authorities assure us there will be no delay on their part.

The first issue will go out April 3, and continue every day except Sunday till conference closes.

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1860. She was good and worthy. Body was brought to Lamoni for burial by the side of Brother Leonard, who died in 1884. Sermon by H. A. Stebbins, assisted by A. S. Cochran.

YODER.—Agnes M. Yoder was born June 30, 1886, in Randolph County, Indiana; died January 23, 1915 by her own hand, Toledo, Ohio. Baptized in the fall of 1906. Married Edward I. Yoder, Thanksgiving Day 1906. To them were born 4 children, all of whom preceded her. She leaves husband, father and mother, Brother and Sister Enoch G. Wickersham, of Alexandria, Indiana, 5 brothers, 5 sisters. Services at undertaking rooms, Toledo, Everet Ulrich in charge, and at the home of her parents in Alexandria, Indiana, by Elder Andrew Beyer of the Church of God. Interment at Alexandria.

ARTHUR.—Viola Arthur, youngest daughter of Elder George Edwards, was born November 2, 1889, at Kansas City, Missouri; died same place, January 15, 1915. Baptized March 12, 1899, at Saint Louis, Missouri, by J. D. White. Married Ross E. Arthur. To this union one child was born, which preceded her. She leaves father, 2 brothers, 3 sisters. Services from Carson undertaking rooms, Independence, Missouri, in charge of J. A. Tanner, assisted by W. H. Garrett. Interment in Mound Grove Cemetery.

OPPERMAN.—Mary Melissa Opperman, mother of Sister M. A. Lightfoot, was born in Springfield, Ohio, October 7, 1853; died at Kansas City, Missouri, February 1, 1915. While quite young she went with her parents, Alexander and Mary Kearns, to Nebraska, where her life was largely spent. Married Doctor A. Opperman, who died in 1904, at Cordell, Oklahoma. She leaves 3 daughters, 2 sisters, 1 brother. Services from home of Mrs. Gladys L. Thompson, her daughter, sermon by J. A. Tanner. Interment in Elm Wood Cemetery.

CARROL.—Sarah Carrol was born March 18, 1832, in Saint Lawrence County, New York; died December 30, 1914, at Pittsburg, Illinois. Married Aaron Carrol, March 13, 1862, who died June 28, 1869. Baptized by Alexander Williams at Nauvoo in 1844. She refused to follow Brigham Young and has since resided at Pittsburg, except eight years, which she spent at Montrose, Iowa, 1878 to 1886. She leaves 2 sons, Thomas and Frank, 1 daughter, Emma Smith. Services in charge of W. A. Guthrie, at Pleasant Grove Methodist church, north of Pittsburg.

CHRISTENSEN.—Leslie Wayne, son of Brother and Sister J. B. Christensen, was born August 13, 1903, Council Bluffs, Iowa; died January 24, 1915, at Nicholas Senn Hospital, Omaha, Nebraska, after an illness of about two weeks, during which time he exhibited a remarkable degree of patience. Father, mother, 3 sisters, 1 brother survive him. Services in charge of James A. Gillen, assisted by E. F. Robertson, at the home, Park Avenue, Council Bluffs, Iowa.

ETZENHOUSER.—Conrad Etzenhouser was born in Germany, January 20, 1830; died in San Jose, California, January 24, 1915. Baptized at Liberty, California, in 1869. Was uncle of Sister Rosanna Etzenhouser Morss, Eli, Rudolph, Alfred, John and Alma Etzenhouser. Services in charge of C. W. Hawkins, assisted by F. M. Sheehy, interment in Oak Hill Cemetery.

# What Our Friends Say

On every side, enemies of our church urge their malicious and untrue statements upon an ever-ready public. What our friends may say, not so persistently presented, goes unheard.

The truth should be presented. Our neighbors should be given an opportunity to know what is right.

The Bureau of Publicity gives you an opportunity to inform your neighbor—every person in your community, at a mere trifle of expense.

The editorial appearing in the "Kansas City Journal" of December 10, 1914, concerning the demise of our beloved President Joseph Smith and the church of which he was leader, should be presented

to the people of your community as the views of one who wrote unbiassedly concerning something of which he was informed.

This is printed in leaflet form, entitled, "By their fruits shall ye know them." There is a fitting introduction by Elbert A. Smith. It is sent free, you paying postage only, as follows:

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Lamoni, Iowa

## THE SERMON ON THE MOUNT

Owing to the many requests for the Sermons, and the very few responses, I find that I shall have to withdraw the offer of a copy to all who ask until further notice.

Will those who have received them, please read the letter again? Will you not help in this work?

In gospel bonds,  
CHAS. A. GURWELL.

## What Is Man

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## Braden-Kelley Debate

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# THE SAINTS' HERALD

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

Entered as second-class matter at Lamoni, Iowa, post office

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



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

VOLUME 62

LAMONI, IOWA, FEBRUARY 24, 1915

NUMBER 8

## Editorial

### PAUL AND TIMOTHY

Paul, an apostle of Jesus Christ . . . to Timothy, my dearly beloved son: . . . without ceasing I have remembrance of thee in my prayers night and day; greatly desiring to see thee . . . when I call to remembrance the unfeigned faith that is in thee, which dwelt first in thy grandmother Lois, and thy mother Eunice; and I am persuaded that in thee also. . . . Stir up the gift of God, which is in thee by the putting on of my hands. For God hath not given us the spirit of fear; but of power, and of love, and of a sound mind.

#### A YOUNG MAN AND AN OLD MAN

One of the beautiful scenes of the past that we behold through the windows of the New Testament is "Paul the aged" and the young Timothy working together in love and sympathy.

Paul was an old man and Timothy is said to have been scarcely thirty-five when Paul addressed him in his second epistle as "my dearly beloved son." The two had worked together in bonds and affliction, and Paul had intrusted his young brother with some very important missions. The one had youthful hope and enthusiasm, the other experience and skill; what one lacked the other supplied. The gospel of Christ knit them together with a love that knew no limitations of mere age or mentality.

Paul had denied himself wife and children and home for Christ's sake, the character of his mission demanded it; but he was not a harsh old bachelor. His hungry heart went out to Timothy as to a child of his own. With loving care he taught the young man, and with insistent devotion sought to make of him a polished instrument in the hands of God.

#### AN UNFEIGNED FAITH

The apostle had come in contact with some whose faith was not all that they wished it to appear. He was familiar with the men who made long prayers for a pretense while they secretly devoured widows' houses; but in Timothy he rejoiced, finding "unfeigning faith." He was also of the opinion that a man's ancestry counts for something, and he did not judge Timothy by his own attainments alone. He says he is persuaded that his faith is unfeigned because he remembers how it dwelt first in Timothy's

grandmother Lois, and also in his mother Eunice.

That was not a bad reason to assign. It meant something to be a Christian at that time. At the most it might mean the slave-galley or the dungeon or the lions' den or the "martyr's death of flame." At the least it meant an ostracism and disgrace that tried men's souls. Paul at the time when this letter was written was a prisoner in Rome, where the ill will of the Jews had landed him.

The family that for three generations stood for the faith of Christ in the face of all this had considerable force of character and moral rectitude. The grandson of the oppressed did not take up the martyr's cause except there dwelt in him unfeigned faith. Otherwise, Timothy would have said, as some say to-day, "I have seen what my mother and my grandmother suffered in the church, and what has the church ever done for them? I will keep clear of it."

#### A GLIMPSE OF HUMAN NATURE

What a glimpse Paul gives us of human nature! We can almost see the aged grandmother, Lois, sitting in the corner watching the mother, Eunice, go about her work. How glad she was for the record her grandson, the darling of her old age, was making. How she wept if word came that he was in prison, and how she rejoiced when he was free! If she was yet living when Timothy came home with this letter from Paul, we can imagine how the tears of pride stood in her eyes to hear him so commended by the great man. We can see the flush that mounted to the thin old cheeks as she heard her own name mentioned. We can imagine her extending a trembling hand to touch the letter that Paul the apostle had written.

Why should she not rejoice? Here was a man who saw what her prayers and her advice and her character had been to Timothy—at least he saw a part, and God saw the rest.

It meant something to Eunice also. It was part payment for her sacrificing in giving her boy to an unpopular cause.

It meant a great deal to Timothy to have a man like Paul address him as "my beloved son." It was high honor for a young man to have this letter that

is now scripture addressed to him. Yet no higher than any young man may claim now; for unto as many as do the will of God is given power to become the sons of God.

#### POWER, AND LOVE, AND A SOUND MIND

One of the things that Paul congratulates Timothy on is that God had not given them the spirit of fear, but of power and of love and of a sound mind.

The contrast is strong. Where fear is there can be neither power nor love nor a sound mind, but rather weakness, dread, and a confused intellect.

The spirit of fear is not a gift of God but of the Adversary. The very first man to obey the Devil was baptized of that spirit. Adam met God without fear until he obeyed Satan, and then he went and hid himself; he dare not meet his Creator.

And ever since, all who are at all in the service of the Adversary have feared to meet God or one of his angelic messengers. And one who has ever seen another openly and violently possessed of the Devil knows what a cold and horrible feeling of fear accompanies the power of darkness.

Christ displayed the highest bravery when he met the raving maniacs from the tombs and calmly bade their captor depart. He did that, and his servants have done it, because his Spirit is a spirit of power. It is also a spirit of love, and perfect love casts out all fear.

It is a noticeable fact that those who deny that the Spirit must be received under the hands of a servant of God also deny that it carries with it the power of old. The giving of the Spirit is guarded because it is a spirit of power.

#### THE CHRISTIAN TEST

It was a spirit of love. It led these men of old to love one another. It is one of the tests by which Christ knows his own, that they love one another. We do not find Paul complaining of the youth and inexperience of Timothy, or Timothy saying Paul was an old man, in his dotage, his years of usefulness past. The spirit of love had knitted them together and each had charity for the failings and appreciation for the excellences of the other. That is the only way in which the differences of age and position and education can be wiped away and the people of God united.

It was a spirit of a sound mind. From the beginning there have been those who regarded the advocates of religion as foolish. Noah, Moses, Christ, all of them were regarded as somewhat deranged.

Paul himself had been so regarded, and Festus had told him to his face that much learning had made him mad. So Paul felt to make reply to this charge and declare that the Spirit of God conduced to a sound mind.

#### THE ONE SANE MAN

The fact is that when Paul stood before Agrippa's court his was the sanest mind present. The Jews were mad over their traditions, and the Romans were mad with power. Both alike looked on him and his cause with contempt, and heaped on his followers cruel abuse. They little thought that cause would outlive them.

No man now will defend their course, while popular opinion has long since cleared Paul. His mind was sound, theirs warped with prejudice.

We one time read a little anecdote in the daily papers, claiming to be true. It was said that on a steamboat running between Burlington and Fort Madison there was a steam calliope, and one note of that calliope sounded a most terrible discord. At length it became unbearable. The engineer attempted to correct it with a monkey-wrench and failed. So an expert was called in. He soon located the trouble. The note that sounded the discord was the only one in tune.

It was that way with Paul at Agrippa's court; he appeared mad because he was the only sane man present. That has been the case with many a Christian in the world ere this. The soundest mind is the one that has the most communion with the Spirit of God.

The Romans thought Rome eternal and the Jews thought Judaism impregnable. Paul saw that Rome would fall and the Jews be scattered, and that the only eternal, unchangeable thing on the face of the earth was the gospel of Christ. He was enabled to see this line between the transient and the eternal because the Spirit had given him a sound mind.

ELBERT A. SMITH.

#### GENERAL CONFERENCE ANNOUNCEMENTS

The Presidency has arranged for a series of lectures to the priesthood during the coming General Conference, after the plan pursued at the late conference in Independence.

Professor S. A. Burgess, President of Graceland College, will lecture on the subject, "The history of philosophy." Professor Floyd McDowell, instructor in Graceland College, will lecture on "The history of education." These lectures will be held in the morning hour, and the lecturers will alternate, as they did last year.

The work of Brother Burgess as a lecturer is already well known to the members of the priesthood, and we trust that of Brother McDowell will be equally well and favorably known at the close of the conference. He has specialized on this subject in the University of Iowa, and Clark University, giving it years of close study.

Arrangements have also been made for a class in

grammar. This will be conducted by Sister Lydia Wight, under the auspices of Graceland Extension Institute. This grammar class will probably meet at some place to be arranged down town, probably at some hour after the close of the afternoon business meeting each day.

At this conference, delegates will be furnished with delegate cards and badges. Both delegates and exofficio members will receive these cards and badges. This evidence of delegate and exofficio membership in the conference will be required in order to entitle them to place on the floor. Consequently, all delegates and exofficios coming to the conference should at the earliest possible opportunity call upon the credential committee in the historian's office in the Herald Publishing House, sign up, and receive their credentials and badges.

The credential committee consists of Heman C. Smith, C. I. Carpenter, and L. G. Holloway.

ELBERT A. SMITH, *for the Presidency.*

### CURRENT EVENTS SECULAR AND RELIGIOUS

**SHIP PURCHASE BILL.**—The House on the 16th passed the ship purchase bill in an amended form, limiting government ownership. The opposition in the Senate opened a new filibuster to prevent action and the bill was sent to conference.

**LAND PARTY.**—The Land Party is a new political organization effected recently at New York. Its platform declares that land is rightfully common property; that all men have equal rights to its use; that the annual rental value should be taken for public purposes.

**WOMAN SUFFRAGE.**—The proposed woman suffrage amendment has passed the Massachusetts house. Already passed by the Senate, it goes to popular vote in November. A similar bill has passed the New Jersey Senate. The House having previously passed this bill, it will be voted on by the people in September.

**TO PROTECT CHILDREN.**—The House by a vote of 232 to 44 on the 15th passed a bill to bar from interstate commerce products of any mine or quarry employing children under sixteen years of age, or any mill, factory or workshop employing children under fourteen, under sixteen if working more than eight hours per day.

**MICHIGAN WOMEN WORKERS.**—The Michigan Minimum Wage Commission reports that twenty-one per cent of the wage-earning women of the State are paid less than six dollars per week, eighty-one per cent less than eight dollars, which "constitutes a menace to the welfare of society." The commission recommends a minimum wage law and a minimum wage commission.

**CHINA AND JAPAN.**—Negotiations under way between China and Japan since the fall of Kiaochau, involving demands by China not made public, have resulted in rejection by China of said demands, reported to include: No ceding or leasing of Chinese coast or islands to another power; employment of Japanese in Chinese army, police and financial departments; calling upon Japan alone for preservation of Chinese integrity; half the arms and ammunition purchased in Japan; establishment of a Japanese arsenal in China; equal privileges with other nations in schools, churches, etc.; joint control of certain iron works and mines; railway concessions. Japan assures the United States that all demands are commercial and not political.

**PROHIBITION.**—On the 6th Governor Hayes, of Arkansas, signed a state-wide prohibition bill, to take effect June 1, allowing licenses already granted to run until January 1, 1916. On the 9th a bill to prevent anyone from receiving more than one quart of liquor a month from outside the State on failure of Governor Henderson to sign or veto the same became a law in Alabama, effective June 1. The Colorado prohibition bill on the 9th passed on the third reading in the Senate. The senate of the Iowa Legislature on the 12th passed a constitutional prohibition amendment, and voted to repeal the mulct law, to become effective January 1, 1916. On the 18th the house passed the bill repealing the Mulct law. This law granted saloon licenses on petition, for a money consideration. The French Chamber of Deputies on the 12th adopted a bill to prohibit the sale of absinthe, to apply also in Algeria and the colonies. The bill goes to the Senate. The Utah senate on the 11th passed a state-wide prohibition bill.

**MEXICAN AFFAIRS.**—Foreign representatives at Mexico City are said to have issued a circular letter recommending their withdrawal from the city. This action seems to have been provoked by Carranza's discourteous treatment, and because of conditions at the capital. Carranza is reported to have ordered his subordinates not to discuss diplomatic relations, in order to force representatives to Vera Cruz, in an attempt to affect tacit recognition of his government. Various governments have instructed the representatives to use their discretion about leaving the capital. Vera Cruz papers suggest that diplomats transfer their activities to Vera Cruz or leave the country. Secretary Bryan announces that John A. Stillman, special representative of the United States at Mexico City, will go to Vera Cruz. Fighting between contending forces continues. The United States Government has protested against and demanded punishment for insult to United States consular agent W. O. Jenkins at Pueblo, Mexico, who

was saved from execution by Carranza forces only on the arrival of a Carranza officer.

**EUROPEAN WAR.**—The Russians have continued to retreat before the German attack in Prussia, until the Germans claim that this territory is clear of the enemy, who are represented as sustaining heavy losses. At the other extreme of the extended eastern line, the Austro-German forces claim to have regained the province of Bukowina, in southern Galicia. Germany also announces the capture of Plock, north of Warsaw. The allies are reported aggressive in the western fields with slight gains to their credit. Germany also claims gains here. Albanian attack on the Servian frontier forts are reported developing along the entire border. A Norwegian tank steamer was struck by a mine off Dover, England, and beached. The steamer *Vile de Lille* and the British collier *Dulwich* have been sunk by German submarines. Report from Dieppe, France, is that a German submarine without warning torpedoed the French steamer *Dinorah* near there on the 19th, the vessel being towed to port. Forty British and French aeroplanes and seaplanes attacked German positions in Belgium the 16th, reporting advantageous results. Report from Rome is that on condition of Italy entering the war at once on the side of Germany and her allies, she has been offered certain concessions, including the cession by Austria of Trent, rectification of the eastern Italian frontier, and the concluding of a new treaty strengthening Italian Mediterranean interests. The Greek minister has been recalled from Constantinople because of Turkish insult to a Greek attache.

**AMERICAN SHIPPING.**—Germany has announced that shipments of foodstuffs to her civilians would not be seized for war purposes. In answer to the protest of the United States against interference with her shipping, England states in her second note, just made public, that taking ships to port for search is only the adaptation of existing rights to modern conditions. In reply to protest by the United States, the British Government disclaims advising the general practice of flying neutral flags on the part of their merchantmen. Answering the protest of the United States against the German declaration creating a war zone about the British Isles, Germany stated that the British Government had intercepted neutral shipments to German civilians, had armed merchantmen to oppose German search and attack, and that these merchantmen were trying to conceal their identity, making search impossible, and that Germany proposed to wage relentless warfare on English shipping, all of which seriously threatened neutrals, since by mistake damage might occur to neutral ships and shipments. Germany proposed to enforce her decree unless England should rescind

her purpose to prevent importation of foodstuffs into Germany. This England declined to do, contending that control of foodstuffs by the German Government made inoperative international usage and agreement making foodstuff shipments to civilians noncontraband. Germany refuses to assure the United States Government that American citizens and vessels will not be molested in the war zone otherwise than by visit and search, reiterating the danger and for the reasons formerly presented. At midnight of the 17th the German decree went into effect. Travel between England and the continent was on the 19th reported suspended by the British admiralty until further notice.

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### NOTES AND COMMENTS

**PICTURE OF PRESIDENT SMITH.**—We desire to call attention to the advertisement appearing on the last page of this issue announcing for sale a portrait of the late President Joseph Smith together with a booklet containing his message to the church. We have received from the Ensign Publishing House copies of the picture and the booklet and find that both are very fine specimens of the printer's art, and no doubt will be cherished by many of the Saints.

**MOST REMARKABLE.**—Some time ago arrangements were made to reprint the splendid editorial on the life and character of the late President Joseph Smith appearing in *The Kansas City Journal*. The editorial was reprinted with an introduction, under the title, "By their fruits ye shall know them." It was and is offered free for distribution, postage only being asked (see advertisement in this issue). It strikes us as most remarkable that so few, comparatively, have availed themselves of this opportunity.

**SCANDINAVIAN MISSION WORK.**—In a report to the First Presidency, Brother H. N. Hansen writing from Copenhagen under date of January 1 states that Brother Alexander Kippe in his labors in Germany has baptized three, confirmed seven, blessed two children, ordained one teacher and one deacon, during the quarter ending December 31. Brother Hansen adds:

It will be seen notwithstanding the disturbed and troubled conditions in Germany that the work is making progress in that land, and at present promises to become the most important part of the field. The outlook for the work in the Scandinavian countries is fair, however, and there seems to be no cause for discouragement; but it will require a steady and continuous effort to overcome the terrible existing prejudice that we have to contend with. . . . It is possible that the reports from Germany are not as complete as they should be, and that more have been baptized than are here shown, as it is with some difficulty that I communicate with the brethren, as I know so little of their language.

# Original Articles

## GOVERNMENT

NUMBER 2—THE DEMOCRACY

BY S. A. BURGESS

[The series of three articles under this heading were written during the summer of 1912, and appeared consecutively in the *Autumn Leaves* in the year 1913. They are presented here as being worthy of repetition and a wider circulation. Allowance should be made for governmental changes since their first publication.—EDITORS.]

When we speak of a "democratic government" or a "republican government" some people at once think that we are talking about the Republican and Democratic parties. Such people are like the man, who, when a reformer was trying to get him to vote the opposite ticket as a "Citizens' Ticket" for the purpose of "turning the rascals out," persistently refused, upon which the following conversation took place.

"No, sir; my father was a Republican; my grandpap was a Republican, and my great-grandpap a Republican, and I am a Republican, too."

"Huh! and if your father was a horse thief, and your grandfather was a horse thief, and your great-grandfather was a horse thief, what would you be then?"

"Wal, in that case, I guess I'd be a Democrat."

He is very much like the other party who was a Democrat, whose father was a Democrat, whose grandpap was a Democrat, whose great-grandpap was a Democrat, and on and on and on, "back to the original baboon that swung by its tail from the first coconut tree."

Now you may note that either of these stories is adaptable, and contains no reflection upon either of the great parties. When we speak of democracy, however, we do not have any reference to party lines; but consider democracy as a government in which the people rule, as opposed to aristocracy, in which only the "best people" have a share in the government, or monarchy, in which one reigns alone. When we speak of a republican form of government, it is now generally understood as referring to a representative form of government, and so being one branch of the subject of democracy. It is a government in which all the people have an interest in *res publica*, or the public affairs.

### FORMS OF GOVERNMENT

The government of the children of Israel presented many democratic features, until the people themselves cried for a king. Though the judges were pointed out—as God-selected men—still the people had a share in the making the laws, and to a certain extent in the choosing of their leaders, al-

though these latter were in many instances the patriarchs of the family.

Among the Greeks there were four classes of people: the king, the council, the agora or common free men, and a small class of slaves. The cities were each independent and self-governing, and made war and peace at their own will. Sparta took one of the forms of an aristocracy, while in Athens after a monarchy the people for a number of years were the source of government, till in the seventh century before Christ the government took the form of an oligarchy.

The weakness of democratic government is shown by some stories handed down from that time. Pisistratus took the part of the common people in Athens against the aristocrats, or at least so claimed. He then came before the popular assembly bloody, with his clothes torn and seemingly in great haste, and claimed that he had been set upon by the aristocrats, because he had taken the part of the people. The assembly at once voted him a guard of fifty men, with the privilege of raising them himself. He raised not fifty alone, but many times that number, seized the citadel and made himself tyrant of the city. A tyrant is one who rules without form of law.

Also the story is handed down that Demosthenes appeared before the popular assembly at one time, to deliver an address on some public matter, but the people shouted and would not hear him. He turned as if to go away and said quietly, "Oh, I was just going to tell a story."

Those nearest heard the remark and it was quickly passed over the hall, so that before he left the stage there came a uniform cry and demand for the story. He then began thus:

A certain youth hired out in the summer time a donkey to go from hence to Megira. About noon when the sun was very hot, both he that had hired the animal, and the owner, were desirous of sitting in its shade. They each tried to force the other away. The owner argued that he loaned only the animal, but not his shadow. The hirer replied that since he had hired the donkey, that all that belonged to him was also his.

At this point Demosthenes started to leave, but the mob called him back for the rest of the story. He then began with this retort:

What! How comes it that you are desirous of hearing a story of the shadow of a donkey, and refuse to give ears to matters of greater moment?

He was then permitted to continue without interruption.

If space permitted, it would be of interest to analyze the form of government they then enjoyed. Rome also after the expulsion of the kings enjoyed a democratic form of government, until the substance was lost in the empire. After the fall of Rome the feudal system prevailed in Europe, save only in certain cities, and the cities became, on that

continent at least, the strongholds of liberty, though not at all in the sense in which the word is used today, as then it meant the guilds; now, the people.

#### THE LEAVEN OF LIBERTY

When after the War of the Revolution Washington had been offered a throne and refused it, and the colonists had set forth to establish a united state, a republican form of government, the general prediction of the time was that it would result in certain and hurried failure. This opinion was based not only on the condition of the world at that time, but also because in ancient times the substance of democracy had so soon been lost and a mere shadow left to the people. And also because attempts to federate states before had usually been defeated by jealousy.

The Constitution of the United States is a most remarkable document in many ways, although a large part of its provisions are founded on the common law of England and are a development of the experiences of the English people. It was not long after the establishment of the Constitution before France attempted to follow, but the people there were not prepared by previous training, and the result was the Revolution; then for over eighty years a series of republics, empires, and kingdoms. After the Franco-Prussian War of 1870-71, however, the present republic of France was established, and has continued ever since; the longest any government has continued since the States General sat at the opening of the French Revolution. In the meantime, the cantons of Switzerland had gained their independence, and modeled a government upon that of the United States of America. Their constitution is very closely fashioned after that of this country, but they soon added the initiative and referendum.

But the effects of the movement towards political liberty in this country have not stopped with the few republics formed, but have reacted throughout the world. The constitution of the German Empire is fashioned closely after that of the United States Government, and there the socialist and liberal parties are much stronger than in this country. In fact that is the case in all three of the stronger governments of western Europe. Greece has gained her freedom from the Turks; Russia has abolished serfdom and made some effort towards a constitution and popular assembly (the Douma). Japan has established a most liberal constitution; China has also proposed a written constitution; Turkey has overthrown the absolute monarchy in very recent years and established a limited monarchy; as has Persia. In fact, we might call the roll of the governments of the world and show how this leaven of political and individual liberty has continued to work, and is still working among the nations of the world.

#### GOVERNMENTAL CHECKS

The presumed weakness of a democratic form of government is that but few men have the time to make a thorough study of the systems of government, and that the people are too easily influenced by demagogues (*demos agogos*: a leader of the people). This same objection has been made to every added power to be placed in the hands of the people, and is still made now on the question of the recall, the initiative and referendum, especially the recall of judges. There is something of truth in the objection—if there were not, it could hardly have persisted so long; but whether it is a justifiable excuse, requires a very thorough analysis of history. History shows that kings have made mistakes. That oligarchies have also erred in many instances, and democracy has also made its blunders; but it is written, It is not common that the voice of the people desireth anything contrary to that which is right. (Mosiah 13:35.) Certainly it is not common for them to continue to desire that which is against their very best interests, individually and collectively.

The essential points of our system of government are a division into the three general departments, the executive, the legislative and the judicial. Yet in fact, the executive has the power to veto, and the judicial acts as a check on both of the other departments, in its power of declaring a law or act unconstitutional, while the legislative has the power of ratifying the appointment of judges, and in the making of laws the limiting and forming of its powers. In fact, each department has been made to a greater or less extent, a check upon the other.

#### EXPRESSING WILL OF PEOPLE

The next essential feature is that the will of the people should be expressed in the government. The framers of our Constitution did not believe the common people had sufficient intelligence to select a president of the United States or senators for the higher house of Congress, but they were willing to concede to the people the ability to select their representatives, who would in turn select the president, and in the state legislature their senators. The Constitution has become a dead letter so far as restricting the rights of the people to elect their president is concerned. The electors meet as provided. Every letter of the law is carried out, but an elector would hardly dare to vote contrary to the candidate for whom he was selected by the people. There has also for some time past, (a decade or two,) been a growing demand that the Senate should be brought more closely in touch with the people, instead of with vested interest. (This has now been accomplished by an amendment to the Constitution.) Our system of government has secured us political and civil lib-

erty, as well as religious liberty. It remains for us to secure economic liberty as well.

Of the new questions that are confronting us in addition to the popular election of senators we have the initiative, which means the right of a certain percentage of the people to have proposed at a general election for approval or disapproval, any law they may formulate. If a majority of the electors vote for such law, it becomes the law of the state, with equal force as if passed by the legislature, and without the power of veto in the governor.

There has also been passed in many States a constitutional amendment permitting of the referendum, which is the right of a certain percentage of the people, usually a smaller number, to require that any law passed by the legislature be submitted to the people at a general election for their approval or disapproval. When once such a petition has been filed with the proper officer the law is no longer subject to veto by the governor, but must be submitted for the approval or disapproval of the people.

Both of these laws have in a less number of instances been made applicable to cities, and especially has the right of referendum been reserved in recent charters so far as any act of the city government may concern the granting of a franchise. It may be noted that if the people have these two powers, it will not ordinarily be necessary for them to exercise them. The fact that they can vote upon and nullify any law passed by the legislature, which is displeasing to them, or that they can propose or enact any law that they persistently desire, will necessarily exert its influence on the legislature. It has been found, in fact, that so far such questions need to be submitted with comparative rarity. Also that the people are slow to vote for radical measures.

There remains to consider the recall. That term signifies the right of the people to discharge a public servant if he is found inefficient or unworthy. There already exists the power of trial after impeachment, so that any officer of government may be tried for malfeasance in office, and if found guilty, removed from office. So far, the right of the recall has usually been restricted to a petition signed by a comparatively large percentage of the electors, and in such instances as it has been exercised it has sometimes been followed before a vote was taken, by the flight of the individual in question. It can readily be seen that such power ought not to be lightly brought in question by a very small percentage of dissatisfied individuals. But it presents a very powerful appeal on the grounds of the common interests. When the people can nullify a franchise, can refuse to confirm a law, can discharge at any time an unworthy officer, it would hardly seem that it would pay a bribe giver to offer any substantial temptation, since the bribed might in such case be recalled and his acts nullified.

There is one added development of our Government, and that is the commission. We now have the interstate commerce commission, the tariff commission, the pure food commission, and so on for quite a list. These commissions are not subject to the direct vote of the people, and can only be reached through the representatives of the people in the President and Congress. It is a development the other way, worthy of consideration in comparison with the three movements of the initiative, the referendum, and the recall. Still, when composed of experts, the plan should prove advantageous.

These federal commissions, however, ought not to be confused with the commission form of government, which has been adopted by so many cities of this country within the past few years. It has sometimes been referred to as the Galveston Plan, and sometimes as the Des Moines Plan, in connection with some other city, according to the section of the country in which the discussion takes place. The essential elements are: the people elect the commissioners and hold them responsible for the government of the city; the commission passes the necessary ordinances; each one is the head of a distinct department, and is held directly responsible for results in his department. This plan has not yet been adopted by any very large city like Chicago, Saint Louis, or Kansas City, but has worked quite well with many cities of one hundred thousand population or less.

Democracy, then, means a government of the people, or, as Abraham Lincoln described it, a government "of the people, by the people, and for the people."

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## Department of Education

EDITED BY SAMUEL A. BURGESS, LAMONI, IOWA

### THE JUNIOR COLLEGE

We are very much pleased to be able to present this month the following article by Floyd M. McDowell of the Department of Education of Grace-land College. Professor McDowell is dean of the college of Liberal Arts, and has spent several years in specializing in the subject of education, its history and principle. He took his A. B. at the State University of Iowa, 1911, and spent three summers in special work there. The year 1913-14 was spent at Clark University, where he received his A. M. His special subject of research was the small college. So he is exceptionally well informed on this topic. Brother McDowell was recently called and ordained to the eldership in the Lamoni Branch, as he is thoroughly devoted to the church and its interest, and it is because of this interest that he has made a special study of the small college.

With his conclusions we heartily agree: three years ago we urged upon the board that no attempt should be made to handle more than two years of college work. This policy is outlined on page twelve of the catalogue. In January the Board of Trustees passed a resolution making Graceland College definitely a junior college, so that our future catalogues will not offer third or fourth year college work.

The place and need of the junior college is thoroughly recognized. Its convenience, personal contact with the students and the religious influence makes it a well-recognized institution of our educational life. There is much that has been written about the universities which has been exaggerated. But it is true that the religious life is not usually given as much consideration, as in the small Christian colleges. The need of Graceland College is very manifest, its work is apparent and it should work where we need it, that is in a thorough college preparatory department and is giving acceptably the first two years of college, which are naturally allied in character with the preparatory work.

To our mind the policy which should be pursued is very careful and economical management of the college at all times; that as rapidly as possible the debt should be paid; that as additional means are available they should be used to strengthen this junior college and preparatory work. Our policy is to advise frankly what work can best be taken here and to encourage students to go where they can secure their work to the best advantage. We believe that this early work can be handled better at Graceland College than elsewhere.

S. A. B.

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### GRACELAND A JUNIOR COLLEGE

A recent change in the administrative policy of Graceland College is, we believe, of sufficient importance to be mentioned in these columns. For various reasons, many of which will be mentioned below, it has been thought expedient to place a definite limit upon the amount of work of college grade that should be attempted. Accordingly it has been decided that for an indefinite period Graceland should be known as a junior college, i. e., a college which offers only the first two years of the course of a standard college of liberal arts. We believe this change to be in accord with present educational thought, and respectfully request its careful consideration on the part of all who are interested.

### HIGHER EDUCATION IN UNITED STATES

The United States is unique in its control, or rather lack of control, of higher education. In Europe, universities are supported by governmental appropriations and directed by a cabinet minister. In the United States neither the national nor State

government has accepted the responsibility of providing adequately for higher education. The recent development of the State-supported universities is of course an exception to this general statement. The situation in the United States is well summed up by the General Education Board as follows:

Generally speaking, it may be said that in the United States there is a wide-open door in so far as higher education is concerned. Individuals and organizations are free to establish and support institutions of higher learning, and it is expected that they will do so. This expectation has not, as a matter of fact, been disappointed. In the first place, religious bodies have plentifully planted colleges and universities in order to protect their several denominations and to secure a competently educated ministry. From these foundations, ecclesiastical in origin, many of the strongest and broadest of our higher institutions have developed in a comparatively brief space of time. Again, a majority of the States themselves created universities by way of rounding out their several public school systems. Finally, a small number of strong institutions, independent alike of religious denominations and the several States, have been endowed by single individuals.

This denominational, political and local rivalry has in many respects brought waste and confusion to higher education. With the growth of the country the tendency has been to form new institutions rather than strengthen existing ones. This is doubly serious since these superfluous institutions are not only often unqualified themselves but tend to interfere with the nutrition of those that are really needed. A few figures will suffice here.

There are in the United States about 600 institutions calling themselves colleges or universities. Of these, Ohio contains 40, Missouri 34, Pennsylvania 41, Iowa 32. It seems certain that institutions in such numbers can not be properly manned and supported to do standard college work. In fact, in some cases little more than good high school work is attempted, while in others three years of graduate work are offered. It is clear that these institutions should assume titles appropriate to their respective spheres of activity and thus check one great source of confusion and disorganization.

As a step in this direction it has been thought necessary by college associations and State legislatures to state just what kind of an institution should be considered a standard college and to thus answer the frequent query,

### WHAT IS A STANDARD COLLEGE?

A review of these enactments will show that it is now generally agreed that a college, to be considered standard, should meet the following requirements:

1. The completion of a full four-year high school course should be demanded as a requirement for admission.

2. A degree should be granted only upon the completion of four years of regular college work in addition to this entrance requirement.

3. Instructors should have at least a bachelor's degree and have completed some definite and standard graduate study. In many cases advanced degrees are demanded.

4. There should be at least 10,000 or 15,000 volumes in the library, exclusive of public documents.

5. There should be from \$10,000 to \$15,000 invested in scientific apparatus alone.

6. Each institution should have a permanent endowment of at least \$200,000 (\$500,000 preferred) or a fixed and assured income of from \$10,000 to \$25,000 annually.

#### PRESENT STATUS OF SMALL COLLEGE

During the years 1913-14 the writer made a careful investigation of the present condition of the so-called small college in the United States as measured by a standard similar to the above. It was found that a majority of these institutions conformed, in name at least, to the first two of the above requirements. In material equipment, however, at least fifty per cent of them were found sadly deficient. This simply means that there are in the United States no less than two hundred institutions calling themselves colleges or universities wholly unprepared to give standard college work. The conclusion seems inevitable. Either these institutions should increase their material equipment or limit their work to an amount that can be covered creditably.

#### THE JUNIOR COLLEGE

While a few will be able to meet the first of these alternatives a majority will be compelled, sooner or later, to choose the latter. Many have, in fact, already done so. This has led to the formation of the so-called "junior college," that is, a college which offers only the work of the freshman and sophomore years of the regular college course. This change is in accord with the recommendation of the Commissioner of Education which says:

There is need both that colleges with small incomes and meager equipment should cease to try to do advanced work requiring large faculties and costly equipment and that students of the freshman and sophomore years, who constitute a large majority of the college students, should be given more consideration than they are now given. To this end two or three hundred of the smaller colleges should become junior colleges and give all their strength to the work of the first two college years.

Some of the advantages claimed for this class of institutions by various writers are:

1. Less work will be covered and consequently it will be covered more thoroughly. Under present conditions a majority of the time of the best instructors and most of the means of the institution is directed toward the improvement of the work of the upper classes. When all of this is used in the first two years it is apparent that the efficiency of the work of these

years will be more than doubled. Moreover, a survey of the present courses of study offered by our colleges will demonstrate that there is far less need of library and laboratory facilities for the first two years than for the last two. This makes it possible for colleges of this class to offer practically standard work.

2. They now become honest institutions by no longer pretending to give a college education. In the stress of the competition incident to this multiplication of institutions much misrepresentation has occurred, that whether intended or otherwise is very like dishonesty. There is a need that we accept the same standard of morals here as in the business world. Each institution should offer only what it can do well and not pretend to be what it is not.

3. The student not fitted for advanced work can stop naturally and honorably at the end of the second year. There are undoubtedly many students that would come under this classification. This period of two years becomes, in the mind of the writer, a period in which the student should find himself. Small classes and close contact with instructor make the small college especially adapted to this task. No one who has known the average freshman and sophomore will deny its importance.

4. They supply the needs of those who wish to go no further than to fit themselves for later professional work. A survey of the entrance requirements of our professional schools shows that a majority required, for entrance, two years of regular college work. It is evident that there will be a desire upon the part of many students to complete these entrance requirements near at home at a minimum expense. The junior college meets this need.

5. Students can remain at home until a greater maturity is reached. Prominent educators are now recognizing the fact that the leap from the strict control of the home and the high school to the individual freedom of the large universities and colleges, coming at the critical period of life, is far too great. They are almost unanimous in the opinion that some readjustment is necessary. Many show that a large percentage of the failures and immoralities of college life can be traced back to this change. Again the small college with its Christian influence and intimate contact between teacher and student finds its task defined. Is it not a worthy one?

#### FUTURE OF GRACELAND

These, then, are the reasons for our change. Graceland as a college, must conform to such requirements as are deemed reasonable and fair by the educational world. If we do not do so voluntarily the time will come when we shall be forced to comply. These requirements, these changes do not mean the defeat of the Christian college. On the contrary

they make its future sure. Its place is now defined. What is needed now is that it awake to its opportunity.

Some time ago the writer was permitted to attend the Association of American Colleges, held in Chicago. The dominant theme of the sessions was "Christian education." Several prominent speakers emphasized and reemphasized the thought that there never was a time when the Christian college was more needed than now; that there never was a time when Christianity was so in need of intelligent and Christian young men and women. Not only do these churchmen say this, but their acts show that they believe it. Several of the denominations are appropriating hundreds of thousands and in some cases millions of dollars annually for the support of their colleges. Some of them are maintaining more than a hundred of these institutions.

The Christian college is here to stay. Graceland as a Christian college will succeed. Surely if other denominations can support a hundred colleges we can support one. Can we, as Latter Day Saints, face the world and do otherwise?

F. M. MCDOWELL.

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#### GRACELAND HOME-COMING DAY

At the alumni business meeting of last spring it was decided to hold an alumni reunion during the General Conference of 1915, and the provision for this was left to the executive committee of the Alumni Association. A reunion of this kind had been anticipated for several years and once had been voted for, but through a misunderstanding was not carried out.

After meeting in company with the president of the college, Brother S. A. Burgess, it was unanimously decided that this should be a bigger and broader affair than merely a reunion of the graduates of the college; for many of the former students who have never graduated from any course have been in attendance longer and therefore become more thoroughly in touch with the college work and the college spirit than others who may have been here only for the short period of time necessary to graduate from a one-year course. Accordingly it has been decided to hold a Graceland Home-coming Day at which time we hope and expect that all former students of the college will make every effort to be in attendance and help to celebrate the twentieth year of Graceland's usefulness to us and to the church.

The entire program for this day has not been decided upon as yet, and if any of the former students have any suggestions to make with regard to it we shall be glad to consider them. One feature, however, will be the regular college program in the evening, which this year will be given by the alumni and former students of the college. We want to

have enough present at this meeting of the old students of Graceland to completely fill the rostrum of the church and at least half the main floor.

Another feature which we feel certain will be enjoyed by all students of Graceland, past and present, will be a ball game between this year's team and a team made up of former students under the lead of Brother J. F. Garver.

The date for this Graceland Home-coming Day as decided upon by the committee and the First Presidency of the church has been set as April 7, 1915. Let us all be present and help make this an event in Graceland's history.

RUBY E. BAGULEY,  
*Secretary Graceland Alumni.*

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#### FREE SCHOLARSHIP

Special attention is called to the offer by the Woman's Auxiliary for Social Service of a free scholarship to the one writing the best essay not to exceed one thousand words on the subject, "Why should I get an education?" This contest is limited to those at least sixteen years of age. The best paper will be determined at the next General Conference, and the winner will receive a free scholarship good for the collegiate, college preparatory or the commercial department.

A free scholarship is also given to the winner of the oratorical contest held at the college each spring.

There are no other free scholarships. There are a couple of small funds from which students may borrow a limited amount to be repaid after finishing school work and which draws no interest if paid promptly when due. There is also the industrial department which permits a limited number to work for their board.

S. A. BURGESS.

## Of General Interest

### THE REORGANIZED CHURCH

[The following from the American Church History Series, 1893, pages 170 to 174, by H. K. Carroll, LL. D., and published by the Christian Literature Company, New York City, is furnished by Elder Philemon Pement, and is given here as an interesting and unbiased discussion of the history and teaching of the Reorganized Church.—EDITORS.]

Like the Mormons of Utah, the members of this organization, sometimes called nonpolygamous "Mormons," trace their origin back to the movement begun by Joseph Smith in 1830. They claim to represent this movement and to be true to the principles and doctrines proclaimed by him, and insist that those who followed Brigham Young were led away from the truth into error. They deny that the revelation concerning polygamy, which was communicated to the church in Salt Lake in 1852 by Brigham

Young, was genuine, and declare that the true successor to Joseph Smith in the presidency of the church was not Brigham Young, but Joseph Smith's eldest son, Joseph. It is said that none of the members of the family of the first prophet have united with the Utah branch, but all have become members of the Reorganized Church.

The first conference was held in 1852, and it was then that the leadership of Brigham Young, James J. Strang, Sidney Rigdon, and others was disowned and the society organized. Its headquarters are at Lamoni, Iowa, where it has a large publishing house.

The Reorganized Church accepts three books as of divine origin: first, the Bible; second, the Book of Mormon; third, the Book of Covenants. The latter consists of the revelations given to the church in the present century as a guide in church government. The Book of Mormon is accepted as a history of the ancient inhabitants of America and the revelation given them by God, beginning at a period two thousand years before Christ and continuing until four hundred years after Christ.

In doctrine they adhere to the Trinity, to the atonement of Christ, to the resurrection of the dead, to the second coming of Christ, and to the eternal judgment, believing that each individual will receive reward or punishment in strict measure according to the good or evil deeds done in life. They hold that men are to be saved by faith in God and Christ, by forsaking sin, by immersion for the remission of sin, and by the laying on of hands. They believe that revelations of God are still given by the Holy Spirit for the guidance of the church, and that the gifts, blessings, and powers of the Holy Spirit in Bible times are continual.

Their order of church government is such as they find authority for in the New Testament, and such as they understand that the apostolic church observed. It includes the presidency, consisting, when full, of three persons, which has jurisdiction over the whole church as its chief presiding authority; twelve apostles whose special duty is to take charge of all missionary work abroad; one or more quorums of seventy, who are set apart from the body of elders and assist the apostles; high priests, who have charge over States and districts; priests or pastors, teachers and deacons, and bishops, of whom three are set at the head of the business affairs of the church. Other bishops and agents assist in collecting the tithes.

As to marriage, they believe that it is ordained of God, and that there should be but one companion for man or woman in wedlock until the contract is broken by death or transgression. They characterize the doctrine of polygamy or plural wives as an abomination.

## RUSSIA'S DELIGHT IN SOBRIETY

Russia has been sober for the brief period of the war, and her criminal statistics already show the wisdom of the Czar's action in banishing vodka from the land. In thirty-three precincts of Moscow for the first half year of 1914 there was an average of 896 criminal cases a month, while for the first "sober" month there were only 406. Crime was thus reduced 54.7 per cent, says the *Russkiya Vyedomosti* (Moscow), and the decrease was almost as great in Moscow county. In four districts for the first half year of 1914 there was an average of 160 cases monthly, while for the sober month only 93. "This is particularly significant," it is observed, "since the prohibition of the sale of alcoholic drinks in the country districts is not as effective as in the capital in view of the secret traffic in liquor." Though vodka has been one of Russia's worst scourges, the profits from its sale constituted a large item in the Empire's budget, liquor being a government monopoly. . . . Of the results already observable, Mr. M. Menshikov speaks in the *Novaye Vremya* (Petrograd):

The experiment of the last few weeks has shown that if the treasury loses something because of the ceasing of drunkenness, the people gain enormous and priceless advantages. . . . From all sides come telegrams and letters describing the wonderful transformation of the life of the people, the extreme decrease of crime. Detention houses and jails, police courts and offices of examining magistrates are empty. Hooliganism in some localities disappeared entirely, street begging has been considerably reduced. Cities and villages have assumed a quiet appearance. . . . Temperance has infused modesty and serious dignity into the conduct of the people. If we are now more or less certain of the outcome of the war, we owe it first of all to the excellent order with which the mobilization has been completed. This order would not have prevailed had the liquor shops been open. Recall to mind how in the Manchurian War the reservists were called to the colors: their march was accompanied by the destruction of villages, railroad stations, and even towns, and it was necessary to subdue the rioters by armed force. . . .

Whatever may be the end of the present war with the Germans, we must be eternally grateful to it for the first extensive experiment in public temperance. It is true that the Government's fight against drunkenness was decided upon long before the war, but owing to comprehensible caution we began with compromises and half measures. . . . The war compelled us to act more resolutely. . . . As early as two weeks after the closing of the wine shops Russia felt as if resurrected. . . . All saw that perfect temperance was possible, that it was easily attainable, that vodka was not a necessity to anyone. . . .

There is great hope that if the experiment in involuntary temperance continues as successfully as in the past months the Government authorities may gather sufficient courage to put an end to this inveterate public evil. Oh, what a great saving deed that would be! It would be more than throwing off the Tartar yoke or the abolition of serfdom; it would be the destruction of the Devil's power over Russia. . . . We do not yet know what the Russian nation is as a sober nation. . . . From times immemorial has alcohol been poisoning our blood. What will our future be, then, if our Government

shall undertake the pious feat and actually sober the people? To lift an enormous populace from the abyss of drunkenness is not very easy. However, the power of God is immeasurable. This power has already been revealed in the fact that the people themselves welcome temperance. They themselves demand the checking of drunkenness and impose upon themselves the temporary burden of all privations. . . . Truly, no sermon, even apostolic, could turn our people toward piety as much as temperance. No education, no authority, could revive the nobility and the greatness of the national spirit to such an extent as temperance.

The same journal speaks editorially of the benefits observed:

The stoppage of the sale of strong drinks was at first undertaken for the time of mobilization. This measure, however, has produced entirely unforeseen results—the possibility of total temperance. The voice of all has been raised in favor of extending the period of temperance, and now this popular wish has been granted. The Emperor has issued the order to stop the sale of alcoholic drinks for the time of the war.

The beneficent results of this measure are innumerable. In the expectation of a final victory over the external enemy the Russian people will conquer a not less merciless internal enemy which has hindered our material and spiritual prosperity not less than the Germans. The good habit of temperance will become fixed during the war, and Russia, at the end of her external trials, will resume her internal work with a resoluteness of which it was possible only to dream before. —*Literary Digest, December 5, 1914.*

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## The Children's Home

EDITED BY HEMAN C. SMITH AND CALLIE B. STEBBINS,  
LAMONI, IOWA

### Responsibility

To every creature of intelligence responsibility is attached in a measure. The discharge of that responsibility not only affects the one discharging it but in a greater or lesser degree every other creature within the realm of his influence.

The board of trustees and each of them feel that to them attaches great responsibility, and that the community, the whole church, and to some extent the world is concerned in having the duties attaching properly discharged.

The board, however, does not feel called upon to assume responsibility clearly belonging to others. This would be wronging the one so relieved, as responsibility is necessary to the proper development of the one bearing it.

The responsibility of providing for and teaching the child primarily belongs to the parent, and the Children's Home should never assume it so long as the parent is competent. The mission of the home is to meet emergencies where the parent is dead or disabled, but should never set the parent aside. It seems that some have the impression that they can legitimately be released from the duty of caring for their own, and that the mission of the home is to give them relief from care.

Sometimes parties write us: "My boy has grown out of my control, and I wish you would take him and place him under the discipline of the home for a year or two." If we suggest that such boy be delivered to us, the parents releasing all claim upon him, they indignantly resent the proposition to give away their child. We do not blame parents for being loath to give away their children; but should not the rights of the home be also considered? and should the home

be expected to take children from parents who confess their inability to govern, spend time, anxious care, and money in training them to return them into the hands of incompetency? We think not. Parents should keep their children, do the part of a parent by them, endeavoring to rear them up to follow the paths of honesty, and virtue; but if in this they are failures allow the home to take them and to find places where they may have what the parents confess they can not provide.

There may be special cases where temporary charge by the home will be proper and the best policy, but this can not be in all cases. Nor will it be proper to fill the home with home interfering. The board should be the proper judges in all cases. Nor will it be proper to fill the home with these temporary charges, so that others will find no room when applying.

The private home where the husband loves the wife, the wife reverences the husband, the children obey the parents, and the parents bring up the children in the nurture and admonition of the Lord is the ideal home. Maintain such home so long as your best and earnest effort will do so, for the public home can never be made to fully meet this demand. The best we can do is to come to the rescue when there is a failure to maintain such a home, care for the children at the public home as best we can until we can find a better place, but never send them back to the home of confessed failure unless conditions materially change. Should conditions so change, the board may and will gladly return them, notwithstanding they may have had sole charge and possession in the interim.

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### The Importance of Love

(We gladly insert the following clipping handed us by one of the Children's Home trustees as illustrative of the thought that love is the important element needed in every home, including the Children's Home, yet we must not forget that expression of love exhibited in kindly acts and generous donations are necessary to the sustaining of the home.)

#### THIS LOVE BEGETS LOVE

A little fellow, four years old, was brought from the slums to a Chicago orphan's home. This is how *The Life-Boat* tells the story:

When he was brought up to be put in bed, had his bath, and the matron opened up the sweet little cot to put him between clean white sheets, he looked on in amazement. He said:

"Do you want me to get in there?"

"Yes."

"What for?"

"Why, you are going to sleep there."

He was amazed beyond description. The idea of going to sleep in such a place as that he did not know what to make of it. He had never slept in a bed in his life before, never. He was put to bed and the matron kissed him good-night, a little bit of a chap, only four years old, and he put up his hand and rubbed off the kiss. He said: "What did you do that for?" But the next morning he said: "Would you mind doing that again—what you did last night?" He had never been kissed before and did not know anything about it. It was only a week later the matron said that the little fellow would come around three or four times a day and look up with a soft look on his face and say: "Would you love a fellow a little?"

After a few weeks a lady came to get a child, and was looking for a boy, so the matron brought along this little chap, and the lady looked at him. She said: "Tommie,

wouldn't you like to go home with me?" He looked right down at the floor. She said: "I will give you a hobby-horse and lots of playthings, and you will have a real nice time and I will give you lots of nice things to do."

He looked right straight at the floor, did not pay any attention at all. She kept talking, persuading him, and by and by the little fellow looked up in her face and said, "Would you love a fellow?"

What tremendous pathos!

If we do not love one another, we do not love God, we do not know God, and God is not in us (1 John 4: 16, 20). Do you recall the testimony of the heathen to the early Christians? "Behold, how they love one another."

Would such be said to-day of your community, of your church? What a power to overcome the world if Christians but loved each other as God loves them. The world would swing into light if we but believed and practiced this wondrous sentence: "God is love."

### Important

Those having children whom they would desire to have received into the home should under no circumstances bring or send them here until arrangements are made with the board and notice given that the child has been admitted. If brought here without such preliminaries it may subject parties concerned to much inconvenience, and possibly to failure to get the admittance sought.

We appoint no agent authorized to do this work. The ministry and others are cautioned that, under no circumstances, should they advise the disregard of this regulation.

## Letter Department

### Millennial Dawn Theories a Delusion

I have seen the photo-drama of Creation, put out by Pastor Russell. It takes two hours for each part, eight hours for the four parts. It was nice to see and it is free. The angels in the pictures had wings, showing it was all man-made. The talking was done by talking machines. It was stated that angels had charge of the world before the flood, and that the same angels married the daughters of men, as stated in Genesis 6: 2, 5.

Now, notice, the angels were once enlightened, they were the sons of God. (Genesis 6: 2, 5.) These angels became fallen angels and God put them in the prison. (Judges 1: 6.) This is the way the Millennial Dawnites interpret the Bible, and that these fallen angels are the ones Christ went and preached to (1 Peter 3: 19, 20), "Which sometime were disobedient, when once the long suffering of God waited in the days of Noah, while the ark was a-preparing, wherein few, that is, eight souls were saved by water."

Christ said the sin against the Holy Ghost shall never be forgiven in this world nor in the world to come. The angels certainly had received the Holy Ghost and were once enlightened. Would the Millennial Dawnites please tell me what good it would do for Christ to go and preach to those angels when they sinned against the Holy Ghost, and that sin would not be forgiven in this world nor the world to come?

Genesis 6: 2, 5 does not mean the angels, but those that obeyed the law of God; they were all the sons of God, those that rejected God's law were not known as the sons and daughters of God. Read chapter 8: 12 in the Inspired Translation. Paul in his letter to the Romans said, "For as many as are led by the Spirit of God, they are the sons of God." (Romans 8: 14, 15.) Now to 1 Peter 3: 20, "Which sometime were disobedient . . . wherein few, that is, eight souls were saved." Anyone can see this means the people and not the

angels. It is stated, wherein few, eight souls, were saved, not eight angels, but eight men and women, all the rest were drowned,—few were saved but many lost. Read the Inspired Translation, 1 Peter 3: 19-21. Those eight souls were saved by water, the like figure whereunto even baptism doth also now save us. It can not mean the angels, for only eight would have been saved, and Jesus said he could call twelve legions of angels.

Here is another delusion. I heard it fall from Pastor Russell's own lips, and read it in volume six of his books, and also in daily papers: That Matthias was not accepted of God when the apostles chose him. And here is their argument: If he was accepted of God, why doesn't the Bible speak of him after that? Let us see if the Lord accepted him. "And Matthias was numbered with the eleven." (Acts 1: 26.) He was filled with the Holy Ghost on the day of Pentecost. That will be proof enough for any man that God accepted him. He was numbered with the eleven, he himself made the twelfth. Now turn to Acts 2: 14, "But Peter standing up with the eleven . . ." etc.

Here we have Peter standing up with the eleven, he himself making the twelfth one. How plain! If there were only eleven it would read, Peter standing up with the ten, he himself making the eleventh. Now Matthias was numbered with the eleven, he making the twelfth. The Holy Ghost came to all and they spake in tongues. Then Peter standing with the eleven; did you notice who Peter was standing with? Eleven, and he made the twelfth. God did not wait for Paul, as Russell states.

What a tangled web they weave, who practice to deceive. When I heard Russell preach, he said, "Believe the Bible, it is true; look out for the higher critics." Then he read about Matthias being numbered with the eleven. "But, friend, God did not accept him in that office." The Bible said he was accepted, Pastor Russell said he was not. But Russell said, "Believe the Bible," so I do, and must reject Russell.

The Millennial Dawnites do not say the end of the world was to come in October 14, 1914, but they do say that would be the end of the gospel age, as it is written in their books and tracts. Listen to Christ, Matthew 24: 14: "This gospel of the kingdom shall be preached in all the world for a witness unto all nations; and then shall the end come." So we see that theory is a delusion. I have before me a tract given to me by a Millennial Dawnite. Anyone can get it free, or any other tract free from them. The name of this one is "The End of the World in 1914, not Russell View." He states in this tract Christ came in 1874 to his church or elect, and in forty years from then he will come to all, 1914. That is, all the world will know he is here. About three weeks ago I was with Elder Jasper O. Dutton when we met a Millennial Dawnite and Elder Dutton said to him, "Are you still on earth?" He said, "Yes, and the end has not yet come." The gospel of Christ was to be preached, beginning at Jerusalem. (Luke 24: 46, 47.)

In the great gospel sermon record in Acts 2 we are told what we must do, be baptized for remission of our sins. There is one gospel, as Paul said in Galatians 1: 6-8, and woe be to him who denies that gospel. It is the same to Jews and to all people. Millennial Dawnites say baptism is not a saving ordinance. But we read of only one gospel, and that gospel required men to be baptized (Acts 2: 38, John 3: 5), and the same gospel in the last days was to be preached in all the world, then the end would come.

So we see the Millennial Dawnites have not the gospel, but a counterfeit.

Your brother,

H. J. ARCHAMBAULT.

BELOIT, WISCONSIN, 816 Kenwood Avenue.

### Active Service

In the word *service* is represented that which governs the daily conduct of every man and woman in the world; no one is immune, and all come under one or the other of the following categories: self, others, the Devil, one's country, mankind generally, or God. Under which heading do we come?

I am reminded just here of a remarkable declaration of the Apostle Paul, that whether we live, we live unto God; or whether we die, we die unto God. So whether we live or die, we are God's.

I am sure there are very few men who realize that no matter how they are living their lives it is not just because they themselves decide on a certain course of action, and as a result of their human conception of things their desires are attained, or ambitions realized. True, every one has a will of his own. But the power of that will to choose good or evil was given by God; and on the death of our mortal bodies our spirits will return to God who gave them, and we will be held responsible for the way we have used that will, and consequently how we have lived our lives; and whether we like it or not, we are on active service for something or somebody.

This aspect of life has been pressed home to me very forcibly since this horrible war broke out, and I ask myself the question, Who or what am I serving? And on reviewing the list I dismiss self as being outside the pale of a Latter Day Saint's service; others, by which I mean a few intimate friends, I dismiss for the same reason; the Devil I dismiss because we can not serve God and Mammon, although I am conscious of many failings which Satan would and probably does regard as victories; my country I can not dismiss so easily, for although a noncombatant in the strict military sense of the word, I am nevertheless in the active service of my country, contributing my small quota in her defense from the ravages of the foe.

How the heart of the Savior of men must bleed as he sees all the terrible evil in our midst, and yet if we believe his word all this has to be. He issued a decree. His word has gone forth, and it can not return unto him void. "Heaven and earth shall pass away, but my word shall not pass away." These things must come to pass before the end.

Have been trying to present this line of thought to a few of my shipmates who have been inclined to listen, and in spite of many perils, at times quite imminent, have felt like being on active service in a three fold sense, for country, mankind generally, and God above all.

I was reading a few days ago something of the wisdom of Solomon and two passages seemed to condemn me. "Rejoice not when thy enemy falleth and let not thine heart be glad when he stumbleth." And, "Be not glad at calamities." I had been guilty of this when reading about the calamities coming upon our enemies, and I wondered whether Solomon knew how his words would burn into one's heart and mind, nearly three thousand years after he uttered them. I believe the Lord has forgiven me just as freely as I repented of the same, but I can not help feeling jubilant at the thought that God is hastening his own work, and that for the elects' sake the days of this visitation will be shortened.

No religion, philosophy, or science can be of any avail unless based on the pure and simple doctrines and gospel of Christ; otherwise they are all false, and it is because the religion of the world is not Christ's religion that it has failed to bring about the change of a greater and larger hearted brotherhood.

Martin Luther, after all is said and done, was a Roman priest, and, as such, a product of the mother of harlots and abomination of all the earth; how idle then it is to say that because he pioneered the Reformation movement the Chris-

tian religion became at once pure. Nearly everyone I speak to on the subject is under that impression, forgetful of the fact that it was the Roman church pure and simple that was reformed and not the church of Christ, while the scoffers hold Christianity up to ridicule and try to tell me that it has stopped the march of progress, and the advance of learning and civilization, putting the clock back a hundred years, thereby doing the very thing that Paul warned Timothy against, viz, the substitution of a kind of religion that is false, as against the truth. I try to tell them that just as through the first act of disobedience in the Garden of Eden God cursed the whole earth, so also because he foresaw that when the light should come into the world in the revelation of the glorious truth, the world would likewise reject it, and refuse to obey its call, the curse would remain, just as we see it in force by these present-day calamities, until his object has been accomplished.

The fulfillment of all things is my favorite theme, and, as I try to tell my friends, when that is done there will be no more wars or rumors of wars; swords will be beaten into plowshares, spears into pruning hooks, perfect peace will be established by the Prince of peace, and the kingdoms of this world will become the kingdoms of our God and his Christ. How near we are to that end I am sure must be realized by all the Saints. The signs of the times are very portentous in their vivid reality, and we need to be prepared for his coming, to be ready like the five wise virgins, with lamps trimmed and burning brightly. And it is in this light that every one of us can be on active service for God and his kingdom; breaking down the barriers of pride and prejudice; attacking in front, rear and flank; allowing the spirit of righteousness to inspire the little army of Saints, and reversing the motto of Satan, making it, "Right is might" pouring a withering fire into the enemies' ranks, demoralizing him into retreat, and following up the advantages gained.

I wish to assure all my friends among the Saints in England, Australia, Denmark, and America that I owe much to the latter-day revelation for the glorious liberty I now enjoy, for the light, peace, and comfort of the restored gospel, and to let them see something of what is passing through my mind whether right or wrong, in accordance with the precepts of the latter-day work and the spirit of Christ's church on earth.

Fraternal greetings to all,

WILLIAM MOORE.

H. M. S. Argyll, care G. P. O. London, England.

OWEN SOUND, ONTARIO, December 14, 1914.

*Editors Herald:* If any distant member of the Owen Sound Branch happens to read this letter I would like very much to get in communication with him. There are those who are still recorded as members of this branch, although we have not heard from some since they left the place. There may be a word of advice or encouragement that would perhaps help some brother or sister over some of the rough places in life's journey. God knows we need one another's help and prayers these days.

We are progressing as usual. Sometimes our hearts are light and we feel glad with the thought that our expectations are almost realized, then something happens and everything we have hoped for falls to the ground, and all is dark before us. Frequently strangers hear our sermons and seem to be greatly interested, then all at once their interest seems to lag for some reason and we do not see them again. Perhaps some day when the morning breaks and the shadows flee we will understand why all these things occur.

Elder Benson Belrose, president of our branch, preached last Sunday night to nearly a full house on the interview

Nicodemus had with Christ, recorded in the third chapter of John. There were a number of strangers present, and all seemed greatly interested. Brother Belrose emphasized the fact that Nicodemus came to Jesus by night. He spoke of many who would embrace the gospel of Jesus Christ if they could only do so at night so that the world could not see.

I was not unlike Nicodemus in some ways. Though not a ruler of people, or by any means educated, I had reached a stage in life bordering on infidelity, and when I was persuaded by a good brother of the church of Jesus Christ, who has since helped me over rough places in life—I say when persuaded by this brother to change my way of living, I went by night. I did not want the world to know that I was so much as inquiring about the gospel of Christ, especially through the Latter Day Saint Church. However, right was triumphant over wrong, and I kept on going to hear the word of God and final salvation expounded, with the result that my wife and I have joined the church, and two of our boys will be following in our footsteps shortly.

For all this I am thankful to my heavenly Father. The spirit of God strove with us until we united with the church of God. I have since covenanted with God that I will consecrate my life in his service, and try during the remainder of my life to atone for my past transgressions and sins against the law of God.

Toronto District convened at this place October 2 and 3, as did the Sunday school and Religio conventions. We had a most enjoyable and profitable time. We entertained about three hundred delegates and members from various parts of the district. Many of us had the pleasure of meeting for the first time Elder J. F. Curtis, who makes the gospel so plain by his demonstrations that a child could understand. Elder Ellis, of Michigan, and Bishop R. C. Evans were also with us. Elder Ellis preached Sunday morning, Bishop Evans Sunday afternoon, and Elder Curtis Sunday night. Elder Curtis stayed over and preached for us on Monday night to a large and attentive audience, on the parable of the laborers, recorded in Matthew 20, using a chart. A number of strangers remarked after the meeting that they never before had the pleasure of listening to such a discourse. As I have said before, it is astonishing the apparent interest which arises at times and then, for no apparent reason whatever, lapses.

I read the HERALD eagerly, and have been blessed many times by the inspiring messages contained therein.

Your brother in Christ,

1168 Avenue West.

R. J. WILCOX.

ORCHARD, NEBRASKA, December 14, 1914.

*Editors Herald:* Admid the turmoils and tribulations of life, we are still trying to keep the camp fire burning. This latter-day work grows brighter as the days go by. We have been identified with the Clearwater Branch ever since we came into the church. Though we are not many in number, at times we have a spiritual feast. We were made glad when Brother and Sister Charles Sodersten were baptized last fall by Elder J. F. Grimes.

We had the pleasure of assisting Brother O. R. Miller part of the time in a series of meetings at Inman, Nebraska, last fall. Brother Miller is an able defender of the work, and though none were added to the church, we believe much prejudice was removed. We are looking for Brother Miller back to his field of labor again.

Elder J. F. Grimes was with us two weeks and preached in a schoolhouse two miles north of Clearwater nearly every night. He was well received, and we would be glad to see him back again. Brother Kester and the writer have been holding forth in that place Sunday nights since Brother Grimes left.

Brother Rutledge kept the services going at the church when the Saints attended. As branch workers, we are trying to tell the story we love so well, though handicapped to some extent by the cares of life. Brother Kester is on a farm, also the writer, and Brother Rutledge has a rural route.

Sunday last was a gloomy day, the weather and roads being so bad we could not attend church, as we live ten miles out. Realizing that the Saints at Independence were laying the mortal remains of our beloved president in their last resting place, my heart was drawn back to the many wise and loving instructions to the Saints of God by this pure and noble servant. Truly, it can be said of Brother Joseph that the world has been better by reason of his being here. He has been able to live to see the church reorganized with a few scattered members, and developed until to-day it is wielding a powerful influence for good at home and in foreign lands, and in the islands of the sea. While we shall no more behold his face at our conference or gatherings, his memory will still live on and be cherished by the children of God for the faithful discharge of every known duty intrusted to his care.

May God comfort and bless the family in their sad hour of trial, as they realize that he finished his work and fought a good fight, kept the faith and entered in to receive the reward of the true and faithful. We shall continue to pray that God will bless him who is to take the responsibilities and duties laid down by his father. May he be guided and directed in all his deliberations as he occupies in the same humble, prayerful way which was the way of his father.

Hoping to continue faithful to the end, and asking an interest in the prayers of all God's people, I remain,

Your brother in bonds,

F. S. GATENBY.

NEW LISKEARD, NEW ONTARIO, CANADA, Dec. 15, 1914.

*Editors Herald:* I am in this northern country, where the handiwork of God is displayed on every side in forest, rocks, mountains, rivers, and lakes. Here hidden among rocks no doubt, are gold, silver, and other ore in abundance awaiting the hand of man.

While I have been in nature's realms, my heart has burned within me. I have been made to know and see many hidden things most precious and strengthening to me. Tears have flown in gratitude to God for his loving watchcare over me, and who has given me many remarkable gifts by which I know that God liveth, that the Book of Mormon is true, and that the gospel of Christ is preached in latter days. I stand as a living testimony of the truthfulness of these things. I have received knowledge not of man but of God, for his Spirit beareth witness with my spirit and I know that if I am faithful I shall see him as he is.

I also know that the prophets of old were the true servants of the Master. God answereth me in the joy of my heart and showeth me many plain and precious things; therefore, I owe him my life service. My ambition in life is to meet with his approval, that good may be accomplished, and that many souls may be brought into the kingdom by my faithfulness. Truly God is great and powerful and will fulfill his promises unto those who ask in faith.

May we all be faithful in this great latter-day work, and eventually find rest in the kingdom of God.

In gospel bonds,

THEODORE STONE.

IOWA FALLS, IOWA, December 17, 1914.

*Editors Herald:* There is no branch here and no other Saints except ourselves that we know of. We get the HERALD every week, and reading the letters of brethren and

sisters is like what we read in Proverbs 25: 11, A word fitly spoken is like apples of gold in pictures of silver.

We have been blessed in every way since coming here, and feel that God in his infinite mercy and wisdom has indeed been with us. We had Brethren E. E. Long and D. J. Williams with us three weeks, holding meetings one week in the Christian church and the rest of the time at our house. They scattered good seed, which if followed up is sure to bring forth good fruit. Brother Long tells us he will be back here the first of the new year if not otherwise directed, and we hope he will come to us, for there are some I feel sure will come into the church if they can hear a little more of our doctrine. We are anxious to interest enough to have a branch organized. We started a Sunday school and prayer meeting when Brethren Long and Williams were with us, and have had very good success so far.

Since coming to this place we have been brought to realize a little of what the Saints and missionaries in the early days had to endure, when, as Christ said, They shall persecute you and say all manner of evil against you falsely for my name's sake; and when he said, Ye shall be hated among all nations for my name's sake. But we can see that this feeling is gradually wearing away, and that the people no longer look upon us as an enemy.

We are earnestly looking forward to the time when this work will be established here and people will know the difference between the Reorganization and the Salt Lake apostasy. The scoffs and scorns are sometimes hard to bear, but we should ever remember that if we have no cross there will be no crown. Our Savior had these things to bear, and we must also bear them with meekness if we wish to be like him. I speak from sad experience when I say there are those who by their carelessness in former years brought upon themselves conditions under which they can not do that which their conscience tells them is their duty toward God and man. I pray that the time will come when these conditions may be overcome, and we shall stand approved before our Father and our fellow men.

Realizing as we do the conditions as they now exist throughout the world, we should be the more ready to see the necessity of living up to the laws and ordinances of God.

In gospel bonds,

C. S. OLIVER.

HILLSBORO, IOWA, December 17, 1914.

*Editors Herald:* Many of us have our time so filled with the cares of life that we fail to realize that we have been called of God to help carry on his work. We have gone on unheeding, and when trials, trouble, and affliction came we have been found wanting. Money, fine raiment, etc., are no help in times of great trouble. Let us praise God with deeds of kindness. I realize now where I have come short of duty in the past, and how I have lost by neglectfulness. With others, I wish to be more careful how we serve in the work that has been given us to do.

I am isolated and my husband is not a member of the church. He is a good man; a business man. He is well respected and honored among his business friends. He seems to think that to be a church member would be a disadvantage to his business, and yet he believes in a Christian life. He has seen me brought from the bed of sickness by prayer and faith; he has felt the healing power of God, still he holds back for some reason.

I take the HERALD and *Journal of History* and enjoy reading the letters and sermons. I delight to hear of the many who are growing better through this work.

I ask an interest in the prayers of all, that God will give

me strength to bear the trials that come to me from time to time. I want to let my light so shine that those around me will be led to see the same. Pray for my husband that he may obey the gospel. Oh, that we could commune together in that one blessed love and faith. May God bless all of his weak and forgetful children, that all may be speedily awakened to their duty, is my prayer.

Your sister in Christ,

ZULIAH CLAWSON.

BLY, OKLAHOMA, December 18, 1914.

*Editors Herald:* I enjoy the letters in the HERALD, especially those from foreign fields. I wonder if any of the missionaries of Germany have met Arthur Slaten, my brother. He is a Baptist minister. The last I heard from him he was at Leipzig. That was over two years ago.

Our lives have been strangely separated. He was an infant and I was only four years old when our mother died. He was adopted by foster parents, and I never saw him again until he was twenty-one years old. When I met him at the train I knew him by the family resemblance. He was then living in Kansas City. I only saw him a few times. He went to Scotland and Germany.

His foster parents were good people. They always had a desire for him to be a preacher and brought him up that way. He is yet studying and in school. He hopes some day to become a great preacher. He once wrote me and asked me how I would like to see LL. D. attached to his name. I then thought it would be grand; but since I have heard the angel's message I wrote him that I thought there were other things better, that I had come to a realization of the truth and had been baptized into the Reorganized Church. He never replied to this. I am still praying he may come to know the right way.

When I think of the great conflict in Germany I wonder how he is faring. I ask the Saints to remember him in their prayers.

I pray that God may bless his people everywhere, and that we may ever be lead by his Holy Spirit and be worthy of his power.

In gospel bonds,

SISTER E. J. LUMM.

WAGONER, OKLAHOMA, December 20, 1914.

*Editors Herald:* I feel sad over the loss of our dear President Smith. We know him to have been a noble brother, and to have fought a good fight. While we are distressed by his passing, we know that he is only asleep in Jesus for a little while.

It means something to live for Jesus, as this our brother has done. Blessed are those that die in the Lord.

Your sister,

BELLE LENON.

BUFFALO, NEW YORK, December 20, 1914.

*Editors Herald:* Our work here still moves on, slowly but surely. We have a very good interest, and a feeling that we are one family, all working for the advancement in the world of what we have in the gospel. As the Christmas season and the new year draw near, we feel that we must draw nearer to our Savior in order to resist all that the future may bring to-lead us away from what is right.

We are pleased to report that the president of our branch, who has for some weeks not been able to attend to business, has resumed his duties much improved. Since last writing we have had some added to our list by baptisms and letters of removal.

Your sister,

208 De Witt Street.

AGNES B. BATCHELOR.

WALLACE, FLORIDA, December 20, 1914.

*Editors Herald:* I was sorry to learn of the passing of President Smith, but I glory in the promise to those who do God's will. We must all soon pass beyond the vale, and it is a grand thing to say at the close of life that we have fought, a good fight, and that there is laid up for us a crown of righteousness. Can we all say this?

In reading the commission given by Christ to go into all the world and preach the gospel to every creature, do we understand that this command is being obeyed? I wonder sometimes if it is. I have not heard a Latter Day Saint preacher speak for ten years, and not because I do not wish to go to church either. I live in a fairly well-settled country with plenty of churches. I think the people here are just as precious to God as in any other place. Many might believe and be baptized if they could only hear the word. In my boyhood I thought the good work was being begun, and it did quite well, but the elders stopped coming this way. I would be glad if some could come here, as well as go into foreign countries.

I send best wishes and regards to all.

Your brother,

D. C. BEEDE.

## News from Missions

### Northern Indiana During Holidays

The clipping from the Fort Wayne, Indiana, *Journal-Gazette* indicates the transparencies, or intellectual microbes floating in space at point indicated. The lectures referred to commenced December 8, and continued six evenings, with extra service on Sunday morning. The cost of hall for the services was \$25, and one hundred and fifty chairs, 1 cent each per evening, \$9.50; advertising \$6, total \$40, the brethren paying the cash. We understand the series are working great good. The attendance was very fine. Angola is the seat of the Tri-State School for the Disciples, and Professor Bailey is connected with it.

Answering a long distance call over the telephone, we occupied the auditorium at Salem, Indiana, just eleven miles southwest of Angola. Both of these are new openings. At Salem we held a series of six, between Christmas, and January 3. The audiences were large, some attending for the closing services from fourteen miles distant. Sleighing first class.

The last service, a gentleman arose before dismissal and asked the privilege of a remark. Granted. "Ladies, and gentlemen," said he, Mr. Scott has been with us for six evenings and has asked nothing for his services, while you will agree with me, that he can make his \$50 per night on the lecture platform. His eloquence has pierced the armor-plate of Salem, to her good, and I suggest a collection. I appoint Mr. Dorr, and Mr. Clay to pass the hat, and Ed Higbee to guard the door." This brought down the house, as Mr. Higbee is a bachelor. 'Twas a fine collection of \$14. He that clothes you, or feeds you, or gives you money, the same is my disciple, if he obey mine ordinances. The same may be said of Angola. Mrs. Kimsy presided at the piano, and the meetings were enjoyed.

Before we concluded at Salem, a letter came from Knox, Indiana, with check for carfare, stating we were announced to give a series of lectures at that place—the papers so announcing—to begin on Saturday evening, before we concluded the Salem series.

We began at Knox, January 13, and concluded the 22d. So at other points, the attendance was larger. I do not remember of such a large attendance there since the days of debate

with Clark Braden. A fine interest. One gentleman informed me he came forty miles one evening to hear the prophetic outlines of the latter days. More interest centers there than usual just now.

But while I write, word comes from Flint, Indiana, that Reverend Trowbridge, Disciple, in revival services, has assaulted the Saints, and affirms he "can prove Joseph Smith, the Martyr, practiced polygamy." Another letter from Sylvania, Ohio, states that a Methodist Episcopal minister wishes discussion with the Saints, and he will permit the use of the house for preaching, but we must be prepared to prove up.

So there, now, the big guns are heard on the American side—theological forty-two centimeters!

We can not cope with the calls in the old home district, so here goes to London, and the king's dominion.

Hopefully,

S. W. L. SCOTT.

COLDWATER, MICHIGAN, January 26 1915.

ANGOLA, INDIANA, January 7, 1915.

*Editor Journal-Gazette:* During a series of lectures here in the Armory hall by Elder S. W. L. Scott, who has been doing ministerial work the past year in the Dominion of Canada, a wrong impression was made current as to the proper attitude of the church which the speaker represented. It can be better appreciated by a conversation which occurred by phone between two representative citizens.

"Hello, Professor Bailey, this is Mrs. Cassel."

"Oh, yes, yes."

"Mr. Bailey, do you know we are having some lectures up in Armory hall?"

"Yes, yes, I know it."

"Well, say, Mr. Bailey, are you coming out to hear the lecture to-night?"

"No, I can't go. I'll be busy, but I intend to come and hear him one night."

"Yes, try and attend one, the lectures are fine."

"Say Mrs. Cassel, do you know what that man is?"

"Yes. He is a minister."

"He is a 'Mormon,' Mrs. Cassel, and is dangerous."

"You don't mean to say he is a Mormon! He is a very smart man."

"He is a smart man all right. He has the cutest, cunningest, craftiest way, but I tell you he is a dangerous man."

"You don't mean to tell me he belongs to the Utah Mormons, do you?"

"Of course he does. That is the reason he is dangerous."

"Well Mr. Bailey, does he believe in polygamy also?"

"Of course he does."

"Does he practice it?"

"I can't say as to that."

"Is he not the man who held a debate at South Scott with Reverend Clark Braden?"

"Yes, yes, he's the man."

"Mr. Bailey, are there not quite a number of these people living around here, and do they believe in polygamy?"

"Yes, there are a number living around here and at South Scott, and they believe in polygamy."

"Well, do they practice it?"

"Oh, no, they don't practice it, They are a nice people. I have the greatest respect for them as a people."

"Well, don't you believe some one should get after him for preaching such a doctrine? Then, Mr. Bailey, why don't you get after him?"

"Oh, I can't, I'm too busy."

Up went Mr. Bailey's receiver, and he didn't even say good-by.

The fact is, Mr. Editor, Mr. Scott represents the Reorgan-

ized Latter Day Saint Church, a church which has fought the Mormon Church with its polygamy, and kindred evils, from the beginning.

The church which has done more against polygamy than all other churches combined. A church that stands as the legitimate continuation, in the courts of the land, to the one established agreeably to the laws of this country in 1830.

In the Reed Smoot investigation at Washington, District of Columbia, to establish the eligibility of the Utah senator to a seat with the honorable body, Honorable J. C. Burrows of Michigan, as chairman of the committee, makes the following declaration:

"The courts have repeatedly declared this to be the legitimate successor of the original Mormon Church and its adherents numbering some seventy-five thousand peaceable, patriotic and law-abiding citizens scattered throughout the United States in small church societies, conforming to the laws of the country wherever they may be, and adhering to the faith of their creed, repudiating and denouncing the doctrine of polygamy and its attendant crimes. Without temple, without endowment house or secret order—worship in the open like other church organizations, unquestioned and unmolested."—*Congressional Record*; also speech pamphlet page 5; see also speech of Senator Dolliver, also Senator Dubois, also Senator Carlyse. We also cite Senator Berry before the Illinois State Historical Society.

Facts have convinced these legislators and judges of mature minds and national repute that the Reorganized Church has been unjustly treated.

Mr. Burrows quotes from Judge Philips in the Temple Lot suit, 1894, in the circuit court of the United States for the western district of Missouri. His opinion, involving the title to certain real estate, is as follows:

"Beyond all cavil, if human testimony is to place any matter at rest, this Reorganized Church was one in doctrine, government and purpose from 1830 to June, 1844, when its founder was killed. It had the same general head, governing bodies and faith. During this period there was no schism, no dissension, no parting of the ways in any matter fundamental or affecting its oneness."—*Congressional Record*, vol. 41, pp. 241, 242.

Mr. Bailey of telephone fame, should make himself acquainted with truth—the facts—before he creates a sentiment against a people, or its representative. In this age, blessed with the facilities for knowing everything, especially of such universal import, if Mr. Bailey don't know any different of the people he seeks to accuse falsely, it is a reflection upon his intelligence. If he does know better, it is a reflection upon his honor. He did not come to hear one of the lectures, which were posted and advertised as follows:

"First night—'Bible prophecies of a latter-day work.' Second night—'Are these the latter days?' Third night—'American archæology.' Fourth night—'Evolution and the Bible.' Fifth night—'European conflict seen through the tubes of prophecy.' Sixth night—'Post mortem repentance.'"

MRS. DELLA CASSEL.

### Northeastern Nebraska

This is the second year the writer has labored in the Northeastern Nebraska District. Coming as I did a stranger to the district, it seemed rather hard to accomplish much. There seemed a lack of interest and few opportunities for opening up the work. However, we did the best we knew how.

In the fall, with the aid of some of the Saints near Decatur, we made an effort in two different schoolhouses about five

miles from town. One of these proved unsuccessful; the other developed some degree of interest. We held forth at the latter place every night for two weeks, the attendance being all the way from half a dozen up to as high as forty. They were of a refined class of people; we could not have asked for better order and attention. There was not a word or whisper in the room; everyone seemed to feel that it was a sacred place. They were not inclined to talk, but came regularly, and seemed to enjoy it. We were blessed with an unusual degree of liberty and received assurance that there was something there worth working for.

On closing we received an invitation to return, and thinking it best to keep close watch on the place, I concluded to call again before coming home for the General Conference, which I did the latter part of February. On asking for the schoolhouse I was somewhat disappointed to find that the Methodist minister, Reverend Wash, of Decatur, who had attended one meeting during our first effort, had tried to shut us out by asking for the schoolhouse whenever I wanted it. However, we succeeded in getting it for one week, as he did not seem to be ready just then. I have since learned that he used it only one night after I quit.

Upon returning to the field this year, I had hoped that we might accomplish something there, so have made three attempts finding an opportune time beginning during the holidays and closing January 17. Again we enjoyed the power of God's Holy Spirit in presenting the word, spending most of the time on such subjects as "Restoration," "Book of Mormon," "Joseph Smith, was he a prophet of God?"—about three nights on each of these subjects.

Our hearts were made glad presenting the truth with the assistance of the Spirit, men, women and children came to the light. One man approached me with the statement, "I must confess, I was skeptical of this work when I began coming to these meetings; but when a man can prove the work from the scriptures, that ought to be enough for any man, and I will have to give up." This gave me great encouragement, yet I thought best to let him take his time and not urge him to be baptized. Others were taking notes and asking questions. I sold two Books of Mormon.

On Sunday, the 20th, we troubled the icy waters of Elm Creek near Decatur, cutting through about ten inches of ice. Three precious souls were buried beneath the icy wave, Brother A. E. Anson, wife and sixteen-year-old daughter. Others may follow. We feel this will make a fine addition to the branch here, as Brother Anson has six children, some of whom are old enough to be baptized when the weather becomes warmer, and they will likely all attend the Sunday school when summer comes.

The work is progressing rapidly in this part. We have spent some time among the Indians, or Lamanite brethren, this winter, and find them to be quite interesting. There are prospects of some additions among them in the spring.

Last Wednesday evening the Lord spoke words of cheer and comfort to the missionaries and Saints, Brother Knisley having come in time to help in the confirmation of those who had been baptized, which was greatly appreciated. We feel to rejoice more and more in the work, the Lord assuring us that, if faithful, the way will be opened up that the honest in heart may be gathered in.

We believe it pays to follow up an interest we find, even though it is small, and though it takes a long time for results.

That we may all labor together with our might is my prayer.

W. E. SHAKESPEARE.

DECATUR, NEBRASKA, January 22, 1915.

### Roseland Mission, Chicago

The Holland mission at Roseland, Chicago, is a live wire at present. We have special meetings here, with Brother J. W. Wight as the speaker, with a good crowd. Our reading room is open daily from 9 a. m. to 5 p. m., except Sunday. This part of our work is much enjoyed in this neighborhood. We are sorry that we have no Dutch publication, and no funds to print tracts or papers. We have a Dutch printer only one block away.

We try to help the homeless in giving them free lodging and one free meal a day. Because of impossibility to find work at present, thousands are without means in our neighborhood. We have already come to the bottom of our provision barrel, and shall have to turn away the poor if financial assistance is not soon forthcoming. These poor victims have read many of our papers. Sorry that we have so few books on file, and so few tracts, about half a dozen kinds. "Mary Morgan" has been read by all, some having read the same over and over.

On March 1 we have to meet our rent, and coal, and gas bill, to the amount of \$40.

We seem to be upon the threshold of a spiritual uplift among Dutch- and English-speaking people. God is blessing us spiritually, and we trust material needs will be added. We do not need papers at present.

Yours in the faith,

ELDER AND MRS. SOLOMON M. DULJZERS.

ROSELAND, CHICAGO, ILLINOIS, 101 West One Hundred and Fifteenth Street.

### 'Neath the Southern Cross

The annual conference of the state of New South Wales has just closed, and we are pleased to report that it was a highly successful gathering of Saints. The weather was perfect, not too hot nor too cold; time was conserved because the meals were all served in a hall handy to the church; and a happy combination of business sessions and educational programs left no time for trouble-making while engaged in business making. All business was attended to with promptitude and dispatch; the first session being a business one entirely, the succeeding business sessions being limited to one hour each.

At this conference the district was divided, so that there are now two districts in the state. The Northern District contains five branches, and is presided over by Elder John Jones, who has associated with him in the presidency Elders Amos Ballard and G. H. Parker. Elder Parker is also the district secretary. Its next conference will be held at Tun-curry on Christmas Day and the following day, 1915.

The Southern New South Wales District contains seven branches. Its president is Elder G. W. Stewart, who has as counselors Elders A. J. Corbett and N. Williams. Elder W. H. Broadway is the secretary. The next conference is to be held on New Year's Day, 1916, and the following day.

An inter-district reunion is to be held at Bulahdelah on Easter Sunday and Monday, 1915. The Sunday school and Religio associations hold conventions the two preceding days.

This conference indorsed the proposal of the Australasian Board of Publication to erect a printing office and mission headquarters on the vacant land next to the Saints' church, Rozelle. A strong building committee has been appointed and the work is already in hand. We have had to borrow some money, but that is preferable to paying rent. We secured advantageous terms. This will mean a great forward move for the mission. We will soon have our printing office free of debt, and our publications will then be more successful. Rent has been a heavy item in the past.

A feature of the conference was the "Missionary meeting." Quite a number of our young men had volunteered for service in the mission field. They were full of enthusiasm, so we gave them an opportunity to address the Saints. A number of short speeches were delivered covering such subjects as "Tract distribution," "The use of gospel wagons," "Open-air preaching," "How I prepare a sermon," etc. Solos, duets and quartets by the missionaries, each with a missionary flavor, were interspersed, and the whole succeeded in imparting to the assembled Saints a realization of the earnest spirit in which these young men are going forth.

The result was that everybody wanted to help the tract club to provide tracts for the missionaries and the gospel wagons, and to help in other ways. The writer does not remember ever being in a more inspiring meeting than this one. It was simply grand to listen to these young stalwarts telling of their love for the cause and of their desire to further its interests. It gave us some idea of the value of Australia's resources along the line of missionary raising. God bless the young men and make them mighty in his hands of doing much good on this island continent!

The Saints were also very enthusiastic over the prospects of success with the gospel wagons. They will be successful provided we have men sufficiently devoted to work them, and provided the Saints respond and keep them well supplied with ammunition—literary, temporal, etc. We have good, energetic men to start them out and we look for success.

I am pleased to report that two of our newest men, who went to an entirely new field, send good reports of the way in which they are being received. They are young and inexperienced, but full of faith and courage, and it is possible may do even a greater work than more brilliant men who have neither faith nor courage. May God bless their efforts and give us more such men.

The news of the death of our beloved President was somewhat belated in coming to us. Had the cable people not mixed his identity with that of Joseph F. Smith, we should have known probably before many of the American Saints, but, owing to such confusion, we were in uncertainty for nearly a month. While the news came as a shock, we are reminded of the frailty of mortal existence, and feel to bow to the inevitable, uncomplainingly. We thank God for President Smith's life of usefulness, for the good he did for the church, and for the honorable record he has left behind. We shall as willingly support the successor as we have his father. It is the work of God we are engaged in, and they are the leaders of the men of God.

Our mission work is not likely to suffer by the general war depression. The bulk of our people are in the country, following agricultural pursuits, and have had splendid rains, hence a good season. Prices for all kinds of produce are high, hence the farmer is doing well. We trust that they will remember the Lord's work in their prosperity. Notwithstanding five months of war, we start the year financially stronger as a mission than at the beginning of last year.

Our publishing house is suffering from the slackness of trade. It is in the city, and there is some depression in the large cities. The move to erect a building of our own should relieve the pressure somewhat.

I am preparing for a journey through my end of the mission, which includes New South Wales and Queensland. Unfortunately we are not able to prosecute our work in New Zealand. Elder Savage is still in America, and the other brother who was appointed there has failed us. We trust that ere long Brother Savage may be able to take up his mission among the Maoris, and we will try to assist him with

some younger brother from this side, provided no one can be spared from America.

Brother Miller has returned to Victoria. He was with us during the conference. He is a general favorite here. The Saints love men who are active and who show a disposition to push the work energetically. He is making a great sacrifice, and we honor him for it. It is no trifling matter to be so far away from one's dear ones for a lengthy period. Our brother evidently feels it very much, but he "cracks hardy" and never "lets on." May God bless him and his dear ones. They are all "true blue."

Yours fraternally,  
WALTER J. HAWORTH.

## News from Branches

### Saint Louis, Missouri

We are pleased to report a decided spiritual improvement at this place. Prayer meeting attendance is much better than last year, and strength and encouragement have been received.

Brother Wardel Christy has been the speaker most every Sunday morning and evening since the first of the year, and words can not express what our ears have heard and our hearts have felt, in listening to the inspired instruction as he delivered the message from on high to our hungry souls. One honest seeker for truth said she was made to realize while listening to Brother Christy that our ministers were what we claimed, inspired of God. She said she knew they could not speak as they did of themselves. Our worthy pastor, Brother Elliott, and also Brother Archibald, have also spoken words of life to our edification.

The missionary spirit seems to have taken hold of a number which we trust will meet with rich results. Beginning Sunday evening, February 1, and continuing through the week, Brother Christy, with some good assistants, will conduct nightly services. Advertising is to be done, and all are urged to assist in making the effort a success. Two of our young married sisters desire to do what they can in a missionary way by distributing tracts, visiting, etc. May the work be blessed, and continue to move forward.

Our district choir deserves mention because of practice for the beautiful cantata they intend to give during our district conference. Brother Bell has been giving four nights a week to practice, in Lansdowne, Belleville, Saint Louis, and one other of the district branches.

Your sister in Christ,  
2739 Greer Avenue. E. M. PATTERSON.

### Burlington, Iowa

While we have had something of a "beehive" for the past months, much of our work has had its chief interest locally. We have had some exceptionally good meetings, and good interest in the work of all departments. The gift of prophecy has been manifested in our prayer services three or four times since our last report, and we feel assured that the future is rich with promise if we continue humble and steadfast.

Our pastor, Brother G. R. Wells, has been an active helper in the Sunday school and Religio, and those of our number engaged in the work of these departments are thankful for the direction that sent us such a helper. His clarinet, together with two violins, form an orchestra which has helped materially, both with instrumental selections, and with congregational singing. We are looking forward to the addition of other instruments.

Our Sunday school is fast becoming crowded for room, and we are more than dreaming now of a Sunday school room,—are looking forward to that also as a probable necessity. We understand there is talk of a bazaar later in the season, with such improvements as this in view. The Religio is sharing in the general interest and advancement, and officers and committees are doing good work. Our corresponding secretary has reported the organization of the ladies' class, and within the past few weeks the young men's class has also organized.

Brother Wells has been obliged to leave us for a part of the time in connection with his work as district president, at which times our priest, Brother G. E. Schweers has taken charge of the services, and the presiding deacon, Brother Bauer, also spoke once. Brother Bauer has children and grandchildren growing up in the Sunday school, is himself the teacher of the men's senior class, and his cordial support is encouraging and helpful.

The district conventions and conferences were held here, closing Sunday evening, the 7th. The attendance was not so large as last February, but the interest was good, and we believe the time was quite generally enjoyed. The convention sessions indicated progress and activity. Among other things, the Sunday school convention voted unanimously to voice a desire for some form of teacher's help. One school reported as second grade under the standard of excellence adopted in October, and another reported as qualifying on nine of the ten points and aiming at the tenth. Cradle roll work in the district has been stimulated by the election of a district cradle roll superintendent.

The Religio convention also adopted a standard of excellence for locals, and a committee was appointed to devise ways and means of increasing attendance at convention sessions. There is a tendency to look higher in the program work, which we believe will aid in this direction.

Conference business began Saturday morning, Brother Wells and Brother Herbert Salisbury (vice president) in charge. In addition to routine business, the question of reunion for 1915 was considered, and authority given our member of the committee for the tri-district reunion association to correspond with the Eastern Iowa District with a view to ascertaining their attitude, the Kewanee District having voted to withdraw on a year's notice. A resolution was adopted expressing to our delegates to the General Conference our confidence on the faithfulness and steadfastness of Brother Frederick M. Smith as successor to his father, provided the call of the Spirit to him and to the church indicates that it is now time for him to accept that office.

Saturday evening Brother O. R. Miller, formerly pastor of the Burlington Branch, was the speaker. Sunday there was a young people's prayer meeting at 8.30, Sunday school at 9.30, preaching at 10.45 by Brother C. E. Willey, who was here for a few days from his field in the Kewanee District. Prayer and sacrament service was held in the afternoon, when a message of admonition and promise was given. Brother James McKiernan preached the closing sermon in the evening. We heard expressions of appreciation of the sermons of the conference, and of the other services and sessions as well, and felt that as a whole, it promised well for the coming year.

February 11, 1915.

CORRESPONDENT.

Lord, grant us grace to love thee so  
That, glad of heart and glad of face,  
At last we may sit high or low,  
Each in his place.—Rossetti.

## Miscellaneous Department

### Conference Minutes

**DES MOINES.**—Met at Des Moines, Iowa, February 13 and 14. Reports: Boone, Nevada, Runnells, Fraser, Rhodes, Perry, Oskaloosa, Concord, Des Moines; net gain 41. Bishop's agent reported: Receipts, \$2,314.23; expenditures, \$1,917.45. Auditors reported accounts correct. Charles Richeson and John Thornton were ordained elders, George Luing and William Kaestner priests. Delegates to General Conference: Martha Kaestner, O. Salisbury, J. L. Parker, A. P. Crooker, Milo Burnett, D. J. Williams, Henry Castings, J. M. Baker, Sisters J. M. Baker, H. H. Hand, Carrie Maitland. Adjourned to meet at Perry in June. Bessy Laughlin, secretary.

**SOUTHEASTERN ILLINOIS.**—Met at Bellair, December 5 and 6. Reports: Brush Creek 382, Tunnel Hill 216, Kibbe 58; Parrish 123. Skillet Fork 17, Poplar Creek 98. Bishop's agent reported: Receipts \$125.85; disbursements \$127.75. Treasurer reported: Receipts \$38.64; disbursements \$10.92. M. E. Harris, of Kibbe, and Jesse L. Shaw, of Skillet Fork, were ordained priests. Officers elected: R. H. Henson, president; S. D. Goostree, first vice president; F. M. Davis, second vice president; W. E. Presnell, secretary; Sam Hoover, treasurer; F. M. Davis, sustained bishop's agent. Adjourned to meet with Brush Creek, first Saturday and Sunday in June. W. E. Presnell, secretary.

**MINNESOTA.**—Convened at Minneapolis, December 5 and 6. Branches reported: Audubon 96, Bemidji 69, Union 180, Minneapolis 130. Delegates to General Conference: P. W. Martin, O. E. Tucker, W. E. Atkinson, B. S. Lambkin, Ellis Murdock, empowered to cast full vote. Minneapolis church was dedicated on the 6th, sermon by J. W. Wight, prayer by B. S. Lambkin. Good attendance at all services. Preaching by Brethren Whiteaker, Martin, Lambkin, Wight, D. A. Whiting. Adjourned to meet in June at Clitherall during reunion. Lester Whiting, secretary, Battle Lake, Minnesota.

**MASSACHUSETTS.**—Convened at Boston, February 6. Branch reports: Attleboro 108, gain 3; Boston 203, loss 6; Brockton 51, loss 1; Cranston 32, loss 1; Dennisport 65, loss 1; Fall River 129, loss 2; Haverhill 34; Little Compton 18; New Bedford 64; Plymouth 40, loss 1; Providence 288, loss 2. Eastern Quorum of Elders, Nineteenth Quorum of Teachers, Twenty-fourth Quorum of Deacons reported. Officers elected: Calvin H. Rich, president; H. W. Howlett, F. W. Roberts, counselors; W. A. Sinclair, secretary, S. E. Sinclair, associate; F. W. Roberts, treasurer; Enenora Whiting, chorister; H. C. Smith and A. H. Nichols, auditors. Treasurer reported: Receipts \$41, expenditures \$31.18. On Yea and nay vote, 177% to 18½, the following was ordered sent to General Conference: "Moved that the Massachusetts District hereby petition the General Conference for its indorsement of the individual sacrament service, to be used throughout the church as the authorized form of service, in conformity with the laws of health as prescribed by the health officials of the United States." Delegates to General Conference: P. M. Hanson, F. M. Smith, U. W. Greene, H. O. Smith, Ruth Smith, A. B. Phillips, M. C. Fisher, E. H. Fisher, Lucie H. Sears, Henry C. Smith. Alternates: E. L. M. Traver, H. J. Davison, H. A. Koehler, Herbert Eaton, A. H. Nichols, E. A. Fox, G. H. A. Gates, Nina L. Davison. Afternoon service Sunday was held in Pearson's Broadway Theater with good attendance of outsiders and Saints. F. M. Smith delivered an address on the policies of the church. H. O. Smith spoke in the morning, and U. W. Greene at night gave a stereopticon lecture on the land of Palestine, particularly on the temple. Profitable time was enjoyed by all. Adjourned to meet at Providence, Rhode Island, October 2 and 3. W. A. Sinclair, secretary.

### Convention Minutes

**GALLANDS GROVE.**—Religio met Dow City, Iowa, February 12. All locals reported. Delegates appointed to General Convention: C. J. Hunt, J. B. Wildermuth, Floy Holcomb, C. E. Butterworth, Nellie Hall, J. L. Butterworth, E. R. Butterworth, Grace Baughman, F. N. Franklin, John Jordison, Robert Fish, Glen Hoisington, Carl Winey, L. O. Myers, D. R. Chambers, empowered to cast minority and majority vote. Officers elected: President, Carl E. Anderson; vice president, L. C. Hatch; secretary and treasurer, Floy Holcomb; member library board, E. R. Butterworth; home class superintendent, Grace Baughman. Interesting round table was had and literary numbers rendered.

**GALLANDS GROVE.**—Sunday school met at Dow City, Iowa, February 12. All schools reported. With the name of C. E. Butterworth dropped, all delegates appointed by Religio of district were authorized to act for Sunday school with following added: C. A. Butterworth, Samuel Dixon, James Pearsall, Harriet Pearsall, Bertha Keairnes, A. H. Rudd, May Rudd, William Truog, Edith Truog, empowered to cast minority and majority vote. Officers elected: Superintendent, L. O. Myers; assistant, J. L. Butterworth; secretary, Floy Holcomb; treasurer, Vinnie Hatch; home class superintendent, Nellie Hall; member library board, Grace Baughman. Floy Holcomb, secretary.

**SOUTHERN WISCONSIN.**—Sunday school met at Madison, January 29. Delegates to General Convention: Julia N. Dutton, J. F. Curtis, J. W. McKnight, J. O. Dutton, L. O. Wildermuth, Ervin Lenox, Charles C. Hoague, jr., Sister Charles C. Hoague, jr., W. A. McDowell, B. C. Flint, Floy McDowell, Roy Delap, Howard Delap, Willard W. Hield, Samuel Andrews. Officers elected: Julia N. Dutton, superintendent; N. R. Funk, assistant; Charles C. Hoague, jr., secretary and treasurer; Sylvia Dennis, home department superintendent; F. F. Carpenter, member library board. Adjourned to meet at call of superintendent. Charles C. Hoague, jr., secretary.

**SOUTHERN NEBRASKA.**—Sunday school met at Nebraska City, January 29. Delegates to General Convention: Blanche I. Andrews, W. M. Self, Sisters W. M. Self, Martha Dunlavy, H. N. Pierce, H. A. Higgins, Margaret Farrar, Samuel Brolliar, C. H. Porter. Officers elected: Jessie Wyckoff, superintendent; Sister E. D. Briggs, assistant; Blanche I. Andrews, secretary; Edith Trask, treasurer; W. M. Self, librarian; Henrietta Keller, home department superintendent; Margaret Orr, temperance superintendent. Interesting session of miscellaneous program held. Adjourned to meet at call of officers. Blanche I. Andrews, secretary.

**SOUTHERN WISCONSIN.**—Religio met at Madison, January 13. Officers elected: L. L. Hadley, president; C. C. Hoague, jr., vice president; Sylva Dennis, secretary and treasurer; Julia Dutton, home class superintendent. Delegates to General Convention: Willard Hield, J. W. McKnight, Floy McDowell, J. O. Dutton, B. C. Flint, instructed to cast full vote, in a division, majority and minority. Religio and Sunday school of district will act conjointly in procuring field worker. Sylva Dennis, secretary, 206 West Maine, Watertown, Wisconsin.

### The Bishopric

#### ELDERS' FINANCIAL REPORTS

In addition to the list of elders from whom we have received financial reports as published in HERALD of January 27, we acknowledge receipt of the following: Peter Anderson, James Baty, Oscar Case, Nephi Dewsnup, J. W. Dubose, Clyde F. Ellis, Charles Fry, J. F. Garver, W. H. Gammidge, U. W. Greene, H. N. Hansen, George Jenkins, J. H. N. Jones, W. R. Kapnick, George Lewis, Daniel Macgregor, J. Charles May, Peter Muceus, J. W. Peterson, R. C. Russell, James Schofield, W. W. Smith, A. E. Warr, G. R. Wells.

#### AGENTS' NOTICE

I am still receipting for tithes and offerings, but have changed my address from Howlett, Michigan, to 1197 Fourth Avenue, Detroit, Michigan, just across the street from the church. In sending money by postal order, draw order on Detroit instead of Howlett as before. I hope to be in a position to see all who come to the city. Those who do not come may send to me.

We can do more for God than in the past. The magnitude of the work is getting greater, and, as it is an individual warfare, let us not shrink our duty. We have some noble workers in our district, and God is blessing them. Let us all try to see what we can do this year by way of assisting what we can with our mite, helping to swell the tide. God alone knows what good can be done to us as well to those who are assisted by our means.

Doctrine and Covenants 65 tells us this is a day of tithing. Therefore let us be earnest in our struggle, remembering the promises in Malachi 3, so that we lay up treasures in heaven instead of on earth. Let us have the faith of Jacob who trusted God. Read Genesis 28 and 29 and see what God did for Jacob after he trusted him. God is no respecter of persons. Let us try him.

W. F. SMITH, *Bishop's Agent.*

DETROIT, MICHIGAN, February 18, 1915.

## Quorum Notices

### PACIFIC COAST ELDERS

Will meet at San Francisco during conference, convening March 5 and 6. Monday, 8th, will be devoted to quorum work. Send report to H. A. Hintz, secretary, Chico, California.

## Conference Notices

Northern California meets at San Francisco, March 5 to 7 inclusive. Following companies will grant one and one third lowest one way first class fare for round trip, on receipt certificate plan from stations in California and Nevada, north of Bakersfield and San Luis Obispo: Tickets on sale for going March 3 to 7 inclusive. Certificates to be honored on return March 5 to 9 inclusive. Before reduced fare for return will be made minimum attendance is required of 50 delegates holding certificates. Ask for certificates when you buy ticket. If arriving at Ferry Building, take Castro Street car number 8, transfer to Eighteenth Street car, get off at Danvers, and you will see the church a short distance away. Arriving at Third and Townsend station, take car going to Market Street, transfer to car number 8 on Market, then to Eighteenth Street car. Purchase tickets from Southern Pacific, Western Pacific, Atchison, Topeka & Santa Fe coast lines. Ben F. Parks, secretary.

Clinton District meets at Fort Scott, February 26 to 28, in G. A. R. hall, South Main Street. Most anyone should tell you where to find it. J. A. Straider.

## Notice of Appointment

*To Whom It May Concern:* This is to announce that Brother M. F. Gowell is appointed to labor in the North-eastern Missouri District for the rest of the conference year.

JOHN W. RUSHTON.

INDEPENDENCE, MISSOURI, February 16, 1915.

## General Conference Visitors

For information of those planning to attend General Conference, Lamoni, Iowa, beginning April 6, 1915, as also Religion and Sunday school conventions, beginning April 2, the committee appointed by Lamoni Branch wish to say:

The Saints of Lamoni will have a first-class dining hall in operation, serving meals to all who wish them at the following prices: Club breakfasts 10, 15, and 20 cents; dinner 25 cents; supper 20 cents.

Those in charge of dining hall wish to get in touch with a forelady who will take this position during the time it is open for meals. There are also a few opportunities for those wishing to serve tables in payment for their meals. Send these applications to Amos Berve, Lamoni, Iowa, at once.

Entertainment in homes will cost those who make such arrangements \$4.50 per week, board and lodging. Lodging and breakfast will be served in homes to those unable to go out to breakfast, at reasonable prices.

Rooms in private homes will be \$1 per person per week.

In order to the best work by the committee, those contemplating attending should not delay in letting the committee know that they are coming, fully informing the committee of their needs and wants. Should one who is badly crippled be assigned a place which would put him out of reach of the conference, the committee could not be justly blamed if proper information had not been handed them. Will you, therefore, write your letter along the following lines:

1. When are you coming, and how long do you expect to remain?
2. Give the full names of the persons for whom you write.
3. If man and wife, and you must stop at same place, do not fail to so state, or you may be put in different places.

Committee will meet all trains and see that you get to your stopping places if they are properly informed along the lines indicated.

Committee consists of: C. F. Goode, chairman; R. J. Lambert, secretary; F. M. Weld, C. I. Carpenter, W. G. Badham, Arthur Church, Moroni Traxler, Vaughn C. Bailey.

R. J. LAMBERT, Secretary.

## Died

**BAILEY.**—George Charles, son of George and Susie Bailey, was born at Custer, Michigan, April 10, 1871; died near Pleasanton, Iowa, February 12, 1915. Baptized October 26, 1907, at Lamoni, Iowa. Married Goldie B. Vandel, July 1, 1911. To them were born 2 children. He was faithful unto death, and just before he died said he desired to go to rest. Services at Pleasanton by M. M. Turpen.

**GRAYBILL.**—Verna Muriel, daughter of John and Fanny Graybill, was born at Wheeler, Iowa, January 24, 1895; died same place January 19, 1915. Baptized near Tabor, Iowa, August 15, 1905, by D. R. Chambers, confirmed by Henry Kemp and J. R. Lambert. She leaves father, mother, 3 brothers, 1 sister, many friends. Sermon by Joshua Carlile. Interment in Wheeler Cemetery.

**PALMER.**—Herbert Russell Palmer was born in Rochester, New York, April 23, 1846; died at Stockton, California, February 9, 1915, of rheumatism, at the home of his daughter, Mrs. Hattie Carey. Married Celia Potter in Baraboo, Wisconsin. To them were born 5 children, all of whom survive him. Baptized at Arlington, South Dakota, June 8, 1890, by R. A. Oring. Buried at Stockton; funeral by F. M. Sheehy.

**COLEMAN.**—Nancy Paradine Tucker Coleman was born at Altonia, Missouri, August 13, 1872; died February 9, 1915, after an extended illness. Married Joseph A. Coleman, Thanksgiving Day, 1904, Kansas City, Missouri. Became a member of Baptist Church when quite young. Baptized into Reorganized Church, August 16, 1914. Husband, brother, John H. Tucker, of Montana, niece, Mrs. L. C. Shubert, Butler, Missouri, and other relatives survive her. Services at the home, West Hayward Street, Independence, Missouri, in charge of W. H. Garrett, sermon by A. H. Parsons. A faithful wife and church member has gone to her well-earned rest.

## Book Review

**THE WORK OF THE PREACHER.**—Lewis O. Brastow, formerly Professor of Homiletics, Yale University, Pilgrim Press, New York. \$2. Of value to those interested in the study of homiletics. Section one of this volume is devoted to "pre-suppositions of homiletic science," and considers first, the Christian conception of preaching; second, the aim of Christian preaching; third, the gifts of the preacher; fourth, the study of homiletics. Section two, is devoted to "sources of homiletic material," including biblical sources, Christian quality of the preacher's work, textual basis, exegesis, and other topics. Section three is devoted to "Types of homiletic product" including the expository type, the doctrinal type, the ethical type, the evangelical type, and to methods of sermon delivery, such as extemporaneous, memorized, and manuscript. Section four is devoted to "methods of homiletic art" and considers the introduction of the sermon, the outline, the development, and the conclusion.

**CHURCH OF THE SOCIAL REVOLUTION.**—Bouck White. Church of the Social Revolution, 42 Washington Square, South, New York. 25 cents. The author of this book is the founder and leader of the Church of the Social Revolution of New York City, which holds services each Sunday afternoon at Bryant Hall, and invites the people, "Come, sing with us the folk upheaval and grow a Socialism of the heart." This little fifty-six page book is a socialistic appeal coming from the man who figured so prominently in agitations in the city of New York during the past winter, when the problem of the unemployed assumed such a critical phase. If we remember correctly, this is the man who, with others, was clubbed and maltreated by policemen and others, because he ventured into the church known as Rockefeller's Church, and ventured to ask certain questions of the pastor. In his opening pages the author says: "Here at the start-off, we tell you that ours is a dangerous and contraband cause. Therefore if you are of the faint-hearted, the unspirited sort, come not. You belong not to us. Nor we to you. If slippers and the chimney corner are to your taste; if you understand life in terms of comfort and sordid indulgence; if you would that all men should speak well of you; if jibes and the assembly of the mockers, turn your face into paleness; if the prospect of prison bars gives you weakness of knees; if, you deem life, with slave status, rather to be chosen than death and the company of the freeborn—then come not. Turn your back to us and not the face. You are not of us. We are not of you."

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THE SAINTS' HERALD

Elbert A. Smith, Editor; John F. Garver, Assistant Editor.

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Subscriptions received for "Zion's Ensign," also orders for all "Ensign" publications.

CAN WE STILL BE CHRISTIANS?—Rudolf Eucken. Macmillan Company, New York. \$1.25. Rudolf Eucken is professor of philosophy in the University of Jena, a Nobel prizeman of 1908. The book is translated by Lucy Judge Gibson of Cambridge. In his introduction the author says: "But despite all its reputation and influence, Christianity is being assailed by a passionate movement of protest which is growing in intensity and carrying all before it. It is not the tame and timid doubt which all ages know so well, not a mere failure on the part of individuals to live up to the heroic mood which religion requires of them. No! The antagonism that meets it to-day goes much deeper and is vastly more dangerous. Unbelief was once confined to the few, and those chiefly in the upper strata of society; to-day it lays hold on large masses of people, plunging them now into dull indifference, now into a passion of iconoclastic

hate. Figures prove conclusively that the interest in church services and observances is constantly decreasing and that the faithful are rapidly becoming a minority. In our great cities—in Germany, at least—every attack or even aspersion on Christianity meets with rapturous applause. Is such treatment of religion—the religion we ourselves profess—a natural and normal occurrence, and can we find any parallel to it outside of Christianity?" In his closing paragraph, the author reaches this final conclusion: "Our question was whether to-day we can still be Christians. Our answer is that we not only can but must be Christians,—not, however, on the one condition that Christianity be recognized as a progressive historic movement still in the making, but that it be shaken free from the numbing influence of ecclesiasticism and placed upon a broader foundation. Then here lies the task of our time and the hope of the future."

What Our Friends Say

On every side, enemies of our church urge their malicious and untrue statements upon an ever-ready public. What our friends may say, not so persistently presented, goes unheard.

The truth should be presented. Our neighbors should be given an opportunity to know what is right.

The Bureau of Publicity gives you an opportunity to inform your neighbor—every person in your community, at a mere trifle of expense.

The editorial appearing in the "Kansas City Journal" of December 10, 1914, concerning the demise of our beloved President Joseph Smith and the church of which he was leader, should be presented

to the people of your community as the views of one who wrote unbiasedly concerning something of which he was informed.

This is printed in leaflet form, entitled, "By their fruits shall ye know them." There is a fitting introduction by Elbert A. Smith. It is sent free, you paying postage only, as follows:

20 leaflets, 2 cents postage; 40, 3 cents; 60, 4 cents; 80, 5 cents. More than 80 must go at parcel post rates, and weigh as follows: 80 to 100, 1 pound; 150 to 300, 2 pounds; 300 to 450, 3 pounds; 450 to 600, 4 pounds; 600 to 750, 5 pounds; 750 to 1,050, 6 pounds. Ascertain your zone and send postage accordingly.

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#### THE SERMON ON THE MOUNT

Owing to the many requests for the Sermons, and the very few responses, I find that I shall have to withdraw the offer of a copy to all who ask until further notice.

Will those who have received them, please read the letter again? Will you not help in this work?

In gospel bonds,  
CHAS. A. GURWELL.

#### Braden-Kelley Debate

This book contains the full report of an eighteen-night debate between the Church of Christ (Campbellite) and the Reorganized Church of Latter Day Saints. The work is a library in itself. Though it has been in print for several years it is still one of the best books published to show the stability of God's truth. Order 125 .....1.50

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# THE SAINTS' HERALD

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



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

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LAMONI, IOWA, MARCH 3, 1915

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## Editorial

### NUTTING REPLIES TO EDITORIALS

Our readers will remember that nearly a year ago two editorials appeared in the SAINTS' HERALD in reply to a tract written and circulated by Reverend John B. Nutting, secretary of the Utah Gospel Mission, of Cleveland, Ohio. Marked copies of the numbers containing these articles were mailed to Reverend Nutting at the time, but evidently did not reach him. Recently we have received from him the following communication:

#### A BRIEF REJOINDER

TO THE EDITORIAL IN ISSUES OF MARCH 11 AND 18 LAST, CRITICIZING STATEMENTS OF MY TRACT AND LETTER

By Reverend J. D. Nutting

The above issues of the HERALD were not seen until loaned one of our missionaries in Idaho, last August. They have just been received from the publishers, and lest it be thought that "silence gives consent" I will take time for brief reply.

The matter in controversy is the basic "revelation" of Mormonism, in which Joseph Smith (in 1820) states as follows: "I was answered that I must join none of them, for they were all wrong . . . that all their creeds were an abomination in his sight; that those professors were all corrupt; that 'they draw near to me with their lips, but their hearts are far from me; they teach for doctrines the commandments of men, having a form of godliness, but they deny the power thereof.' He again forbade me to join with any of them. . . ."

My comment in the tract on this passage is that not one statement is true, hence it could not possibly be from God; the churches in 1820 were not all wrong, their members not all corrupt, their creeds contained the very truths Christ taught and hence could not possibly be an abomination; the church members were the best people on earth and hence could not possibly be the false hypocrites which the above statement makes them out to be: and that to put such false statements into the mouth of the Almighty was blasphemy as well as falsehood.

The reply argues that the statements above, unlimited and universal though they clearly are, do not mean what they say; that certain ministers of the denomination to which I happen to belong—one of them known widely as extreme in his "social" views of the mission of the church—hold that the church is not where it should be, by far; and that certain changes have been made in doctrinal statements of my denominational councils.

I submit that the statements quoted above are all universal, or at least generally characteristic, in form, and must be so understood; to use them in any other way is taking unwar-

ranted liberties with the text. When the Lord is said to have said that the churches were "all wrong" people who believe in a Lord who knows grammar are compelled to take the words just as they read, and they can not possibly mean less than that the churches were *as a whole and characteristically* wrong; while they might even mean that every single one was wrong in every single respect. I take it in its lowest possible meaning for the present use; and it is proven clearly untrue by the facts of church history, even in this best possible phase in which we can look upon it.

So with "all their creeds were an abomination in his sight"; it may mean that every item in every creed was thus; the least it can possibly mean is that all the creeds of all Christian churches in 1820 were characteristically abominable in their teachings; nothing less than this meaning is possible to the expression. I take it in this best possible meaning, again, and it is clearly again false. The creeds of 1820, as now, were the best human condensations of divine truth from the Scriptures that earnest Christian men could make; they embodied the very truths which make the very body of the Scriptures and of the teaching of Christ and his apostles; they were *not* "an abomination in his sight" at all, however faulty in some statements. A child honestly and heartily trying to understand his father's letter is not "abominable" to him, but the very opposite, no matter how many minor or even great mistakes he may fall into.

As to the phrase "professors . . . all corrupt," the reply argues that the expression "undoubtedly referred to the professional clergy," or indeed to only a part of them. But the only way to determine the meaning is to study the passage itself and the use of such expressions at the time is similar religious connection. It has always been common during my lifetime of over sixty years to call members of a Christian church "professors" of religion; doubtless it was so in 1820. It has never been customary to call ministers "professors" at all, to the best of my knowledge; and I was born and brought up in the East about twelve miles from Joseph Smith's birthplace amid usages doubtless similar to those common in 1820. I do not believe that one single instance can be found in all literature where "professors" is used of ministers as a class or as distinguishing them from other Christians. It has no such meaning here, at all; but designates just the *membership* of all the churches of Christ, whom it characterizes as hypocrites, as stated above. If it did refer to ministers instead of common Christians it would be only so much the worse. It goes without saying that my characterization of such language as utterly untrue is correct; and that no untruth can of course be accepted as from God. The "reply" to this point is the best that can be made, but it side-steps and is without foundation in fact, to say the least.

Throughout the reply on these points the effort is to make the words above mean less than they can possibly mean, according to the accepted rules of interpretation in courts and everywhere. They must and will stand according to those

rules, in their ordinary sense as above, without any special pleading to minimize them; and thus they will never be accepted by thinking people as other than the imposition they are clearly seen to be.

To disprove my statement that not one fundamental change could be found in any important or generally accepted creed in proof that they were abominable in 1820 as stated, the reply quotes a credal statement formulated over two hundred and fifty years ago (one hundred and sixty-two years before Joseph Smith's statement above) and states that this statement "was in force" in 1820. So were many others in the same denomination; and not one was binding on any but the local church which adopted it. From this very old statement he takes items on creation from nothing, God a spirit, God invisible, etc., and by comparing them with a late statement in which *says nothing on either point* he gathers that the former points have been abandoned! Surely this is a strange way to argue! It so happens that the latest statement of the same denomination, adopted at Kansas City *last year*, has the following statement in its prelude: "And declaring the steadfast allegiance of the churches composing the council to the faith which our fathers confessed, which from age to age has found its expression in the historic creeds of the church and of this Communion. . . ." Here is the official utterance of the very denomination in question, made since the "reply" was written, stating just what I did and the opposite of what the reply affirms!—that in all fundamentals they adhere, with all other Christian churches, to the same great truths formerly enunciated in their statements of belief. The churches of Christ have not been floundering around in darkness and doubt as to what the great fundamentals of Biblical teaching were (2 Peter 1: 16).

Nineteen hundred years ago Christ promised to his disciples, through all the ages that the Spirit should guide them into all truth. He has done so as to all fundamentals; the churches of Christ are not divided, and have not been so these many years upon such points, though upon minor ones they differ, somewhat,—the points upon which the word and Spirit have not spoken clearly. I do not doubt that it was God's wise purpose that such points should be left for human study and discussion, to develop interest and study and thought, which would be stifled were everything revealed on a dead level of certainty. It has taken time to reach this substantial agreement, and much study; and at present some are departing from it individually, under stress of wrong theories of the Bible; but substantial unity of the faith still remain, and will continue to do so to the end.

Two doctrines are singled out as refutation of my challenge to show fundamental changes in creeds; creation out of nothing and predestination, from the creed of one hundred and sixty-two years before Joseph Smith; and two persons are cited to prove that neither point is held in the denomination to-day. As to both points the statement already quoted from last year's creed of the same church is sufficient: they are essentially held to-day, though the latter with modifications in form.

No generation can think just like a predecessor of two hundred and fifty years before. I have consulted at the moment two theologies, of different denominations, on the creation point, and also two commentaries; and all four assert creation out of nothing, or that the Genesis account affirms the real *origination of matter itself*, as other Bible passages also teach clearly. "Science," which the reply says denies such creation of matter, does not do so at all, it *can not*, because it has no knowledge about such matters at all; it can only deny that man can create anything; but about God it can only sit at the feet of inspiration, which says, "*In the beginning God!*"—in the "*beginning*," not some point later on.

As to the predestination doctrine, there has no doubt been

change, though the doctrine is stiffly held by the strongest men, and I believe by all others in proportion to their knowledge of the facts, though thought of in less arbitrary form than that quoted, as further Bible study has led men to see the truth more clearly. Two hundred and fifty years ago facilities for Bible study were far fewer than since, and of necessity there must be change in statement, and somewhat in content of one's belief, on abstruse points like this.

But such points *do not come within the range of my challenge at all*. I wrote the word *fundamental* in my challenge advisedly. The fundamentals of a creed are those upon which the Christian edifice of truth and life is *founded*; not the things built upon such truths. If the creeds had stated that God was a being of flesh and bones, thus necessarily having sex and limited in place and power and everything instead of being infinite, formerly human and consequently sinful, thus making Christ a sinner and incapable of any atonement whatever, such statements would be fundamental, and changes proven would have met my point. But *on no such point can any change of doctrine be found*. The teaching about God in his essential nature, as Spirit only, holy, eternal, invisible, omnipresent, omnipotent, omniscient, Father and love, though, also consuming fire, are just what they always have been since creeds began, save possibly improved in statement; the same is true as to the statements about the nature and work of Christ, the Spirit, sin, salvation, eternal life and death, etc. No adherent of the Bible can study it faithfully and come to any very different views on these matters; and the word is the source of Christian beliefs. In details where the word is silent men will of course differ in religious matters as they do on all others which depend on human judgment alone.

In view of these facts I still must maintain that the basic so-called "revelation" of Mormonism can not be believed, because it is contrary to the facts. The churches of Christ were not "all wrong;" their creeds were not an "abomination" to Christ, because they taught just what he did in essentials; the members of the Christian churches were not "corrupt" or hypocrites, but were the truest followers of Christ and the best people on earth, though of course still with many imperfections as were the immediate disciples of Christ himself when on earth, and the churches which were planted and fostered by Paul, and the other apostles. It seems to me that no thoughtful student of the facts can ever accept the so-called "revelation" quoted above as really being anything more than a very unwise and untrue statement of some man, whoever he may be. We are told to "try the spirits, whether they are from God;" and the first way to do this is to compare them with truths already known, in history, etc. By this test the statement quoted surely fails of credibility, even as a human one; much more does it fail of possible belief as divine. For my part I wish with all my heart that everybody would drop all else and get back to the simple but all-embracing truths of the Bible itself, the very word of God! I have nothing but the best of wishes for those who honestly believe differently from myself; but perhaps the above is the *best wish*, for it includes all others, for both worlds!

CLEVELAND, OHIO, 1854 East Eighty-first Street, January 27, 1915.

Reverend Nutting is positive and aggressive in his attack, but withal courteous, as he is also in his private correspondence with the HERALD Editors. In the same spirit we reply. It may be necessary for us in doing so to reaffirm some of the arguments and republish some of the quotations appearing in the former editorials, as time may have caused our read-

ers to forget them in part, and the effort of Mr. Nutting is to minimize their force.

#### THE CHARGE AGAINST THE CHURCHES

Quite naturally the charge against the churches contained in the initial revelation to Joseph Smith is resented by Mr. Nutting. No doubt there were men in Laodicea who bitterly resented the revelation to John on Patmos:

I know thy works, that thou art neither cold nor hot: I would thou wert cold or hot. So then because thou art lukewarm, and neither cold nor hot, I will spew thee out of my mouth. Because thou sayest, I am rich, and increased in goods, and have need of nothing; and knowest not that thou art wretched, and miserable, and poor, and blind, and naked.

Mr. Nutting's plea that the churches were and are all right, in perfect accord and good fellowship on all fundamental questions, and composed of the very best people on earth, is quite like the plea put up by the Laodiceans. But now comes one of Mr. Nutting's own associates, one of the very foremost Congregationalists of the day (not the man referred to by him as extreme), the man chosen to preach the sermon at the late National Council held in Kansas City, Doctor Charles E. Jefferson, pastor of Broadway Tabernacle, New York City, and says:

A favorite name for "church" in the early Christian centuries was "Brotherhood." Alas, that it was ever lost!

When we close the New Testament and look around us, we find ourselves in a different world. There is a change in the atmosphere, which is chilling. . . .

The new commandment is the standard by which all churches must be measured, and in the light of this standard the church universal *knows* herself to be *poor and blind and naked*. Many city churches are made up of people who do not even know one another, and who do not want to know one another. Too many village churches are composed of people who know one another, and are sorry that they do. The very thing which the New Testament asserts to be the one thing needful, and without which the world can not be won for Christ, is the thing which is to-day least abundant.—The Building of the Church, pp. 49, 52.

#### WERE ALL THE CHURCH MEMBERS CORRUPT?

Well, that was the atmosphere that Joseph Smith found around him in ecclesiastical circles. For the statement that the churches and the creeds of the day were wrong we have no apology to make. They were not wrong on all points, but they were wrong on numerous vital points.

But the statement, "Those professors were all corrupt" must not be applied as Mr. Nutting applies it. It will not bear such construction. In his tract he says, "Those professors' can mean nothing else but ALL the church members." It means nothing of the kind.

The statement concerning the churches was that they were all wrong. And they were, on many points of doctrine. But the revelation did not say that all professors of religion everywhere were "cor-

(Continued on page 205.)

## CURRENT EVENTS

### SECULAR AND RELIGIOUS

**DIVORCE IN NEVADA.**—The Nevada legislature has passed and Governor Boyle has signed a bill reestablishing the six months residence provision, thus restoring the already notorious Reno "divorce mill."

**CHINA AND JAPAN.**—Negotiations in the matter of demands by Japan on China continue, with the report that the Japanese Government has indicated that such demands as are distasteful to China will not be insisted upon at this time.

**PROHIBITION.**—The Iowa House on February 23 passed the bill previously passed by the Senate, to submit to popular vote a constitutional prohibitory amendment. Governor Clarke has signed the bill repealing the mulct law, operative after January 1, 1916.

**PLUMBERS CONVICTED.**—Thirty-six members of the National Association of Master Plumbers have before a jury in the Federal District Court at Des Moines, Iowa, been found guilty of conspiracy in restraint of trade, in violation of the Sherman anti-trust law, said offense being established by resolutions alleged to have been passed by the National Association.

**GUN VERSUS ORGAN.**—Because the younger members of the congregation installed a piano in a Church of Christ building at Kokomo, Indiana, which his father had deeded to said congregation with the restriction that no musical instruments should be used therein, James McKippie, according to press dispatches, took possession of this church and with a shotgun proceeded to guard it against its desecrators. Arrested for trespass, he gave cash bond for appearance in court and continued his vigil. These people represent the no-organ faction of the Christian Church.

**MEXICAN AFFAIRS.**—Reports from Mexico continue to be confusing. Villa forces seem to be successful in the west. In the States of Tamaluipas and San Luis Potosi, troops once loyal to Villa are said to have gone over to Carranza. Word from Mexico City is that Carranza authorities have imprisoned all native Roman Catholic clergy for a ransom of two hundred fifty thousand dollars, and ordered all foreign Catholic priests to leave the country. Secretary Bryan has instructed Consul Canada at Vera Cruz to intervene in behalf of the imprisoned priests.

**AMERICAN SHIPPING.**—The American steamers *Evelyn* and *Carib* have been sunk off the German coast, supposedly by mines. The life of an American assistant engineer was lost with the *Carib*. The Washington administration has ordered an investigation of the sinking of these vessels. The United States is reported to have submitted notes simul-

taneously to Germany and Great Britain in the hope of adjusting conditions incident to the naval and trade policy of these countries. The administration is represented as having declined to join the Scandinavian countries in joint opposition to these same policies. In the event of failure on the part of Germany and the allies to insure neutral safety at sea, an embargo on foodstuff shipments to these countries has been suggested in some quarters.

**EUROPEAN WAR.**—Land action of the past week is overshadowed by activities at sea under the new style of warfare on the part of Germany in connection with the "war zone," in effect since February 18, and by reported victory at the Dardanelles. Since last report in these columns a British collier, a British transport with troops, four British steamers, and an Irish steamer are reported sunk by German submarines and mines. A Norwegian tank steamer is said to have been sunk by a German submarine, whether by design or mistake is not known. Two German submarines are reported missing. The Anglo-French fleet has reduced the forts at the entrance of the Dardanelles. The British admiralty on February 23, announced the Irish Channel and the North Channel, between Ireland, England and Scotland, restricted waters. The Russians state that the German advances from Eastern Prussia have been checked, and that a new battle line has been formed by the Russians on grounds selected. The Russians deny heavy losses in their retreat from Eastern Prussia, and claim success in the Carpathians, with the Austrian right flank endangered. Germany claims gains in Northern Poland. On the western front the deadlock continues with little change. Reports from Berlin via London is that the attitude of Italy, practically on a war footing, is a matter of much concern there. The Austrian Government is confiscating foodstuffs throughout the country. Sir Edward Grey is reported as announcing in the British House of Commons that "with Russia's desire for access to the sea, England is entirely in accord."

#### NOTES AND COMMENTS

**GOODRICH CHANGES ADDRESS.**—The Editors are in receipt of a letter from Brother V. M. Goodrich, pastor of the Los Angeles Branch. Brother Goodrich has been confined to the hospital for some time, but is now at home and convalescing. He has found it necessary to change his location in Los Angeles, and the Saints will take notice that his address is now 3511 East Fifth Street Boulevard.

**ELDER WALLER VISITS SAN FRANCISCO.**—By private letter from Brother G. J. Waller we learn that he had left Honolulu and sailed for San Francisco. His letter was written enroute, February 13, on

board the steamship *Matsonia*. He expects to remain in San Francisco with his family for some weeks. Elder James W. Davis was left in charge of the work in Honolulu during his absence.

**EXPRESS CONFIDENCE.**—The Lamoni Stake in conference at Lamoni, Iowa, February 27, by unanimous vote passed an expression of confidence in President Frederick M. Smith as the one appointed to succeed his father as president of the church. The Nauvoo District recently passed a similar resolution on a like occasion. The Lamoni action reads:

Resolved, That this body express to their delegation to the General Conference their confidence in President Frederick M. Smith as the divinely appointed successor of his father as president of the high priesthood of the church.

**PYCOCK IN DISPATCH.**—We have just received a copy of the Sunday edition of the Pittsburg *Dispatch* for December 20, 1914. In this number Elder James Pycock has an article entitled, "Church of the Latter Day Saints." This article occupies an entire page, and is illustrated. It gives an historical account of the church, the restoration of the gospel, and the origin of the Book of Mormon; also sets forth our ideas on polygamy, church organization, eternal judgment, and other doctrinal points. Brother Pycock is to be congratulated on securing such a hearing through a paper of such wide circulation, and also on the very able way in which he has occupied the space thus placed at his disposal.

**MISSION SUCCESS.**—Elder Rudolph Etzenhouser is meeting with excellent success in mission work in South Dakota, particularly at Spearfish. In the Spearfish *Enterprise* for January 30, 1915, he appears with a two-column article, which he introduces as follows:

On Friday, January 22, there were immersed in Spearfish Creek seventeen persons—nine adults and eight young people over twelve years of age. Several of these were members of the local Methodist Church and nearly all the rest attendants. That people should go from an institution well established as a local congregation, and of the popular denominations, to one yet to be established in this locality and under the bar of general public prejudices, is at once a question of interest as to why they should do so.

With this excellent opening he proceeded to set forth good reasons why one should unite with the cause that we represent, even in opposition to prevailing public sentiment. The *Queen City Mail* for February 3 also contains an editorial mention of Brother Etzenhouser's work and in explanation of the difference between the Reorganization and the Utah church.

Half the world is on the wrong scent in the pursuit of happiness. They think it consists in having and getting, and in being served by others. It consists in giving and serving others.—Henry Drummond.

## NUTTING REPLIES TO EDITORIALS

(Continued from page 203.)

rupt." Instead of using the term *all* it used the term *those*, clearly referring to a certain number, or class, as distinguished from all.

And that class included the teachers of doctrine. It did not apply to the laity in general, the world over—men, women and children, good old pious grandmothers and innocent blushing maidens, as Mr. Nutting would argue. It applied to the men who made it their business to define and "teach" the doctrines of the day; to all those of whom it was said, "they teach for doctrines the commandments of men." They were corrupt; not everyone who was a member of some church.

God would not have made such a charge against all church members; and Joseph Smith would not have invented such a charge, for his own mother, brothers, and sisters were at that time members of one of the leading churches.

There had just been a demonstration of the corruption of certain of the clergy. They had joined in apparent good-fellowship in holding a great revival service. But at its close the mask of brotherly love was stripped away, and they fell into an unseemly and ungodly quarrel over the division of the spoils,—the converts. The great lack of love deplored by Mr. Nutting's distinguished associate, Doctor Jefferson, was at once manifested.

As we said in our former editorials of the language quoted:

It might logically be held to refer *strictly* [and solely] to those particular clergymen who had been conspicuous in holding the revival, at that time just closed, during which the attention of Joseph Smith was attracted to religion. Their doctrinal controversies and ungodly strife he had in mind when he went into the forest to pray for divine light that he might know which one of the contending parties was right. But we are not averse to having the meaning of this language extended to include anyone in any denomination who was then or is now guilty of "teaching for doctrine the commandments of men," and honoring God with his lips while his heart is reserved for other service.

### THE "SLIDING SCALE" IN CREEDS

We come not to a discussion of the alleged change in the creed of Mr. Nutting's church, the Congregationalists. It will be remembered that in our former editorial we referred to his challenge in a private letter dated August 20, 1913, in which he said:

I challenge you to produce one fundamental point upon which one important or generally accepted creed of a Christian church has been essentially changed.

Mr. Nutting's own denomination was accepted for the test.

Passing by the other points we take up that of predestination. Replying to us, Mr. Nutting seems undecided what course to pursue regarding this very troublesome old skeleton in his family closet.

He assures us that this doctrine of his church is something formulated over two hundred and fifty years ago, indicating that it is something very old and outworn, a thing of the dim and distant past,—as it certainly should be.

Later on, however, he reconsiders, and declares that it is still held without essential change, indicating that it is something vital, unchanging, worth hanging onto from generation to generation.

But still later he assures us that it is not a fundamental matter, being a negligible quantity, not worth mentioning as between gentlemen and friends.

He reminds us of the lawyer who was defending a client accused of borrowing a copper kettle and returning it in a badly cracked and damaged condition. The lawyer said, "I will prove, first, that my client never borrowed the kettle; second, that he returned it in good condition; third, that it was cracked when he got it."

### THE KETTLE AS IT WAS IN 1820

Now as to the presence of that doctrine in Congregationalist creeds in 1820 and later: We quote from a work entitled *Creeds and Platforms of Congregationalism*, by Williston Walker, Ph. D., professor in Hartford University, a work to which we were referred by the head of the Andover Theological Seminary (Congregationalist) for an authoritative statement. The quotation refers to the Savoy Confession of faith of 1658, and is as follows:

Adopted by Massachusetts Synod at Boston in 1680 with a few immaterial modifications, and similarly accepted for Connecticut at Saybrook in 1708, its doctrinal confession long continued a recognized standard for the Congregational churches of America. They have never formally set it aside, and though in Congregational polity a general creed has binding authority only in so far as local churches accept it, this Savoy Confession, as slightly changed in 1680, was declared by the Council of 1865—an assembly representative of the whole body of the Congregational churches of the United States—to embody substantially the faith to which those churches are pledged.—*Creeds and Platforms of Congregationalism*, p. 353.

This confession of faith, then, was not a thing solely of two hundred and fifty years ago. It was vital and in force as late as 1865. The plea that each local congregation is bound alone by its own creed will not suffice. This creed was indorsed by the Great Assembly of 1865, representing "the whole body of the Congregational churches of the United States—to embody substantially the faith to which those churches are pledged."

That confession, still in force when Joseph Smith had his first vision, 1820, and in force as late as 1865, "representative of the *whole body* of the Congregational Churches of the United States," contained this statement of faith:

By the Decree of God for the manifestation of his Glory, some Men and Angels are predestinated unto everlasting Life, and others foreordained to everlasting Death.

These Angels and Men thus predestinated, and foreordained, are particularly and unchangeably designed, and their number is so certain and definite, that it can not be either increased or diminished.

Those of mankinde that are predestinated unto Life, God, before the foundation of the world was laid, according to his eternal and immutable purpose, and the secret counsel and good pleasure of his Will, hath chosen in Christ unto everlasting Glory, out of his Meer free Grace and Love, without any foresight of Faith or good works, or perseverance in either of them or any other thing in the Creature, as Conditions or Causes moving him thereunto, and all to the praise of his glorious Grace.

As God hath appointed the Elect unto Glory, so hath he by the eternal and most free purpose of his Will foreordained all the means thereunto: Wherefore they who are elected, being fallen in Adam, are redeemed by Christ, are effectually called unto Faith in Christ by his Spirit working in due season, are justified, adopted, sanctified, and kept by his power through Faith, unto salvation. Neither are any other redeemed by Christ, or effectually called, justified, adopted, sanctified and saved, but the Elect only.

The rest of mankinde God pleased, according to the unsearchable Counsel of his own Will, whereby he extendeth or withholdeth mercy, as he pleaseth, for the glory of his sovereign power over his Creatures, to pass by and to ordain them to dishonor and wrath for their sin, to the praise of his glorious Justice.

#### A CHANGE OF FRONT

Their creed of 1883 does not contain that doctrine, nor does any creed adopted since that date, so far as we know; notwithstanding the affirmation of the late National Council declaring the allegiance of churches composing the council to the faith which the fathers confessed. That is a blanket affirmation. The doctrine itself is omitted. Its presence in the creed in 1820 marked the creed as wrong and certainly very objectionable to God.

As directly opposed to the original statement in force in 1820 that a certain fixed number of men God had been "pleased" to pass by and foreordain to dishonor and wrath, the creed of 1883 said: "We believe that God would have all men return to him." What a change of front!

In personal letters to the HERALD Editor Reverend H. A. Bridgman, editor of the *Congregationalist and Christian World*, Doctor Charles E. Brown, of the Divinity School, Yale University, and Doctor Charles E. Jefferson, all prominent Congregationalists, frankly admit that those old views are not now held by the Congregational churches to-day.

#### MOVE OUT INTO THE LIGHT, BROTHER NUTTING

Mr. Nutting may still cling to his old ideas. On this question of predestination, W. Arthur Wright, Ph. D., D. D., says:

We will need to say little of that limitation of the atonement which has been attached to the doctrine known as Calvinistic, which limitation was in regard to the number of those who were intended to receive its benefits. That doctrine has been the cause of an age-long battle in the theological

field. Probably no influential thinker in the world now holds it. It may be believed in some belated and benighted corner of the earth; but even there it will disappear when that deprived section shall come into contact with the present world's thought.—The Problem of the Atonement, p. 79.

If Mr. Nutting is still in a belated and benighted corner of the earth he should move out into the light. The fact is that there has been a marked change of belief, constituting a tacit confession that the creeds were wrong, as the revelation said they were. If there has been no change, the charge that they were wrong still stands, and the change should be made at once so that they may conform to the changed ideas of the great unwritten creeds.

#### MOHAMMEDANISM VERSUS CHRISTIANITY

Nor will it do to argue that this is not a fundamental point of doctrine. Apparently Mr. Nutting would regard some statement about the *body* and *form* of God as fundamental and terribly vital. But he does not consider of importance a dogma that made God to appear in *character* as a monster of injustice, a partial, vengeful, unreasoning deity, such as Clarke says is set forth in the Mohammedan tradition:

According, when God—so runs the tradition,—I had better said the blasphemy—resolved to create the human race, he took into his hands a mass of earth, the same whence all mankind were to be formed, and in which they after a manner preexisted; and, having then divided the clod into two equal portions, he threw the one half into hell, saying, "These to eternal fire, and I care not"; and projected the other half into heaven, adding, "And these to paradise, and I care not."—Ten Great Religions, part 1, p. 479.

Opposed to this is the true conception:

For this is good and acceptable in the sight of God our Savior, who would have all men to be saved, and to come unto the knowledge of the truth.—1 Timothy 2: 3, 4.

Space will not permit a discussion of the question as to whether or not God created matter out of nothing. Be it remembered that the statement is, "In the beginning God created the heaven and the earth." It is not said that in the beginning God created matter or substance. We believe in the declaration that the "elements are eternal," as God is eternal.

On this point, Sir Oliver Lodge, president of the British Association for the Advancement of Science, at once scientist and believer says:

We can not conceive the origin of any fundamental existence. We can describe the beginning of any particular object in its *present* shape, but its *substance* always existed in some other shape previously . . . ultimate origin or absolute beginning, save of individual collocations, is unthinkable.—The Substance of Faith, p. 71.

With Mr. Nutting we find a point of agreement in the wish that the day may soon dawn when men everywhere will drop all man-made creeds and doctrines and turn to the word of God for direction and salvation.

ELBERT A. SMITH.

# Original Articles

## GOVERNMENT

### NUMBER 3.—THE KINGDOM OF GOD

BY S. A. BURGESS

[The series of three articles under this heading were written during the summer of 1912, and appeared consecutively in the *Autumn Leaves* in the year 1913. They are presented here as being worthy of repetition and a wider circulation. Allowance should be made for governmental changes since their first publication.—EDITORS.]

#### SUMMARY

We have already considered in a general way the monarchial and democratic forms of government. The monarchy literally means a government by one man, and may be either absolute or limited. A limited monarchy is sometimes limited by a constitution, and is called a constitutional monarchy. Democracy is a government by the people, and may take either of two forms, direct government by the people, as in the case of the New England town meeting, the Russian Mir, and in the Grecian states in antiquity; or it may be a republican form of government, which term is used and now applied to representative governments, although it is not literally to be so taken.

For instance, in the United States, the legislative work is done by Congress and the State legislatures, to which the people elect their representatives. The judges are in some instances directly elected, and in some instances appointed by the executive. The executive officers, that is, the government of the States, are usually elected directly. The president of the United States is elected by our representatives, the electors from each State. In *theory* we have nothing to say about the election of the President. In *fact*, it is doubtful if an elector would dare to vote contrary to his instruction, so that, in *fact*, we do directly elect the president.

It is worth while looking beyond the *form* of government, since in this country we have a representative government by the people, in form a democracy, yet in fact the instances have been too often multiplied to show that our representatives do not really represent us. At the date of this article the most important instance before us is the national conventions of the various parties. Such things have been going on for years, but we are only just coming to realize them; so of late years the papers have been full of instances of misrepresentation by the various State legislatures, Congress, and the municipalities.

England, on the other hand, is a monarchy in form, yet in fact very democratic, since the House of Commons is elected by the people, and that house determines the ministry absolutely, and the ministry gov-

erns in the name of the king. Since the ministry, which represents the majority of the House of Commons, propose all general bills in the name of the king, he has not even the right of veto. The force of the democracy there has been shown in the extension of the pension system to old folks, and in the taking from the House of Lords the power of veto.

In addition to these two general forms there is also the oligarchy or aristocratic form of government. This is supposed to be a government by the best people, the nobility, but if it were in fact such, it would no doubt have proven much more stable than history shows it to have been. It has suffered in two ways. One is, that an hereditary nobility does not always represent the best people, the ablest men. And, on the other hand, there is a continuing tendency to narrow the limits of the governing class, until it becomes monarchial.

#### A TWOFOLD PROBLEM

Now the problem that confronts us in government is twofold. One is to secure a government of the people, by the people, and for the people. The other is to secure the fit men. All theorists concede that it should be a government of the people, and also that the government should be for the highest good, or for the people. A government by the people means a democracy. For this we should not need an argument, but may cite the free agency of man; the need for an individual intelligent growth; that under an absolute monarchy the people do not learn government, and then the argument as set forth in Mosiah 13: 24, 28, 35. We can not always secure a good king, and it is unjust to throw the whole weight of government and decision of great questions upon one man, or a very few; the people should bear the responsibility for their own acts and their own government.

On the other hand that government will be the best, other things remaining the same, in which the ablest men are placed in power. This does not mean that the ablest man to sell goods should be made president, or the ablest farmer should be placed on the supreme bench. It means the man best qualified as a farmer is to be a farmer; the man best fitted as a merchant is to act as a merchant; the man best fitted by training and natural gifts to govern should be elected to preside or rule over the nation; and the man best qualified by judicial temperament, and otherwise should be placed on the supreme bench.

That this is a grave problem was recognized as early as the time of Plato, who favored in his "Republic" an aristocracy of experts, an oligarchy of scientists, men highly trained, but devoted to the common welfare. They could not transmit authority or privilege, but were recruited from every social stratum in which ability could be found. These men

had unquestioned power; redistributed wealth; transferred children to the class to which their own aptitudes assigned them; censored literature and the drama; in fact, made all decisions and imposed them on the masses, but could not own private property.

This goes farther than we would care to follow, since it places these men in absolute power and has always the danger of selfishness, in that they might seek to use their power to perpetuate their descendants in their privileges. This was guarded against by prohibiting them to own private property, the state providing an inheritance for the children, since the fathers belonged to the state. Yet strong men do not always obey the spirit of the laws, for the temptation is great to use power for selfish profit. Also we are not strongly in favor of too great censorship. But this plan does on the other hand clearly recognize the need of securing the ablest men, and it has the continual privilege of securing the knowledge and experience of the able men to be placed at the service of all. It will be seen that Plato considers heredity as a negligible item, and as we have noted before, modern biology appears to agree with this conclusion as does also history, that the probability that a brilliant man will be succeeded by a brilliant son and a brilliant grandson is very slightly more than it is for the average man.

In Germany, although an empire composed of several lesser states, and so in outward form a monarchy, they have an assembly patterned after our Congress; the lower house, the Reichstag, representing the people; the higher house, the Bundesrath, representing the states. In their municipal government they have taken a most advanced step. They elect their councilmen direct; the council then advertises for a burgomeister, corresponding to our mayor. He must be a man who can show his fitness and qualifications for general government. They also seek out specialists to take charge of the various departments of the city government, and elect and employ them on a suitable salary to secure their best services. These men are elected for a term of years, but are subject to recall at any time, if found unfit, and the council will then fill the vacancy. After serving for a term of years, twelve if memory serves us right, the burgomeister may be pensioned, so as not to continue him indefinitely in the office. This system has an exceptional feature in its logic of government, seeking not for the boss-elected men, seeking not for a business man's administration, but for government by experts, men trained for the special work which they undertake.

Monarchy, as we have already suggested, has the advantage of heredity, so far as that applies. It also has the advantage of trained men. It fails because it does not always secure the best man and because heredity fails of absolute success.

Fisher Ames suggests:

Monarchy is like a merchantman; it sails well, but sometimes strikes a rock and goes to the bottom; democracy is like the raft; it never sinks, but your feet are always in the water.

Now how can we in government secure at once the safety of the raft and the splendid sailing powers of the merchantman, and yet keep our feet dry?

#### THE KINGDOM OF GOD

Now what is the government of the kingdom of God? We note it is spoken of in the sense of a kingdom and so a monarchy. Yet in the beginning, man's free agency was not only conceded but declared. The principles of common consent are shown in Jewish history, and especially in the earlier part. Also among the earliest revelations to the church in this day is the principle of common consent. Every possible effort seems to have been made to conserve the interests of the people, and to insure a government by the people.

#### HEREDITY

Now from our previous argument we would expect heredity to be recognized to a certain extent, but by no means exclusively, and we find this to be the case. A certain right recognized in sons to take up the work of their fathers. This provision has the advantage of heredity, the slight probability that such a man will be more able than a man from an ordinary family, and elsewhere. It has also the advantage of training to a certain extent in the family and the interest aroused in taking up a father's work. Yet this right is limited by qualifications and fitness, and it is the humble opinion of the writer that the church will call a man three times because of heredity alone, because he is his father's son, where our heavenly Father will not call him once. This element of fitness must be first declared by revelation or call from God, through the proper authority. Also if we read the record correctly, the work is intrusted to the men of the church and their descendants, not a few families only, as a hereditary autocracy. Children brought up in that general environment, children, who are descendants of Latter Day Saints for two or three generations, that is, presuming that Latter Day Saints have lived their religion will have through the cleaner lives of their ancestors a great advantage over the children of the world. They also will have the teachings of the church from their very earliest recollection, so would be trained to consider all the problems and work lying before the church; yet this by no means excludes fit men, who may come from the world. The church and work of God deserves the best.

We have many times found young men who were fearful that they would be called and forced to act in the same positions that their fathers have occu-

pied in the church. In the first place we can hardly conceive of their being given the responsibility until they have been fitted for the work, and therefore, it need not be a matter of anxiety in the earlier years of life. It need not prevent them from playing ball as boys, or leading natural, wholesome lives. When the time comes, if the Lord wants them he will make it known and see that they appreciate the necessity. But further, history does not sustain the idea that the son will always succeed his father. First, only one son could succeed at one time to any one position; in the second place, even that has happened but rarely; and in the third place, they are called upon to engage in the work to which their fathers have devoted time and ability, to-wit, the work of God, so there should be no excuse for wrong living, for every son should follow in the footsteps of his father in devotion to the interests of the church, even though it be not always in the same position of responsibility.

The history of the church, as we study the officers of the leading quorums, shows in the first place a number of men who have come directly from the world and have been ordained to prominent positions in the church. It shows but very few instances where a father has been succeeded by his son. To our mind this does not reflect upon the morality of the son or upon his qualifications for citizenship in the kingdom of God; but it is just possible that our heavenly Father with an all-seeing eye may choose the most fit man for the work that lies before the church, taking every qualification into consideration. For in studying the history of the kingdom of God in ancient times, as set forth in the Holy Scriptures, and also of the people on this continent, as set forth in the Book of Mormon, it appears but rarely that the principle of direct heredity has been applied and the father has been succeeded by his son in the same office for long dynasties. In the church in these days the most marked instances are the descendants of Joseph Smith, the Martyr, acting in the First Presidency. Otherwise, the instances are few. It would appear both from the law and history that the principle of heredity should be considered, but it is not conclusive; for that by divine call God will choose the fit man ultimately for the work, if we will permit him.

And further, in considering the First Presidency, we have in a sense the idea of monarchy carried out, since they hold office for life, other things being equal, and since we find the First Presidency are not only the chief executive, but preside over the highest judicial court, and also act as a legislative body: centering, therefore, all the three fundamentals of government in the one body. In their executive capacity they also have jurisdiction over the finances and other interests of the church, as well as over the spiritual, and as prophets of course they act in a

way not generally considered in the law of government, that is, receive revelations for the church.

Yet it is the First Presidency and not one man. There are three to the quorum. Secondly, each man is not only called, but also the revelation calling him must be accepted by the church in General Conference assembled. Even after ordination any member of the First Presidency may be called in question before a distinct court, to-wit, the Presiding Bishop and his counselors and twelve high priests. Further, the church as represented in General Conference has the right to sustain or to refuse to sustain any member in the Presidency. Nor is this an idle vote, as we can see in the case of Frederick G. Williams; so that yearly the tenure of office may be terminated by the body. Further, in the judicial capacity there are two courts to consider a case before it reaches the High Council, as only in a few cases does the High Council take original jurisdiction. Also in the legislative capacity there are two other quorums, the Seventy and Twelve, and finally before it becomes a law to the church it is submitted to the General Conference for their approval or rejection.

On the administrative side the great bulk of questions is decided by branch, district or stake presidents; high priests, elders and members of the lesser priesthood acting in executive capacity. Even in the case of a revelation from God, it is submitted to each of the quorums separately, after being presented by the Presidency, and must then be presented to the church in General Conference for acceptance or rejection.

In the first article we suggested that the idea of a monarchical form of government was derived from priesthood, and there related a story in which the argument was set forth that the kingdom of God on earth is patterned after the kingdom of God in heaven. In heaven God speaks and all creation says, Amen. On earth, the First Presidency speaks and all the church says, Aye.

Now, from what we can learn of the kingdom of God in heaven, our heavenly Father does not require a blind and unanimous amen. He granted to man his free agency. Lucifer fell, because he desired not only the glory of God, but also to use that power and glory to compel all men to be saved. That does not appear to be the divine plan so far as it is set forth in Holy Writ; but rather that our heavenly Father permits both on earth and in heaven, to each individual his free agency to choose or reject his word and will. The consequences, of course, will follow a rejection. And the Father, while weeping over the suffering of his children, still will not interfere—because he wants not a blind, terrorized submission, but the support and obedience of an intelligent entity, a son, who shall keep the right because it is good,

and who will keep his commandments, because he loves him.

So in the Presidency of the church and kingdom of God on earth, there is no call for a blind submission, but at every point there is a check, the power of approval or disapproval, the power of recall in the body and its officers.

These principles, which have been set forth in regard to the highest office in the church, apply to each and every officer therein. The general officers, the Twelve, high priests, including bishops and evangelists, and the seventies must not only be called, but also approved by the church in General Conference. On the work of each one there is in the law a check by representatives of the body, and finally by the body itself, as those who have attended the General Conference with open eyes can not fail to see. To no man is there granted absolute power, nor to any set of men. Yet there is an effort to use not only the best intelligence within the church, but also divine inspiration as well, to designate the fit men for the several works.

Also in the most absolute office in the church in a sense, (the president of a branch), the man who comes immediately as a priest after the order of Melchisedec to speak to the people as God, to pronounce a curse upon them, if they do not do exactly what he says (we are not presenting this as a universal or even a usual picture, but only an occasional one, as in our experience we have found more of this spirit of dogmatism in branch administration than in the First Presidency, or any other of the general officers of the church)—even then, in the branch the branch has the right to elect or refuse to elect any individual at regular intervals. They have also the right of appeal to the district presidency, and from the district presidency to the missionary in charge, and to the First Presidency, in the case of usurpation in office, or any matter of administration requiring further consideration, in which earlier satisfaction has not been secured. And every man who is called to office, whether deacon, teacher, priest or elder must first be called by a man having authority from God through the revelation of the Spirit of God to him, and is then presented to the church for their acceptance or rejection; and as a further protection a man is not to be called to the office of elder in districts without the approval of the district conference, as well, and especially of those men holding Melchisedec priesthood.

To the writer the plan of the kingdom of God both for the government of the church of earth, and elsewhere so far as it is revealed, presents and preserves the very best in the monarchical form of government, while rejecting those parts which in the history of man have proven undesirable. It also presents the best democracy, the fullest protection of

the people, and at the same time protects against the inherent weakness of democracy, as shown through long tests, and secures at once the able man. It should be remembered that, as set forth in first article, this plan of government was laid down first, and the errors of men in government have been, in a sense, derivatives therefrom.

#### GOVERNMENT FOR THE PEOPLE

The government of the people, no ruler, monarchical or otherwise would question. All government is of the people. Government by the people has just been considered above. There remains now, government for the people; and it is in this particular that the governments of men have come the nearest to a failure, and have been the weakest, as selfishness has hindered any government for the people.

And there was also a strife among them, which of them should be accounted the greatest. And he said unto them, The kings of the Gentiles exercise lordship over them; and they that exercise authority upon them are called benefactors. But ye shall not be so: but he that is greatest among you, let him be as the younger; and he that is chief, as he that doth serve. For whether is greater, he that sitteth at meat, or he that serveth, is not he that sitteth at meat? but I am among you as he that serveth.—Luke 22: 24-27.

Other passages might be quoted to the same effect. Thus when we consider the temptations of Jesus on the mount: First, he was tempted to make stones bread; to exercise his power to satisfy his fleshly passion, but in a more exact sense, a utilizing of the divine gift, the special power from God on self. Next it was the test of vain show to cast himself from the pinnacle of the temple, to use divine power in self-glorification for show. But finally comes the test to which we wish to especially refer, where the Spirit took Christ into a high mountain, and Satan came and showed him all the kingdoms of the world, and offered them to him if he would fall down and worship him. Take it as we may, it was a temptation to betray his holy gift, whether he was to use his own power, or whether it was from some gift of Lucifer, to make him a ruler over the nations of the earth.

Now was this wrong, that he should desire, or that he should be a ruler over the nations of the earth? Not at all; for prophecy has declared that he should sit on the throne of his father David, and again that the kingdoms of this world shall become the kingdoms of our Lord and Savior, Jesus Christ. It was the divine will that he should rule. But there is this fundamental difference; Satan wished him to use his special knowledge and gift from God for self-aggrandizement, for self-exaltation,—to use a gift for his own glory that was placed in his hands for the blessing and healing of the nations.

In the divine plan, Christ rules not as the Gentiles rule, as one who exercises dominion, but because he

is the one best fitted and most qualified in every way to rule, because his rule would be the highest possible type of government; because he would sit not alone as a ruler, but also for the blessing and healing of the nations, and for service to humanity. Hence, he went through the bitter test of preparation, that he might be fitted and tried in all things. This is the difference between ruling for the benefit of self and a government for the people.

And so in the priesthood, the privileges of the priesthood are in the highest and best sense a service. Whether it is the deacon to care for the house of God, to be a doorkeeper in the house of the Lord; the teacher, to leave his family, to visit the Saints, to correct iniquity and help the return of the erring one to right; the priest, to visit the home of each member to instruct and teach, and to administer the sacrament ("Which is the greater, he that sitteth at meat, or he that serveth?"), or in bitter, cold weather to enter the waters of baptism, there is a joy in the good accomplished, but not, especially in the wintertime, a physical pleasure in such an office. And the elder, in addition to these duties already set forth, is called forth by day or by night—to administer to the sick, to bless children, confirm new members—all is for others. If this work is rightly performed it is not as a privilege, but it is a service to God for the people. So can we consider also the work of the patriarch, both as an evangelical minister, and in blessing of the Saints; it means a joy that comes from a work and service well done.

All through the priesthood, from the lowest unto the greatest, there is this thought of service, and not of honor to the individual or self; nor is there, even where the principle of heredity applies or is set forth, the idea that the individual has the *right* to the honors and powers of the priesthood, so much as there is the calling of the most fit individual for the service of the body.

#### AN IDEAL GOVERNMENT

So, in conclusion, to our mind the government of the kingdom of God is ideal, and the nearest approach to perfection of any that has ever existed on the face of the earth. Through error men have corrupted one principle or another, and so have made, in time, various forms of government, which are good, so far as they approach the ideal. And as ancient Israel was called to be the nation of kings and priests unto God, so do we take it in a similar sense when it is declared,

Do ye not know that the saints shall judge the world? and if the world shall be judged by you, are ye unworthy to judge the smallest matters?—1 Corinthians 6: 2, 3.

Whosoever will be great among you, let him be your minister; and whosoever will be chief among you, let him be your servant.—Matthew 20: 26, 27.

This leaves no room for personal ambition, but only for a preparation as Saints of God, and for whatever special service he may desire at our hands.

The true king is the Lord's anointed priest, i. e., a minister and servant of the people.

## Of General Interest

### SOCIAL CONDITIONS IN GERMANY

The pangs of hunger are beginning to be foreseen in the Fatherland, to judge from official and unofficial utterances in the German press. The Prussian Ministry of Commerce and Trade has prepared a remarkable proclamation adjuring the people to observe a Spartan economy. Governors of provinces have been instructed to display it conspicuously, and it is ordered to be posted in railroad depots, schools, law courts, in factories and mills, and, "in short, everywhere there is a large traffic of persons." This proclamation is . . . cast in a form not unlike the ten commandments. The last three of them are the most remarkable, and, according to the Berlin *Lokal Anzeiger*, run:

8. Eat war-bread (*Kriegsbrot*). It is recognizable by the letter K. It satisfies and nourishes as thoroughly as any other kind. If we all eat it, we do not need to be anxious as to whether we shall always have bread.

9. Whoever first peels potatoes before cooking them wastes much. Therefore cook potatoes with the jackets on. Thou savest thereby.

10. Leavings of potatoes, meat, vegetables, etc., which thou canst not use, throw not away, but collect them as food for cattle. Such leavings will gladly be called for by the farmers.

The Berlin *Woche* publishes a strong article in which it admonishes all patriotic Germans to confine themselves to bread made from potato-flour, as "wheat is scarce and corn may soon become scarce," It continues:

As a matter of fact, the Government points out, there is no reason why the people should object to semi-potato bread—only prejudice can prevent its general use. And in this respect we appeal to the patriotism of the German people. The man or woman refusing to eat the new bread is lacking in patriotic duty.

It is from the Socialist papers we learn most of conditions now prevailing in the Fatherland, for they have a habit of being perversely outspoken. Thus the Berlin *Vorwärts* says:

Business in many towns is completely closed down. A small part of the men thrown out of work are leading a miserable life, with paltry wages, at emergency jobs. The remaining thousands and ten thousands have nothing but the trifling support of their trade-unions, which is hardly enough to stay the hunger of their children with dry bread.

The most remarkable account of the privations following upon the present economic conditions in Germany is found in an article in a Socialist woman's paper, *Die Gleichheit*, published in Stuttgart, which

admits that the war will last a long time, and that a heavy burden has fallen upon the women. It runs, in part:

Like a child's soap bubble which bursts at a touch, so has the legend been dissipated that the war would be a short "military promenade" to Paris and Petrograd. We know that we are in the midst of a world war which will last a very long time, and we must face the fact that Germany for many months to come will remain cut off from commercial intercourse with other nations, and will be compelled to feed her own people from her own reserves.

Therefore we women must be as economical as possible and must husband all existing resources. More than that, we must see to it that these resources are equitably and widely distributed. It does not benefit the farm laborer or the small official to tell him cheerfully that the harvest of corn and potatoes is said to have been large enough to feed the Empire until next summer if the price he has to pay for his meals continues to rise to breaking-point. The war has robbed many families of their chief support; it has shaken the economic fabric of the nation to its foundations, and has brought unemployment and low and uncertain earnings to many. Millions of women, children, aged parents, and people in weak health must henceforth rely for their means of existence upon the pittance they receive from public funds and charity. . . .

The cattle are fed—the poor man can not buy food.

Millions are in want; millions more trembling before the menace of greater hardships still to come. In the hour of the greatest danger speculators are profiting by the wretchedness of the poor.

These facts are officially confirmed by the efforts of municipalities and some military authorities to regulate prices—that is, to fix maximum prices for the staple articles of food. At last, too, after representations from newspapers, corporations, trade-unions, and so forth, the imperial Government has taken similar steps and has issued regulations to fix a maximum price of bread.

And we must of course accept this. Better something and late than "nothing never." Everybody agrees that the Government measure comes limping far enough behind the rise of prices. The delay has brought about untold suffering. The famine prices of to-day are now becoming normal prices, and as such are quoted to-day in Berlin.—*Literary Digest*, January 9, 1915.

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### THE BEAUTY OF THE YOSEMITE

No temple made with hands can compare with Yosemite. Every rock in its walls seems to glow with life. Some lean back in majestic repose; others, absolutely sheer or nearly so for thousands of feet, advance beyond their companions in thoughtful attitudes, giving welcome to storms and calms alike, seemingly aware, yet heedless, of everything going on about them.

Awful in stern, immovable majesty, how softly these rocks are adorned and how fine and reassuring the company they keep: their feet among beautiful groves and meadows, their brows in the sky, a thousand flowers leaning confidently against their feet, bathed in floods of water, floods of light, while the snow and waterfalls, the winds and avalanches and clouds shine and sing and wreath about them as the

years go by, and myriads of small winged creatures—birds, bees, butterflies—give glad animation and help to make all the air into music.

Down through the middle of the Valley flows the crystal Merced, River of Mercy, peacefully quiet, reflecting lilies and trees and the onlooking rocks; things frail and fleeting and types of endurance meeting here and blending in countless forms, as if into this one mountain mansion Nature had gathered her choicest treasures, to draw her lovers into close and confiding communion with her.—From John Muir's "The Yosemite."

## Sunday School Department

EDITED BY GOMER R. WELLS, BURLINGTON, IOWA

### General Convention

April 4 this year falls on Sunday, thus giving us one day for business, which is not enough. Following the custom of the past, there will be a joint Religio-Sunday school program on Sunday the 4th. The Religio executive has kindly agreed to give Sunday school delegates half of Saturday the 3d. By meeting at 2 p. m., there will be ample time to get well started with committees appointed and other business on the way before Sunday. If delegates face their work well impressed with the value of time and the necessity of expediting business, they will make good use of the opportunity and we shall have a good convention. We give below a rough draft of the program, subject to alteration.

#### PROGRAM

To be interspersed with special music, which is in charge of church chorister, A. N. Hoxie.

#### SATURDAY, APRIL 3

2 p. m: Opening exercises, in charge of the superintendents. Routine business: appointment of committees; report of credential committee; reports of general officers, normal superintendent, lessons committee, etc.

7.30 p. m: Special music. Address. Special music. Business.

#### SUNDAY, APRIL 4, JOINT PROGRAM

7.45-9.00: Prayer meeting.

9.15-10.30: Lamon Sunday school, charge of local officers.

10.45: Address: "Religio essentials," Mrs. M. A. Etzenhouser. Special music.

11.25: Address, provided by Sunday School Association. Noon intermission.

2.30: Address, "The crisis," Wardell Christy. Special music.

3.15: Address, provided by Sunday School Association.

4.00: Workers' conference. Secretaries: E. D. Moore in charge, assisted by F. F. Wipper. Librarians: Mrs. Louise Sheldon and S. A. Burgess in charge. Teacher training: Superintendent L. F. P. Curry in charge. Home department: Mrs. Florence McNichols and Mrs. Eva Holsworth in charge. The organized class: Mrs. M. A. Etzenhouser in charge.

#### Intermission

7.15: Address, "Inasmuch," J. A. Gardner. Special music. Chalk talk: "Blackboard demonstrations," F. F. Wipper. Address, provided by Sunday School Association.

MONDAY, APRIL 5.

8.00: Opening exercises. Chalk talk: "Object lessons," F. F. Wipper. Special music.

8.30: Teachers' conference, separating into groups for beginner, primary, junior, intermediate and senior teachers, leaders to be announced. (Teachers, bring your problems, perplexities and your ripe experience.) Special music.

10.45: Business, unfinished and new. Announcement of time limit for new business.

Noon Intermission

2 p. m: Opening exercises. Special music. Reports of committees. Election of officers.

Intermission

7.30 p. m: Special music. Address. Special music. Final business. Adjournment.

### Sunday School Paper

We are all sure that the world needs the gospel; and we also know that it is only when people wake up to a realization of that need that they reach out for it and let it bless their lives.

Similarly, we are sure that our general, district, and local officers and every teacher in the association needs a medium of communication and instruction in the form of a quarterly or monthly paper.

Do they all realize that need? If they do, how can we know what it is? Would it not be worth while to send in your views? You can not all come to convention, and your delegates may not have time to arrive at a consensus of opinion. All can not speak at convention. Why not tell your general officers? We are under obligations to offer something by way of suggestion at the coming meeting, since we took upon us the responsibility of suspending the *Exponent* between conventions. We would like to make such suggestions as represent the present need of the workers everywhere.

We would like to *speak for you*. We have not been privileged to travel among the schools everywhere and ascertain from first-hand knowledge the kind of information and the kind of a paper you need most. The executive would be greatly assisted if every district and local superintendent would try to consult his workers and write us the results of his investigations. We would even appreciate letters from teachers direct. Give us your views.

1. In what way did the *Exponent* fail to meet your needs?
2. What kind of matter do your teachers need most? your officers?
3. Are you willing to support a monthly publication?
4. What price are you willing to pay?

We are preparing a proposition as to size, cost, etc., and we feel we would be able to speak clearer and give to convention something more mature if we had your views on this matter. We know of no other way to get it, at present time, than through this department to ask you for it. We haven't your name and address, or we would write you direct.

Do you realize the need of a paper? Do you want one?

Write. Do it now. We must know right away.

Address us at 710 Louisa Street, Burlington, Iowa.

### The Teacher

(By Mrs. Earl D. Rogers, before the reunion at Sandwich, Illinois, 1914.)

The teacher has not only a great responsibility, but a great privilege. Christ was the greatest teacher that has ever lived, for he had perfect love and sympathy for all.

The first requirement for a teacher is love for God and his pupils. It means an entering into the things that interest them—their pleasures and their trials—with at all times a sincere desire to be a help to them.

Christ taught by means of parables. He always used the things at hand to impress upon his hearer the deep spiritual truths.

The teacher must keep mentally awake and grasp every opportunity to draw out the pupil; for teaching is really not learning facts but developing from within; going from the known to the unknown.

Another important factor is the teacher's example. He must walk as he expects to have his pupils walk. A college professor once gave his pupils a lecture on the bad effects of tobacco. The next day one of the boys came suddenly upon the professor smoking a cigar. The boy said, "Say, mister, do you want us to do as you say, or as you do?"

The teacher had strength enough to reply, "As I say, and as I shall do hereafter." It is very natural for our pupils to feel assured that it is all right for them to do the things we do.

Above all, the teacher must strive to follow the leadings of the Holy Spirit, and endeavor to bring his pupils into a realization of the sweetness and peace of a life that is given over to Christ. The teacher's light should so shine before the pupils that the Father in heaven may be glorified by that light.

The following illustration will show how the teacher, like this mother, may be able to reveal something of the infinite love of God.

When Whittier was a little boy of seven, he was taken by his mother to see a girl who had lost her character, and who was now dangerously ill. The pious people of the village let her severely alone, but the poet's mother, who was a Quaker woman with a very kind heart, did not allow herself to be influenced by common prejudice. Whittier never forgot how his mother addressed the sufferer as, "My dear girl," gave her food, and attended to her comfort. "After a while," Whittier says, "I went out doors and looking up to the blue sky, I thought that the God who lived up there must be as good as my mother. If she was so helpful to wicked people, he could not be less kind. Since that time," he added, "I have never doubted the ultimate goodness of God and his loving purpose for the world."

### Thoughts on Primary Pupils

(By Mrs. Cleve Petterson, before Plano, Illinois, reunion, 1914.)

There comes a time in the life of every individual, rich or poor, when his babyhood days are over, and he is called to take his first steps out into the great world. This is what we might term the school age. Those who have been reared through the first few tender years of their lives must now step forth to face the trials and temptations that beset this life, unaided by the constant, kind advice and loving watch-care they have had while under the protecting care of a loving mother.

We feel this is a very important turn in the life of a child, as he will now have so many different things to battle with that he did not have while at home. Unless he is properly understood by his teacher, the school may appear very dull to him.

In order to head the child aright we must understand him. And that means that we must study him to know something of his thoughts and feelings. We must understand the nature of the soil we are cultivating, and into which we are to

cast precious seed. We are treading on holy ground. We would not knowingly offend or hinder one of God's little ones in the unfoldment of its best. We should note that the child goes to school with its mind undeveloped, and that the teacher has the privilege and great responsibility of assisting in its development.

We never think of disturbing the rose in its growth; yet how often the heart and soul of the child is torn asunder. When we stop and think that man is the greatest achievement of God's creation, we are made to feel and appreciate the importance of guiding the footsteps of the young in that path in which God would have us go.

There are many examples of how this true leading of the child is done, and of the noble results which follow in the child's life.

First, we must try to believe that in his heart he is trying to be his best self; for if he knows that we expect this from him in thought and deed, he will try harder than ever to come to our expectations. Our proper attitude is a stimulus to him. Children like to be valued as individual human beings, and fully respected according to their age. They like to have their rights regarded just as we expect them to regard ours. If we expect love and respect from the children, we must first give them both. We must prove our theory in our own lives, not demanding one thing of the child and utterly neglecting the same rightful demand on the part of the child, on the grounds of the right, the good, and the true when it comes under our own acts.

We must lead the child to see that he can make himself what he chooses; that it lies in his own hands. We must not suppress his powers, but allow them full expression. Let him unfold and find out the talents he has within himself. Allow him to do certain things in his own natural way. Then those in charge can lead him on to a realization of his ability. The child has a right to his God-given powers, and no one has a right to trespass upon them, or destroy them, or so crush him that he can not be his best self and express the power within.

How grand a work it is for a father, mother or teacher to lead a child like this! In fully doing our duty in this line, we are made to know the full meaning of joy, peace, and freedom, according to each stage of development: The child, the boy or girl, youth, and manhood or womanhood.

We often hear the question asked of a child, "What are you going to be in this world?" and we feel it is a very important one. All may not be able to rise to any great distinction, but as one of our aged men has remarked, "It is more important to make a life than to make a living." All acknowledge the truth of this statement. We know that if we fully accomplished the making of a true life as Christ would have us be, each one of us, great or small, has before him a life work.

In order to do anything of much importance, there are many things worthy of our consideration. And as the primary pupil approaches the age when God has said he should take upon himself the covenant through baptism, we should be able to impress him with the need of starting right. In order to do this, we must impress upon him the need of cultivating the habit of decision.

First of all, they should make a decision as on which side their life's battle is to be waged,—on God's side or against him. This greatest of all decisions will help to set the character tendency, and the habit of decision on the right side will become stronger as the child grows older. This decision must be made some day, why not now?

We read in the Bible how the boy Samuel was awakened by a call in the middle of the night. It came three times

and would not be silent until the boy answered it. All may not be called in this way; the call may be loud, or it may come in the stillness of the night. It may or it may not be repeated often. Once it reaches the conscience, it is a matter that rests with us. The importance on our character, of making a decision on the side of right and conscience is very great.

I have heard it stated that most people possess three hands: A right hand, a left hand, and a "little behind hand." If any of us would be called into the service of God, we must learn to be on hand, as it were, at the right time, each day doing those things which our heavenly Father would have us do, in order that when life is done we may hear those blessed words, Well done, thou good and faithful servant. Thou hast been faithful over a few things. I will make thee ruler over many things. Enter thou into the joy of thy Lord.

We feel that one of the most important things in the life of a child is that he may be started in the right way. This can only be done by the parents feeling that it is their duty and pleasure to see that their children are taught to see this. As the Sunday school is designed to assist in this work, help them to study their lessons. The instruction of early life will stay with them longer than the same thing taught in later life. If they should stray, this knowledge will bring them back again. Let each child have the privilege in later life of thanking God that they had God-fearing parents who started them out in the straight and narrow way.

The duty of teaching the child is laid on the parents. They should therefore see that they learn their lessons at home. It will then be a pleasure for both the Sunday-school teacher and pupil to go over the lessons.

It is character, chiefly, that makes a life. A person may be right in one or two ways; he may be upheld by the strength and conscience of others; or he may stand erect because he is true within. As Psalms says, "He speaketh the truth in his heart."

There are many who are unable to express the emotions of their hearts. But we are thankful that there is a just God above who knows our every thought, although unable to express it, and that he will reward us accordingly.

Let us teach our children that in that still and secret place, the heart, where we all live and commune with God alone, we can keep and guard the precious truth which will make our lives as God would wish us to have them.

### Teaching Junior Pupils

(By Chris B. Hartshorn, before Plano, Illinois, reunion 1914.)

Junior pupils are children nine to twelve years of age. However, this age is set as a guide, not as an arbitrary law.

The promotion of the child into the junior grade, or from the junior into the intermediate, depends upon his mental rather than his physical status. When the pupil can read the Bible without difficulty, he should be placed in the junior grade.

It has been determined that both on entering and leaving this period the girl will be about a year in advance of the boy; that is, the girl of twelve is mentally and physically on a par with a boy of thirteen.

#### UNDERSTAND YOUR SUBJECT

After learning who our juniors are, I now call attention to some facts which should be known and understood by the teacher who would succeed.

Some think that a boy is "just a boy," and a girl "just a

girl," and that is all there is to know about them in Sunday school work. But all principles of reason and logic demand that we should thoroughly understand what we are working with to get the best results.

Things will appeal to the child at this age in an absolutely different light than ever before. To teach them things which would have been gladly received and in a way that would have been enjoyed in the primary class would now produce disgust. In like manner, the problems of adolescence, as dealt with in the intermediate grade pupil, would destroy interest when taught to the juniors. So I say again, we must understand our subjects, to teach them successfully.

Mentally, this is not so much a period of growth as of development. Curiosity finds satisfaction only in facts. A boy of this grade must always be on hand "to learn how," when any new thing is done. Fables and fairy tales have now lost their all-absorbing interest, and are specially disliked by the boy, being supplanted by a love of reading adventure and biographies of great men. The arrangement of a map or the sequence of events in history now arouse interest.

The memory is more accurate and retentive at this period than at any other time in life. It is, therefore, apparent that this age forms the golden opportunity in human existence to win the soul to Christ.

Biblical characters may be presented in hero style that will form lasting impressions. The teacher should select chapters for the pupils to read at home. Urge them to write about those characters, that they may never forget the faithfulness and devotion of such as Elisha, Samuel, David, and Daniel. Their interest in this direction will very likely be increased by arranging to have their essays read before the class or school.

Since the memory is stronger and more accurate than at any other time, that which they learn should be more valuable. It can not be expected that they will make their Bible their whole library. Both the teacher and parent should be well informed as to books which are worthy substitutes. They should be such as will not lessen the desire for the Bible, on account of their sensational nature.

The trait of acquisitiveness is strongly manifested in juniors, and it should be employed for good by the teacher. A few cents spent for mottoes, pretty cards, or little testaments which the children will treasure, will return a hundred fold on the investment. You can, at least, assist them in gathering a collection of colored stones from the brook, or stamps, or quilt blocks, or in whatever way this trait may turn their fancy for treasures. It will prove a means of deepening your influence in their affections.

#### SOCIAL AND MENTAL TRAITS

The nature of the child's mind in these respects should be well understood. Sex instinct will during this period manifest itself in repulsion. The boys will want to chum with the boys, and girls will play only with girls. Strong friendships arise, and for weeks the chums can hardly be separated. It is therefore better to have separate classes for the sexes. It makes but little difference whether these classes are taught by a man or a woman teacher; either will be efficient when devoted to that purpose.

In the earlier periods below this, "right" is what the child is told to do; while "wrong" is what is forbidden. While there is not yet the highest regard for principles in conduct, yet in this age there is a clearly defined moral sense. With it is found the sense of justice which demands "fair play." Boys or girls are quick to perceive wrongs and resent them. They are also ready to respond to an appeal

for that which is right and just. Hence it is important that an appeal be made to the junior pupils that will enlist their sympathies in the cause of Christ. Inasmuch as they are sensitive and quick to resent slights and wrongs, we should continually strive to work an adjustment so as not to permit the trivial injuries and imaginative wrongs to stunt their spiritual growth or separate them from the ennobling work of their Master.

See that the juniors have something to do for the church. You will always find them ready and willing to devote their energies, even to self-denial. On "social night" they can run errands. At Christmas time the teacher can get her class together to make popcorn balls or string cranberries.

In such ways a teacher can exercise a dominating influence over her class for good. When a child puts in even one year's time in whole-hearted service to Christ, with mind and hands both employed, it should be comforting to think that "when he is old he will not depart from it."

#### Teaching Intermediate Pupils

(By Blanche Fairbanks, before Plano, Illinois, reunion, 1914.)

There is a great responsibility resting on each and every teacher in the Sunday school, but we think the teacher of the intermediate grade must study this duty carefully and prayerfully if he is to meet with the success he looks forward to.

The ages range from twelve or thirteen to seventeen. The girls are entering young womanhood; the boys are becoming little gentlemen. They realize this, and most of them have their feelings injured if they are considered little boys and girls.

Some grow faster than others. They feel awkward in company; their feet seem to be every place but where they want them, and their hands do not seem at ease in any position. The teacher will have to use tact in this respect and try to make them feel comfortable. Keep them busy and interested, and after a time this will gradually be forgotten.

One thing that seems a disadvantage is making one class of boys and girls at this age. They are more or less bashful now, and more benefit can be derived if they are put in separate classes.

A young lady teacher, one in whom they are interested and have confidence, seems to have good influence over girls. We believe if she does her duty she will be successful. They can have heart-to-heart talks. She can make herself one of them, and in this way draw them near her. Boys would feel about the same way toward a young man, of similar qualifications. And we think he could have the same success with them.

If the teachers will arrange for class socials, picnics and similar entertainments, these will tend to draw the class together and thus unite their interests.

This is a romantic age. New ideas spring up in the mind, sometimes not always good ones. If we can keep the interest during these years, give the pupils something to do and think about that will develop their minds in the right channel, in all probability they will remain active members of the church.

We often hear of young men "sowing their wild oats," and perhaps some of our girls are a little wild at times, also. At what age do they usually start this? I think we will notice in most cases they are about fifteen or sixteen years old. Is it necessary for them to have this wild time in order to settle down in after years? We say, No.

If the parents and teachers do their part, the young man and woman will pass these years all right, and afterward

see the folly of such actions as characterize many of the young.

Another characteristic of this age is independence. Many feel that they even have better judgment than their parents, and know much more. Hence, we can not be too careful how we deal with them. If we show too much authority, our efforts may result in driving them away, but by working with them, listening to their ideas and weighing them, we may be able to give advice and counsel in such a way they will heed, without realizing the fact.

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## Mothers' Home Column

### Courage to the Mother Who Fails

As this subject is not often touched upon, a few ideas might be presented with the hope of awakening a trend of hopeful thought along this line. For how many mothers there are who feel that they have failed in this noblest of all callings!

But let me suggest to the discouraged mother who often feels that all her plans for her children were to end in failure, her prayers have not been heard, her schemes of goodness and kindness, for the conversion of her loved ones and friends, her unselfish zeal is all in vain, take courage from the *truth*: God's recognition of earthly success is not as man reckons. Pray on, work on, be faithful to the end. Often the efforts that seemingly have been futile are only opening the way to success. Put your trust fully in God. Confide in him, and do not worry. His plans like his plants, grow in the night. Sooner or later you will see that faithfulness is success.

Sometimes we see mothers who remind us of the one so well portrayed in the Two-Story Book, who had talked and prayed, but with seemingly no results. One evening after reading her daily chapter and kneeling to pray, all she could utter from the depths of her despairing soul was: "Oh Lord, save Jonas! I can't do anything with him."

God is not in as much of a hurry as we are. Patience and fidelity,—these are heroism and victory in his sight, and some day will be so in the sight of everyone.

There may be a few mothers who from a sense of foolish pride have failed to impart needed instruction and counsel; if so and they discover their mistake, it is far more worthy to acknowledge it than to go on just trusting everything will come out right anyway. True heroism is doing what is right, no matter what it costs, no matter how much it is worth.

Failure can be a greater friend than foe, and prove of sweeter uses than success; for our lives both as parents and children were given us for development, working together; the parent learning from the children and vice versa, the supreme object being to learn how to again dwell with the Creator, the source of all knowledge. Let us remember also *failure* is never an absolute word—always relative; and the only real failure is inside; not outside. It is not being true to the best we know. Inside failure is the only calamity. Outside failure may be the greatest blessing.

Mothers, let us be loyal to plain and providential duty, true to the best we know, and what seems failure will prove to be a means of knowledge, development, and not seldom the bud of success.

For instance, it is hard to see the children going contrary to our wishes, apparently unheeding the advice and counsel of their parents, but it is going to affect them some time. Do not think it is ever lost, for it is as true to-day as when uttered: "Train up a child in the way he should go, and when he is old he will not depart from it."

Tracing the thought along these lines in relation to self-knowledge, strength and success, by God's help we shall get some new light on our dark clouds, difficult problems will seem easy of solution, love will come into our lives and transform our own as well as our children's precious lives, and we will go on our way with a stouter heart.

Let us stop and remember, when disappointments come thick and fast, and the heart sinks almost in despair, that Christ tasted all of this; his life's work judged from man's viewpoint was a supreme failure and yet it was the supremest victory.

"He did not fail, neither was he discouraged." Faithful unto death, he cried, "It is finished!" and in the cry taught us that every life that seeks in love and loyalty to do the will of God, is a complete and perfect life, no matter how or where it ends; that to be faithless is to fail, to be faithful is to succeed.

In the comfort and hope of this glorious truth let us give ourselves anew to God and to the doing and bearing of his will, quietly leaving the issues with him, saying, "My judgment is with the Lord and my work with my God."

May every mother look up to God who says: "Well done, good and faithful servant!" Doubt not, faint not, "abate not one jot of heart and hope, but still bear up and steer onward and upward."  
SISTER URSULA.

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## Prayer Union

SUBJECT FOR THE SECOND THURSDAY

Parents' Day.—Prayer for our families and for the families of each other; for the conversion of kindred; that we may all have a greater growth in spirituality; that the homes of Saints may be model Christian homes. Pray for all sick and afflicted.

### REQUESTS FOR PRAYERS

Prayers are requested for Willard Maddison, of Pennsylvania, who seems to be afflicted with cancer. The letter, sent by Sister Tilly Mellon, also requested prayers for one who is dear to her, and who has been stricken with paralysis.

Sister Julia Hagesty, Fort Dodge, Iowa, requests prayers for her daughter Eva, who has acute Bright's Disease. This child is thirteen years old and desires to be baptized at her first opportunity. There are no elders at Fort Dodge.

SANDWICH, ILLINOIS, February 5, 1915.

Mrs. Callie B. Stebbins,  
Lamoni, Iowa.

Dear Sister: Will you kindly send me instructions regarding the "Sisters' Prayer Union"? We wish to unite with the rest in prayer but do not know the requirements.

Yours in gospel bonds,  
ABBIE ELWOOD, Sec'y of Aid Society.

Box 326.

### ANSWER

The Prayer Union is a very simple matter. It is free to anyone wishing to pray for the subjects presented each week. The only rule is that there shall be no meeting together, nor testimony; just praying for the subject in concert at as nearly the same time as may be, alone or with your own family as in family prayer.

ELEANOR H. KEARNEY.  
CLINTON, MISSOURI, 426 South Main Street.

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There's no defeat in life save from within;  
Unless you're beaten there you're bound to win.  
—Anon.

## Letter Department

### Subscribers for Beatrice Witherspoon

Since I can not respond to all in person, I take this way to answer some questions that relate to all. Books will be sent from the Herald Publishing House where they will be printed. I have nothing at all to do with sending the books, or receiving the money for same. All that is done at Herald Publishing House, Lamoni, Iowa.

I am informed that the work has commenced on the book, and that they will do all they can to put the book out as soon as possible, but owing to the great bulk of work at the office it will be some months yet, can not tell just how many. We must remember that Conference will be held at Lamoni this year, which will make quite a break in the usual routine of work, so all will be patient.

I will continue to receive names till word is sent out from the Herald Publishing House that the book is ready, after which all must go to the office. When sending money, please be particular to send name and address, also number of books wanted,—just as full and plain as when you sent them to me, so as not to put those at the office to the extra trouble of looking all through the long list of names for the needed address. Sisters should sign themselves Miss, or Mrs., as the case may be, and not Sister.

The price of the book will be one dollar. As to expressage, there will be none, at least on a single copy. The business manager, Brother A. Carmichael, will give all needed instructions when he sends out the call to the subscribers.

The intention at first was to publish but one thousand; unless, as the business manager said, the names came in lively enough to indicate that more than that number would be wanted. About seven hundred of that one thousand are already subscribed for. I have given this information so that everyone can secure a book if they wish to.

I thank the many Saints for their ready response to Sister Macgregor's appeal. Not only because it will bring forth the publication of the book, but also because it has brought to me so many good words and good letters from many that I otherwise would never have heard from. It has been impracticable for me to respond to all or half as many as I would like to! but know by this that I appreciate your goodness, and pray God that he will bless you even with the rich blessings that you have asked of him for me.

Yours very truly, and very gratefully,

EMMA B. BURTON.

SANTA ANA, CALIFORNIA, 620 West Fifth Street.

### Diction, Phraseology, Idiom

A list of eleven questions under the above heading appeared in the HERALD for December 30, 1914, upon which we offer the following thoughts.

Taking the questions in their order, our views are given, and the reader is referred to that issue of the HERALD for the full text of the questions.

1. Why do we in addressing our heavenly Father always fall back on the diction of the sixteenth century, as, thee, thou, thine, ye, yea, nay, etc.?

It is purely a matter of individual preference, and the evidence is not conclusive that those terms originated in the sixteenth century. It is the prevailing thought that they more nearly approach the manner of reverential speech employed by the Lord when among men.

2. Those expressions represent in prevalent mental concept the most sacred speech which has ever fallen from lips of flesh, and for this reason they convey more sublimity to the average sense of responsive feeling than more modern

words about which no such hallowed memories cluster. It is true that prayers should not be uttered merely to be heard of men, but an intelligent prayer, to be offered where it will be heard by others, must be in words, hence the more suitable and appropriate those words are in the ears of those who hear, the more deeply will their spirit of devotion be stirred. So far as the acceptability of our address to the heavenly Father is concerned, the yearning of the soul toward him in secret prayer without formulated words of any kind is of equal value with the most eloquent speech.

3. Is the development of our language retrograding?

Yes, in all probability it is farther from the one pure language than when the first departures were made from the divine original, unto which we are yet to return.

4. This question implies that the ancient manner of speech is "worn-out" and should be entirely obsolete merely because it is old; but we observe that a beautiful song never grows old; a beautiful melody retains its power of inspiration; and that in the same manner speech is not to be despoiled by time.

5. Yes, there is a sacredness clustering about those expressions, as is further emphasized in the sacramental prayer which we are enjoined to use as, "We ask thee to bless and sanctify this wine," etc. (Doctrine and Covenants 17:23.)

6. We do not address any of our friends in those terms because none of them are so eminently worthy of our most profound deference.

7. There is nothing especially coarse or vulgar about the words *you* or *yours* in themselves; but a vehicle of expression upon occasion, other terms may convey a greater eloquence and propriety. There is nothing especially vulgar about a nicely finished dray wagon; but a good carriage fit for conveying passengers, if available, is better for that purpose.

8. This question implies the superiority of new usages because they are new; but the very slang of to-day may be, and often is, the accepted form of to-morrow—thus the word *kid* as a slang expression applied to young children is now accepted in some recent dictionaries and defined: "Kid; a young goat, or sometimes applied to a young child." Yet we would hardly think it proper when invoking a blessing on the children to say, "Bless the kids." However, if we are to keep abreast of the times by selecting the newest terms for fear of becoming antiquated, it may be that by the arrival of the year 1950 the above expressions shall have acquired sufficient dignity to be entirely appropriate for use in prayers, and that the use of the word *children* will be obsolete.

This with apologies to our esteemed brother and author of the article under discussion, and with a feeling of assurance that it will be received in the purely jovial strain and good will in which it is given.

9. No.

10. If Enoch should be constrained to grief because his prayer as recorded in the Doctrine and Covenants, 36:11 is translated in terms of *you* and *yours* instead of *thee* and *thine*, his depression of spirits is no doubt largely mitigated by the fact that Genesis 5:32 to 53 of the Inspired Translation gives his speech there in the regular decorous forms, *thee* and *thou*, of holy usage.

11. Will some one please tell us where we can secure a version of the Bible translated into the modern English language instead of the phraseology of the Dark Ages.

Answer: We can not, nor do we feel the need of such, for this speech which is said to have done service during the *Dark Ages* has surely been the vehicle of thought during some light ages as well, and even yet, when the Spirit speaks with most loving and powerful suasion in the congregations of the Saints, in interpretation of tongues, or by direct prophetic

diction, this same hallowed form which in itself links the thoughts with many sacred associations is employed.

With love to our brother, and to all Saints, I am,  
Yours in holy fellowship. JAMES E. YATES.  
PHOENIX, ARIZONA, January 11, 1915.

CLARINDA, IOWA.

*Editors Herald:* I have found only one member of our church at this place, Sister M. A. Hughes. If any of our missionaries come this way we would be glad to have them call on us. I do not know what opportunity there would be for preaching here. We came here one year ago last November. Sister Hughes told me to-day that Mr. Cannon was going to lecture here in the Methodist Church the 19th of this month, at 7.30.

Any of the ministry stopping here may inquire for the store of Mr. Henry Harnagle, who is my son-in-law, and who would direct visitors to us. MRS. I. LAWSON.  
480 East Garfield Street.

VINAL HAVEN, MAINE, December 14, 1914.

*Editors Herald:* Our little band of Saints is only thirteen in number, and are scattered over the island. Some of these are too aged to attend meetings. Brother Archie Begg, a priest, has held meetings at Ayers Harbor every Wednesday evening in the schoolhouse, but closed on account of being so far distant from the place of meeting and on account of bad weather. Brother Herbert Raymond began a series of meetings at Calderwoods Neck Schoolhouse, October 11, closing December 6. A good interest was manifested. These brethren and such others as can attend have a meeting every Sunday evening with good interest. We also have a sacrament service the first Sunday of each month at Creeds Cove Schoolhouse.

Elder William Anderson came October 27 and stayed until November 23, preaching thirty-two sermons, six at Ayers Harbor, twelve at Creeds Cove, four at Calderwoods Neck Schoolhouse, five at Granite Island Schoolhouse, and holding one sacrament November 1, at Creeds Cove. We all enjoyed his work very much and hope he will soon be with us again.

We have a Sunday school and Religio home department.

We hope these few lines will encourage some isolated Saints to band together and with God's help let their light so shine that others may see there is a reality in the latter-day work. We need your prayers that all obstacles may be removed from our path so that we may soon have a branch organized here.

Yours for Zion,

ORMAN BEVERAGE.

WHEELING, WEST VIRGINIA, December 15, 1914.

*Editors Herald:* The activity of the silent reaper, and the swiftness with which time speeds onward in its flight sound a solemn warning to everyone to be busy in the service of the Master while opportunity is still ours.

The entire church now mourns the loss of our beloved President. Yet glad we are that in his long service to the church his record is one of self-sacrificing devotion to the cause of truth and right; and it can not be truthfully said that he ever did that which would cause any member of the church to ever feel ashamed of having been associated with him as a coworker. His long faithfulness should encourage each one to greater energy and zeal in the Lord's work.

Two of the oldest members of our branch recently answered the summons home. First, Brother William Lucas, of War-nock, Ohio. Having passed the third quarter of a century

in mortality, he moves to the other side to be clothed upon with immortality. He was a true Saint, and lived a noble life that reflects credit upon the church, and leaves behind him a valiant testimony in righteousness, for the restored gospel. Before the end came he called his children all home, and told them he was going to leave them; that his time had come and that he was ready and anxious to go. Brother James Craig preached his funeral.

On Sunday evening, November 29, the choir of our branch had arranged to give a sacred concert. The church had filled with people, and just two minutes before time to begin, Sister Rachel S. Hughes, having walked to the church from the home of her daughter and taken her place in the audience, suddenly, without a struggle, without a warning to anyone, leaned forward in the pew and expired. She was in her seventy-seventh year, and had been a Latter Day Saint forty-seven years. Of her eight living children, five were present, besides quite a number of grandchildren. Nearly all of these were to have taken part in the concert. The funeral was from the church, the speakers being Brethren James Craig and G. T. Griffiths. Brother Griffiths spoke of the long period of faithful service she had given to the Lord, and the fact that all of her living children are in the church, and many of her grandchildren, following her good example. One son, Brother F. J. Ebeling, having been in the ministry for some years, was called here from his mission field in Maine. Another son, Joseph E. Ebeling, living in Colorado Springs, also came home for the funeral. The largest number of people that ever attended a funeral at our church were present to attest the high esteem in which our sister was held. To have raised a large family and brought them all into the church; to have one son and one grandson in the missionary force, besides other of her children and grandchildren occupying important places in the church, and altogether furnishing an array of workers seldom seen in one family, is a record to which her friends may point with pardonable pride. At the close of such a life, she leaves to her posterity not a fortune in this world's goods, but a legacy in righteousness that can not be purchased with money; and while we feel sad for the separation, we are sure she will reap the reward of the righteous.

All these events but serve to make the gospel more precious to us, and we take courage to press on, striving to be faithful to the end that we may meet with those who have lived for Christ and died in his service.

Your brother,

O. J. TARY.

HILLSDALE, MICHIGAN, February 13, 1915.

*Editors Herald:* We are praying for the upbuilding of God's work in this place and elsewhere. Myself and companion are among the isolated ones. We were baptized into the fold and kingdom of God on December 12, 1897, by Elder Jacob Kaplinger, at Freesoil, Michigan, where with our two daughters we enjoyed the blessings of God, which have confirmed our faith in this great and glorious cause.

On November 11, 1913, we left Freesoil en route to Moonsville, Indiana, to visit one of our daughters. From there we came to Hillsdale where our other daughter lived, near where we now have a pleasant home. Any elders of Northern Indiana and Southern Michigan will be able to find us. Would like to see a Latter Day Saint once more. We have not seen one since we left Freesoil to our knowledge, and are becoming hungry for the gospel. We read that those who hunger and thirst after righteousness shall be filled. There seems a good chance for an opening here.

We let our neighbors take the HERALD and church books,

such as the histories of the church in early days, Joseph Smith Defended, etc. There are some who seem to be interested and who ask questions which we answer the best we can. We feel our weakness in doing this, but feel strengthened when we see others interested. Even though we may not preach like Peter, or pray like Paul, we can tell of the love of Christ who died for all. If we can not cross the ocean to heathen lands, we can find the heathen nearer here, even at our door. Truly, there are many who, if not heathen, are ignorant of the true gospel, who seem to know nothing about the latter-day work except in connection with the Utah Mormons.

Our doors are open to any of the elders who may come this way. If any of the Saints of this district will write I will answer. We ask the prayers of God's people, even as we pray for the welfare of Zion.

W. A. CRANE.

Route 6, Box 3A.

DOVER, NEW HAMPSHIRE, February 15, 1915.

*Editors Herald:* I have never subscribed for the HERALD, but it was sent to me by a kind friend in the church for one year. On suggestion from him a year ago, I told him that conditions were such that I could not pay for the HERALD, so he sent it free of cost. I thank him for this act. I have taken much comfort from the HERALD.

I used to look for Brother U. W. Greene's letters the first thing when he was in Palestine. I am personally acquainted with him and always enjoy his writings. Two years ago this month Brother Greene was called to my home to administer to me. I was very ill from blood poison. One of the best doctors of the city had been to see me twenty times, and had brought another doctor with him. They told my son that they did not expect me to live, and that if I did they did not expect me to be able to do much work. But through administration I was restored. Sister Summerfield, of South Portland, Maine, stayed with me a week during this time.

I praise God for his goodness to me. I have been able to do my work now for near two years. I have been afflicted for some time and the doctor informs me that I may have a tumor, and that I may need to be operated on. I ask the Saints to pray that I may be restored from this affliction without operation.

Your sister,

7 Charles Street.

MRS. CLARA J. YOUNG.

HARDTNER, KANSAS, February 19, 1915.

*Editors Herald:* This place is ten miles west of Kiowa, Kansas, in the extreme southern central part of the State. My father, E. A., and I are the only Saints located in this community. He has been staying with me this winter. I had the pleasure of entertaining my Brother E. L., president of the branch at Toledo, Ohio. His time was limited when he was here, so we were unable to secure a place for him to preach. This was at the Christmas season. He spoke a few nights at my place.

We would like very much to have an elder stop here and preach on his way to or from the General Conference. I will do all in my power to have the gospel preached at this place. We have a place for a man to sleep, plenty for him to eat, and some car fare in exchange for the gospel.

We learned of the dedication of a church near Alva, Oklahoma, seventeen miles south of here. Would like to meet with some of these Saints. Would like to have them arrange a team and help us in some of the services which I am hoping to bring about here in the near future.

Your brother in Christ,

CHARLES ULRICH.

## News from Missions

### Southeastern Illinois

I am glad to say that notwithstanding the very bad weather we have been having the prospects here are encouraging. On December 3 in company with Brother Rushton we left Independence, Missouri, for Casey, Illinois, where we were met by Brother Matheny and taken seven miles south to his home. From here we went to Bellair where we were entertained by the children of Bellair Sunday school at the closing service of the Sunday school convention.

On Saturday morning the conference of the Southern Illinois District convened, Brethren Rushton and R. H. Henson presiding. The business of the conference passed off nicely, and on Sunday morning the church building at that place was dedicated, Brother Rushton preaching the sermon. On Monday morning about 4.30 thirteen of us tumbled into a wagon drawn by four horses and were taken twelve miles through the mud to Hidalgo, where we took train to our various destinations, myself in company with Brother Clemens going to Rinard, where we arrived at about five o'clock p. m. Here we were met by Sister Clemens. After supper with her daughter we were taken through mud and darkness to their home, a distance of six miles.

The following evening a series of meetings were commenced at Brush Creek, about four miles west, which continued about one week. In company with Brother Henson, district president, we came to Springerton and conducted a series of meetings which lasted about one week with good interest. However, rain and freezing weather set in, so we were obliged to close until the weather was more favorable.

On December 24 we came to Bungay where we started preaching, continuing every night until January 10, with an intensely interested audience. The last night our little church was packed to the doors, some not being able to get in. Conditions at this place are looking bright, and I am expecting soon to trouble the waters.

On the 12th I went to Mill Shoals where I held a series for four nights in the Christian church to an interested audience. Mill Shoals is a village of about seven hundred population, and on one or two evenings there were fully five hundred people out to hear the message of the gospel.

On the 27th I went to Tunnel Hill, but on account of bad weather and other conditions my trip was not so fortunate. On the 28th the sad news reached there of the death of Sister R. Webb, wife of Brother Daniel Webb, and mother of Sister McMahan, who passed away in Oklahoma and was brought to Tunnel Hill for burial. She lived a noble life and has entered into her rest. May God help us all to so live that we may fill our lives with noble deeds, so that it can be said of us, "Blessed are the dead which die in the Lord from henceforth: Yea, saith the Spirit, that they may rest from their labors; and their works do follow them." I preached one night in Tunnel Hill, but on account of bad weather I thought it advisable to postpone our series there until better conditions existed.

Ever praying for the welfare of Zion, I remain,

Your brother in the conflict,

THOMAS NEWTON.

SPRINGERTON, ILLINOIS, February 7, 1915.

### Southern California

Bishop E. L. Kelley has been in the district the past couple of weeks, after an absence of nearly five years, and as usual has been quite a source of spiritual strength and benefit to the work in general.

A series of meetings were held at the Los Angeles church during the last week in January and the first week in February, with excellent interest and effect, but the heavy rains happening at the same time seriously interfered.

A meeting of the general committee of the Convention Park Reunion Grounds was held, at which the Bishop was present. The grounds have been recently improved by planting the permanent grove on three acres of the land and repairing the damage done by the heavy rains of last year. The company is in excellent condition, equipped with cafeteria, comfort station cots and mattresses for the use of campers at reunion, and tents, cots and mattresses and bedding for the missionary forces and their families. Cafeteria service is also furnished to all General Conference appointees and their families, and the cafeteria goes behind just about that amount, but it is practically balanced by the revenue from the cots and mattresses rented to the people. Building the auditorium this spring was considered, but in view of the late revelations about being careful not to spend money for buildings not actually necessary for church uses, it was decided with the Bishop's approval not to attempt it, but use the large tent again and get the balance of indebtedness entirely cleared. It was also decided to put a little more land on the market, as it seemed there was more land reserved than was needed.

R. T. COOPER.

### Maryland

This country has once been a solidly wooded country. Even now a trip through Delaware and Maryland from north to the south takes one through extensive wooded tracts, and much primitive country.

While this may not be as good a farming country as Iowa and Missouri, as far as I have tested it, it would be hard to beat it for a gospel field. There is both planting and harvesting to be done.

From January 27 to February 3, inclusive, I was in the extreme southern part of this State, on the Atlantic coast. We have a small band of Saints at Girdle Tree, and I had promised the missionary in charge that I would pay them a visit. I had been so busy since coming to Elk Mills that I had not found time to fulfill the word given, but I finally "took time." In no other way could I have made the visit.

We had a rainy week, but as it is a sandy country we kept the meetings going every night and twice on Sunday, with two the last night there, at one of which we organized a Sunday school and administered the sacrament. The Saints had had a Sunday school some time before, but had, partly on account of sickness, permitted it to lapse. We hope they will be able to keep it going now. The only member there who holds the priesthood is Brother George Morris, a priest, advanced in years and in ill health, so assistance should be given them. It looks as though that would be a good point for an effort with the gospel tent.

The work at Elk Mills is moving forward, if but slowly. One thing is certain, there is plenty to occupy our time and to employ our talents. Yesterday was a busy day with us. We began the day with an 8 a. m. prayer service, and the good Spirit was with us through six services, including a sacrament, a priesthood, and ending with a preaching service, though the enjoyment of the day was marred by the illness and death of the infant son of our presiding priest, Brother Ira Humes. All was done that our faith and the doctor's skill could do, yet without avail, and the mother and father are desolate, though not forsaken.

Our night school is still moving along, and we purpose to give an entertainment and oyster supper, including a candy sale, the evening of the 13th. The ladies will probably make

a valentine affair of it. We hope by this effort, ere we go from this point, to assist in raising funds to pay the indebtedness of last year's operations. We are not creating a deficit in our operations this season, but are meeting the expenses as we go.

We are due in Philadelphia the 15th, and between that date and this have thirteen services scheduled, besides some extra work necessitated by the preparation for the funeral, also the entertainment. At least, there is no stagnation in the work here.

We could not do this work were it not that we have the loyal assistance of the local force, not only of the priesthood, but many of the nonofficials. All honor to those who help to roll on the "marvelous work and a wonder."

From the 15th we are scheduled to assist in a series of special meetings at the First Philadelphia Branch. These will culminate in the district conference, February 20 and 22 inclusive. We hope to meet Brethren F. M. Smith and U. W. Greene at this function, and from what we hear among the Saints these brethren will be given a hearty welcome. Many had been anxiously watching for news from our missionaries in the Holy Land, and when word came that they had landed safely in the "land of the free," there was a general peon of thanksgiving sent up from this branch.

From Philadelphia we think to go to New York City for a few days, and then homeward to get acquainted with the family once more and to be in attendance at the General Conference.

When we are counting our blessings, not the least of them is the privilege of working in this cause. May the Master hasten the day for Zion's redemption, and assist us to help in this consummation.

Sincerely,

A. M. CHASE.

LAMONI, IOWA, home address.

## News from Branches

### Independence, Missouri

The past few weeks have been full of busy interest with the Saints here in things pertaining to branch and auxiliary matters. Besides the other preparations for the work of the new year, there has been a renewal of diligence evidenced by both old and young. Important work long contemplated is being done on social and domestic lines by way of improving conditions, especially among the poor, looking after the Sanitarium necessities in the nurses' department on the part of the patronesses, and an effort in consideration of the welfare of the young, inciting an increased uplift in spiritual things.

Concerning the last-mentioned feature, the efforts put forth by the elders in the pulpit should receive more fully the attention of the children and parents than heretofore. The impressive and interesting reminiscences of Brother T. W. Chatburn in connection with the remarkable spiritual manifestations witnessed at the house of David Whitmer, and the plain, wholesome teaching by Brethren Joseph Luff and William Sparling relating to the evil tendencies to worldliness among the young, and the lack of parental discipline, together with good sound doctrine by Brethren Seigfried, Parsons, and others, has lately stirred our minds and hearts to a greater meditation of our spiritual needs.

At a recent branch election, Elder George Harrington was elected president for the ensuing year. D. J. Krahl was chosen by the Sunday school as their superintendent. A new society was organized February 11, a most important one formed for the betterment of the homes of those who are in need of efficient domestic service, and who are willing to avail themselves of instruction in social and home work. As the

executive committee of this organization, Sisters A. L. Yingling, Joseph Smith, and G. E. Harrington were chosen. These, together with leaders of the Laurel Club, and classes of the home department, all interested in mental and spiritual culture, and the Religio with an average of two hundred members, constitute an army fully equipped and duly called to service for the Master.

On the 16th another movement was set on foot by a large number of Saints who filled the basement of the church, the object being the betterment of the young, or to increase to a degree the spiritual, mental and physical capacities of those who are willing to avail themselves of this liberal, wide-spread and all important opportunity to gain a higher culture.

May our efforts for good prosper in this the central place of Zion, and may the endeavors for righteousness on the part of all Saints everywhere be crowned with success. May our afflicted ones be remembered.

ABBIE A. HORTON.

### Omaha, Nebraska

"How beautiful it is to be alive!

To awake each morn as if the Maker's grace  
Did us afresh from nothingness derive

That we might sing, How happy is our case,  
How beautiful it is to be alive!"

Our district conventions and conference were quite well attended, interesting and instructive. District officers elected were as follows: President, M. A. Peterson; secretary and treasurer, Margaret A. Hicks; member library board, T. A. Hicks. Sunday school: Superintendent, H. A. Scott; assistants, P. M. Craig and W. E. Shakespeare; secretary, Sister M. A. Peterson; treasurer, Sister Ira C. Lewis; member library board, P. N. Craig; superintendent home department, Sister P. N. Craig. Religio: President, David Lewis; vice president, Sister Chloe Norris; secretary, A. C. Schwartz; treasurer, Sister C. C. Coffeen; member library board and superintendent temperance department, Sister Gertrude Kirkpatrick; superintendent home department, Clara L. Lewis.

We were glad to see some visitors from the Southern Nebraska District. Those occupying the pulpit and giving us good instruction were: J. W. Wight, Alvin Knisley, H. A. Higgins. At the prayer meeting Sunday afternoon there appeared to be a depression, or darkness, during the first of the meeting, as a sister expressed it, "A black cloud passed over the audience." The remainder of the meeting was very spiritual; an admonition from the Lord was given to come up higher, stating that those would suffer loss who were not living up to their privileges.

Elder Alvin Knisley occupied Monday and Tuesday evenings following, giving some good thoughts regarding the Holy Ghost and revelations. Sunday, February 21, Patriarch F. A. Smith gave us a remarkable sermon on Saints' duties, and "loving our neighbors as we do ourselves." J. W. Wight in the evening portrayed in glowing terms the necessity of the coming forth of the Book of Mormon.

"Thus ever towards man's height of nobleness  
Striving, some new progression to contrive;  
Till just as any other friends, we press  
Death's hand; and having died feel none the less  
How beautiful it is to be alive!"

ALICE CARY SCHWARTZ.

345 Omaha National Bank Building.

## Miscellaneous Department

### Conference Minutes

**NORTHEASTERN KANSAS.**—Met at Atchison, February 6. Bishop's agent reported: Receipts, \$995.15; expenditures, \$876. District rules 2, 5, 10 amended, and secretary authorized to print and distribute rules. Officers elected: F. G. Hedrick, president; Fred A. Cool, vice president; Myrt D. Robison, secretary-treasurer; Sister E. S. McNichols, member library board. Delegates to General Conference: Samuel Twombly, F. G. Hedrick, Sister E. S. McNichols, Sister Pitsenberger, Emma Hedrick, Ethel Dittimore, instructed to cast majority and minority vote. William Bolinger, Atchison, was ordained a teacher. Preaching by J. W. Rushton, Samuel Twombly, G. A. Edwards. Adjourned to meet at Fanning, Saturday preceding full moon in August.

**CENTRAL NEBRASKA.**—Met at Clearwater. Reports: Clearwater, Inman, Meadow Grove, Round Park. Bishop's agent, Levi Gamet, reported: Receipts, \$521.10; expenditures, \$517. Officers elected: Levi Gamet, president, J. G. Bills, associate; F. S. Gatenby, secretary. Delegates to General Conference: W. E. Kester, Levi Gamet, C. W. Prettyman, J. F. Grimes. Adjourned to meet at Meadow Grove in August. Conference was peaceful and spiritual. F. S. Gatenby, secretary, Orchard, Nebraska.

**POTTAWATTAMIE.**—Met at Council Bluffs, February 6 and 7. Branches reported: Boomer 91, gain 28; Council Bluffs 368, gain 13; Crescent 172, gain 4; Fontanelle 37; Hazel Dell 76, loss 1; Loveland 24, gain 3; Wheeler 41. Expense of secretary ordered paid. Treasurer reported paid out \$2, balance \$5.40. Bishop's agent reported: Receipts, \$1,254.55; expenditures, \$875.50. Report received, subject to report of auditors which failed to appear. Owing to absence of members and the intention of the one officer to move, district president recommended that Wheeler Branch be disorganized. Matter was referred to district president, bishop's agent to take charge of property in case of disorganization. Officers elected: J. A. Hansen, president; J. P. Carlile and S. Harding associates; J. Charles Jensen, secretary; D. E. Butler, treasurer; Mary Koupou member library board. Delegates to General Conference: J. A. Hansen, J. A. Gillen, S. Harding, Joshua and Josephine Carlile, J. P. and Julia Christensen, Nellie Hansen, E. F. Robertson, J. Charles Jensen, authorized to cast full majority and minority vote. Adjourned to meet at Underwood, May 29. J. Charles Jensen, secretary.

### Quorum Notices

#### QUORUM OF TWELVE

Will meet on Wednesday, March 17, 2 p. m., at office of United Order of Enoch, North River Boulevard, Independence. All matters of business for consideration of quorum can be referred to undersigned.

JOHN W. RUSHTON, *Secretary.*

INDEPENDENCE, MISSOURI, 1522 West Short Street.

#### FAR WEST ELDERS

Meet Saints' church, Seventeenth and Farraon, Saint Joseph, Missouri, March 5, 7.30 p. m., to discuss "Benefits of quorum work." Hale W. Smith will furnish paper or speak on this subject.

S. H. SIMMONS, *President.*

CAMERON, MISSOURI, February 23.

#### SPRING RIVER ELDERS

First Quorum of Elders meets at Brother Smart's during conference, Joplin, Missouri, March 6 and 7.

S. G. CARROW, *Secretary.*

**WESTERN IOWA AND EASTERN NEBRASKA ELDERS**  
Should receive report blanks mailed to all members of the quorum. If they fail to reach you mail report to me at once.

LOGAN, IOWA. W. R. ADAMS, *Secretary.*

#### SEVENTIES

Presidents of the Seventy meet in hall above Barrow's drug store, Lamoni, Iowa, March 27, at 10 p. m.

An effort has been made to secure joint meetings with First Presidency and Twelve, which we have assurance will be favored, if time permits.

The council have through correspondence decided to consider the following in joint assembly with seventy, so far as time will permit:

1. What should be the action of the general assembly or the General Conference relating to the choosing of a temporary president of the church?

2. The missionary work as related to that of the standing minister.

3. What, if any, is the difference between the functions of the office of seventy and the office of the elder, when both are appointed to travel?

4. What should be the attitude of the church in caring for seventies who are released from missionary work?

5. Methods of prosecuting missionary work. (a) In organized districts; (b) In new fields.

6. What are the duties and responsibilities of a seventy traveling in the field as to teaching the law of temporalities?

7. What should be the attitude of the seventy in baptizing those who have been cast out of the church for the second offense of adultery?

8. Should the men have some personal knowledge of their calling previous to ordination?

9. The financing of the church work; (a) For promoting internal development; (b) For missionary work.

10. The use of the term "For cause," when referring to adultery in reports to the conference upon expelling a seventy for that transgression.

11. Prepare an epistle representing duties, rights, privileges and responsibilities of a seventy.

12. How to prepare for and conduct a series of preaching services.

13. Latest archæological discoveries relating to our work.

14. Has God, to any extent, withdrawn the Spirit of prophecy from the church?

We have the promise of some of the Bureau of Publicity being present with us to assist in considering numbers 5 or 12.

Seventies who are not to be present at the conference please select a subject from the above program and write a paper, sending it to the secretary of presidents of seventy not later than March 22.

Papers on some of the most important subjects will be prepared by some of the council, notice being given to them personally of the subject assigned.

We request each seventy to specially prepare for the consideration of each number on the program.

Because of the great importance of the coming conference, and the hastening times in which we labor, the council and the seventy are requested and urged to prepare themselves by special prayer and fasting that God may direct in all things, and that we may fully sense the importance of our special work at this time.

J. F. MINTUN,  
*Secretary Presidents of Seventy.*  
C. SCOTT,  
*President of Presidents of Seventy.*

### Reunion Notices

Southwestern Iowa and Southeastern Nebraska, commonly known as Southwestern Iowa reunion, meets on same grounds as last year, located by committee appointed at business session of last reunion. Time and other items of detail in hands of local brethren will be announced. Splendid success of meetings and untiring efforts of local brethren to make visitors comfortable will not be forgotten by those there last year. We trust all will make an effort to be present this year. T. A. Hougas, Macedonia, Iowa, for committee.

### Oklahoma Saints

In attempting to correct records of Western Oklahoma District we find 40 to 90 names on branch records while there are no more than half the number living in the vicinity of branch. In some instances those holding priesthood have moved away, still their names appear. Will those who have moved write and secure letters to unite with nearest branch in compliance with General Conference resolution? There are a number in the district who hold certificates of baptism but who have not united with any branch. Will these connect themselves with nearest branch? There are others who have moved into the district who have not letters. These should unite with nearest branch.

H. F. DURFEE, *President.*  
LEMUEL DYKE, *Secretary.*

SEILING, OKLAHOMA, February 14, 1915.

### To Rocky Mountain Missionaries

Please make out and forward at once applications for missions. Peter Anderson, 1420 West Walnut Street, Independence, Missouri.

### Graceland Home-coming Day

It has been decided to celebrate Wednesday, April 7, 1915, as Graceland Home-coming Day in commemoration of the 20th year of Graceland's work as a school. We hope all former students and alumni will make a special effort to be present on this day and renew their college life and acquaintances as well as assist to keep alive the true Graceland spirit. We are sure all former students will enjoy this one more day at Graceland. Do not forget the date, April 7, but get here in time to celebrate with us.

RUBY BAGULEY, *Secretary Alumni Association.*

### Address

Ira Mullin, Centerville, Iowa, route 5.

### Died

HUMES.—Earl Norvill, born to Ira and Dora Humes, at Elk Mills, Maryland, January 19, 1914; died after an illness of two days February 7, 1915. Blessed by W. W. Smith and Daniel Carter, March 7, 1914. Funeral from Saints' church by A. M. Chase.

BLACK.—George W. Black was born April 15, 1852, in Alabama; died December 17, 1914. Married Sarah A. Vickrey, January 8, 1870. Baptized and confirmed by F. M. Slover in September, 1913. Services in Saints' church, local, Alabama, by F. M. Slover. Deceased leaves wife, 7 sons, 3 daughters.

ALLISON.—Elizabeth Ann Allison was born June 10, 1829, Logan, Pennsylvania; died February 23, 1915, Omaha, Nebraska. Baptized February 7, 1886, Council Bluffs, Iowa, by J. F. McDowell. Services by Joshua Carlile. Interment in Crescent Cemetery.

EATON.—Abbie M., wife of S. P. Eaton; died December 13, 1914, aged 61 years, 7 months. Burial at Deer Isle, Maine, her home. She was a member of the church 37 years, living a good consistent life. Services in Saints' chapel by J. J. Billings.

### The March St. Nicholas

The *March St. Nicholas* opens with "A page of Bearn," a tale of adventure in France in 1563. The author, Laura Fitch McQuiston, has drawn a very lovable hero indeed in the clever lad who brings a message safely to his queen in spite of many difficulties. The illustrations by Reginald Birch are in the spirit of the story. Mabel Albert Spicer takes her readers for "A visit to the home of the Indian elephants," and narrates the capture of the elephants from the elephant's point of view. Louise Brigham, who has been telling *St. Nicholas* readers how to make furniture from boxes, shows how some fascinating toys can be made of the same inexpensive material. Boys who like to make their own playthings will be interested, too, in, "sailing on wheels in New York City," a description of the wind-wagons, or wheeled boats, some ingenious youngsters in New York City have invented. The serials are carried forward with increasing interest. Tommy has another adventure on the "Wishing stones." Hildegard Hawthorne, in her "Books and reading" tells about that favorite among children and grown-ups, "Uncle Remus." As usual, there are many pictures and some clever verses.

### Book Reviews

THE TRAIL OF THE SANDHILL STAG.—Ernest Thompson Seton. Charles Scribner's Sons, New York. This is one of Mr. Seton's inimitable stories of wild animals, of especial interest and value to boys. It is in the class with the other books by Ernest Thompson Seton, such as *Wild Animals I have Known*, *Lives of the Hunted*, etc. The illustrations are by Mrs. Grace Gallatin Thompson Seton, and constitute a most interesting and valuable feature of the book.

MEXICAN ARCHÆOLOGY.—Thomas A. Joyce, G. P. Putnam's Sons, New York. \$4. This work is announced by the publishers as "an introduction to the archæology of the Mexican

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THE SAINTS' HERALD

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and Mayan civilizations of pre-Spanish America." It deals with the religion, social customs, trade, crafts, dress, daily life, etc., of these people. In the preface the author says: "The object of this small book is to summarize shortly the extent of our knowledge concerning the life and culture of the Mexican and Maya peoples of pre-Spanish America. It has no pretense whatever to finality; indeed, the time is not within sight when a complete elucidation of all the problems connected with this most fascinating area can be put forward. At the same time it is useful to pause occasionally and summarize results, if only because attention is thereby drawn to the more serious gaps in the data available, and it becomes easier to direct the course of future investigations." The book concludes with the statement: "The question of the ultimate origin of the American population lies beyond the scope of this book, but it is an evident fact that the Americans physically stand in comparatively close relation to the Asiatics. That being so a somewhat similar psychology is natural, and this would lead, subject to modifications produced by environment, to the evolution of a culture and art in which certain analogies might be expected to appear. But what I have elsewhere written of Peruvian culture applies with equal force to that of the Mexicans and Maya. The *onus probandi* must necessarily be upon those who wish to prove that contact with the external world existed, and the evidence which we possess points rather to the undisturbed evolution of Mexican and Maya civilization on American soil, and that civilization may therefore be regarded as in every sense American. The volume is profusely illustrated, and altogether an attractive book.

The glory of love is brightest when the glory of self is dim.  
 And they have the most compelled me who most have pointed to Him.  
 They have held me, stirred me, swayed me—I have hung on their every word.  
 Till I fain would arise and follow, not them, not them—but their Lord.—Ruby T. Weyburn.

So we, in words of love, O king of Kings,  
 The lives which seem so poor, so low,  
 The hearts which are so cramped and dull,  
 The baffled hopes, the impulse slow  
 Thou takest, touchest all, and lo!  
 They blossom to the beautiful.  
 —Susan Coolidge.

When the clouds of sorrow gather,  
 And the billows o'er me roll,  
 Safe within his blest pavilion  
 He will hide my weary soul.  
 —Amelia Starkweather.

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



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

VOLUME 62

LAMONI, IOWA, MARCH 10, 1915

NUMBER 10

## Editorial

### GOD'S CALL TO YOUNG MEN

This is the age of the young men. The railroads and all the other great enterprises are discriminating against age in favor of youth. The greatest money concerns are managed by young men. The highest offices are open to them.

The wisdom and experience and caution of age are valuable in the world's work; but the enthusiasm of youth is invaluable and seems to carry success, at times, where the others fail.

Age is cautious and concerned with saving that which it has; it is the autumn, the harvest time. Youth is the sowing time, the time of pushing out in new ventures.

So the world moves on, the one class as the conservative and saving element, the other as the aggressive and constructive element.

Even so in the kingdom of God—there is a work for both classes—the cautious and experienced, the enthusiastic and aggressive.

We are quite prone to think of all the old Bible characters as venerable and hoary-headed patriarchs. That is a mistake. God spoke to the aged Abraham; but he also called the youthful David. He sent Paul "the aged" and young Timothy out to work side by side.

Jacob was but a young man when he took his journey to Padan-aram; yet stopping at the place afterward called Bethel he saw the ladder reaching to heaven and angels ascending and descending, and God spoke to him in covenant.

Samuel remembered his Creator in the days of his youth, for we read of him that he "ministered before the Lord, being a child." God spoke to him when he was yet a boy and told him the fate that awaited Eli. He became one of the greatest prophets of Israel. He it was who pointed out and anointed the youthful Saul to be king. He it was who later came to Saul in the days of his wickedness and might and told him that his kingdom should be taken from him and given to another. One who as a lad communed with God, in maturity did not fear kings.

David the youth, fresh from the tending of his father's few sheep, was a mighty man in the hands

of God to the overthrow of Goliath, of Gath, "whose height was six cubits and a span," whose spear shaft was "as large as a weaver's beam."

Daniel became a mighty man at the court of the kings of Babylon, and a prophet in the hands of God. To him was revealed the whole future history of the world. All of his greatness was due to the fact that as a young man he kept the law of God and refused to break it even at the command of princes. He chose water to drink and pulse to eat when they tried to force upon him the king's meat and wine. So when he and his young comrades came before the king he found them "in all matters of wisdom and understanding . . . ten times better than all the magicians and astrologers that were in all his realm."

Farther back than most of these was Joseph, who when only seventeen years old received heavenly dreams and visions.

Then there was Nephi, who because he was faithful in youth, became such an instrument for good in the hands of God.

For that matter there was Christ himself, who felt that he must be about his father's business at a time when most children think only of play. His work as a man was done at a time of life when many young men are still putting off their duty until they are "a little older."

In the restoration of the gospel, God used a young man who felt the need of wisdom and went to him for it. In the Reorganization there was a time when the youthful E. C. Briggs was the only elder in the field. The man who was called to take his father's place at the head of the church did so while young. In fact God has always used the young men who were properly prepared and properly called. Their enthusiasm and energy is needed in the church as badly as in the world.

You will notice that these men of old were called of God. They were called because they had certain qualities that fitted them for the work. With God rested the choosing power, and he pointed them out as his servants and then proceeded with the education.

In many instances the world proceeds along slightly different lines now.

The young man carefully compares the advantages

of the various professions and trades. He considers the social disadvantages and financial gains that he may look for as a civil engineer, a doctor, a lawyer, or a minister. All things considered, he decides on the ministry, or maybe his parents decide for him. They have one son who is in politics and another in the army and they think a distinguished minister would add prestige to the family.

So the young man is sent to a theological school and "made into a minister." When the work is done they virtually say, "Here, Lord, take him. We have called him and fitted him, now you may take him." Is it any wonder that no Daniels come from such a school?

Of old Christ said, "Ye have not chosen me, but I have chosen you, and ordained you." Where does the modern proceeding leave an opportunity for God to choose—accepting or rejecting? God does not appear in the transaction at all—unless it be as a "silent partner," bound to acquiesce in all the decisions of humanity.

To complete the comedy, after picking out the man and saying to God, "Here he is, take him," they turn to us and say, "It is no longer a day of revelation, God speaks no more." So how could God reject the man if he wanted to? or how manifest to him that he was accepted? The man must spend his life in labor and not till after death really know whether or not he was called.

The output of such a system must be discouraging, for Bishop Joyce, of the Methodist Episcopal Church, said at their conference, at Great Bend, Indiana, September 4, 1903, "I do wish all theological schools would create a new chair and call it the chair of common sense. It is needed in the training of young men for the ministry. Some of them actually lose their best traits by too much book learning."

Common sense is wisdom, and the theological school is not the best place to get it—"If any of you lack wisdom let him ask of God.

A minister to represent God as a preacher must be called of God; but there are many things that the young man may do who has not the call to preach. The Religio and Sunday school will suggest avenues of labor.

Young men who are conscious of a call to help in God's work often adopt a mistaken policy of waiting. They think they will have a season of pleasure, and "remember their Creator" in the days of their middle-life or old age. In reality they forfeit a good deal of true happiness for a little doubtful pleasure. It is a poor trade.

There is a vast difference between pleasure and happiness. The Devil may give a person pleasure; but God alone can give him happiness.

Pleasure is as Leah—she is to be had for the asking. She forces herself on the notice. She beckons

from every theater and dance hall and saloon and Sunday excursion.

Happiness is as Rachel—she is for those who are willing to work for her. She knows her value and sits aloof from the excited crowd. She is found in the home, at church, among good men and women, and among good books, in fields and forests.

There is a great deal of pleasure in the world that has the sting of death under it. There is none too much happiness, because men love pleasure more than they love God.

"The preacher" exhorts men to remember their Creator in the days of youth ere the evil days come. Those who think to serve God by and by should remember that they have no assurance that they will have a by and by. No man knows how soon the "silver cord will be loosed, or the golden bowl be broken, or the pitcher be broken at the fountain, or the wheel broken at the cistern."

Even if a man's life is spared he may be in poor condition by and by to take up the work that he should do now.

A great many successful farmers late in life move to town and invest in business; and many of them fail, for the very good reason that they were not trained for that business earlier in life.

Some city men have an ambition to spend their declining years managing a farm; but when the chance comes they are rarely among the money-making farmers. Their education has not included wheat and cows.

So, also, there are many men who in old age are not very helpful in God's cause because their early education failed to fit them for the practice of godliness.

We hear a great deal now about the partitions being broken down between the churches; but they take the debris and pile them higher between us and them. We should cultivate charity for all people and treat them with consideration, being slow to attack, yet it is useless to ignore the fact that all denominations are arrayed against us and our message. That means that our young people must be loyal to the church and its institutions.

Other denominations may offer one greater social advantages in many localities. They may offer one finer edifices in which to worship. But God loves the man who is loyal to his people even though they must meet in caves and dens, as of old.

Stand by God's people. There is no sadder spectacle than those sons of Latter Day Saints who are ashamed of the religion of their fathers. They have no pleasure or fellowship in the church, and the world despises them because of their ancestry. Pity that class. Do not waste your pity on the young man who is actively at work as a Latter Day Saint—even though it may bring some little persecution or loss—congratulate him. ELBERT A. SMITH.

## CURRENT EVENTS

## SECULAR AND RELIGIOUS

**CONGRESS ADJOURNS.**—Congress adjourned the 4th. An early extra session is not anticipated.

**NEW HAITIAN GOVERNMENT.**—General Guillaume, leader of the revolution which unseated President Theodor, has been formally elected President of Haiti.

**MINE EXPLOSION.**—One hundred and eighty-two miners were entombed by an explosion in a mine near Quinnimont, West Virginia, March 2. Rescue parties have met with extreme difficulty, and at this writing few men have been removed alive.

**MEXICAN AFFAIRS.**—A serious crisis is said to have arisen at Mexico City, where thousands are out of work and where the scarcity of food threatens starvation. Report from San Luis Potosi is that a wealthy Spaniard has been executed because he failed to raise a ransom.

**AMERICAN LEGION.**—Theodore Roosevelt, jr., and five others are incorporating in New York State an organization to be known as the American Legion, to be composed first of men who have had army and navy training, and then of others, to constitute the first line of reserve for instant call in case of war.

**REPORT ON COLORADO STRIKE.**—In a report submitted to the House of Representatives on the 2d, the mines and mining subcommittee criticized many of the acts of operators involved in the recent trouble in the Colorado coal fields, including alleged violation of State laws, and arraigned the Colorado National Guard for its treatment of striking miners and their families. This report recites:

Absentee owners or directors by their absence from the scene of such disturbances can not escape their moral responsibility for conditions in and about properties in which they are interested.

**IMPORTANT DISCOVERIES.**—Two important discoveries are reported by Secretary Lane of the Department of the Interior to have been made by Doctor Walter F. Rittman, mechanical engineer of the Bureau of Mines. One is expected to increase the output of gasoline two hundred per cent; the other to make possible the production from toluol and benzol bases for dyes and high explosives. Doctor Rittman has applied for patents to prevent monopoly, and will dedicate these discoveries to the people.

**PROHIBITION GAINS.**—Governor Alexander of Idaho has signed a bill making the sale and manufacture of liquor unlawful in that State after January 1, 1916. Governor Hammond of Minnesota has signed a county option bill. Adopting the report of a conference committee, the Colorado legislature has passed the bill to enforce the state-wide constitutional prohibition amendment effective January 1, 1916. The Utah prohibition bill passed by the Senate has been passed by the House. The North Carolina legislature has passed a bill to be submitted to popu-

lar vote August 1. The New Jersey Senate has passed a provision for a referendum on the question of local option, when thirty per cent of the municipality request a special election.

**FOREIGN SHIPPING.**—The *Dacia*, transferred by purchase from German to American registry, has been seized by the French, and it is expected will be taken before a prize court. England and France have filed with the United States a joint note in retaliation of the recent action of Germany declaring a war zone. After discussing the German action, the Anglo-French note recites:

Her opponents are, therefore, driven to frame retaliatory measures in order in their turn to prevent commodities of any kind from reaching or leaving Germany. These measures will, however, be enforced by the British and French Governments without risk to neutral ships or to neutral or noncombatant life and in strict observance of the dictates of humanity. The British and French governments will, therefore, hold themselves free to detain and take into port ships carrying goods of presumed enemy destination, ownership or origin.

The German embassy at Washington announces that the American steamers *Evelyn* and *Carib*, sunk by mines in the North Sea, were lost because they failed to heed "advice contained in the notice to marines," taking their course outside the lines of direction as given. In reply to the note of the United States suggesting agreement to lessen danger to neutral shipping, Germany states that she will accede to the suggestions and the demands of the United States except in the matter of the planting of anchored offensive mines, on condition of the abandonment of the use of neutral flags by merchantmen of hostile nations, and the arming of such merchantmen.

**EUROPEAN WAR.**—The struggle in Poland continues. Przasnysz, north of Warsaw, has been taken twice by each side, being now held by the Russians. Germany seems to be in retreat all along the line in northern Poland, except at Ossowetz, concerning which point reports differ. The Russians are said to have again gained the advantage in Bukowina by driving the Austrians from the capital. On the western line, severe fighting is reported in the Champagne regions, with the French making important gains. Slight gains have been made elsewhere by both lines. Sharp fighting is reported in the Vosges. Two German submarines have been sunk in British waters, and a German submarine is reported taken by a British collier. The allied fleet continues the attack on the Dardanelles, and is now bombarding the inner forts, some of which are reported silenced. The Federal grand jury at New York City has returned two indictments against the Hamburg-American Steamship line and five officials for conspiracy to defraud the United States Government by violation of the custom laws in furnishing supplies to German cruisers. The Italian Government has prohibited popular meetings to discuss Italian participation in

the war. Italy is summoning reserve officers to the colors. A Bucharest report announces that Roumanian reserves are to be called out on the 13th. A loan of twenty-five million dollars is being arranged from the Bank of England to the Bank of Roumania. Many Servians are said to be on the verge of starvation. Limited passenger traffic is reported as having been reestablished between the British Isles and the continent.

### NOTES AND COMMENTS

**DEMISE OF C. W. DEUEL.**—Elder W. A. Brooner, writing of the demise of Elder Charles D. Deuel, at Tulare, California, February 24, says:

Brother Deuel and the writer had been laboring together and recently went to Springfield. Finding everything closed on account of scarlet fever, he went home February 23, and on the 24th, while at supper, was stricken with paralysis, passing away just before eleven o'clock that night.

Brother Deuel served the church faithfully as a missionary in recent years.

**PASSING OF I. N. ROBERTS.**—Word reaches us of the demise of Elder I. N. Roberts at his home, Independence, Missouri, February 28. The burial occurred at Stewartville, Missouri, March 2. Elder Roberts was a man of faithful and diligent service. A long-time missionary and a familiar figure in the General Conferences for many years, his passing as one of the "old guard" will be marked by universal sadness.

**SEND IN CREDENTIALS.**—Brother R. S. Salyards, Church Secretary, informs us that only about one half of the General Conference credentials are in hand. Those whose duty it is to forward General Conference delegate credentials should attend to that matter immediately, so that they may be placed in the hands of the credentials committee. They must be arranged and published before the convening of conference.

**CONFERENCE VISITORS.**—Those contemplating attending the coming General Conference should turn to the announcement of the reception committee found in the miscellany department of this issue of the HERALD, and note carefully the details of the same. Any expecting arrangements to be made for their entertainment should communicate their needs to this committee at once, so as to give ample time for the work necessary for the convenience and comfort of the visiting Saints.

**CONFERENCE DAILY.**—Orders are coming in with every mail for the conference daily HERALD. This early response is a source of much convenience to the office, and if followed up will insure a reasonably good service. If you wish the conference daily, cooperate with the management by sending in your order at once. A delay will impose a hardship on the clerical help, and make prompt and unflinching

delivery uncertain. Immediate order will give time for a careful preparation of the list, and so far as the Herald Publishing House is concerned will make possible a satisfactory service.

**NEWS FROM JERUSALEM.**—Rees Jenkins writes from Jerusalem under date of December 27, 1914:

We are still here, and according to present indications we shall be here for some time, how long we can not tell. May God direct. And if he directs all will be well, whether we are here or there. Present indications, however, seem to indicate that it was best for us to stay. We have earnestly sought for divine direction and have endeavored to follow accordingly. We trust that our remaining will be for the best interests of the work. If we had consulted our own feelings in the matter we would have been gone. Whatever may be said of our action in this matter, we are here. Please remember us in your prayers. So far as we are able to find out, financial aid must come to us through the state department.

**IMPROVING OPPORTUNITY.**—We note in the *Burlington Gazette*, of February 4, a detailed announcement of the Nauvoo district auxiliary conventions and district conference, held February 5 to 7 inclusive. The same issue contains a brief, pointed, and suggestive communication from our Brother G. R. Wells, over his signature as pastor of the local Reorganized Church there, in support of a proposed bridge across the Mississippi River at Burlington. Brother Wells also seized the occasion of the conference at Burlington to write up the affairs thereof for the daily press. The *Burlington Hawkeye* for February 9 contained a column article from his pen, giving a very favorable report of the conference and setting forth some facts concerning the church that should be of interest to the public. This is the kind of publicity work that counts, and opportunity to get into the papers along the lines covered should be improved without fail.

**PRESIDENT F. M. SMITH ON POLYGAMY.**—The following item is taken from the *Somerville* (Massachusetts), *Journal*, February 12:

President F. M. Smith, of the Reorganized Church of the Latter Day Saints, spoke in Pearson's Theater on Sunday afternoon last in one of the sessions of the Massachusetts district conference which was well attended and enjoyed. . . . In his address referred to, Mr. Smith again placed the church on record in no uncertain terms as being first last and all the time unequivocally opposed to the doctrine of plurality of wives, and other doctrines which are taught by the people of Salt Lake, with whom the Reorganized Church is sometimes confounded by the uninformed and malicious. Said church never did, does not now, nor never can believe and teach them, because of the constitution and fundamental principles of the body itself. In the matter of the sale and use of liquor, he also used positive language in stating the policy of the church. From actual experience in contests over the rum traffic, the church in its individual membership had so conducted herself as to make it safe for him to state that ninety-five per cent of the voting membership can be depended upon to cast the ballot against the business in any form, in any proper vote that may be taken.

## Original Articles

### A LETTER OF INSTRUCTION

[This "Letter of Instruction" was first published in the SAINTS' HERALD for March 13, 1912. It is reproduced here for the benefit of those who may wish to reread it before the convening of the coming General Conference.—EDITORS.]

In presenting the following letter of instruction, to the readers of the HERALD, I have deemed it advisable to do so by a series of questions, having in consideration the subject matter of the position, privilege, and duty of the Quorum of the First Presidency in its several parts contingent upon the death or deposition for cause of the President of the church, denominated in the law as the president of the high priesthood. In answering the several questions the following premises should be remembered and observed.

First. Priesthood, delegated authority, is conferred for the expressed purpose of accomplishing, by human means, the work of the divine mind, for the benefit of mankind.

Second. Office in the priesthood is intended to designate the general and specific work that the individual called, chosen, and ordained to the office is to do.

Third. Office in the priesthood is not conferred to increase the importance of the individual or as a means to self-aggrandizement or personal emolument.

Fourth. All offices in the priesthood are equal in honor before God, the honor of each as to the individual holder resulting from the manner in which the duties of the office are performed.

This is evident from a consideration of the statement made by the Apostle Paul:

For ye see your calling, brethren, how that not many wise men after the flesh, not many mighty, not many noble, are called. . . . That no flesh should glory in his presence.—1 Corinthians 1: 26-29.

Fifth. It is equally essential to remember that in using the terms, *called*, *appointed*, *chosen*, and *ordained*, referring to any person chosen and ordained by the body to any office in the priesthood, the worthiness, fitness, and qualifications to act in such office should be understood and conceded without a constant repetition of these terms.

Sixth. It is the axiom of the church, that persons ordained to office in the church are so ordained because they are called of God by revelation.

This follows the injunction of Paul to the Hebrew brethren, "And no man taketh this honor unto himself, but he that is called of God."—Hebrews 5: 4.

1. In the case of the death of a president of the church, or his removal from office for cause, what would be the position of his counselors?

To reply to this question intelligently it is neces-

sary to ascertain to what office they have been called and ordained. Doctrine and Covenants 104: 11 reads thus:

Of the Melchisedec priesthood, three presiding high priests, chosen by the body, appointed and ordained to that office, and upheld by the confidence, faith, and prayer of the church, form a quorum of the presidency of the church.

In section 17: 1, Joseph Smith and Oliver Cowdery were called and ordained apostles. In section 87: 3, it is stated that Sidney Rigdon and Oliver Cowdery were equal to the president in "holding the keys of this last kingdom."

By provision in section 99: 6, the three high priests who were chosen as the Presidency of the church are rated as equal in authority to preside over the high council. In section 68: 2, these three presiding high priests are distinctly authorized to officiate in the ordination of those who are called and appointed to act as bishops in the church, either of the order of Aaron or by virtue of holding the office of high priest.

In the church articles of incorporation, Article 1, in the government of the church, there is provision made that the church should be presided over by a First Presidency, consisting of a president and two counselors. We have already seen how these counselors are chosen.

From what is given from the authorities cited above, it is clear that in authorizing the organization of the church the Lord provided an ample safeguard against imposition upon the people from the improper aspiration of any of the leading authorities of the church, by establishing three quorums as checks and counter checks upon each other, the three being equal in authority in matters of importance, neither one of the three being paramount to overriding the authority of the other two. It is therefore reasonable to suppose that in case of a vacancy occurring in either of the quorums, unless such vacancy was of such a character as to reduce the membership of the quorum below the permissible majority provided for in Doctrine and Covenants 104, where it would be impossible to secure an undivided quorum, such quorum in which the vacancy occurred would still hold its unity of power, a majority existing, providing there was a unity in the remaining members of the quorum. Or in other words, that a quorum broken by death or by deposition, providing a majority still remained, would hold its quorum authority intact, and could not be deprived of its quorum authority and privileges unless it should be overruled by a unanimous decision of the other two quorums. It would not therefore be reasonable to suppose that the Quorum of the First Presidency would be so completely broken by the death or removal from office for cause of the president of the high priesthood that such quorum would cease to exist, as a quorum, or its duties to the body as a

quorum cease upon the death or removal of the president. The provision is an ample and wise one, as anyone can see by examining the proposition devoid of prejudice, the result of wrongdoing in the past.

It would then seem clear that the members of the First Presidency who would survive the death of the president would still hold the office of presiding high priests over the high priesthood and be authorized to act in such duties of the presidency in a similar manner that they may do during the life of the president, restricted only by the exceptions found in the law, the most important of these perhaps being the restriction as to the right of receiving revelations and presenting them to the church for the government and guidance thereof. It would further seem reasonable that as these officers were high priests those whose priesthood warrants the belief that they might receive revelations from God, it would not be impossible that the Lord might speak through one of those who remained in the quorum after the death of the principal, or his removal from office for cause, as it is the privilege of the Lord to speak through whom he will. There could be no danger of the church being misled by such revelations, these revelations being subjected to the same scrutiny by the quorums as those given by the president himself.

2. When would their term of authority cease and what would be the extent of their duty pending the appointment of a successor?

Their office as counselors merely would cease at the death of the president, for obvious reasons; but their office as members of the First Presidency to which they had been ordained after being called and chosen would not pass until a successor to the deceased or deposed president was chosen, upon which choice properly made by the body a reorganization of the Quorum of the Presidency would be requisite, their office passing at their report and laying down their office, awaiting the action of the body.

3. Would their right to act as presidents cease at once upon the death of the president or would they be authorized to continue to act as presidents until a successor was chosen?

Being chosen and ordained as presidents of the high priesthood forming a quorum, and not as counselors only, they would be authorized to continue to perform the perfunctory duties of presidents until a successor was chosen or other provision made for an acting presidency. This is agreeable with Doctrine and Covenants 107:39:

I give unto him for counselors my servant Sidney Rigdon and my servant William Law, that these may constitute a quorum and first presidency, to receive the oracles for the whole church.

This shows clearly that the intention of the Great Organizer was to create a quorum, and not simply to institute two men as counselors with no respon-

sibility attaching to them, in case of the absence by death or deposition of the president. It would seem that divine wisdom would not so loosely form a three-fold cord, like that made by the three quorums, the Presidency, Twelve, and Seventy, that one of them would cease to exist if one of its members was to be removed, leaving the other two intact to perform quorum duties. It is safe to assume that when these three forming the Presidency were appointed by revelation, and chosen and ordained "as three presiding high priests," they would be qualified to perform the necessary duties attaching to their office as members of a quorum, with equal authority under the law.

4. Should they report the death of their principal officially to the Quorum of Twelve through the presiding officer of that quorum?

Yes. They should not only report to the Quorum of Twelve, but also report to the Quorum of Seventy, through its president, these quorums holding concurrent jurisdiction in matters of decision. This they should do, not only as a matter of courtesy but as a matter of right.

5. Or should they report to the next ensuing session of the Annual Conference and continue to act as presidents until such conference convenes and their report be made?

They should report to the next ensuing conference and should continue to act in their office as presidents of the high priesthood until the successor of the deceased president should be chosen, and the First Presidency as a quorum reorganized. They should consult with the presiding officers of the two quorums, Twelve and Seventy, and if upon such consultation it would be deemed advisable to call a special session of conference, they should make report to such special conference, in conjunction with the officers of the quorums referred to.

6. Would either of them be eligible to be chosen as president to succeed their principal by virtue of their holding the office of the high priesthood to which they had been ordained as counselors?

Yes. The same as they were eligible to be chosen as members of the First Presidency when such presidency was formed by their accession to it.

7. If the death of the president should be reported by these counselors to the Twelve, would it be the duty of that quorum to at once assume the care and direction of the affairs of the church?

The Quorum of Twelve would not be authorized to traverse outside of their duties as "a traveling, presiding high council," and take absolute direction and control of church affairs, if the remaining members of the Presidency were in agreement and showed no disposition to assume arbitrary control, without proper recognition being given to the two other quorums holding concurrent jurisdiction in matters

of decision. Should there be disunity among the remaining members of the Quorum of the Presidency, and confusion and strife as to authority arise between the counselors, the Quorum of Twelve should then be recognized as authorized to secure a proper unity of action in the church in connection with the Quorum of Seventy, holding equal authority in matters of decision. It is not in accordance with sound reason that either quorum would have the right of absolute dictation over the authority and jurisdiction of the other two ruling quorums, these all three having been made equal by organic law. The assumption of arbitrary power and control by either one of these three bodies, declared in the organic law to be equal, would give rise to opposition and active protest, and confusion would inevitably result.

8. Or should they await the sitting of the next ensuing Annual Conference to which report should be made by the counselors and then assume the direction of affairs and proceed to secure nomination and election of a president to fill the vacancy created by the death or removal from office for cause?

They should await the action of the ensuing Annual Conference unless by agreement referred to above an earlier conference is called, at which report of the death of the president should be officially made, when their right to assume temporary control should be accorded them through their presiding officer, subject to voice and vote in the usual form of opening conference.

9. What should be the course of procedure in securing such choosing and sustaining of one to fill such vacancy?

Conference should be opened in the usual manner by choosing a president *pro tempore* and the necessary secretary, by nomination and vote, whereupon the report of the remaining members of the Quorum of the Presidency should be presented by them, and the conference proceed to act upon said report, or to set an hour on that or a succeeding day, at which the report would be taken up and acted upon. The setting of an hour, as suggested, would give time for the appointment of credentials committee and the hearing of their report, that the conference might be fully prepared to vote *viva voce* or by a yea and nay call of delegates. There would be no need for friction, if there was a disposition upon the part of all to grant the courtesy and rights to others that they would make demand for themselves, in the spiritual understanding that it is not for the purpose of self-aggrandizement or self-laudation that they are met, but to do business which will conserve the safe interests of the entire body.

10. Should the Quorum of Twelve by one or more of their number by virtue of their office preside at the conference next ensuing after vacancy in the Quorum of the First Presidency occurred?

No person has the right, either in custom or law, to demand the prerogative and rule of authority to preside over the conference of the church when met for business, at a stated period, and arbitrarily assume control without the choice of the assembly obtained by nomination and vote.

11. Or would it be legal or expedient for the conference to choose some one to act *pro tempore* by usual nomination and vote?

It would be lawful for the conference to choose by nomination and vote any qualified person holding the Melchisedec priesthood to preside *pro tempore*, but Paul's adage, that "all things are lawful unto me, but all things are not expedient," would be in force in such instance, and the wiser and safer course would be that the president of the Quorum of Twelve or some one of the quorum, or other, whom he might suggest, should be chosen to preside until the First Presidency as a quorum was reconstructed.

12. Could one of the counselors be so chosen by nomination and vote and preside until the vacancy referred to was filled?

Yes. The rule of expediency suggested in the answer to the preceding question would be of force and value in this issue. The remaining members of the Quorum of the First Presidency would be persons directly in interest in the pending business of choosing a successor to the removed president, and the same propriety that causes a presiding officer to vacate the chair when matters in which he is in interest are being considered would suggest that neither of these counselors would desire to preside, under the circumstances governing in the case. If adverse criticism or opposition be made touching the work of these counselors during the interim between the death of the president and the convening of the conference, they should be left free from presiding responsibility, to meet such conditions free from other responsibility. It would seem safe to infer under such conditions that the counselors would decline to accept the duty of presiding, while the matter of succession was being considered. Not until the Quorum of the Presidency is reconstructed would the position of these remaining members be definitely ascertained, as they may or may not be chosen to succeed themselves, and the will of the body may otherwise dispose of them, as to their office.

13. Would it be considered imperative that such vacancy in the Presidency should be filled at the next ensuing conference after such vacancy has occurred?

It would not be imperative, but the rule of expediency would require that if such vacancy could be filled in the spirit of peace and good will it should be done. It would be advisable that the church should know as soon as practicable who should assume definite control of the affairs of the church, for if there should be friction, by reason of contention between

individuals as to rights and prerogatives an interim without the choice being made would only serve to sow distrust and disaffection in a wider field. In this as in many other things, precaution is the parent of safety. It is safe to presume that under the ordinary circumstances of church work the conference assembly would be as prepared to act at such ensuing session as they would be at any succeeding period of time, and the risk of unavoidable difficulties occurring would not be incurred.

14. If not, would the Quorum of Twelve in their organized capacity direct and administer in the care of the church until such time as a successor was chosen?

The office of the counselors as members of the Quorum of the Presidency not expiring until the quorum is reconstructed, they would continue to act as stated in answer to question two, and the Quorum of Twelve justly could not take arbitrary control of the affairs of the church outside of their office work as a traveling high council, except upon agreement between the three quorums involved, accepted, and acquiesced in by the voice of the conference. If such agreement was reached and the Quorum of Twelve so installed the counselors would at once cease to act, leaving the quorum vacated, as if their office as counselors expired at the death of the president, they could not hold office as counselors to either a president *pro tempore* or to the Quorum of Twelve. If they did not exist as a majority of the Quorum of the Presidency, their identity as active officers would be lost to the church, except they should act by sufferance or by courtesy. Strenuous contention as to the rights and prerogatives would be out of place and incongruous under such conditions, and the church has a right to expect that such will not occur.

15. Does the statement, your priesthood hath remained with Christ in God, as given in Doctrine and Covenants 84:3, given to the elders of the church by revelation, taken with other passages of scripture and the revelations found in the Doctrine and Covenants, justify the belief in the right of the sons of those acting in the offices in the priesthood to succeed their fathers who have been or are acting in offices of the priesthood?

The clear understanding of this passage is that the priesthood had remained latent, "hid with Christ in God," but the office in such priesthood depends upon the manner of call by revelation, choice, and ordination. Call, choice, and ordination presume worthiness, fitness, and qualification.

16. Does the law of primogeniture inure to the first born?

Yes. The church, however, is dealing with living entities and the eldest living son is, so far as

church work is concerned, to be considered eligible as the first born.

17. Are such first-born sons eligible to be chosen to succeed their fathers, other qualifications of fitness to act in the office being equal and satisfactory to the church?

Yes, without question.

18. Do the terms occurring in Doctrine and Covenants 104:18, wherein the office of patriarch is mentioned, refer to the priesthood as other officers included in the priesthood called Melchisedec, the words being, "This priesthood was confirmed to be handed down from father to son"?

The words, *this priesthood*, occurring in the section referred to, apply to the Melchisedec priesthood and not to any office in the priesthood. The patriarch is an office or an order in the priesthood. There is a division of labor under different offices in the priesthood, but no division in the priesthood is created when a person is ordained to an office. One of the earliest teachings of the church, and most substantial, is that there are but two priesthoods. The multiplication of the offices could not create an additional priesthood.

19. Is this priesthood referred to in this paragraph the same as that which appears in section 104:3, wherein the provision for the choosing of a president of the high priesthood is given?

Yes. The quotation referred to makes it clear and decisive that the priesthood from which the presiding officers are to be chosen is the Melchisedec priesthood, and not from any specific quorum or office in the priesthood.

20. Is there just reason for believing that the words designating the class and number of such class of officers refer to and include only the members of the apostolic quorum?

The value of this question will be seen when it occurs to the reader that there is an organized body professing belief in the priesthood as given by revelation to the church, who construe the language occurring in Doctrine and Covenants 104:11, designating the class of officers from among whom the three presiding high priests constituting the Quorum of the First Presidency are to be chosen as applying to the apostolic quorum only, assuming that the words "*three presiding high priests*" mean only those who have already been chosen and ordained as such presiding high priests. Acting upon this interpretation of the language, they have assumed the right to confine the choice and ordination to the Presidency to those who have previously been ordained apostles of the Quorum of Twelve.

The term "*three presiding high priests*" who were to constitute the Quorum of the First Presidency applies to the three chosen and ordained after such ordination has taken place to the office of three pre-

siding high priests over the Melchisedec priesthood, and by no means indicates that the appointment by revelation from God, and the choice and ordination by the church, are to be confined to the apostolic quorum only.

21. Or is the number there referred to inclusive of all the members holding and occupying in offices of the high priesthood?

The choice by revelation is at the disposition of the Lord. He has the right to designate whom he may choose; but when the matter is left to the action of the body, those holding the high priesthood, known as Melchisedec, whether members of any quorum or not, would be eligible.

22. Do the revelations given in the Book of Doctrine and Covenants justify the belief that a son of a president of the church, duly called by revelation and ordained and sustained by the church, is eligible to succeed his father as president, other qualifications of fitness being equal, with other members of the high priesthood? Do such revelations justify a belief that such a son should be chosen to succeed his father as president?

Following the legendary teaching of the eldership and the precedent established in the reorganizing of the church, based upon the revelations which were accepted and on record at the death of Joseph and Hyrum Smith, the eldest living son of a president of the high priesthood acting as president of the church would be eligible under the considerations named in the question.

Unless such action was contravened by revelation directing otherwise, such son should be chosen. This would be in harmony and consistent with the precedents of history and the legendary teaching referred to.

23. Do the revelations point out with sufficient clearness that such a son is appointed by revelation as the proper one to be chosen and sustained as successor to his father, his father having died in office while being sustained by the faith, confidence, and prayers of the church?

Yes, unless such action upon the part of the church is prevented by revelation directing otherwise.

24. Or do such revelations require that such a person to succeed should be appointed or named by the incumbent prior to his death in order to justify the church in making such person their choice of successor?

In the absence of direct revelation, otherwise the church would be justified in choosing and ordaining such a person to succeed a president removed by death under conditions named in the question.

25. Would the church be justified in choosing and electing such a person under the direction of present and existing revelations or does the spirit of revelation and wisdom in the various quorums and mem-

bers of the priesthood sufficiently point out or designate such person as should be chosen to fill the vacancy in the Presidency caused by death, without such previous designation being so made by the existing incumbent in the office of president?

In the view of the subject thus presented, as shown by the precedent, established in the choosing of a president of the church in 1860, it would appear clear that the church would be so justified; for the reason that the spirit of revelation and wisdom as manifested to the one chosen in 1860 and to the members and officers of the church then in partial organization, there was sufficient coherence as to justify the action of the church upon that occasion. There is now, as there was then, evidence of a supervising Spirit working upon the different members of quorums and workers in the church, pointing to such a consummation, should the occasion arise demanding action upon the part of the church.

26 and 27. By whom should the nomination for the choosing (and electing) of a successor to fill the vacancy in the Presidency by death at the conference meeting to choose such successor be made? Would such nomination be confined to the Quorum of Twelve in their capacity as a quorum under the provision of the law which says, "they shall regulate and set in order," etc., as found in Doctrine and Covenants 104, on priesthood?

When the conference has assembled and has been duly called to order, and the business properly stated, the common rule would permit any member of the assembly entitled to voice and vote to make such nomination; but a custom of courtesy having been established in the church, a priority of privilege should be cheerfully accorded to the one holding highest office by ordination; and if there should be two or more holding office alike in this regard, seniority in point of age should be considered, and by common consent he be privileged to make such nomination. If, however, the question should have been considered in quorum capacity by the leading quorums of the church and an agreement reached by such quorums as to the person to be nominated, it would be proper for such nomination to be presented by the Quorum of Twelve by the president of that quorum, by consent of the quorum or by some person to be named by them, either from among their own number or one from either of the quorums holding the Melchisedec priesthood.

This course of procedure in nominating would prevent any disturbing question of right or priority from occurring, the end to be reached being the good of all and not the gratification of any personal self-interest.

28. Is there just reason to believe that a successor to the present incumbent of the office of president of the high priesthood is sufficiently clearly desig-

nated to warrant the church in making a choice in case of the death of such incumbent?

The right to give revelation belongs to God. Necessarily the giving or withholding of revelation is determined by his wisdom, and is not governed by the desires of those who believe in revelation, nor by the necessities and exigencies of the church judged only by the wisdom of men. Hence, in the light of what has been stated, in answering the questions going before there is just reason to believe that if no further revelation should be accorded the church, more specifically directing who should be chosen to succeed, in case of the removal of the present incumbent by death, the church would be justified in proceeding to make such choice upon what has already been vouchsafed, bearing upon the subject.

It must be taken for granted that He who has watched over the church since its establishment in the days of Adam and of Enoch up to the present must be accredited with the all-pervading wisdom that provides for every exigency through which the church may be called to pass. It is upon this fact that the confidence of the church must rest, to the effect that apparent direction for the accomplishment of certain designs has been given, and further and more definite direction does not follow, the church is justified in pursuing that course which is to it justified by the spirit of wisdom and revelation resting with it in its various quorums and organizations, for the various works of the church. As we are distinctly told that our ways are not like his ways, our thoughts are not like his thoughts, the church is justified in doing that which is necessary to be done, by the wisdom that may be given it at the time such work is to be done, if no specific direction is given how such work shall be performed, and there is abundant evidence to justify the belief that if the church will pursue such principle the Lord will not permit the work intrusted to their care to suffer from failure upon his part to give such specific direction, much as his people may have desired it should have been given.

One of the reasons why it is difficult to answer the foregoing questions, with apparent satisfaction to all, is that the only precedents established by the church are those incident to the choice and installation of Joseph Smith, jr., the first president, and the choosing and ordination of his successor in 1860, so far as the choice of the president direct is concerned.

The choosing and appointing of a presiding officer by those engaged in the Reorganization can scarcely be regarded as a precedent, except so far as a recognition of the rightful successor, by the choosing of one to represent him, and the many spiritual manifestations connected with the choosing of such a representative and his associate officers of the church.

It will be remembered by those conversant with the action taken by the Reorganization, and those who have read the history of those events, that the spirit of prophecy accompanied the various efforts of those who had held the priesthood through ordination and administration of the martyred president and patriarch, and foreshadowed each successive movement. In answer to prayer those men were, by revelation, directed to the Book of Doctrine and Covenants as containing the rules of law in the observance of which the foundation and superstructure of complete reorganization could be safely accomplished. The effect of this recognition of the revelations given during the formative period of the church and that which was done under the observance of the instructions therein given, practically reduced the interregnum which it is charged interrupted the onward sweep of the church in its office work, from the sixteen years elapsing between 1844 and 1860, to the eight years elapsing between 1844 and 1852; eight years instead of sixteen.

It is a fortunate circumstance that the conference of 1852 was held fully two months before the promulgation of the so-called revelation on plural marriage, and the action taken at that time shows beyond successful dispute that the supervising spirit of the work had wisely forestalled the spirit of the adversary which sought to destroy surely the spiritual building of the church organized in 1830. Each successive step following that conference up to the April Conference of 1860 strongly confirms the line of instructions given in answers to the questions above stated.

The church is not at liberty to accept or to follow the precedent supposedly established by the action of the Quorum of Twelve in the fall of 1844, in the Twelve taking absolute charge of the administration of the affairs of the church, which culminated in 1847 in the installing of a Presidency by taking three from the then nine adhering members of the Twelve existing at the death of the Prophet, and installing them in the Presidency of the church with Brigham Young as their chief, which action was followed by public proclamation of the plural marriage dogma with its concomitant corruptions of the doctrines of the church, through the revelation and the restoration of the gospel.

This precedent and those established by James J. Strang, Lyman Wight, William Smith, and others, are of no value in directing the action of the church, other than they serve as warnings against deviating from the letter and the spirit of what had been given to the church prior to the death of Joseph and Hyrum Smith. They are but precedents showing what the church may do in safety.

In the organic law given in Doctrine and Covenants 104 it is clearly pointed out that the Lord intended

to provide a sufficient safeguard against a possible contingency in which there might be an effort made by one or more ambitious men, more mindful of self-exaltation and aggrandizement than for the good of a spiritual people, to so far obtain control in authority that mischievous and pernicious theories and doctrines, in either faith or organization, by which the symmetry of the whole might be virtually destroyed. This was done by authorizing the establishing of three quorums holding equal authority in matters of extreme decision, forming a three-fold cord in spiritual affairs and in fact that could not easily be broken. The same organic law provides rules by which when these quorums are once established, they may be kept intact in so far that no one of them may under ordinary circumstances become so disorganized as to prevent its working in connection with each of the others in harmony for the good of all. This provision is found in the direction that a majority may perform service if it is impossible that the entire body of either quorum be present; or in other words, that if it should be impossible that the whole of each be available for the important service.

This view is held to be applicable to the Twelve and Seventy by some, who in the absence of specific instructions in the law assume what may be called a logical or constructive interpretation of various provisions of the law. There is no reason in law or logic nor the common renditions of prudence and wisdom why the same principle of completeness in majority should not apply to the leading quorum known as the Presidency as well as to those of the Twelve and Seventy. The ordination of those chosen as presidents of the high priesthood constitute the three thus ordained as a quorum. Citations from the law are given in two or three answers to questions in the foregoing list which clearly and definitely determine this point.

That one of these three high priests thus chosen to constitute a quorum should hold the office of president of the high priesthood with the prerogatives of receiving revelations for the government and guidance of the church when conditions require that such direction and guidance are necessary and are asked for, as well as to be in place for the discharge of such duty if the wisdom and will of the supreme Law-giver has such wisdom and guidance to give to the church, does not so far impair the apparent intention of making three quorums equal as to destroy the completeness of such quorum, if that individual be taken from the quorum, by either death or transgression, providing that the remaining members are a unit in belief and decision. To assume that the two other than the principal are but counselors to the one, and that upon his death or deposition the Quorum of the Presidency is hopelessly and helplessly

broken as one unit of the three equal quorums, and that the functions of their office were only advisory as counselors, and so ceased at the death of the principal, thus ending their responsibility and authority, is to strike at the symmetry of the whole structure and leave an unfortunate, weak spot which evidently was not intended to exist by the great Master Builder.

But there is another provision of the law to which attention is called, that should the emergency arise by the death or defection of the incumbent of the Presidency and the death or deposition of one of the remaining members of the Quorum of the Presidency, leaving but one in minority, that it would be well for the church to remember and bring into operation, if serious necessity should occur. It is distinctly stated in the law that the high council, presumably the standing high council of the church in Zion, is in equality in its decision with that of the Quorum of the Presidency or that of the Twelve, supplying the third member of the three-fold principle in spiritual control, if either of the quorums of the established order might be lost to the economy of the church by death or defection of either one of the important component parts of the three-fold cord, constituted by the unity of the Presidency, Twelve, and Seventy. (See Doctrine and Covenants 104.)

By accepting the fact that those composing the Quorum of the Presidency are ordained unto the equal functions of authority as a quorum, with the exception of specific duty imposed upon the president, the quorum is not in danger of dissolution by the death of either of its component parts; but will continue its work as a quorum so long as a majority of the quorum remains intact, and may carry on the work unto which they were ordained as presidents of the high priesthood until the quorum shall again be reconstructed and full membership established. By accepting this view there is authority for the continuation of the quorums acting together in unity, or if divergence of opinion occurs an equilibrium in the principles of action between either two of the quorums is preserved, and the work go on smoothly.

By assuming that two of those ordained to the office of president of the high priesthood are but counselors to the one, and that at the death of the one the office and authority of the counselors cease, the equilibrium is destroyed. If they were counselors only, and not entitled to act in any other role or capacity, they being counselors only to the president removed by death or deposition, they can not as such counselors act in association with either the Twelve or the Seventy or the High Council in Zion, they not having been ordained as counselors to such offices.

There is no rule of law or logic that warrants such a construction of church procedure, and it would

performer be a singular stretch of courtesy that would continue them as counselors to living authorities when their office as counselors had passed by reason of the death of their principal. As such counselors they could not demand that the president of the Twelve or the seven presidents of the Seventy should accept their offices as counselors, nor could these authorities demand their presence and assistance upon the supposition that their ordination to their dead principal had given them warrant for such demand.

As members of the Quorum of the Presidency, continuing in the discharge of the duties as presidents of the high priesthood, according to the terms of their ordination to such office until such time as the office made vacant by the death or defection of the president of the church is again filled by revelation, choice, and ordination, and themselves or others chosen as associate presidents of the high priesthood, there need be neither difficulty nor danger of a lapse of unity or a fear of conflict of authority. There is danger if other course of action is taken. Observing the premises laid down at the beginning of this letter of instruction, there need be no hesitancy in accepting the views expressed in these answers and adopting the course therein set forth.

Assuming the right seemingly conferred in the revelations contained in the Book of Doctrine and Covenants, and conforming to the safer principles enunciated in the legendary teaching of the eldership, I, Joseph Smith, the present incumbent of the office of president of the Reorganized Church, definitely designate my eldest living son, Frederick Madison Smith, as the proper person to be chosen by the church as my successor in office, believing as I do that the Spirit of revelation and wisdom has manifested to me that such choice should be made as directed by the Spirit of the great Master Builder. The present incumbent of the office of president of the Reorganized Church states further that he has trust and confidence in that Spirit which called him to the position which he has held for the last half century of time, and more, that such manifestation will be given to the several eldership of the church as will confirm the advice and direction herein given.

He, therefore, submits this letter of instruction to the careful consideration of his associate officers and members of the church in the work intrusted to the care of the Reorganized Church of Jesus Christ of Latter Day Saints.

JOSEPH SMITH.

INDEPENDENCE, MISSOURI, March 4, 1912.

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If the chosen soul could never be alone,  
 In deep mid-silence, open-doored to God,  
 No greatness ever had been dreamed or done;  
 Among dull hearts a prophet never grew;  
 The nurse of full-grown souls is solitude.

—Lowell.

## The Children's Home

EDITED BY HEMAN C. SMITH AND CALLIE B. STEBBINS,  
 LAMONI, IOWA

### Love

It has been said that "love is the fulfilling of the law," and in a large if not a complete sense it is true. It is the key to all that is good and great and pure. The influences of love move the world. No man or woman ever became great or good without it. Mentally, his thoughts become more acute and sensitive and he fathoms depths, ascends heights, and enlarges the bounds of his comprehension through the influence of love. Physically, his blood flows more freely, his pulses thrill with healthier glow, his heart beats with more health-giving throbs, his voice becomes more tender, his accents more suggestive of sympathy, more full of pathos, and harmony when quickened by the influence of love. Morally, love lays a restraining hand on excesses, tones down the asperity of one's nature, causes character to bud and bloom in full fruition of glorious purity. Let love do its perfect work and enmity, hatred, jealousy, must disappear; for the soil where love grows will not produce such crops. Love for the creature increases love for the Creator. It is an antidote for infidelity, skepticism and sin. The heart full of love must worship, and to convince such a one that there is in the universe no being worthy of his full devotion, reverence and trust would be to destroy his hope, his trust, his love, aye, in the very best sense his life.

Selfishness, on the other hand, dwarfs the intellect, feeds and fosters disease, morally and physically, and renders the soul too impure for spiritual peace. Selfishness is a noxious weed that grows and flourishes without effort; but love is a tender plant requiring careful cultivation.

But if not blinded by selfishness there are so many unfortunate ones to incite our sympathy and love that our capabilities for love must be enlarged, and when we reach forth the helping hand to the needy they are reciprocating. They are supplying us with the means for our best development. They are as necessary to our good as we are to theirs.

It was love—love for the homeless, destitute, helpless children—love grown great—ripening in the hearts of our beloved Sister Walker and her noble band of helpers—love grown too great to brook restraint that suggested the building of a home for children. It was love that swept like a contagion through the ranks of the church until the men and women were brought into such close rapport with God that they heard the voice of inspiration directing that the efforts of these sisters should be consummated. The forces of love swept on and on until the Children's Home was an inevitable result.

In the building of the home there was, and in the conducting of the home there is, no selfish desire, no selfish purpose, no selfish thought, no selfish impulse. While in a sense the home stands to-day a monument to those loving mother hearts that waited through long years of labor and sacrifice with the eye of faith fixed steadily upon this object, it is in a higher and better sense a monument to love.

Is there anywhere a heart so dead that it is not moved by the sweet impulses of love, as this grand procession sweeps on? No, no, it can not be! Those who can will take one or more of these little ones into their bosom, to love, cherish, and care for, and give a chance to become angels of mercy to them. Those who can not do this will contribute to this great work. They *have* done so. They *will* continue to do so. The Children's Home is founded in love and can not fail. It is an assured success. "God is love," and that which is founded in love is of God.

### Erratum

The next to the last paragraph of the article "Responsibility," in Children's Home column in HERALD for February 24, page 188, is not intelligible as it appears in HERALD. The sentence reading "Nor will it be proper to fill the home with home interfering" reads in the manuscript as a continuation of the preceding sentence: "Where incompetency to govern is the reason for the home interfering."

### A Fruitful Field

We heartily commend the following selection, and ask for it a careful study. When putting in loving practice the sentiment contained therein, among other demands neglect not the demands of the helpless children. Surely there is no field needing cultivation more, or none promising greater returns. It was the Master who said: "Occupy until I come."

#### YOUR NEEDY BROTHER

- O all of you that hold the gates of vision,  
Fling wide your doors to these without that wait,  
And lead them through the highways of your city,  
And through its temples, ere it be too late.
- O all of you that know earth's orchard closes,  
Bend down the boughs for those beyond the wall;  
Gather for them all your wealth of blossom,  
And shake the branches, that the fruit may fall.
- O all of you made stewards of earth's treasure,  
Give while you may the gold that is your trust;  
For you shall lie at last where is no giving,  
With helpless hands close folded in the dust.
- O all you dwelling in the house of learning,  
Set forth your pages that the poor may read  
The gathered wisdom that the years inherit,  
In haste before you pass beyond your need.
- O all you that know the wells of gladness,  
And sing beside them, share, while yet you live,  
Your pitcher with the thirsty, ere, hereafter,  
You hear them cry and be too poor to give.
- Ah! give. The road you tread has no returning,  
But stretches on into the endless night;  
Then give your life, your joy, your gold, your learning;  
Lift high your lamp of love and give its light.  
—Selected.

### Practical Suggestions

Doctrine and Covenants 82: 2 gives us to understand that widows, orphans, and the poor shall be provided for by the church.

You who have children, and are financially able, do you not wish to aid another child, as you would that others might provide for your child if circumstances were reversed?

Do you know that when you give cheerfully to any good cause, it helps you, morally, spiritually, every way?

Are you touched by the innocence of youth? have you a desire to do good to those who grow up under adverse circumstances? if so, is not a help to Children's Home a good way to express yourself?

The home should have continuous help, it should have systematic support. How may this be done? Let every aid society plan to contribute at least once each year.

Let every branch through a hustling committee or officer, collect funds in the branch from those able to assist. Let the sisters in each branch plan a social supper or something and send in.

One district has collected about two hundred dollars each year the past three years, and yet not more than one in ten has contributed.

Do you know the spirit of the age in the United States today is one of helpfulness? Shall the people of the world be in advance of the members of the church in charity or giving?

ALMA M. FYRANDO.

## Letter Department

### Prohibition and Laws

The well-being of social life is largely dependent on laws and their observance. The name of Moses assumes a leading place in repressive measures and prohibitory laws. Moses stood sponsor for laws that distinctly embodied the clause, "Thou shalt not." Studying the time and the people he dwelt among, two things are noted: Their social ideals, and the wisdom of the laws enacted to deal with them.

The comfort and well-being of social conditions now, in every phase of our existence, have multiplied and expanded a thousandfold. Still the need exists. Common to all mankind, individually and collectively, men must be ruled much the same way yet.

In the evolution of time, another lawgiver came, in wise provision for the manifest needs of an advancing intellectual and spiritual life. He placed before the world higher ideals. "Thou shalt not," is superseded by what, in concrete form, means, I will not. Christ clearly and beautifully showed by his teaching on the mount the spirit of the law, in contrast with the letter.

The significance of this teaching is the attitude of man in relation to law, outlined in no uncertain way. The creative mind purposed a development that would be supreme in every situation in life, and building on this is responding to the call, "Come up higher." The human element in the added nature given us involved personal responsibility, calling into exercise the ruling powers of mind and will. Hence, "As a man thinketh in his heart, so is he."

These spiritual convictions the Master sought to instill by his teaching would more truly justify the belief, in a broader sense, that man is made in his image, and after his likeness.

G. D. HAYES.

### Riley-Heiner Debate

This debate grew out of a series of meetings held at Siloam Springs, Arkansas, by Brethren Dubois and Erwin, and was signed up to be held in the Baptist Church, between Elder Riley and Reverend Heiner, who came as a representative of the Missionary Baptist Church.

The usual church propositions were under consideration. The debate was of six days duration, two sessions a day, two hours to the session, sessions divided into two half-hour speeches each, to begin November 2. The Baptists finally refused to allow the debate in the church, thinking there could be no other place secured. We got together and rented a building that would seat about five or six hundred people. The discussion was held in this place. The debate was a complete victory for us.

The Reverend Heiner commenced to sling mud at the very beginning. He was the weakest debater I ever saw; but as a mud dauber he fills the bill. While our propositions were on trial he would say, "I do not charge my opponent nor his

moderator with being polygamist, but the church they represent is a polygamous church, and they are a polygamous outfit." He tried to show that the Book of Mormon was a fraud; said it was written from the Spalding Romance. Brother Riley showed the fallacy of this argument. When their propositions were placed on the dissecting table, Reverend Heiner failed to establish his position, but did the best he could, and tried to trace their church back to Christ, even to John the Baptist. In this he failed utterly.

Brother Riley is a competent debater. All through the discussion he manifested the spirit of the Master; at the same time his opponent threw dirt and mud from the commencement of the discussion.

Feeling at this place has been very bitter, but this debate has removed considerable prejudice that never could have been lifted otherwise. The Baptists certainly went down in defeat. At the close, Brother Riley led three precious souls into the waters of baptism. We feel that much good can be done here if the work is kept up. We ask the prayers of all God's people that we may have a portion of his Spirit, to be able to live worthy of being called Saints, and worthy of redemption when the Master comes to claim his own.

We pray for the welfare of God's people and the upbuilding of his kingdom on earth.

The writer acted as moderator for Brother Riley.

In gospel bonds,

A. L. MILLER.

GENTRY, ARKANSAS, Route 3, December 2, 1914.

#### ARNETT, OKLAHOMA.

*Editors Herald:* When I came to Oklahoma six years ago this winter, we had been living at Andover, Missouri, near Lamoni, and that summer I had thought at times I would be willing to do anything or go any place if I could only be a means of helping others who had not heard the gospel. Often I would sing the lines beginning, "Send me forth, O blessed Master." I desired to go into homes that knew not the gospel and tell them this beautiful story. Yet little did I understand what it would mean to me.

I remember telling Sister Estella Wight at the reunion of 1908, that it seemed that the Lord was near when I was at prayer. She replied that perhaps this was preparing me for greater trials. In my patriarchal blessing I was told that trials more or less should come all along the way, but that the light which I would receive would enable me to abide in the faith.

My husband had been a sufferer for years. We were in straitened financial circumstances, and he desired to come to Oklahoma to be with his married children. It was my desire to remain near Lamoni, for this place and all the country round about was the dearest on earth to me. The Saints also were dear to me.

Within a few hours after we reached this place, the married children sent for the doctor, as my husband had grown much worse. Amidst my trouble that first year it seemed that God had forsaken me. Our crop was blighted by hot winds, and the two little children and I stayed alone weeks at a time in a one-room dugout, with no one nearer than three quarters of a mile. My home had been filled with grown-up children for some years past, and now I seemed far away from the Saints and from some of my children. It seemed that God refused to hear or answer my prayers.

In the fall Brethren A. M. Chase and H. F. Durfee came and administered to me, as I had been sick for some weeks. It seemed that the cloud was partly lifted. They preached a few sermons. That was in 1909. At this time we lived

eighteen miles southwest of Arnett. For the last four years we have lived nine miles north and east of this place.

Although at first I did not see as I did later, I now realize that I have had that granted me for which I so earnestly longed that summer while at Andover, and of which I have spoken. At first I only talked to those who came within my home of the gospel. Later I went to other homes, some where want and care were known, and some the homes of sinful men.

I stood by a dying boy, fifteen years of age, who the last rational morning of his life arose earlier than the rest that he might learn the Lord's prayer, so that he could repeat it to Mrs. Adair the next Sunday at Sunday school. The father of this child cursed God and said, "Show me a God who will let a child suffer like that." This same man asked me to come into his home the next day and pray. For thirteen days I cared for a burned child in this same home, the father, mother, and baby sister having been burned to death. Later I went with her to a hospital at Kansas City, Missouri. I stood at an open grave and led a song and offered a prayer, when a gray-haired man not twenty feet away was swearing because he was angry at the child's father.

For three years I have been superintendent of a Sunday school. I have succeeded in making this people understand we are not Brighamites, and have also gotten some to read our papers, books, and tracts. I have fasted and asked God to guide me and give me wisdom and divine grace. Often I have been made to see my weakness and wherein I have failed. Yet God has been merciful. When crops failed and sickness overcame my companion, I was given strength to go forth and earn that which ministered to the comfort of loved ones.

One year ago, in July, we attended the reunion at Woodward. It seemed good to be among the Saints. Brother Hubert Case baptized my youngest child, Lyman, while there, and my husband was administered to. He has gradually grown stronger ever since, and now, though nearly sixty years of age, is stronger than he has been for years. None but our heavenly Father knows what a change has come in our home. To him be all the praise.

I have learned to love many of these people and to pity them all because of the darkness which has settled over them. My earnest desire has been that God in his own due time would send some one of his servants to preach the word to them. Though I have waited long, at last I can report a meeting which has been of particular interest. Tuesday, November 24, Brother J. H. Baker and Brother and Sister Kelley, of Dunlap, came to our place, and the next evening he began a meeting two miles west and two miles north of our home, just about twelve miles south and east of Gage. Brother Kelley and wife stayed two nights, after which they returned home. About thirty-five to sixty were present to hear, and the people helped us with the singing, and different ones played for us. Brother Baker preached thirteen sermons. The interest was unusually good for the crowd who came. Both men and women took down quotations which were used.

The third night the Church of Christ people became enraged. They came forward and asked for a sign, and challenged Brother Baker to heal a person twenty-seven years old, and who has never talked or walked. He met them calmly and answered them as best he could amidst all their clamor. I suggested to both the men and women, perhaps with more candor than charity, to what generation the sign seekers belong. One large, burly young fellow shook his finger under Brother Baker's nose. This with other things enraged a man by the name of Byron Webb until he pulled

off his hat and offered to settle it at once. But Brother Baker said, "Come, let us act like men." And at last they shook hands with the elder and went out.

Once the Pentecostal Nazarenes, who had been told that God was not the author of confusion, and that order was the first law of heaven, became enraged also. This was followed by an attack from the Baptists. At times it seemed that men intended to strike him, but Byron Webb and Will Adair always stood near. One night two Nazarenes came forward. One especially was angered, and while positively affirming he lived above sin, his face was ashy pale and he trembled visibly. After talking some minutes one of them said, "Let us pray." They both prayed, thanking God for sending this aged man to show them greater light. I followed, earnestly praying God to lead these people in the light of the glorious gospel as it was revealed in the last days. As we arose from our knees Brother Baker, with tears running down his cheeks, bore testimony of the goodness of God to his children and of his watchcare over them by sending servants to minister among the children of earth in these latter days. One of the Nazarenes said, "I believe what you say is true."

The next morning Brother Baker met one of these men in the road and asked permission to come to his home and talk to him. He said that he had had enough of all that, and he would not consent for him to come. The other returned one more night, and after the meeting talked to Brother Baker for a long time, saying he supposed he might expect the Lord to send old lady Adair over to his house any time with a revelation to be baptized. Brother Baker informed him that would hardly be necessary, as God had sent his authorized servant with this message. May the Lord bring this man to see the light.

The Nazarenes finally challenged our people for a debate, and the matter was referred to Brother Hubert Case. Byron Webb was baptized Monday, December 7. His wife wept and said she made such a failure when she joined the Nazarenes that she wanted more time to investigate. One member of the Christian Church said the same thing. Many are investigating and were very friendly, asking Brother Baker home with them and when he went plying him with questions for hours at a time.

May the heavenly Father bless his children wherever they are and help them to be faithful.

One of the weakest,  
ELLEN SHERARD ADAIR.

DOUGLAS, ARIZONA, December 21, 1914.

*Editors Herald:* We just closed, Thursday night, a four-session debate with the Salt Lake church representatives. The Gentile attendance comprised nearly one third of the audience, and demonstrated in our favor, observing that we had the best of the argument. Some who before the debate were ignorant of and indifferent to our work, are inquiring about it now.

Elder Robinson, the Brighamite disputant, said he was glad the Reorganized Church brought to light the Inspired Translation, because it was the best one in existence, evidencing the divine calling of Joseph the Martyr. We reminded him that the Reorganized Church was God's instrument in preserving the manuscript, and was fulfilling the prophetic mission of teaching the Inspired Scriptures to all nations, kindred, tongues, and peoples, according to Doctrine and Covenants 42: 15.

One night my opponent said that the establishment of Zion in the mountains of Utah fulfilled scriptural prediction, and was much preferred to the mud flats of Missouri. But the following night he admitted that Missouri was pointed out by

revelation as the gathering place, and that they were all going back there some time. We reminded him of his change of front, and told him that as yet they remained the rebellious, cut off out of the land of Zion, and cited him to Doctrine and Covenants 64: 7; 107: 13, and stated that on their return if repenting of polygamy and kindred faults they would be welcomed only on the authority of the Reorganized Church already established in Zion.

At the closing session after supplying proper quotations, a chart on succession was presented, showing on the one hand the Reorganized Church position, with a president of proper lineage, appointed by revelation and ordained to teach revelations. This chart showed further the fatherhood of God, and that our position was that Christ was the immaculate one, and that we had spiritual endowments; that we were directed by the scriptures, contending that the atonement of Christ was all sufficient; that the gathering place was Missouri; that the church was governed by common consent, and that monogamy was the Reorganized teaching on marriage. Over against this, in opposite column, we placed the Brighamite position, which is that the senior apostle becomes the president, which is merely custom, (Reed Smoot, volume 1, page 368.) Their position with reference to the Adam-God theory was set forth, as was their teaching seeking to show that Christ was not immaculately conceived. As against spiritual endowments, their position was shown with reference to secret endowments. Against the scriptures as a standard, were placed living oracles; against the atonement of Christ, human atonement; against Missouri, the Salt Land; against common consent, priestly dominion; against monogamy, polygamy.

Brother S. D. Condit is familiar with the Brighamite position, and was a great help to me and an excellent moderator.

Your brother in Christ,  
W. H. MANNERING.

NEW LISKEARD, ONTARIO, December 24, 1914.

*Editors Herald:* Having been appointed a missionary and commissioned to labor in New Liskeard, by request of Brother Ellis, I visited the few isolated Saints about one hundred and sixty miles from my home at Burks Falls and found them trying to keep the work alive; but with no officers and only occasional visits from an elder it seems rather discouraging. Prejudice was at par, but after four weeks of labor much of this was removed. We preached in the house of outsiders. Some were interested and others wished to be baptized, but conditions were not favorable at the time. We trust that they may be in the future.

Returning home, I went north to Thornloe, where I have baptized about thirty, all living close together, with some good Saints among them. I think here would be a good place for a branch. They hold Sunday school and prayer meetings. I also visited Earlton, Uno Park, and Beancamp, where I had good attendance and where several were interested.

The people are anxious in many places in this new country to hear the gospel and will open their homes for meetings, but many are on homesteads and have only small houses. However, we make the best of conditions. It seems that people are more approachable in these surroundings than when they become more comfortably situated.

We have a branch in New Liskeard of about ninety members. In the fall of 1912 we met together and considered the advisability of building a church. When we examined our bank account we found we had only forty dollars. Some of the members exhibited great faith, saying that if we tried and did our best we would receive the necessary aid. So a building committee was appointed. We purchased a lot for

one hundred and seventy-five dollars. We made our payments on this lot and built a nice little church, on which property we now owe only about thirty dollars.

We do not think we could have accomplished this in the time we did had it not been for the aid we received from the Shepardson Lumber and Building Company, all four of whom are our brethren in the church, and who run a factory where we could secure everything needed. These men furnished the material and waited until the Saints were able to pay for the same. So it is largely through their efforts that we have been able to secure our building. Members of the branch did all the work of erecting this building, even to the installing of the electric lights. We expect to have the church dedicated in June or July, and also to have a two-day meeting, of which due notice will be given.

The thermometer at this time registers forty degrees below zero. I have preached to good crowds with the thermometer sixty degrees below.

Ever wishing and praying for the welfare of the work,  
Respectfully yours,

HENRY RIBBEL.

MANCHESTER, ENGLAND, February 18, 1915.

*Editors Herald:* I am about to leave England in order to be in attendance at the General Conference of the church, at Lamoni in April. I do not know whether I shall succeed in getting through the "blockade" which is now supposed to be in force around these isles, but I have arranged to sail on the 24th inst., on board the White Star liner *Arabic*. So if anything should happen you will know just where I shall stand, at the time, at least. I certainly wish that times and conditions were more favorable, but I have faith to believe that we shall get through all right.

Perilous times are the order of the day without a doubt, especially in this land at present. Living is becoming more difficult daily; food and clothing, and in fact even boot laces have gone up in price. Workmen are contending and striking for more wages, and, in some instances, tradesmen can not get goods to provide for the wants of the people. Our coal merchant could not let us have only one half of our coal supply yesterday, and there is even a famine for firewood. So one may have some idea how things are likely to be should our resources be cut off.

I feel to say this morning, "My times are in thy hands, my God, I wish them there." I therefore commend us all to the care of a loving Father. We have not anything to fear, for even in death we live. Yes, life is eternal; that is the one message of the gospel above all others. Death is but the passage, not the end of our existence. The world may wish for death, and I believe many do, but they must live, "Thy dead men shall live."

Oh, that we may be able to sense the humane life as ordained by the Father of life and light, peace and good will, companionship, and brotherhood. What a different world we should see and realize. Lord hasten the day when men shall desire and call for light, and may our experience be as thine—"and there was light."

Your brother,

W. H. GREENWOOD.

### Extracts from Letters

F. L. Sawley, Post Oak, Missouri: "I just closed a twelve-night debate with Elder John Giddens of the Christian Church. Several are wanting books. The debate has created quite an interest, and some are near the kingdom, a few having given names for baptism. I baptized six before the debate. I have been laboring here since November 16 and have created an excellent interest at Post Oak and in

the regions round about. I am feeling well after my long siege of affliction at Independence, am enjoying my work and very busy as a missionary, for which I am thankful to God. My case is like the old saying, enjoying the sweet better after having endured the bitter."

J. E. Yates, Phoenix, Arizona: "We have what seems to be quite an improvement here in the way of tracting. Instead of the house-to-house method, we deliver open-air discourses upon a thronged thoroughfare every day, and at the close of each sermon the people are eager to get the tracts. In this manner we are sure that a much larger percentage of the literature will be read than in the former method of distribution. We have splendid audiences and better order and attention than I ever saw in street work. As Phoenix is a sort of geographical hub-center during the winter months, it is thus possible to reach many distant points as well as to advertise the gospel locally."

Edwin T. Dawson, Lamoni, Iowa: "I desire to mention the good spiritual prayer meetings and gospel sermons we have at Lamoni. I love this gospel restored to earth in these last days by an angel from heaven through Joseph Smith."

Matthew Umphrey, Bentley, Michigan: "We just closed a series of meetings which resulted in a grand success. Elder G. W. Burt came here a little over a year ago, at the request of the only Saint living at this place. There is now a membership of twenty-four, with a well-organized branch. We can truly say that such little missionary experience as we have had has been grand. Should it not be so, when we see men and women with a desire to obey? We have opened meetings about seven miles from where we formerly held forth, with a fair-sized crowd."

Gomer T. Griffiths writes from Columbus, Ohio, under date of March 1: "The three district conferences, namely, Ohio, Pittsburgh, and the Kirtland conferences respectively, were a great success in every respect. There was a large crowd present at all of them, especially at the latter. It proved to be a great task to take care of the visitors at Akron. In fact, they do not have a church building large enough to seat all that attend the conference in that district, and if half of the Saints in the district would attend they could not care for them. We have over fifteen branches in the district and some more about ready to be organized. I returned home last evening and found my wife quite sick at the home of my married daughter. She had a very bad spell last Friday, and was very ill for two or three days. However, she is some better, but did not rest very well last night, so my daughter phones me this forenoon. I feel very much discouraged over her condition. She does not seem to get strong in body, and has a terrible time with her heart. I fear at times she will never get real well again."

In a personal letter to Brother Elbert A. Smith, from Woodbine, Iowa, dated February 9, Elder C. A. Butterworth says: "I received your Christmas greeting and thank you very much for all your good wishes. The same I extend to you, and I pray that your days may be lengthened into many years, as a blessing to Zion. I often remember you and F. M. Smith to the Lord, that sufficient wisdom may be given you to carry forward the great work now before us. The calm, gentle Spirit seems always to say to me, All will be well, although the dark, heavy clouds seem to hang low, and are threatening at times. I broke my record for January, 1915, although it was cold and stormy by preaching thirty-six times. Conference closed here Sunday with a good interest. I held five services before it convened and am continuing here this week, and then go to Dow City for Sunday. All my family are well; but the war and drought has made everything very high there [in Australia]. It is over a year now since I left home."

## News from Missions

### Nauvoo

Our district is made up of a dozen or thirteen counties, of which eight are in southeastern Iowa, two or three in north-eastern Missouri, and two in Illinois, in which (Hancock County) is located old historic Nauvoo, from which the district takes its name. It was once called the Nauvoo and String Prairie District.

We have seven branches. Once we had more. The district has suffered much from Saints moving westward, many of them to Independence and Lamoni. Nearly all our branches are badly in need of officers, as well as members. Elder James McKiernan of the Seventy is presiding over two branches, and the writer also has the care of two.

This district may be called one of "the waste places of Zion." But we feel that it can not long remain so. We believe when those Saints who went to Canada and the Northwest to better their financial position get ready to return to the "regions round about," they will not all crowd into big branches, but will first investigate the merits of historic Nauvoo District, where they will find that their help as officers and members is needed so very much, and where, too, it counts for so much more than in the big branches of the strong districts. They will consider whether some of the other waste places have not been fairly well started on the road to being built up.

This district needs recruits; it wants to regain some of its losses, and then the rebuilding process will proceed as it should. There is a theological theory that the creative power made something out of nothing. Latter Day Saints never did believe that, so we must have the material before we can build. We hope to develop a few young men to fill the depleted official ranks, but even then, we have not enough to go round.

We ask the Saints who are expecting to locate in the center districts or stakes to consider the claims of Nauvoo in the fulfillment of prophecy. Happy and safe are those who place themselves in a position to be the instruments whereby prophecy makes good. "Zion shall not be moved out of her place, notwithstanding her children are scattered, they that remain and are pure in heart shall return and come to their inheritances; they and their children, with songs of everlasting joy; to build up the waste places of Zion." (Doctrine and Covenants 98:4.)

We have some of as good farm land as there is to be found, close to good markets. Bishop Lambert, Ferris, Illinois, will be glad of the opportunity to give information. The schools are first class. We can speak for Burlington, where there isn't a teacher with less than eight years' experience, and the majority with from fifteen to twenty-five years. The high school is rated away up among schools of that class.

The big dam at Keokuk, one of the greatest in the world, is destined to exert a powerful influence on the industrial development of the district, especially in the towns and cities located along this great river—cities which though inland yet have some of the advantages and blessings of those on the great lakes or ocean. Many of them are already lighted from the big generators in the power house at the dam. Fort Madison, twenty-four miles away to the north, is one. They have about nine thousand population, and we have here a little church and a small branch with only a teacher and a deacon. The Santa Fe Railroad has its shops here. Division point. Burlington, nineteen miles further up, is another, with twenty-five thousand population. Its street cars are moved with power from the dam, and many of its big factories also use the power. And there are many others, and still others yet to get in touch.

On account of the war, the power company has not been able to mature all of their plans. I understand they expected to dispose of some of their stock in foreign countries, but that is stopped for the present, and the company is marking time, and making no further extensions. But with power and light easily accessible, as it will be in the near future, the industrial development is assured. This means a large working population to feed, and farmers and truck gardeners will have a market right at their doors, getting better all the time. Interurban lines will increase, which with a network of telephones and good automobile roads will make this district as desirable as any to live in.

For years, Nauvoo has been an unimportant river town, without a railroad. Many surveys have been made, but shelved, sometimes through the influence of the big roads. But we think we now see very good indications which point to something better for Nauvoo.

It is natural for some to think only of a curse hanging over the place because of the mistreatment of the Saints from 1844 to 1847. But that must not be charged to the city of Nauvoo. The persecutions came from outside the city, though aided by a few disgruntled or unworthy members who had been disfellowshipped for bad conduct. It is the people that make a city, and most of this city were Saints. Vindictive feeling can never rebuild the waste places. The center stake is not being occupied in that spirit.

We believe a better day is dawning for old Nauvoo. We were there for the first time last fall during our tri-district reunion. Beautiful for situation is Nauvoo! We enjoyed that splendid view of the river from the temple site, and we have since stood on the Iowa side and noted that it is a city that can not be hid. We always thought of it as a broken-down town, unattractive and on slightly rising ground, and were surprised to find a neat, modern, substantial little town, built mostly on the old "Wells Addition" back of the temple site, and the ground of much of the old town used for growing grapes, with here and there some old-time homes still standing, and most of them occupied. Between the temple site and the river is quite an area, the temple site being on the top of the rising ground, much higher than I had pictured.

We confess to peculiar feelings when we found near by that old historic spot two very substantial Roman Catholic schools for boys and girls, with heating plant, laundry, etc., and a big church, the whole costing fully as much as our own Graceland College, dormitories, etc., and, like our church school, heavily in debt, according to information given us by an outsider. And yet we are inclined to feel towards the old place somewhat like the Jews feel about Jerusalem.

Every town is entitled to dominate the trade that lies in a sphere approximating a circle of which it is the center. On account of the big river, Burlington has only half of its circle. For years a wagon and foot bridge has been repeatedly talked of. But now its business men are determined to go after the other half of their melon. It certainly seems that a bridge is in sight. Foundation tests are now being made through the ice, while stock is being taken up, and the city is enthused with the new plans, which provide that by a small tax the city become a share-holder, and in a course of years it may take over and operate the bridge.

If the bonds are voted, it is expected that it will be open for traffic by next Christmas, available, by toll, to vehicles, foot-passengers and street cars. Then with unlimited, cheap power from the big dam, it is expected that interurban railroads will be built in several directions. We understand a company is prepared to build a line from Quincy, by way of Nauvoo to Burlington, as soon as it is possible to get across the river.

Those who are not familiar with the ground will be helped to understand the situation by noting that Burlington is on the west, or Iowa side of the Mississippi, while Nauvoo, Carthage and Quincy are on the east, or Illinois side, south, thirty, thirty-two and seventy miles, respectively.

My colleague in the presidency of the district, Elder Herbert S. Salisbury, ex-president of Graceland College, has recently moved his family to Carthage, some twenty miles east of Nauvoo, where Joseph and Hyrum Smith were assassinated. Fifty-five years ago last August the citizens of this town assembled and passed a resolution protesting against the Saints resettling at Nauvoo, and it goes without saying they were as unwelcome at Carthage. Now Brother Salisbury, a blood relative to the prophet, has settled among them, and he writes me that he has been well received both by people and press. He is a member of the Illinois State Historical Society, and in a position to serve us well in bringing about a better understanding among the people. The people in those stirring times of 1844 were unable to get a proper view—the facts pleaded in vain for recognition. It was the time of heated passions and blinded prejudice. When human passion has subsided and calm enlightened judgment is allowed to act, true history may have its place. Brother Salisbury is even now engaged in writing history of those early days in Illinois for a Chicago firm.

"Carefully gather together, in one region as can be consistently with the feelings of the people: and, behold, I will give unto you favor and grace in their eyes, that you may rest in peace and safety . . . and I will soften the hearts of the people. (Doctrine and Covenants 102: 7, 8.) We met with equally good feelings, on the part of the people of Nauvoo at the last reunion. The only disappointment we had was that there was not so large an attendance of Saints as might be expected from the three districts holding the reunion.

It is well to be sure it is wise to go, before moving into the large center branches. Many have buried their talents in so doing. They thought their troubles would be over if only they could get there, and they found that large branches have their peculiar problems as well as small ones. They also found that one's individuality is swallowed up in the crowd and it is easy to settle down to an inactive unspiritual life. "Woe to them that are at ease in Zion." They were really needed in the smaller districts, like this one, where their children would find something to do in Sunday school and Religio, and develop into useful members. People always develop faster and are happier where they realize their services are needed and they feel responsibility. Don't go where you may realize neither of these. GOMER R. WELLS.

BURLINGTON, IOWA, February 3, 1915.

### Southern Indiana

The missionary force in this district have been greatly hindered in their labors in rural places by reason of rainy weather; also schoolhouses are not used here for other purposes than school. We have confined our efforts to cottage meetings mostly. At present Elder Jacob Halb and the writer are holding forth here with a good degree of interest. Crowds range in number from twenty-five to one hundred. We have good liberty. We are cared for by the Thompson people mostly, two sons of Brother and Sister Alonzo Thompson, of Kirby, Indiana.

We hear our colaborers say they would like to attend the General Conference. This may sound selfish, but we plead guilty, and if the way opens we expect to attend.

We can say for the people of this district that they are as kind as any we have ever met. My wants have been duly supplied, and of their hospitality I have partaken. I earnestly pray and ask the Lord to pay them for their kindness.

In my associations with my colaborers, J. W. Metcalf, Jacob Halb, and L. C. Moore, I have enjoyed myself in the best sense of the term. On the whole, experiences common to missionaries, exclusive of the unpleasantness, have been ours to enjoy.

Ever desiring to assist in the great cause, I beg to remain,  
Your brother,  
F. A. ROWE.

FREDERICKSBURG, INDIANA.

### Northern Wisconsin

We had a time worthy to be mentioned at our Northern Wisconsin conference, which convened at Porcupine. The Saints seemed to enjoy the spirit of the work, and unity prevailed. The attendance was the largest of any like occasion in the district, except at reunion time. Business was attended to for the Sunday school, Religio and conference. The remaining time was devoted to edification and pleasure.

We note a good showing for Sunday school work, and the missionary effort is slowly pushing ahead, with the Religio not so far advanced. Some become discouraged because they do not achieve at once, but the kingdom of God is as the leaven hidden in the meal. We hope the district Religio organization will grow into a good work.

After the conference, meetings were continued by Brother J. F. Curtis and the writer, and good interest was manifested. The first night of our meetings fulfilled a prophecy given at Porcupine, when it was stated that the time would come when the church here would not hold all the people. Brother Curtis had a full house, and I at a schoolhouse across the road had a good crowd also, in an overflow meeting. Four were baptized and others interested. We look forward to the time when they will also embrace the gospel.

We are glad to get acquainted with the noble band of Saints at Porcupine. Their kindness will long be remembered. The work is progressing in the district. The harvest is great. Let us put forth a greater effort for the final accomplishment of the work required of us. If there ever was a time when we should stand in holy places it is now.

Ever praying for Zion's cause, I am,

In gospel bonds,

LYMAN W. FIKE.

UNION CENTER, WISCONSIN, February 25, 1915.

### Eastern Colorado

I have been busily engaged lifting my voice in declaration of the unsearchable riches of the gospel of Christ in the various regions of this country, and in many instances have been signally blessed.

During the fore part of this year Elder C. W. Prettyman and I held a series of meetings in Wray, Colorado, and I feel sure that the faith of the Saints was confirmed by reason of such meetings. A number of outsiders were in attendance and heard the word.

Strange as it may appear, though our people have been known in Wray for nearly thirty years, yet there is an undercurrent of prejudice against our work, the result of an organized effort upon the part of Methodists, Campbellites, etc., and especially the women of such organizations, who meet and study that wholesome (?) product of Bruce Kinney, The Islam of America. However, after their diligent search for something with which to besmirch the character of the "great angel message," yet they have not the spontaneity to meet the sisters of our organization, and tell them freely the wonderful truths (?) they have gleaned from said work; but rather in a clandestine manner try to influence people to stay away from our church by telling them the awful things they

have learned about the Saints. And I may say, without one feeling of restraint, that there is as fine a little band of Latter Day Saints at Wray and in that vicinity as I have ever met, generally speaking.

I feel sure that I should rather meet the open and armed prejudices and hostility toward the work than the low, somewhat smuggled, and insinuating feature of program that Satan has devised of late years. In this particular locality there seems to be but little prejudice toward us, and the attendance at our meetings has been splendid and the attention excellent.

South of Otis, Colorado, we have effected a very promising opening, and there are some there who have placed their belief in the work, and who will obey ere long we feel sure. At a place called Mount Hope, south of Vernon, Colorado, there is good interest, and those who are convinced of the truth.

The demand at present upon our time is far greater than we can meet, and we often feel to pray, "O, Lord, increase the holy desire upon the part of thy people to comply with the well-known law of the Lord; to bring all the tithes into the storehouse that there may be means to supply the poor and needy, and to support more servants in the great vineyard." I meet Saints who are well to do, but who have never, even in part, complied with the law of tithes and consecration. After they have known their whole duty in this respect, and yet do not comply, I wonder what they think their answer will be to Him to whom they must render an account of their stewardship.

Dear Saints of God, how may the much-needed institutions in the church be sustained, such as the Saints' homes, about five of them now I believe; the Children's Home, the Sanitarium, and last but not least, the college, if we withhold our means? Some of the Saints say, "Yes, I will pay my tithing when I get out of debt." But notice: In many instances when these are just to the place where they can emerge from their indebtedness they see an opportunity to buy another piece of land, and when they have yielded to that temptation the result may be that they are more deeply in debt than they were before. And so we witness procrastination, until a more suitable time. But the Lord says, He that is tithed shall not be burned at his coming. The antithesis of the above statement may be easily deduced. Colorado, as I view conditions, is becoming a much better place for missionary labor, as the country is more generally settled up.

Very recently I learned of the passing away of our much esteemed, tried and true laborer, Elder O. B. Thomas. Brother Thomas was a very assiduous laborer, and a man much admired by Saint and friend in this State. He has gone to a much-needed and well-earned rest.

The coming General Conference will no doubt be one fraught with the greatest concern to all the Saints of any held since 1860. I can not express with pen the disappointment it will be to me to not be able to attend. But whenever I go East to either Lamoni or Independence in the spring of the year, I am troubled so with asthma that I am in misery all the time I am there.

There is a place southeast of Wray about ten miles where the archaeologist might find a good deal to interest him; there on the farm of Brother Fenner Bullard is a canyon in which at some remote period of the past there has been deposited by flood, as it seems, people and animals all thrown in together; above this strata where such deposit has been made is solid rock. The teeth of the animals represent beasts that must have been fully as large as the elephant. From the appearance of the different strata of earth and stone above it would seem as though the catastrophe came upon the people in such manner as to throw them all together—man and beasts. This deposit covers a wide range, from the eastern

part of the State to a distance of fifty miles west, anyway. I have wondered what age the geologists might place upon the matter referred to.

The conference of eastern Colorado will convene in Denver, about March 5, but owing to the demand upon my time, as well as circumstances, I will not be able to attend.

May the loving Father bless Israel everywhere, I pray,  
In bonds,

HAPPYVILLE, COLORADO.

J. R. SUTTON.

### Western Maine

My last writing was from Vinal Haven, having just landed there. I remained there for four weeks, preaching in four schoolhouses, having good attendance and interest. Quite a number there are about ready for the water. I am looking for a branch to be raised up there in the no distant future. I put in a very busy time while there, preaching every night and visiting and studying by day.

Vinal Haven is one of the old camping grounds for the elders of the early days of the church. I saw the spot where the elders under the Martyr used to hold forth, and was told that the meeting place was in a barn. Some of the older residents have told their stories of the "Mormons" coming to their town. One aged brother tells of his mother calling in the elders who administered to his elder sister who was healed. That was about 1840. So we see that our work is not strange on the island.

While there I was told of a small burying place that stood a little back from the road where there were some Latter Day Saints buried. I took the time to visit it and found the following on stones erected there:

"James S. Pierce. Died December 23, 1843, age 34 years. Being a regular member of the Church of Jesus Christ of Latter Day Saints. Being led to repentance went forward and obeyed the commands and ordinances of the gospel of Christ. Died in full assurance that God requires the obedience to the gospel of Christ as he did when the Church of Christ was first organized on earth, in order to obtain eternal life."

"Elizabeth Pierce. Died February 6, 1850, age 78 years, 7 months. Being a regular member of the Church of Jesus Christ of Latter Day Saints. Through the proper order of the gospel of Christ, and of the lineage of Ephraim, claim the privilege of adoption in the seed of Abraham according to promise."

"Thomas Pierce. A native of Boston. Died August 14, 1851, age 79 years. I know that my Redeemer liveth, and because he lives I will live also. Being a member of the Church of Jesus Christ of Latter Day Saints. Through a proper order of the gospel of Christ and the lineage of Ephraim claim the privilege of adoption in the seed of Abraham and according to promise."

As I sat writing these words I thought of the history of the past and the sufferings of the church in those early days.

I am told that two elders are buried in another place on the island but the place is not marked so I was unable to locate the spot. It is said they were missionaries; the name of one was Hyde, if I remember rightly, the other I have forgotten.

My stay on the little island was pleasant. The few Saints there are struggling to let their lights shine and are ably cared for by Brethren Begg and Raymond, priests.

From Vinal Haven I went to Stonington. Finding Brother Hanson there holding a week's series of meetings, I assisted him. From there we went to the district conference at Mountainville, where we had a pleasant time with the Saints. Our Sunday school was scheduled to meet at the same time. Only

a few were able to get there, it being very hard to get around among these islands unless some of the brethren have time to go with a boat; the trolley men are out on strike here. We are hoping for a better time and larger attendance at our spring convention. The conference voted to look with favor on giving over the Saturday night meeting for Sunday school work, so we hope to be able to have a good program.

From the conference I went to Little Deer Isle and tried to hold some meetings, but the weather man was against us and we had to close. From there we wended our way to Stonington, where we held some meetings. The attendance being mostly Saints, we had some heart to heart talks with them and we think good resulted. I find that the Saints need education and encouragement, and I enjoy my labors among them very much. What a holy calling to be a teacher among God's people!

From Stonington I went to Portland, thence to Westbrook, where I was to look up a matter for the bishop's agent. While in Portland I enjoyed the hospitality of Brother W. S. Powers. While there we called on Brother and Sister Summerfield. We hope to be able to open up the work in that place this coming summer, if returned to this part of the field. I am told the Utah Church has a stronghold there.

Finishing our errand there, we boarded the boat and started for home, arriving there a few days before Christmas, glad to be reunited with loved ones once more. We spent an enjoyable time, and visited some of the near-by branches, preaching for them Sundays and renewing old acquaintances and making some new ones. The time for saying good-by coming all too soon, on January 28 we left home folks and started on our return to duty, stopping at Boston and meeting with the Saints there in prayer service, and having the privilege of shaking hands with Brother Greene after so long a time of absence.

Arriving at Stonington, we stayed there for a week or two, holding some meetings with the Saints, as well as before some large crowds at Sunday night meetings. While there Brother Koehler dropped in on us and we had some very interesting talks on the Holy Land.

From Stonington I came to this place, Sargeantville and have been talking with the people here, a little band that is struggling to keep the banner aloft. They are to be commended on their effort to erect a place of worship. They have endeavored to get their building without going in debt and thus far have succeeded, though they have not yet completed it so they can meet in it, and it will be some time yet before they can do so, as they are few and poor. Yet it is a demonstration of what can be done by united effort.

There are several openings ahead, but weather conditions somewhat hinder. The time has come when we are beginning to wonder what our fate will be for the next conference year. We have always tried to say, I will go where you want me to go. The work of the Master grows brighter all along the line, and we are glad that we are found worthy to be one of his representatives.

With best wishes for all, I am,

Yours in the conflict,

STONINGTON, MAINE.

WM. ANDERSON.

### Gallands Grove District

This district has been doing gospel work for the Great King over a half century. The volume of work done may not have been as large as in some districts, yet it has been active, and judging by the number of young men ordained to the priesthood last year a still greater work can be accomplished. The writer has attended every quarterly conference held in this district for fifteen years, and with but two or three excep-

tions, peace and good will have characterized every session.

Our last conference recently held at Dow City was harmonious and instructive. Brother John Jordison of the Coalville Branch was ordained to office of elder at this session. The preaching was by Elders C. A. Butterworth, D. R. Chambers, and J. B. Wildermuth. Three social services were held. The financial report was above the average. Sister Floy Holcomb, secretary of the district Sunday school and Religious societies furnished favorable reports of their work.

By invitation of Brother and Sister John Salisbury, I held a week's meeting at Farnhamville, Iowa, where they reside. They secured the use of the Congregational chapel; bills were printed, circulated, and the house warmed and lighted at the expense of those extending the invitation. Although the weather was cold and very stormy at times, we had fairly good attendance and splendid interest. The last evening a Methodist preacher interrupted the meeting by questions and statements five times, but they only added interest to the service, which lasted two hours.

During our stay there, Chief Red Fox, of the Sioux Nation, gave a lecture in the town. Feeling an interest in the Lamanite chief, he was invited to visit us at Brother Salisbury's home, where we read and talked to him five hours. He seemed deeply interested and bought a Book of Mormon, etc. The chief and his wife may attend General Conference, in order to study the church and its work more thoroughly. He has been to Europe, Australia, and New Zealand. If soundly converted to the gospel, he could be of special worth to the Lamanites.

C. J. HUNT.

DELOIT, IOWA.

### Massachusetts

A splendid conference in the Massachusetts District was held Saturday and Sunday, February 6 and 7. I have had the pleasure of presiding over this district for three years, and to me it was the best conference we have held during that time.

On January 24 I was on the train en route to visit the Cranston Branch, and, being tired, was nearly asleep, though my mind was occupied with thoughts of the coming gathering of the Saints. Suddenly, like a voice speaking, the impression came to me that upon my return to Boston I should present to that branch the idea of having President F. M. Smith speak in a theater on the subject of "The policies of the church" during the Sunday of the conference. The details came immediately to my mind, as afterward carried out, even to the naming of the brethren who should have charge of the service.

The following Wednesday evening at the prayer and social service I presented the matter, naming the committee as they had been suggested to me, to have charge of procuring the theater and the advertising, etc. The Boston Saints approved the idea heartily, and Elder H. J. Davison, the pastor, was appointed chairman of the committee. To our surprise the theater was procured at the nominal price of five dollars. President Smith consented to serve and we advertised quite extensively.

The service was well attended for conservative Boston. The Saints attending the conference were greatly blessed, and those not of our faith were heard to express themselves as being well repaid for attending. The music rendered by the Boston choir was highly complimented, and from all sides we heard the remark, "I never heard Elenora sing better than she did to-day." Sister Elenora Whiting is our district chorister, and leader of the choir in Boston. I trust all the branches in the district will give her their hearty cooperation and help. This is the first time to my knowledge

that we have attempted anything like that meeting in the district. We are assured it is but the beginning of greater things in our section.

Besides President Smith and wife, we had with us Apostle U. W. Greene, lately returned from Palestine, Patriarch H. O. Smith, and A. B. Phillips and R. W. Farrell of the seventy. Our business was done in a lively manner, but withal the spirit of forbearance and love was present. The same officers were elected for another year.

The prayer and sacrament service was spiritual, the gifts being enjoyed.

The sermon by H. O. Smith in the morning was very interesting and instructive, as was the lecture on Palestine, illustrated by U. W. Greene in the evening.

The meals Sunday were served in the basement of the church, the Saints visiting like one large family.

Just a personal word of myself. Though holding the office of a seventy, and having had the pleasure of nearly ten years' service on the firing line, I have found it necessary to labor locally for some time. I have found plenty to do however, and am busy in the Master's service. I hope to be in the general ministry again soon, for surely the harvest is great and the laborers few.

Brother and Sister George Whitehead, of Syracuse, New York, are here visiting their son, Morris. Being isolated from the church, they have greatly enjoyed being here at this time, and the Boston Saints are trying to persuade them to make their home here.

In gospel bonds,

C. H. RICH.

MEDFORD, MASSACHUSETTS, 65 Summer Street.

## News from Branches

### Jonesport, Maine

The work is progressing nicely here under the instructive as well as inspiring sermons of our missionary, Brother F. J. Ebeling. He is the right man in the right place, respected and beloved by all who know him. He is ready to meet an issue when sent out by pretended authority, as was proven last week when a Reformed Baptist preacher, on the Isle of Beals, arose in all his purity, to for ever put an end to Mormonism in that place.

Reports of his attack upon our people there, and his intended lectures reached Brother Ebeling. He with some of the branch officers called upon the would-be lecturer and talked the matter over. He agreed to hold a debate in his church, taking one hour, and allowing Brother Ebeling one hour each night, as long as the Baptist preacher desired. Papers were drawn up to that effect, and signed by both parties. Brother Ebeling had not been away from his house twenty minutes when he phoned to him, saying, "I will have nothing to do with you. You can do anything you please with that paper, I will go on with my lectures." So he lectured or "talked" from his pulpit five nights, using Shook's history, R. B. Neal, Eliza Snow and literature from Utah.

Brother Ebeling replied to what he said from his own pulpit the following week. The house was filled to overflowing every night. The first night the Baptist preacher was there, but alas! it proved too much for him. He could not endure to see his cherished bubbles so easily blown into air. He was crushed beneath the truth the first night, and was conspicuous by his absence the remainder of the week. One said she wanted to hear both sides, but one night was sufficient for her.

In his attack upon the Book of Mormon, the minister made great sport of the words "and it came to pass" which suggested to Brother Ebeling to compose and read a little poem.

He did not seem to do us much harm, for during the time there were two baptized. The Saints were especially edified, more united and stronger in the faith than ever.

The following Sunday night, our large vestry was full and chairs were carried from the near-by houses to accommodate the people. Brother Ebeling is to deliver some special chart lectures before leaving for Ohio and the General Conference. The Saints are looking forward to a feast of good things. We regret that the time is so near for him to go, because there is intense interest manifested among those outside of the church.

Thus endeth the first real attack upon the work in Jonesport. When will this turmoil cease, and universal peace reign upon the earth? Oh, how I long for Zion to be redeemed with the Saints in a gathered condition. Let us be more faithful, prayerful and diligent in this great work which our heavenly Father has intrusted to our care, and let us see to it that we strive harder to occupy in our own place, however humble it may be, thus molding and fashioning our crude characters for the niche which we shall be expected to fit into when the whole shall be fitly joined together, when that for which we pray shall have had its fulfillment, thy Kingdom come, thy will be done, on earth as it is in heaven.

In gospel bonds,

CORA B. ROGERS.

### Independence, Missouri

Sunday, February 28, was a day full of interesting features. The exercises in the forenoon were given over to the Religio-Literary home department work, in charge of W. A. Bushnell, president. The afternoon was occupied in presenting the same line of work. The program consisted of addresses by a number of workers. Music and oratory were also represented. In the evening the subject of temperance was discoursed upon by a representative of the Anti-Saloon League, of Kansas City. This division of the national temperance movement disclosed some very interesting and telling statistics through the able effort of Mr. Fleet. The Saints gave a visible token of their appreciation.

The musical features of the gospel service in this part of the vineyard are gaining ground rapidly, as shown by the willingness of both vocalists and instrumentalists to magnify their callings in this already important part of church and auxiliary service.

Preparations are being made for a goodly attendance of earnest representatives at our stake conference, as well as the coming General Conference. A strong move forward is being made by our young people and by the older ones to make themselves helpful in the way of higher spiritual, intellectual, moral and physical life.

The various departments of women's work is being increased in number and strengthened and united in love and good works. What more can the Saints desire than to be blessed as they are through the opportunities and resources offered through this glorious gospel of latter days?

Your sister in the faith,

217 South River Boulevard.

ABBIE A. HORTON.

A knocking at my heart—and what art thou?

"I was the unforgiven; from your door

You spurned me once and bade me come no more.  
I am the ever present suppliant now." . . .

A sweetness at my heart—and what art thou?

"I am the kindly deed you quite forgot,

The joy bestowed that you remember not.  
I am your angel of forgiveness now."

—Theodosia Garrison.

## Miscellaneous Department

### Conference Minutes

**LAMONI STAKE.**—Convened with Lamoni Branch, February 27 and 28. Statistical reports were received from all branches except Pleasanton, which was received by the secretary after adjournment. An appropriation of \$8 was ordered for the library board. Memorial resolutions concerning the death of President Joseph Smith were adopted, also resolution expressing the confidence of the Saints of the stake in President Frederick M. Smith as the divinely appointed successor to his father in the presidency of the high priesthood of the church. Stake officers were sustained, and the following selected delegates to the General Conference: John Smith, J. F. Garver, R. S. Salyards, Joseph Roberts, F. M. Weld, J. A. Gunsolley, Sarah Bass, C. B. Woodstock, W. G. Badham, Charles Goode, W. J. Mather, A. J. Yarrington, Callie B. Stebbins, Anna Dancer, Estella Wight, M. M. Turpen, Parley Batten, Mrs. D. J. Williams, L. W. Moffet, J. A. Evans, Ruth E. Archer, Alice Marble, W. T. Shakespeare, Frank Kaestner, C. E. Morey, Ida Kopp, A. B. Young, Price McPeck, Mrs. Joseph Hammer, A. L. Keen. Time and place of next conference left with stake presidency. C. I. Carpenter, secretary, Lamoni, Iowa.

**WESTERN OKLAHOMA.**—Met at Seiling, February 20 and 21. Reports indicated splendid condition throughout district. Delegates to General Conference: J. E. Vanderwood, Lemuel B. Dyke, J. H. Baker, S. W. Simonds, A. W. Sanders, Daniel B. Sorden, Cicely Case. The Spirit of the Master prevailed and the Saints were edified and made to feel that it is good to be a Saint of latter days. Lemuel B. Dyke, secretary.

**NEW YORK AND PHILADELPHIA.**—Met at Philadelphia, February 20. Officers elected: President, Ephraim Squires; counselors, Walter W. Smith, Benjamin McGuire; secretary, Herman N. Schwartz; treasurer, John Zimmermann, sr.; member library board, Daniel T. Shaw. Delegates to General Conference: Sister Walter W. Smith, Sister John Zimmermann, sr., Albert N. Hoxie, jr., Sister J. August Koehler, Sister Anna Zimmermann, Sister Ellsworth B. Hull, John Zimmermann, jr., Sister John Lawrence, Sister T. U. Thomas. Alternates: U. W. Greene, Amos M. Chase, J. August Koehler, Thomas U. Thomas, George Morris, John Zimmermann, sr., Walter W. Smith, Ellsworth B. Hull, A. D. Angus. Reports showed membership of 984, gain 83. Two new branches have been organized, one at Philadelphia, one at Bloomsburg, making a total of eight. The new church building is completed at Norwalk, for Broad River Branch, making a total of six buildings. District Sunday school has enrollment in excess of 1,100, Religio in excess of 250. Four were baptized. William Nichols, New York, was ordained a priest. District choir rendered valuable help. This conference was undoubtedly one of the most successful both spiritually and numerically ever held in the district. Herman N. Schwartz, secretary.

**KIRTLAND.**—Met at Akron, February 27 and 28. Reports showed gain of 108. Recommendation from committee that expenses of missionaries and families at reunion be met by assessment on branches, adopted. It was decided to hold next reunion at Kirtland. Resolution on reporting adopted, requiring district officers and missionaries, including bishop, quorum of elders, quorum of Aaronic priesthood, to report in writing to each business conference; branch presidents to report spiritual standing of branches, including work of all branch officers, indorsed by vote of branch and signed by president and secretary. Following adopted: "Resolved, That it is the opinion of this body that it would be wise at this time to divide the Kirtland District into three districts. Be it further resolved that we petition the General Conference that this division be made, this division to be outlined by a committee appointed by the chair." As the committee the following were appointed: R. C. Russell, Gomer T. Griffiths, J. A. Becker, M. Ahlstrom. Officers elected: A. R. Manchester, president; Eben Miller, first vice president; E. T. Haines, second; M. Ahlstrom, secretary. Delegates to General Conference: G. T. Griffiths, R. C. Russell, J. A. Becker, J. C. McConaughy, M. W. Liston, P. L. Glassford, D. W. Lewis, Mrs. D. W. Lewis, Anna M. Morgan; Vera Morgan, alternate. Adjourned to meet at Youngstown at call of missionary in charge and district presidency. Martin Ahlstrom, secretary.

**CLINTON.**—Met at Fort Scott, Kansas, February 27 and 28. Reports showed membership of 1,139. Of the 12 branches, 3 sent spiritual reports, 11 statistical. Committee appointed to attend to case of Hannibal Oehring reported that Brother

Oehring had been found legally expelled and that the Taberville Branch had accepted him back into fellowship by vote. The following was adopted: "Moved to adopt the committee's report, that Hannibal Oehring be considered not a member of the church and that this conference instruct the Taberville Branch to reverse its action of receiving him back into the branch by vote." W. S. Macrae reported on the Denny case to the effect that Brother and Sister Denny had been suspended by action of elders' court until they deserve to come back into the church. Following action was had: "Moved that the suspension of Brother and Sister Denny be made permanent, i. e., that their names be taken from the church record." Delegates to General Conference: Lucy Silvers, W. S. Macrae, H. E. Moler, Roy S. Budd, R. T. Walters, J. W. Rushton, A. C. Silvers, Lee Quick, W. E. Reynolds, A. C. Dempsey, F. A. Hawley. Adjourned to meet at Coal Hill, June 26 and 27. Lida Budd, secretary.

### Convention Minutes

**LAMONI STAKE.**—Religio met, Lamoni, Iowa, February 25 and 26. Officers elected: President, C. I. Carpenter; vice president, John Watkins; secretary, Blanche Carpenter; treasurer, Joseph Roberts; member library board, Vida E. Smith; superintendent home department, Eliza Chase; superintendent temperance department, Herbert L. Barto. Standard of excellence for locals in the stake adopted, and committee to draft standard to present to the General Convention for adoption throughout the general society. Evening sessions were held jointly with the Sunday school. Delegates to General Convention: Reuben C. Elvin, Nellie M. Elvin, Eliza Chase, Alice Chase, Allan Breakie, Della Lydick, Mrs. J. W. Wight, Ruby Baguley, A. L. Keen, Ida C. Monroe, Agnes Outhouse, Emma H. Anderson, Nellie Midgorden, E. D. Moore, W. G. Badham, Mattie Gunsolley, E. J. Giles, John Jenkins, Jessie Watkins, Ed Burk, Parley Batten, Sadie Moon, Matilda Hartschen, Ernest Haskins, May Haskins Joseph Braby; Mrs. Joseph Braby, Heman C. Smith, Vida E. Smith, Estella Wight, Mrs. H. L. Barto, O. A. Bender, Edith Linn, Nettie Johnson, Maggie Stemm, Otis Peters, Mrs. Otis Peters, Sylvia Ballantyne, Nellie Anderson, Flora L. Scott, Nellie M. Prall, Jessie Morant, Susie Hayer, Lottie Williams, Rebecca Weld, Zaidie Salyards, Mabel Carlile, Arthur Church, Ruth Allen, Carrie Weld, Aura Fike, Kate E. Smith, J. O. Blakesley, Anna Blakesley, F. M. McDowell, Joseph Roberts, J. F. Garver, C. H. Barrows, Mrs. Bertha Hayer, Clara Roberts, Anna Dancer, Minnie B. Nicholson, Carrie Silsbee, Grover Sharp, Audie Poush, May Skinner, R. V. Hopkins, Mabel Knipschild, Anna Salyards, George Snively, Lizzie Gault, Mary Garner, W. J. Mather, R. M. Elvin, O. D. Shirk, Frank Shirk, Alta Mather, Walter C. Jones, Mrs. W. C. Jones, Letha Tilton. Time and place of next convention left to executive. Blanche Carpenter, secretary.

**CLINTON RELIGIO.**—Met at Fort Scott, Kansas, February 26. Report showed membership of 183. Delegates to General Convention: W. S. Macrae, R. T. Walters, H. E. Moler, Roy S. Budd, T. L. McCormick, Lucy Silvers, A. C. Silvers. Adjourned to meet at Coal Hill, June 25. Lida Budd, secretary.

### Notice

#### BRITISH ISLES SAINTS

Having decided to attend General Conference at Lamoni, Iowa, I shall be absent from the mission for at least two months, during which time you may address me, care of Henry Greenwood, 90 Thurman Avenue, Columbus, Ohio. District presidents, note that any communications forwarded to above address will have my immediate attention. Do not fail to keep in touch with me. For the general information of the Saints, I will write through the SAINTS' HERALD, which will answer the many inquiries of the Saints throughout the mission. W. H. Greenwood, minister in charge.

### Prayer Union

#### SUBJECT FOR THE THIRD THURSDAY

Prayers for our missions and missionaries in all places, especially remembering the Lamanites, that the preaching of the gospel may be with conviction that will lead them to obedience, and that thereafter their lives may demonstrate its purifying, uplifting power. Remember the mission at Jerusalem, and those who have been sent there, that they may be protected, and be successful in winning many to Christ and his truth.

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THE SAINTS' HERALD

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 For advertising rates apply to the business department.  
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REQUESTS FOR PRAYERS

Prayers are requested for one not of the church, that God may give him understanding so that he may accept the gospel. His wife feels that she needs her husband's help in teaching their children as they should be instructed.

Brother R. Newby, Fairview, Montana, requests prayers for Sister Sandage, of Glasgow, Montana. It is desired that those who feel to do so fast and make special petition March 14. This sister is severely afflicted with heart trouble.

Sister C. H. Cudney, Marion, Michigan, requests prayers for her sister-in-law, Pearl Cudney, of same place.

Brother William W. Hanson, Cisne, Illinois, requests prayers that he may recover from a sore affliction and spend his life in righteousness.

Will you please join me in prayer for a young man that God will strengthen his mind that he may resist the temptations of this world, and change his heart in a way so he will realize the way he should live in these latter days. He does not belong to the church.

I also ask an interest in your prayers, that I may always do God's will. From a sister known unto the Lord.

Corrections

In the article entitled "Review of 'A fourfold test of Mormonism,'" appearing in the HERALD for February 3, p. 110, 2d column, 11th line from bottom, the word *you* should be omitted; p. 111, 2d column, 9th line from bottom, word *brand* should read *fraud*.  
 L. G. HOLLOWAY.

General Conference Visitors

For information of those planning to attend General Conference, Lamoni, Iowa, beginning April 6, 1915, as also Religio and Sunday school conventions, beginning April 2, the committee appointed by Lamoni Branch wish to say:

The Saints of Lamoni will have a first-class dining hall in operation, serving meals to all who wish them at the following prices: Club breakfasts 10, 15, and 20 cents; dinner 25 cents; supper 20 cents.

Those in charge of dining hall wish to get in touch with a forelady who will take this position during the time it is open for meals. There are also a few opportunities for those wishing to serve tables in payment for their meals. Send these applications to Amos Berve, Lamoni, Iowa, at once.

Entertainment in homes will cost those who make such arrangements \$4.50 per week, board and lodging. Lodging and breakfast will be served in homes to those unable to go out to breakfast, at reasonable prices.

Rooms in private homes will be \$1 per person per week.

In order to the best work by the committee, those contemplating attending should not delay in letting the committee know that they are coming, fully informing the committee of their needs and wants. Should one who is badly crippled be assigned a place which would put him out of reach of the conference, the committee could not be justly blamed if proper information had not been handed them. Will you, therefore, write your letter along the following lines:

1. When are you coming, and how long do you expect to remain.

2. Give the full names of the persons for whom you write.

3. If man and wife, and you must stop at same place, do not fail to so state, or you may be put in different places.

Committee will meet all trains and see that you get to your stopping places if they are properly informed along the lines indicated.

Committee consists of: C. F. Goode, chairman; R. J. Lambert, secretary; F. M. Weld, C. I. Carpenter, W. G. Badham, Arthur Church, Moroni Traxler, Vaughn C. Bailey.

R. J. LAMBERT, Secretary.

Heralds Wanted

To complete the file of HERALDS in the editorial library, the Editors desire the following: Volume 3; volumes 9 to 12, inclusive; volume 14, number 3; volume 15, numbers 4, 8, 10; volume 16, numbers 2, 11; volumes 17 and 18; volume 19, number 24; volume 20, number 1; volume 21, number 23; volume 28, number 6; volume 29, number 1. Volumes 1 to 23, inclusive, are scarce, and when it can be done, should be collected before finally lost or mislaid, so as to have them placed where they can serve the general church. Therefore, aside from the HERALDS specified above, anything preceding volume 24 which might be sent in would be placed where it would do the best good. Send or write to Editors HERALD, Lamoni, Iowa.

Died

CANNON.—Glena Day, only daughter of Fred W. and Alice Strombeck Cannon, and sister of Cressel C. Cannon, of South Chicago, was born February 12, 1886, at Syracuse, Indiana, departed this life December 29, 1914. She had been a constant sufferer for seven years. Her exemplary Christian life of kindness, patience, and self-sacrifice was a blessing to all, which makes the blow fall heavily on family and friends. To know her was to love her. She was baptized at Knox, Indiana, July 11, 1896, and remained faithful and devoted to the end. Services at Chicago, December 31, and at Syracuse, January 2, by David Dowker, burial in Syracuse Cemetery.

"Dearest Glena, thou hast gone  
 To thy well-earned, happy home;  
 Free from pain, thy suffering o'er,  
 Thine the rest for evermore.  
 Like a sunbeam, through our dwelling  
 Shone thy presence bright and calm;  
 Now our hearts are rent with anguish,  
 And we need the healing balm.  
 Consecrated to thy Master,  
 Was thy life so pure and true,  
 Deeds of mercy, love and kindness  
 Was thy portion to bestow."

BARR.—Elzina Hendry was born at Jackson, Steuben County, Indiana, December 25, 1838, died at Lamoni, Iowa, February 22, 1915, after a long illness. Married Charles Barr, April, 1855. To this union six children were born, five of whom still live. Baptized February 20, 1874, by E. C. Briggs. Funeral from the home, February 25, John Smith in charge, sermon by Elbert A. Smith.

DEUEL.—Charles W. Deuel died at his home, Tulare, California, February 24, 1915, aged 62 years, 8 months, 27 days. He was a faithful and successful missionary, and carried with him a spirit that made all who knew him love him, and respect the message he bore. He leaves wife, 1 brother, 1 sister, 2 half-brothers. Services by W. A. Brouner.

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



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

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LAMONI, IOWA, MARCH 17, 1914

NUMBER 11

## Editorial

### THE TRUMPET AND PITCHER

CONTRADICTIONS FOUND IN "ANTI-MORMON" WORKS

And the Lord set every man's sword against his fellows.

Gideon came against the hosts of Midian at night with his three hundred men. At the prearranged signal each man broke his pitcher, held his light aloft, and blew his trumpet. Confusion ensued in the camp of Midian. The soldiers fell to killing each other. The record says: "And the Lord set every man's sword against his fellows."

At the sounding of the trump of the restored gospel a somewhat similar condition has obtained among our opponents. They are very much in the dark, very much confused, and in his blind zeal each man stabs his fellow.

To prove this we propose to quote from a number of leading books, all written by the opposition, all put forth as reliable, showing only a few of hundreds of contradictions.

#### JOSEPH'S MOTHER EXPECTED HIM TO BE PROPHET

Clark Braden, in the Braden and Kelley Debate, published by the Christian Publishing Company, Saint Louis, and put forth by them as a thoroughly reliable work, says:

She prophesied, at the time, that Joe, then seven years old, WOULD BE A PROPHET, and give to the world a new religion. JOE WAS RAISED WITH THIS IDEA BEFORE HIM. All the family were taught and believed it. . . . This accounts for Joe's peculiar gravity when but a child, and as a youth. He was to be a prophet, and he must not act as other children and boys did.—Braden and Kelley Debate, p. 46.

#### JOSEPH'S MOTHER DID NOT EXPECT HIM TO BE PROPHET

That looks bad, for it might argue that the whole career of the modern prophet was the result of maternal suggestion. But at the sounding of the trumpet Braden is slain by his own colleagues. In a large and pretentious work written by Reginald and Ruth Kauffman, recently published in London, we read:

His appearance was NOT, as one might have expected, heralded by any mystic portents, and his earlier childhood was, EVEN IN HIS MOTHER'S EYES, in no wise remarkable. Indeed, Mrs. Smith had never expressed the opinion that her son "Joe," as he was called, would be the founder of the faith of

which she dreamed. Her visions had brought her to NO SUCH CONCLUSION. They had, nevertheless, impelled her to the belief that a new prophet should appear, and, assuming a more or less personal application for her revelations, after the manner of seers, she gave out hints that ALVAH, HER ELDEST SON, WAS THE DIVINELY APPOINTED. But Alvah, according to unkind gossip, was a greedy boy, and, one day, eating too many green turnips, died. Thus did the mantle descend upon Joseph.—The Latter Day Saints, by Reginald and Ruth Kauffman, pp. 21, 22.

These wild imaginings are amusing, but are easily understood. Braden wished to argue that Joseph Smith was the result of maternal suggestion. So he manufactured history to suit his theory. The Kauffmans on the other hand were desirous of proving Lucy Smith a false prophet. So they manufactured history to suit their taste. Neither cared for exact facts in the case. Others have pursued a similar course. The insignificant fact that Lucy Smith never had a son named Alvah was not to stand in the way of the theory. One must be created and later killed with green turnips.

#### JOSEPH HAD NO ENERGY OR PERSISTENCY

Frank J. Cannon assures us:

Joseph Smith was not the man to surmount great obstacles and compel great and lasting changes by his own unaided force. He lacked ENERGY, diplomacy, and STEADFASTNESS for such a task.—Brigham Young and His Mormon Empire, by Ex-Senator Frank J. Cannon and George L. Knapp, chap. 2, p. 20.

#### HE WAS VERY ENERGETIC, PERSISTENT, ABLE

Others tell a very different story:

But, with all these drawbacks, he was much more than an ordinary man. He possessed the most INDOMITABLE PERSEVERANCE, was a good judge of men, and deemed himself born to command and he did command.—Recollections of an Old Pioneer, P. H. Burnett, p. 66; as quoted in Founder of Mormonism, p. 6.

His eloquence, rude but powerful—his letters, clever and sarcastic—the manifold character and boldness of his designs—his courage in enterprise—HIS PERSEVERANCE DESPITE GREAT OBSTACLES—his conception and partial execution of the temple of Nauvoo—these and other things mark him as a man of more than ordinary caliber.—The Mormons' Own Book, and Life of Joseph Smith, by T. W. P. Taylor, p. LI.

The REMARKABLE TENACITY OF PURPOSE which he exhibited under discouraging circumstances, and the apparent sin-

cerity of his professions, have been suggested as evidence that he was really a religious enthusiast, who became the victim of his own delusions.—Utah and the Mormons, by Benjamin G. Ferris, at one time Secretary of Utah Territory, pp. 130, 131.

#### BOOK OF MORMON TAKEN FROM SPALDING ROMANCE

Mr. Charles Shook, whose work R. B. Neal says will "shake the foundation" of Latter Day Saintism, has this to say about the Spalding Romance theory:

Gentiles, with few exceptions, believe that the BOOK OF MORMON IS ONE OF SOLOMON SPALDING'S ROMANCES, which somehow fell into Smith's hands and was altered to suit his purpose. No matter what others may think, I AGREE WITH THOSE WHO ARE OF THIS OPINION; although I have not always done so.—Cumorah Revisited, by Shook, p. 25.

#### BOOK OF MORMON NOT TAKEN FROM SPALDING ROMANCE

Mr. Shook, who was thus to shake, does not get far with his opinion, for at the breaking of the pitcher, Reverend D. H. Bays, the man who studied "Mormonism" for forty years, and was hailed by Mr. Neal's associates as a "child of Providence," immediately downs him with this:

The long-lost Spalding story has at last been unearthed, and is now on deposit in the library of Oberlin College at Oberlin, Ohio, and may be examined by anyone who may take the pains to call on President Fairchild, of that institution. . . . THE SPALDING STORY IS A FAILURE. Do not attempt to rely upon it—IT WILL LET YOU DOWN.

The entire theory connecting Sidney Rigdon and the Spalding romance with Joseph Smith in originating the Book of Mormon MUST BE ABANDONED.—Doctrines and Dogmas of Mormonism, D. H. Bays, pp. 24, 25.

Professor L. Woodbridge Riley comes to the support of Bays in the following:

In spite of a continuous stream of conjectural literature, it is as yet IMPOSSIBLE to pick out any special document as an original source of the Book of Mormon. In particular, the commonly accepted Spalding theory is INSOLUBLE from EXTERNAL evidence and DISPROVED BY INTERNAL EVIDENCE.—The Founder of Mormonism, p. 172.

#### JOSEPH SMITH IGNORANT AND FEEBLE-MINDED

We are assured by various writers that the founder of the Church of Jesus Christ of Latter Day Saints was ignorant and dull-witted:

His UNTUTORED and FEEBLE INTELLECT had not yet grasped at anything beyond mere toying with mysterious things.—The Prophet of Palmyra, Thomas Gregg, p. 4.

The young people of the town considered him NOT QUITE FULL-WITTED and, with the cruelty of youth, made him the butt for their practical jokes.—The Latter Day Saints, Kauffman, p. 23.

The extreme IGNORANCE and apparent STUPIDITY of this modern prophet.—Mormonism Unveiled, by E. D. Howe, p. 12.

#### JOSEPH SMITH BRAINY AND INTELLIGENT

Again the "child of Providence," charges through the camp of Midian and attacks Messrs. Gregg, Howe, and Kauffman:

He was confessedly *illiterate*, but nature had endowed him with a CLEAR, STRONG BRAIN, and by sheer force of his

INTELLECTUALITY he was from the very beginning of his career a leader.—The Doctrines and Dogmas of Mormonism, by D. H. Bays, p. 19.

#### JOSEPH SMITH A COWARD

Mr. Shook again arises to shake, and declares:

Time made some changes and the tow-head became a light auburn but the moral traits continued the same and secretiveness, untruthfulness, dishonesty and COWARDICE followed him to his assassination.—The True Origin of Mormon Polygamy, by Shook, p. 21. (Old edition.)

#### JOSEPH SMITH VERY BRAVE

We have no time to resent the charge of cowardice, for Mr. Smucker and Doctor Wyl, other "well-posted students" leap forward when the light blaze up and overthrow the "shaking Shook":

The Smiths are not without talent, and are said to be as BRAVE AS LIONS. Joseph, the chief, is a noble-looking fellow, a Mahomet every inch of him.—History of the Mormons, by Smucker, p. 147.

It must be admitted that he displayed no little zeal and COURAGE; that his tact was great, that his talents for governing men were of no mean order.—Ibid. p. 182.

He had physical COURAGE, FOR HE DIED GAME.—Dr. Wyl, quoted in *Word of Truth*, June 4, 1913.

#### HE SHOOTS FOUR MEN

The Kauffmans, Ruth and Reginald, now regale us with a wonderful story, as follows:

It appears that Joseph Smith DIED BRAVELY: "he stood by the jamb of the door and fired *four* shots, BRINGING HIS MAN DOWN EVERY TIME."—The Latter Day Saints, by Kauffman, p. 47.

#### HE KILLS NO ONE

We are disturbed by this gory tale about four dead men, until another author of equal rank and vast research assures us that no such thing occurred, it was merely a matter of wounding one man slightly in the elbow, in the region of the "crazy bone," where we imagine numbers of these writers have been injured:

Guns were thrust in and discharged, and Joseph, with a revolver, returned *two* shots, HITTING ONE MAN IN THE ELBOW.—The History of the Mormons, by Lieutenant Gunnison, pp. 123, 124.

#### HIS ANCESTORS VERY BAD PEOPLE

Mr. L. B. Cake affirms:

Seventy reputable men who knew, stated under oath that this Smith family was ignorant; that the males were drunkards, blasphemers, liars, thieves; who put in their time digging for hidden treasures of the Captain Kidd kind, and defrauding their neighbors. Reputable citizens aver under oath that these Smiths were a low, wicked household and *Joe the worst of the lot*.—Peepstone Joe and the Peck Manuscript, by Lu B. Cake, chap. 2, p. 9.

#### ANCESTORS GOOD, RELIGIOUS AMERICAN PATRIOTS

Mr. Cake is upheld in this charge by other writers, but when the trumpet sounds one Josiah F. Gibbs, another Midianite, who assures us that he has spent the

best part of his life investigating this question, and is an ardent opponent of "Mormonism," turns upon Mr. Cake quite unexpectedly and runs him through verbally:

Lucy Mack Smith, the mother of Joseph Smith, was a woman of UNUSUAL STRENGTH OF CHARACTER, UNQUESTIONED PIETY and of an intensely visionary mental organization.—Lights and Shadows of Mormonism, by Josiah F. Gibbs, p. 23.

Solomon Mack, the father of Lucy, was very likely of English extraction. He participated in the War of the Revolution and was in every sense a TYPICAL AND PATRIOTIC AMERICAN. He was deeply RELIGIOUS.—Ibid., p. 23.

From his mother's side of the family he [Joseph Smith] inherited a strong DEVOTIONAL TEMPERAMENT, supplemented by admirable persistence of purpose and MAGNIFICENT COURAGE.—Ibid., p. 38.

Joseph Smith, sr., who was of a modest, unpretentious and easy-going, yet withal HONEST and EARNEST nature.—Ibid., p. 49.

#### JOSEPH SMITH NEVER READ ANYTHING

With the greatest assurance, John Hay tells us:

Joseph never read Moliere,—NOR ANYBODY ELSE.—Secretary of State John Hay, in The Mormon Prophet's Tragedy.

Such a picture of profound ignorance and illiteracy is very painful to contemplate. But wait!

#### HE READ VERY COMPREHENSIVELY

There is another authority who knows all about the matter, the Reverend W. L. Crowe.

"And this ebony bird beguiling

My sad fancy into smiling," says:

He read COMPREHENSIVELY, and as he advanced in reading and knowledge he assumed a spiritual aspect. He FREQUENTLY PERUSED THE BIBLE, AND BECAME QUITE FAMILIAR WITH ITS CONTENTS.—The Mormon Waterloo, by W. L. Crowe, p. 9.

There you are, Hay-Crowe, Crowe-Hay,—take your choice.

#### VERY DAMAGING AFFIDAVITS

Thomas Gregg has the following, in The Prophet of Palmyra:

Mr. E. D. Howe, in his valuable work, Mormonism Unveiled (Painesville, Ohio, 1834), presents the testimonials of eighty-one persons, neighbors and acquaintances of the Smith family, all attesting to their illiteracy and generally worthless and disreputable character, especially that of the son "Joe," as he was called.—The Prophet of Palmyra, p. 11.

#### AFFIDAVITS OF JEALOUS NEIGHBORS NO GOOD

These eighty-one affidavits are very disturbing to some minds, but now comes Professor I. Woodbridge Riley, at one time of the University of New York, and assures Messrs. Gregg and Howe (as we have often done) that they are of no value as evidence. Hear him:

Concerning this unpleasant fact NO RELIANCE is to be placed in the MULTIPLIED AFFIDAVITS OF JEALOUS NEIGHBORS, who swore on oath that there was much intoxication among the Smiths; PEOPLE IN THOSE DAYS HAD THE AFFIDAVIT HABIT.—The Founder of Mormonism, p. 66.

#### THREE WITNESSES RENOUNCE TESTIMONY

The Reverend W. A. Stanton in a booklet published by the American Baptist Publication Society, entitled, Three Important Movements, Campbellism, Mormonism, Spiritualism, declares that the three witnesses to the Book of Mormon repudiated their testimony:

In 1830 the book was printed, and with it a sworn statement by Cowdery, Harris, and David Whitmer that an angel of God had shown them the plates of which the book purported to be a translation. Some years later these three men renounced Mormonism, AND DECLARED SAID STATEMENT FALSE.—Three Important Movements, p. 35.

#### WITNESSES DID NOT RENOUNCE TESTIMONY

It is not necessary for us to expose the fact that the Reverend Stanton is in error; Professor I. Woodbridge Riley saves us that trouble:

Up to his DYING DAY, Cowdery believed there was NO "FICTION AND DECEPTION" either in this manifestation, or in the plate vision.—The Founder of Mormonism, p. 218.

Whitmer's ENTIRE FAITH in the reality of the vision of the plates is PERPETUATED BY THE INSCRIPTION ON HIS TOMB. . . . "The record of the Jews and the record of the Nephites are one. Truth is eternal."—The Founder of Mormonism, p. 219.

In a letter written by him in 1870, he [Harris] said: "No man ever heard me IN ANY WAY deny either the Book of Mormon, or the administration of the angel that showed me the plates, or the organization of the Church of Jesus Christ of Latter Day Saints under the administration of Joseph Smith, jr., the prophet, whom the Lord raised up for that purpose in these latter days, that he might show forth his power and glory. The Lord has shown me these things by his Spirit, and by the administration of angels, and confirmed the same with signs following FOR THE SPACE OF FORTY YEARS.—The Founder of Mormonism, p. 220.

#### SIDNEY RIGDON FOUNDER OF MORMONISM

Three gentlemen who are put forward as reliable authorities tell us that Sidney Rigdon was the real author of the Book of Mormon and founder of "Mormonism":

We therefore, must hold out Sidney Rigdon to the world as being the ORIGINAL "AUTHOR AND PROPRIETOR" of the whole Mormon conspiracy, until further light is elicited upon the lost writings of Solomon Spalding.—Mormonism, by E. D. Howe, p. 290.

A religious man, however erratic he might be, who had been trained in the Bible and in theology, was needed to give the bogus system some kind of religious setting. The only man connected with the scheme FROM ITS VERY BEGINNING, long before the public organization, who had any such qualifications, was the Reverend Sidney Rigdon.—Reverend R. G. McNiece, for twenty years pastor of First Presbyterian Church, Salt Lake City, in The Fundamentals, vol. 8, pp. 111, 112.

For months the translation languished and then a "mysterious stranger" appeared at the Smith home on various occasions. This was Sidney Rigdon.—Mormonism, the Islam of America, by Reverend Bruce Kinney, p. 51.

#### SIDNEY RIGDON NOT CONNECTED WITH BEGINNING

This is a pretty theory, but it is spoiled by the Reverend Davis H. Bays, who assures us the Book of

Mormon was in print and the church organized before Rigdon ever heard of "Mormonism":

In order to the successful refutation of the Mormon dogma it is not at all necessary to connect Sidney Rigdon with Joseph Smith in its inception. In fact, such a course will almost certainly RESULT IN FAILURE; and the principal reason why it will fail IS BECAUSE IT IS NOT TRUE. . . . As a matter of fact, Sidney Rigdon was an EARNEST AND ABLE ADVOCATE OF THE REFORMATION CONTEMPORANEOUSLY WITH ALEXANDER CAMPBELL, and pastor of a church at Mentor, Ohio, at the very time Joseph Smith and Oliver Cowdery were propagating Mormonism in New York and Pennsylvania. Sidney Rigdon had never heard a Mormon sermon, nor had he ever seen a copy of the Book of Mormon till he was presented with one by Oliver Cowdery and Parley P. Pratt IN THE FALL OF 1830. It is an historical fact that Mr. Rigdon became a convert to the new religion through the preaching of these gentlemen during the visit referred to above.—The Doctrines and Dogmas of Mormonism, pp. 22, 23.

#### DISAGREEMENT EVEN ON DATE OF BIRTH

Joseph Smith was born at Sharon, Windsor County, Vermont, December 23, 1805.—Origin of Book of Mormon and Rise and Progress of Mormon Church, by S. J. S. Davis, p. 23.

Just here a little sketch of the history and character of Joseph Smith may be in order. He was born at Sharon, Vermont. The date of his birth is not exactly known, but it is supposed to be about the year 1798.—Positive Proof that Mormonism is a Fraud and the Book of Mormon a Fable, by Reverend J. E. Mahaffey, p. 5.

Hundreds of contradictions similar to the ones here reproduced might be collected with a little research from the mass of confusion, error, and falsehood put forth in the sacred name of truth in opposition to the latter-day work. You will not gather grapes and figs of truth and fact from the brambles of error and deception. **ELBERT A. SMITH.**

#### CURRENT EVENTS SECULAR AND RELIGIOUS

**THAW ON TRIAL.**—Harry K. Thaw is at this writing on trial at New York City for conspiracy in escaping from the State hospital for the criminal insane at Matteawan.

**CONDITIONS IN SPAIN.**—Economic conditions in Spain, affected materially by the European war, are said to have assumed a serious aspect, notwithstanding the efforts of the government to solve the food problem. Riots have occurred, protesting the increased price of bread.

**RAILROADS SUSTAINED.**—Annulling the North Dakota lignite coal rate law as applying to the Northern Pacific, and Minneapolis, Saint Paul and Salt Lake Marie railroads, and the West Virginia two-cent passenger rate law as to the Norfolk and Western, the Supreme Court at Washington on the 8th held that it is beyond the power of a State to require a railroad to carry any commodity or class of traffic at a loss or nominal profit, even though adequate profit is obtained from its business as a whole within the State.

**FOREIGN SHIPPING.**—After a checkered career of several months, aiding German warships and preying on commerce, the *Prinz Eitel Frederick*, a German merchant vessel, transferred at Tsing-Tao into an auxiliary cruiser, put into Newport News the 10th, having on January 28 sunk the United States sailing vessel *William P. Frye* in the southern Atlantic, bearing wheat from Seattle, Washington, to Queensland, Ireland. The captain of the *William P. Frye*, on board the *Prinz Eitel Frederick* and put off at Newport News, states that the vessel was sunk under the claim that the wheat was contraband. The destruction of this merchantman under the circumstances stated creates complications requiring adjustment. The matter will be taken up by the Department of State. The United States Government has submitted to the governments of Great Britain and France a joint note of inquiry with reference to the proposed plan for cutting off German trade and its effect on neutral countries.

**UNITED STATES AND MEXICO.**—Demands on the part of the United States Government for relief for foreigners and protection of foreign life and property in that part of Mexico under the control of Carranza, especially in Mexico City, accompanied by the statement that Carranza and Villa would be held personally responsible for any outrage, and emphasized by the ordering of United States battleships to Vera Cruz, and the statement that unless conditions were improved steps would be taken to obtain the protection necessary, were followed by denials of interference in the matter of relief reaching Mexico City, and of inflammatory utterances by Obregon likely to incite the populace against foreigners, and by Obregon's withdrawal from the capital on the 11th, the city being occupied by Zapata forces. The situation at Mexico City had seemed so serious that Secretary Bryan urged United States citizens to leave there. On entering the capital, Zapata soldiers are reported, in revenge for his alleged shooting of comrades during their former occupancy of the city, to have shot and killed John B. McManus, a citizen of the United States, in his own house and under the United States Flag. Demands for reparation and punishment for this offense are expected.

**EUROPEAN WAR.**—The French report further gains in the Champagne regions. Fighting elsewhere on the western front has been hindered by snow. The Russians have made gains in northern Poland. The Germans are said to be preparing for another advance in this territory; they claim gains near Przasnysz. The struggle in the south continues with little change. The Turks and Kurbs in northwestern Persia are being forced southward by the Russians. A British collier has been sunk. Three

(Continued on page 269.)

## Original Articles

### THE SPALDING MANUSCRIPT

#### NOT BASIS FOR BOOK OF MORMON

There are many who seem to think that the Book of Mormon had its origin with the Spalding Manuscript, not knowing that this manuscript is now in the library of Oberlin College, Oberlin, Ohio, copies of which are printed and for sale by the Herald Publishing House, Lamoni, Iowa.

This is evident from the fact that several lecturers and debaters have so advocated, and because of this, and for the further fact that some pamphlets and books have been issued of late still advocating this erroneous origin of the Book of Mormon, it is considered time well spent to present a clear chain of title for the Spalding Manuscript from the time it was written till the present by evidences obtained from those who are in no way friendly to the claims made by the Latter Day Saints for the Book of Mormon.

The wife of Reverend Solomon Spalding wrote in 1839, as printed in the *Boston Recorder*:

In the town of New Salem (sometimes called Conneaut) were numerous mounds and forts.

Mr. Spalding . . . conceived the idea of giving an historical sketch of this long-lost race. His sole object in writing this historical romance was to amuse himself and neighbors. This was in 1812.

From New Salem we removed to Pittsburgh, Pennsylvania. Here Mr. Spalding found an acquaintance and friend in the person of Mr. Patterson, who . . . borrowed it for perusal.

At length the manuscript was returned to the author. . . . Mr. Spalding deceased in 1816. The manuscript fell into my hands and was carefully preserved.

The excitement in New Salem became so great that the inhabitants had a meeting and deputed Doctor Philastus Hurlbut . . . to obtain from me the original manuscript of Mr. Spalding. . . . This was in 1834.

Mrs. M. S. McKinstry, daughter of Reverend Spalding, wrote April 3, 1880, as printed in *Scribner's Magazine*, August of that year. From this article we extract:

During the war of 1812, I was residing in a little town in Ohio, called Conneaut. . . . There were some round mounds of earth near our house which greatly interested him (Mr. Spalding). . . . He talked with my mother of these discoveries in the mounds, and was writing every day as the work progressed. Afterwards he read the manuscript which I had seen him writing to his neighbors.

We removed from Conneaut to Pittsburgh, Pennsylvania.

In 1816 my father died at Amity, Pennsylvania, and directly after his death my mother and myself went on a visit to Onondaga Valley, New York. . . . We carried all our personal effects with us, and one of these was an old trunk in which my mother had placed all my father's writings which had been preserved. . . . There were numerous sermons and other papers, and I saw a manuscript about an inch thick closely written. . . . On the outside of this manuscript was written the words "Manuscript Found." . . . I was about eleven years of age at this time.

In 1820, she (Mrs. Spalding) married Mr. Davison of Hartwicks, a village near Cooperstown, New York, and sent for the things she had left at Onondaga Valley, and I remember that the old trunk with its contents reached her in safety.

I believe it was in 1834 that a man named Hurlbut came to my house, at Monson, Massachusetts, to see my mother, who told us that he had been sent by a committee to procure the "Manuscript Found," written by Reverend Solomon Spalding, so as to compare it with the Mormon Bible. . . . On the repeated promise of Hurlbut to return the manuscript to us, she gave him a letter to Mr. Clark to open the trunk and deliver it to him. We afterwards heard that he did receive it from Mr. Clark at Hartwicks, but from that time we have never had it in our possession, and have no present knowledge of its existence.

I have now traced the existence of the manuscript that has been made to do service in opposing the claims for the origin of the Book of Mormon, from the time it was written in 1812, to 1834, when Hurlbut obtained it.

Mr. D. P. Hurlbut wrote August 19, 1879, from which I extract:

I visited Mrs. Matilda (Spalding) Davison, at Monson, Massachusetts, in 1834, and never saw her afterwards. I then received from her a manuscript of her husband's, which I did not read, but brought home with me, and immediately gave to Mr. E. D. Howe, of Painesville, Ohio, who was then engaged in preparing his book, *Mormonism Unveiled*.—Braden and Kelley Debate, p. 91.

Mr. E. D. Howe wrote July 26, 1881, to Apostle T. W. Smith, in which letter is the following: "The manuscript that came into my possession I suspect was destroyed by fire forty years ago."—SAINTS' HERALD, vol. 28, p. 269.

Mr. L. L. Rice wrote from Honolulu, Sandwich Islands, March 28, 1885, to Joseph Smith, from which I extract:

The Spalding Manuscript in my possession came into my hands in this wise. In 1839-1840 my partner and myself bought of E. D. Howe the *Painesville Telegraph*, published at Painesville, Ohio. The transfer of the printing department, types, press, etc., was accompanied with a large collection of books, manuscripts, etc., this manuscript of Spalding's among the rest. So you see, it has been in my possession over forty years.

Mr. Howe says when he was getting up a book to expose "Mormonism" as a fraud at an early day, when the "Mormons" had their headquarters at Kirtland, he obtained it from some source, and it was inadvertently transferred with the other effects of his printing office.—Manuscript Found, p. 6.

In a letter written May 14, 1885, to Joseph Smith, Mr. Rice says:

I shall have it deposited in the library of Oberlin College, in Ohio, to be at the disposal for reading of any who may wish to peruse it, but not to be removed from that depository.—Manuscript Found, p. 8.

Mr. Rice wrote to President James H. Fairchild of Oberlin College, June 13, 1885:

Herewith I send you the Solomon Spalding Manuscript, to

be deposited in the library of Oberlin College, for reference by anyone who may be desirous of seeing or examining it.—Manuscript Found, p. 9.

President James H. Fairchild wrote July 23, 1885:

I have this day delivered to Mr. E. L. Kelley a copy of the manuscript of Solomon Spalding, sent from Honolulu by Mr. L. L. Rice to the library of Oberlin College for safe keeping and now in my care. The copy was prepared at Mr. Kelley's request, under my supervision, and is, so I believe, an exact transcript of the original manuscript, including erasures, misspellings, etc.—Manuscript Found, p. 10.

E. L. Kelley sent this prepared copy of the Spalding Manuscript to W. W. Blair, one of the presidency of the Reorganized Church of Jesus Christ of Latter Day Saints, and one of the editors of THE SAINTS' HERALD, July 24, 1885, with the following note:

Herewith I transmit to you the copy of the Spalding Manuscript prepared by President Fairchild, as attested by him, together with his certificate and photograph sheets.—Manuscript Found, p. 11.

This copy has been printed, and is on sale under the title of "The Manuscript Found," at the Herald Publishing House, Lamoni, Iowa, for twenty-five cents.

Those who have secured this book and compared it unprejudicially with the Book of Mormon have concluded, as did President James H. Fairchild and Mr. L. L. Rice. President Fairchild said in 1885:

There seems no reason to doubt that this is the long-lost story. Mr. Rice, myself, and others compared it with the Book of Mormon, and could detect no resemblance between the two, in general or in detail. . . . Some other explanation of the origin of the Book of Mormon must be found, if any explanation is required.—Manuscript Found, pp. 5, 6.

Mr. L. L. Rice said in 1885:

Upon reflection . . . I am of the opinion that no one who reads this manuscript will give credit to the story that Solomon Spalding was in any wise the author of the Book of Mormon.—Manuscript Found, p. 7.

#### A BIBLICAL NECESSITY

To those who have become satisfied that the Book of Mormon did not originate with the Spalding Manuscript, and that its contents are pure and moral, comes these queries: What is the need of the book? Is not the Bible sufficient?

The word of God contained in the Bible is complete and sufficient when the promises and prophecies contained therein are fulfilled, and the principles advocated therein realized. When this is the case there must be a record of it, either written or unwritten, and it is like God in all the past to have a written record of all such important events. Such a record would be of great value in this age of skepticism and infidelity to support the claim made for these biblical prophecies, promises and divine principles, and being of value is a *necessity*.

In Acts 17: 24-27 is a declaration of divine principles by the Apostle Paul:

God that made the world and all things therein . . . hath made of one blood all nations of men for to dwell on all the face of the earth, and hath determined the times before appointed, and the bounds of their habitation; that they should seek the Lord, if haply they might feel after him, and find him, though he be not far from every one of us.

The Book of Mormon claims that the people who came to the American Continent from the tower of Babel, and also from Jerusalem, are of the same blood as those on the Eastern Continent; that they found the Lord and were blessed of him whenever they felt after him; and that he gave them many reasons why they should feel after him.

In Genesis 11: 1-9 is an account of how the Lord from the tower of Babel in the "plain in the land of Shinar" "scattered them abroad from thence upon the face of all the earth." The Book of Mormon gives a brief record of a people who came to the American Continent from the tower of Babel, how they came, and of their experiences while here.

In Ezekiel 34: 1-6 is a prophetic statement made 587 years before Christ, relating to Israel, in which is the following: "My sheep wandered through all the mountains, and upon every high hill; yea, my flock was scattered upon all the face of the earth."

The Book of Mormon gives a brief history of some of the house of Israel who came to the American Continent about six hundred years before Christ, and who found the Lord and were much blessed of him when they hearkened to the voice of angels, the Holy Ghost, and his son Jesus Christ, whom he sent unto them at different times to invite them to feel after him. This record is a *necessity* to support the principles that God created man *to dwell on all the face of the earth*, and that wherever man dwelt God was found of him and man received blessing from him; and since the Bible claims that from the tower of Babel, men, and afterwards "the children of Israel," were "scattered upon all the face of the earth," a record of such events is of great value to supplement these statements and prove their correctness. Investigating minds demand such proof, hence its *necessity*.

Before Jacob died he blessed his children prophetically (Genesis 49: 1), telling them briefly what would be the experiences of their posterity "in the last days." Joseph was the most beloved of his children, both by him and the Lord, because he was the oldest son by his loved and only legitimate wife. Upon him was this patriarchal blessing pronounced, thus designating to his seed "the bounds of their habitation."

Joseph is a fruitful bough, even a fruitful bough by a well, whose branches run over the wall.—Genesis 49: 22.

The blessings of thy father have prevailed above the bless-

ings of my progenitors unto the utmost bound of the everlasting hills: they shall be on the head of Joseph, and on the crown of the head of him that was separate from his brethren.—Genesis 49: 26.

The progenitors of Jacob were Abraham and Isaac, unto whom God had promised Canaan as "an everlasting possession" (Genesis 17: 8; 26: 3). Jacob received a greater blessing of earthly possessions, one that extended unto the utmost bound of the everlasting hills; the greater blessing was conferred upon Joseph.

Moses, the man of God, blessed the children of Israel before his death (Deuteronomy 33: 1), bestowing a great blessing upon the tribe of Joseph.

Blessed of the Lord be his land, for the precious things of heaven, for the dew, and for the deep that coucheth beneath. . . . And for the chief things of the ancient mountains, and for the precious things of the lasting hills, and for the precious things of the earth and fullness thereof, and for the good will of him that dwelt in the bush: let the blessing come upon the head of Joseph.—Deuteronomy 33: 13-16.

The only land that will fully answer the description of the blessing of Joseph given by Jacob, "to the utmost bound of the everlasting hills"; and by Moses concerning "the dew, and for the deep that coucheth beneath," "the chief things of the ancient mountains," "the precious things of the lasting hills," "the precious things of the earth, and fullness thereof, and for the good will of him that dwelt in the bush," is the land of America, hence it must be the land upon which Joseph's posterity would dwell.

The Book of Mormon gives a brief account of the seed of Joseph, who were brought to America by the direction of God, and who dwelt in this land,—the progenitors of the peoples who dwelt here when Columbus discovered this continent. This record came forth in fulfillment of what the Lord foretold B. C. 587 through Ezekiel:

The word of the Lord came again unto me, saying, Moreover, thou son of man, take thee one stick, and write upon it, for Judah, and for the children of Israel his companions; then take another stick, and write upon it, for Joseph, the stick of Ephraim, and for all the house of Israel his companions: and join them one to another into one stick; and they shall become one in thine hand. And when the children of thy people shall speak unto thee, saying, Wilt thou not show us what thou meanest by these? Say unto them, Thus saith the Lord God, Behold, I will take the stick of Joseph, which is in the hand of Ephraim, and the tribes of Israel his fellows, and will put them with him, even with the stick of Judah, and make them one stick, and they shall be one in mine hand. And the sticks whereon thou writest shall be in thine hand before their eyes. And say unto them, Thus saith the Lord God; behold, I will take the children of Israel from among the heathen, whither they be gone, and will gather them on every side, and bring them into their own land: and I will make them one nation in the land upon the mountains of Israel; and one king shall be king to them all; and they shall be no more two nations, neither shall they be divided into two kingdoms any more at all.—Ezekiel 37: 15-22.

The twelve tribes of Israel have never been "one

nation in the land upon the mountains of Israel," neither have they been subject to "one king" since the death of Solomon, when they were divided into two kingdoms under Rehoboam and Jeroboam (1 Kings 12: 19-21); neither is it foretold that they will again be one nation under one king till Jesus Christ shall be given "the throne of his father David; and he shall reign over the house of Jacob for ever; and of his kingdom there shall be no end" (Luke 1: 32, 33).

The Book of Mormon was first printed in 1830, since which time God has favored the land of Israel with its dews and former and latter rains, which almost altogether had been withheld for nearly seventeen centuries. He has moved the nations to favor Israel socially and financially, and they are permitted and assisted to gather back to the land of their fathers in safety. This book is the only book that claims to be written "for Joseph . . . and all the children of Israel his companions." It is now, 1914, too late for such a record to come forth, and be put with the only record that claims to be written "for Judah, and for the children of Israel his companions," the New Testament, because these records were the only ones in the hands of God's representatives before Israel began to gather.

The Lord in Isaiah 29: 9-24 presents a statement of prophetic facts. He says a people will "cry out" and "stagger," unto whom he gave no prophets, seers or spiritual rulers; who will draw near the Lord with their mouths, with their lips honor him, but whose fear toward him is taught by the precepts of men. Under these conditions, and at such a time, a sealed book will be delivered to an unlearned man, the words of which are delivered to one that is learned; and associated with it God will do a marvelous work and a wonder, insomuch that "the wisdom of their wise men shall perish, and the understanding of their prudent men shall be hid"; "the deaf hear the words of the book, and the eyes of the blind shall see out of obscurity, and out of darkness. The meek also shall increase their joy in the Lord and the poor among men shall rejoice in the Holy One of Israel," "they also that erred in spirit shall come to understanding, and they that murmured shall learn doctrine." All these things shall take place when "Jacob shall not now be ashamed, neither shall his face now wax pale," and "Lebanon shall be turned into a fruitful field, and the fruitful field shall be esteemed as a forest."

The Book of Mormon was a sealed book, sealed up from the knowledge of men, its existence made known by an angel, and its contents translated by the power of God; and it is the only book of which such a claim is made, coming forth at the time just previous to Lebanon becoming again fruitful, and Ja-

cob again prospering and gathering back to the land of Israel. This book and the work associated with its existence have caused and are causing more marveling and wondering than any other book that has ever existed; and all this because that God sent an angel to show where the plates were deposited from which the contents of this book was translated, although it is a scriptural truth that angels have always assisted when God has done a work on the earth,—that an unlearned man gave the translation through the Urim and Thummim—anciently used by seers (Nehemiah 7: 65); and because associated with the people who believe this book is what it claims to be is the power of the Holy One of Israel manifest as in former times, through which the deaf hear, the blind see, the lame walk, the sick are healed, they that erred have come to understanding, and many have learned the precious doctrines of Jesus Christ, so plainly taught in the Book of Mormon, and through which many have come to an understanding of the precious truths taught in New Testament times, about which there has been, and is so much murmuring and contention.

God's word shall "prosper in the thing whereto I sent it," (Isaiah 55: 11), and every word must be fulfilled.

The Book of Mormon comes in fulfillment of prophecy, as has been clearly proved, and sustains the unchangeability of God and every principle relating to the purpose for which man was created. It also supports the principle that Jesus is "the light of the world," (John 8: 12); that to the civilizations that have existed upon the American Continent came the light, or intelligence of the Christ by which they were taught the ways of the Lord, the "narrow way, which leadeth unto life" (Matthew 7: 14), to walk therein; and also was fulfilled John 10: 16, the sheep of Israel, not of that fold at Jerusalem hearing the voice of Jesus Christ, and such as hearkened were led into the fold, the family of God.

J. F. MINTUN.

\* \* \* \* \*

### THE OFFENDER

Moreover, if thy brother shall trespass against thee, go and tell him his fault between thee and him alone: if he shall hear thee, thou hast gained thy brother. But if he will not hear thee, then take with thee one or two more, that in the mouth of two or three witnesses every word may be established. And if he shall neglect to hear them, tell it unto the church: but if he neglect to hear the church, let him be unto thee as an heathen man and a publican.—Matthew 18: 15-17.

The steps plainly are, First, tell him between thee and him alone; second, before one or two witnesses; third, tell it unto the church; and the church has interpreted this to mean, tell it to the elders, as prescribed in the church rules and procedure.

Assuming that all proper efforts at reconciliation have been made, in humility, with sincere desire for reconciliation, allowing reasonable time for subsidence of feelings, prayer, willingness to forgive and to be forgiven, conceding that, I may be wrong, tendering material restitution if the case should require it, what would be the duty of the "other party"?

We have here the legitimate presumption that the "other party" *did the wrong*. The party wronged or offended is the *innocent party*. Why should the innocent, injured party be required to do all the work of reconciliation when *he did no wrong*? Should the burden *all rest on him*? How can *he* effect the reconciliation, of which restitution should be the basis, if *he* has been robbed? Is it not evident the party who did the wrong or injury should at least assist in the reconciliation? If he has defrauded, should he not make restitution or at least try? He having offended should *he* not try to make amends? Should he try less than is required and prescribed for the innocent injured party?

To all these queries the answer seems obvious, and the remedy seems to have been supplied by the Master himself in Matthew 5: 23, 24:

Therefore, if thou bring thy gift to the altar, and there rememberest that thy brother hath aught against thee, leave there thy gift before the altar, and go thy way; first be reconciled to thy brother, and then come and offer thy gift.

Should not he then take the same steps to effect this reconciliation as are prescribed for the innocent party in Matthew 18: 15-17, above quoted? Can we devise a better plan for him to follow?

If the law of the sacrament is so sensitive that one feeling hardness of heart should not partake lest he eat and drink condemnation to his soul, even though such hardness may have been caused by the injury suffered, should the one who committed the injury or wrong partake without having done *his* part to effect reconciliation, as indicated in the two references quoted?

When should he begin? As soon as he becomes aware that he has offended.

How may he know he has offended? First, of his own knowledge; second, by the call of the injured party; third, by notice from a proper officer of the church.

If the grievance is a really imaginary one, or by a real misunderstanding, then the party offended is, or may be, the real offender, and the one most innocent, the one really offended, and Matthew 5: 23, 24 would apply to him, to be applied as set out in Matthew 18: 15-17.

After becoming aware that "Thy brother hath aught against thee," the duties prescribed for adjusting difficulties in Matthew 18, as quoted, apply to and devolve equally upon both parties.

The necessity of refraining from the sacrament

should by right fall upon the guilty one, or the party *giving* the offense, as soon as he becomes knowing to the offense, as much as it applies to the one in whom the offense may have caused a hardness of heart. Wisdom should be exercised as to whether the situation is serious enough to warrant abstinence from the sacrament.

However, abstinence on the part of the one offending would manifest an earnest desire for reconciliation and a courteous respect and solicitude for the other's feelings, which would materially assist in convincing him of the sincerity of the effort for reconciliation, overbalancing the loss of one material enjoyment of the emblems.

Of course having exhausted the provisions of the law for a reconciliation which might fail by lack of response of the other party, one should again feel entirely free to participate in the sacrament service.

For the offended party to tell his associates or "friends" about his grievance, or how he had been wronged or offended, whether real or imaginary, would be a real wrong on his part, for the word says, "Go and tell him his fault *between him and thee alone.*"

R. T. COOPER.

## Of General Interest

### PROHIBITION AND RUIN

Here are a few facts that show how the adoption of the prohibition amendment by Arizona is bringing ruin upon the State:

The Valley Bank of Phoenix, which suspended early in November, reorganized and opened up for business stronger than ever on the day the liquor traffic died in Arizona.

The Citizens' Bank, another financial institution, was organized by Phoenix capitalists and opened for business after the saloons were voted out of Arizona.

The Central Bank of Phoenix, a strong institution with a capital stock of \$100,000, organized by eastern capitalists after the election, filed articles of incorporation three days after the saloons closed and will be open for business in an "empty building" in the next few days.

A branch of the Anchor Trust Company, of Wichita, Kansas, has been established in Phoenix since Arizona voted dry.

All of the liquor establishments put out signs before election to this effect: "This building and twenty-seven others like it will be for rent if the dry amendment carries." Now, however, their proprietors refuse to give up their leases to those who have been waiting to secure good locations for legitimate business enterprises. Some of the saloon men have started drug stores, some billiard halls, some soft drink stands, some restaurants.

A "Prosperity Dinner" was given by over three hundred business men following a "Prosperity Parade" the day after the saloons closed. This parade was led by a drum major at the head of the First Regiment band who had just lost his job as bartender in one of the saloons that had been closed. Those attending the parade and banquet had bitterly opposed the amendment during the campaign, and the banquet was held at the Hotel Adams, whose proprietor had been loud in his denunciation of the amendment and had declared that it would necessitate the closing of his hotel. He responded to the toast, "Why not prosperity?" Two of the attorneys for the wets were on the speaker's list.

The day after the saloons closed all of the bakers and grocers sold out of bread for the first time and the meat markets were depleted likewise. The people bought bread instead of booze.

For the first time in the history of Phoenix there were no drunks in police court. The arrests for drunkenness the past year averaged twelve per day. —*Deseret Evening News, January 22, 1915.*

## The Staff

AUDENTIA ANDERSON, INDEPENDENCE, MISSOURI

### A Conference Greeting

It is a great pleasure to greet you at this time, and to realize that before another issue of our columns is out the joys of our union of hearts and voices in conference assembled will have become a reality.

Our message is short, this month, but please feel that it is full of good cheer and hope; for never were our hearts more filled with a desire to get very near the musical interests of our people, in a helpful way. Would we were better qualified to help, but such as we have we freely offer.

We are to have a musical institute! Yes, really! Last year when the Sunday school convention divided itself up into classes for the purpose of considering the separate or individual needs and possibilities of the various departments, there was no place made for the choristers. It seemed that the Sunday school people considered the music of the Sunday school was a very inconsequential part of that service, for it could not have been that they thought the music department had attained the heights of perfection, or that those having it in charge needed no counsel, had no difficulties to solve, no problems to work out.

However, we are to have an institute, and the program outlined is here published. We would invite you, if you are not to have the privilege of attending conference, and yet have some questions to ask, some problems to solve, to send in those questions by mail, that they will be given attention, discussed, and you may get some help in that way secondhand.

Singers who are coming to conference, be sure to read the chorister's announcements; and whatever else you read, carefully study the analysis of our cantata, presented by Brother Paul Craig, who responded to our request for this in a most inspiring way. Read his description of the scenes and the music, and be thrilled with the spirit of the whole work, so that when we sing it together we may LIVE in it, and make it *ours!*

AUDENTIA ANDERSON.

INDEPENDENCE, MISSOURI, 1300 West Electric Street.

## Conference Institute Program

### FIRST SESSION

1. Prayer service, half hour, theme: "The Spirit of God in music."
2. Lecture; followed by questions, "The voice and its culture," Mrs. W. N. Robinson.
3. Vocal solo.
4. Lecture; followed by questions, "Piano study," Miss Laura Kelley.
5. Piano solo.

### SECOND SESSION

1. Lecture; followed by questions, "Symphony orchestras and their leadership," Albert N. Hoxie, jr.
2. Instrumental solo.
3. Lecture; followed by questions, "Choir, choristers and accompanist," Mrs. B. M. Anderson.
4. Quartet.
5. Lecture: "Appreciation of music," J. W. Rushton.

### THIRD SESSION

General church choir work, Albert N. Hoxie, jr., general chorister, Mrs. B. M. Anderson, assistant, in charge.

## Chorister's Annual Message

The time of recapitulation draws near. The workers in God's vineyard form a habit that becomes fixed after years of service, of regarding April 1 as the first day of a new year. Personally we are beginning to do likewise, and these last few days we have been summarizing the commissions filled, and those left undone, and naturally looking to the work just ahead. We marvel at the accomplishments of the three years of general choir movement activities, and humbly thank God for the broadened view he has given us for the yet unfulfilled vision of its newest possibilities. Oh, gifted friends, God has placed within our hands the most wonderful gift of all times—the blessed gift of music and we wish we were able to impress upon you all the necessity of using it aright in the service of God.

What has it meant to you who have been in close touch with the situation? to you who have been within the pale of our activities? What is it going to mean to you, now that bigger possibilities loom up? Have the feeble and the strong efforts alike thrilled you with a desire for greater and better service? Have you given all your best possible talents to the cause? Have you endeavored to bring out the talents of others?

The past year has been the best from the standpoint of progress. From localized efforts we have succeeded in making our work nearly national in scope.

From the Sunny South a cry of longing comes: "It is as natural for us to sing as it is to be hungry, and our souls long to learn more of music and its application to the work of the gospel." We can understand you, friends of the South!

Then comes a letter from the North, from our warm, devoted, Canadian friends: "We are ready to appoint our district choristers; we recognize the value of the choir movement work and we want to join in the effort." Of course you do, Canada, and we commend you for your willingness.

The East joins hands with the North and South, and we had the glorious privilege of helping a good sister realize that her place was with the Saints, and we look to Massachusetts for results that thrill! A short trip lands us in another restless camp of plodders; New York and Philadelphia strengthens the eastern boundary, and if our readers could have witnessed the result of a few weeks of consecrated effort, when the combined choirs of the above district rendered service at its February conference, they would say

that Zion is indeed beginning to put on her beautiful garments.

On the straight road West we also find consecration and preparation. Bishop Becker shows us he is on the firing line, and while his orders for books show that some choirs in his districts are pathetically small, they are brave enough to get to work, and form at least a nucleus for the combined efforts at reunions.

We can well afford to stop a moment in Chicago, after taking a detour of Michigan. Sister Plato has kept things stirring. Flint and others show they are ready to do. A ride on the sleeper brings us to Saint Louis, and Edward Bell, constancy itself, has caught the spirit of combined effort and his reward is sure. Did we mention Taylorville, Illinois? Yes, we passed through, and it is now on the map with Brother Richards swinging the big stick.

Then another night's ride and we alight at Kansas City. Sister James surely does things at Central, and Sister Anderson in Independence, tireless with pen as well as baton, swinging both in a way that impresses all. We haven't time to journey down to Atchison, but with our ear to the ground, we learn of the activities of Sister McNichols, while Sister Brocaw keeps a watchful eye over all proceedings. Then Lamoni, with Brother Burgess at the helm. His letters are volumes of good works and encouraging situations, and we do not overlook Sister Skinner as stake chorister, both guiding and counseling.

A skip and a jump brings us to the side of Paul Craig, an apostle of good music, art, and everything that is noble. Where he is there are many to be found who think likewise, and the programs and hints betray him to be in a role we love to see him enjoying.

It's a long way to the coast (unfortunately we can not stop in Denver this year, somehow), and here we find the planted seed has taken root. Everybody should sing in California, and we feel sure they will, for the good letters show that they are learning as well as teaching. Having circled the entire country, we must not leave out Oregon, by the way. We stand there on the shore, the expansive shore, of the Pacific with a longing in our heart that we might be as Jonah for a bit, and take a trip to Tahiti and help Brother Christensen in his deep desire to teach the natives there the songs of Zion, that they might be able to mingle with ours their glad voices when the day of triumph comes. The reading of Brother Christensen's letter was one of our happiest experiences this year; it came at a time when we needed something to kindle anew the coals of enthusiasm to a glowing fire, and it did!

Thus, this splendid band of choristers, working hand in hand unselfishly, and making, as it were, a chain across the country, is becoming an influence felt in the church. And now as this conference period approaches we want to open the gate wider, that we may have a bigger and broader view of our possibilities. They seem limitless, my readers, and with a proper cooperation, and an active field force, we can not but be the means of leading many to the throne of God who are willing, as we should be, to throw all to the consecrated services of the Most High.

Many have given valiant service in the furtherance of our cause, but we want much more. This will reach the eyes, and we pray the hearts of many, who, unfortunately, have not yet touched the outer edges of the influence of our music. For these we want to give our prayers, that they may receive the seed that in time will surely bring rich returns. To these we want to speak in the first person and ask: "What are the possibilities of your joining our ever-spreading movement, to place yourselves among those who are as the corner stones, the foundation of our upbuilding?"

Your complaint may be, "We have so little to offer, but the more discredit to you for not giving that! From small endeavors (for in the eyes of the Lord our every effort is very small) we are building up, and trying to perfect our movement. Bring yourself to-day, then, to see the knowledge of a new way, and wonderful, of serving God through the power of music.

We want our district choristers to be always on the alert for opportunity and new possibilities. How many unworked fields comprise your district? Why not, right now, give them your attention? Go to them; work over them; encourage, and bring out music. It is there, music is everywhere. Lay the foundation, inspire your followers! Inspiration comes to our door often, but results never come by waiting. We must compel the first factor to work in us, then, lo, and behold, result will be standing at our door. Lack of musical knowledge may be a drawback, but consecrate what you have and God will give the increase.

How we wish we might give you a dozen concrete examples of the valiant work of our little corps of choristers! Feebly the results came at first. Some were lacking even a musical training, but ambition, for the sake of Christ's cause, has by cooperation and dint of effort helped them to come into their own, and has carried others over to their enthusiasm.

So if you lack a musical head let your district suggest to us who is capable of saying to the multitude: "Come ye who have a heart to sing. We have learned a new song. It is yours also to learn, if in the service of God you are willing to try." That is a leader! We want scores of them—those with the deep desire to make singing one of our church institutions. We have that kind, many of them, some of whom came first in fear and hesitation; yet now, with confidence and hope they are organizing and building, leaving the personal side out—just God's service showing! Their service seems summed up in the God-thought:

Whatever thou givest beside thyself is of no value in my sight, for I seek not thy gifts, but thee; offer up thyself, and thy gifts shall be accepted.

Our purpose and our ever-constant prayer is to encourage music throughout the church—music of a stately and beautiful character, to be sung by humble, consecrated servants of God.

ALBERT N. HOXIE.

### Chorister's Announcement

We are endeavoring to make arrangements for the appearance during conference of Percy Hemus, the famous New York baritone. Mr. Hemus is touring the country at that time, and his appearance at Lamoni would be a genuine treat to all lovers of good music.

During the conference there will be held three special meetings or institutes in the interest of the general choir movement. These programs will be under the direction of Brother Paul N. Craig, and the tentative program should prove of interest to a great degree.

On special occasions the ladies of the choir are expected and requested to dress in white.

We hope to make the cantata study an outlined work in our programs. We know of many groups that take it up from the purely vocalization advancement it gives; some go even so far as to establish cantata societies on a small scale at first. One little body started with four members, and six months later had thirty members, half of them being not of the faith. We have a number of business men, as friends, who come to our rehearsals mentally exhausted from their day's efforts, and many times have different ones remarked that an evening of study of this character afforded them rest.

So why not look after the needs of a thousand and one Saints who are looking to satisfy the longings of their souls? We know that there must be thousands who have an earnest desire to unchain that inexpressible longing for something. Who knows but what that something is music?

There seems to be an opportunity we have not grasped as a means of spreading our efforts broadcast. The doings of workers in Oregon might easily be known to those in Maine if an editorial center were established, and this opportunity is awaiting our many branches in the shape of the Staff column of the HERALD. This column is a part of you, or should be. You are asked to periodically report the activities of your district—musicals, conferences, socials, etc. Even go so far as to appoint a recording secretary and make it a positive point that he or she shall report to Mrs. Audentia Anderson every month, and that before the fifth of the month. This is a very real way of spreading enthusiasm into the unknown fields, and a stimulus to those consecrated to the work. A vote of thanks to those that are awake and who do contribute now to the columns.

District and local choir leaders and members, kindly register with the general chorister upon arriving at the conference. Your ability to sing must be accompanied by a deep desire for true service. Make the choir movement a subject of your daily prayer. Prepare yourself for this service that our work may have the true spiritual ring to it.

ALBERT N. HOXIE.

### From "Olivet to Calvary"

"'Olivet to Calvary' recalls simply and reverently the scenes which mark the last few days of the Savior's life on earth, and some of the reflections suggested thereby." The story covers the period from the Messiah's triumphal entry into Jerusalem on Sunday, to his death shortly after noon on Friday.

The music of which our Savior is the theme stands in a class by itself. No other person in the history of the world offers such inexhaustible inspiration to the greatest of our artists in all the field of art. Other characters there are who have lived, and given the masters great ideas; but they are always circumscribed, and in the work which they have inspired one is always made to feel the fallibility of the subject, and with it a sense of disappointment which invariably accompanies a portrayal of the limited types of character. But Christ has given that unlimited supply of material, which, drawn from by the masters of music particularly, keeps the soul of the listener uplifted to the end, and leaves him still uplifted, making him feel that he has been touched by something inexpressibly holy and pure.

Love and hate and their associated feelings have ever been the inspiration of the artists, and whenever characters in myth or history have been peculiarly marked by the one or the other, artists have selected them as subjects for their works. It is the natural thing, then, that in our Savior as a theme the great artists should recognize the acme of all artists' endeavor, for he had the solution of all life. He stands out as a beacon in the dense darkness; the master of love and hate, the perfect ideal; the hope and salvation of humanity.

The text of this cantata should be carefully studied in order to understand it perfectly. It is in the narrative style and the poet in relating the story has paused occasionally to meditate, and draws us with him in reflecting on the mission of our Master and the all-part he has in our lives. He makes the appeal go home in the sympathetic directness of the thought and the personal manner of applying it. The introduction of the hymns occasionally emphasize this thought also, and are no doubt intended to bring the congregation

more closely in touch with the matter of the text, thus making the whole production peculiarly vital to all.

The composer has adopted a very simple and impressive style in interpreting this beautiful text. One is impressed by the lack of profusion or ornamentation in the building of this work. The story is interpreted in an earnest and a graceful manner, each note and movement being full of thought and inspiration. It is melodious and full of interest, carrying one in the spirit of it to the end.

There is no lengthy prelude, but the composer, with a short introduction, has started immediately with the text, and devotes his work strictly to it throughout the cantata, with the exception of one impressive place to which we will refer later. He has observed strict economy in distributing preludes and interludes, making them short and to the point. The accompaniment, though simple, requires considerable sympathetic skill in the accompanist, especially in following the soloists. Though fairly technically accurate, he may spoil the solos by not interpreting with the singer.

The brief introduction with its succession of modulations immediately awakens interest, and one enters into the spirit of the grand march of the multitude as it accompanies Messiah to its Salem. What could equal the unusual sight and wonderful sound of the multitude as it greeted him, shouting hosannas and casting before him palms and flowers. These hungry disciples, having long expected their Messiah, who, as they supposed, would deliver them from bondage, were ready to obey the first word of command from this meek personage, who had fed them, had healed them and had stood before them as a wall of righteousness, counseling them with such assurance and understanding. They were now accompanying him to their Holy City, believing that he would there throw off his meek guise and assume the leadership in miraculous display at the celebration of their greatest feast day; and what more proper and opportune time could have been selected! So they were greeting him as they had greeted their earthly kings before, and escorting him royally to the Holy City. All this should be felt in the singing of this opening chorus. The singers should be moved with the enthusiasm of the multitude as the chorus proceeds, working toward the climax at the close, attacking it with an accelerando of spontaneous, joyous hosannas!

The chorus should not leave the spirit of the thing at the close of their parts, but should continue by following in the spirit of the solos, thus forming a background of sustaining, sympathetic interest.

The scene that next takes place—the pause of the Messiah as he comes in sight of the proud city of Jerusalem, beholding it and lamenting over it—is pictured in tenor and baritone solos. These two solo voices take up the thread of the story again, which changes now to the scene in the temple where Jesus “cast out them that bought and sold therein.”

The next chorus is a direct appeal to us who are witnessing this song-picture; “Another temple waits thee, Lord divine, the temple of my heart, O make it thine!” The music is full of the spirit of anxious yearning, and consequently abounds with crescendos, diminuendos and accelerandos, etc., all of which the chorus is to carefully observe and interpret with natural feeling.

“Not of this world, the kingdom of our Lord.” Thus the tenor solo continues with the story, and is followed appropriately by one of the most impressive choruses of the cantata, picturing the Savior in his favorite retreat, on Mount Olivet. He is alone, and it is night; he is weary and is lonely with that loneliness that only great souls know. “The beasts have lairs, the birds have nests, he had not where to lay his head.” The chorus is in slow movement and should be sustained throughout, each note being given its full value. There

are wonderful pianissimo parts and equally beautiful swells and crescendos. There is a marked change of spirit from the preceding choruses, and the sublime, reverential feeling should be carried out faithfully.

“He was despised and rejected of men” continues the tenor solo, and yet “He came to die that erring souls may live in sinless joy.” The baritone then introduces the statement of the Master’s, which has set thousands of burdened hearts to singing joyously, “Come unto me all ye that labor and are heavy laden,” etc. The first part of the cantata closes with the well-known “Just as I am,” in which the congregation is intended to join.

The baritone solo opens the second part by relating the scene of Jesus washing his disciples’ feet and the giving of new commandment, “that they love one another as he loved them.” This is followed by an unaccompanied semichorus. It is very effective and expresses one of the meditative moods into which the author of the text so often takes us in the endeavor to impress us with the need of Christ. Probably the most pathetic scene in the history of our Lord is portrayed in the baritone solo which follows, his agony in the Garden of Gethsemane. It is a simple solo, but full of expression. The hymn, “Thy will be done” follows very fittingly.

The chorus is used to tell of the approach of the mob coming to seize Jesus in the garden. The tumult and excitement of the mob can be plainly distinguished in the sudden loud burst of quick, staccato music, as suddenly dying away in a pathetic lament over the faithlessness of his disciples who forsook him and fled, while Jesus was forced away in the midst of the retreating mob. The tenor solo following is filled with feeling, expressing the Savior’s loneliness in the trying hours that he now passes through—despised and rejected! It is also an appeal to us to turn to him for relief from the bondage of sin.

In a decidedly martial and majestic strain the next chorus announces the coming forth of Jesus from the judgment hall, wearing the crown of thorns and the purple robe. Pilate proclaims, in the baritone solo, “Behold your King!” Many years, generation after generation, had the Jews spent in eager anticipation of their coming Messiah. The times indicated that his approach was at hand, and now more than ever they longed for their liberator. This man, decked in mock kingly apparel, had claimed to be he. “King,” indeed! What! that living, debasing parody on the hope of their hopes? That—he? Urged on, incensed and infuriated by Pharisees and others, the mob, in whom the elements of passion commingled and generated lust for murder, cried out saying, “Crucify him! Crucify him!”

The style of music used as a medium of expression here is startling, and the singers should enter into the spirit of it freely. It requires abandon to the imaginative faculty to get into the mob spirit, snapping off the staccato passages, putting venom in the attacks, and giving the tumultuous cry of the enraged multitude. It is all there in the music, and it is for the chorus to bring it out. Can you be a Jew a few moments and feel the irony in the question, “Shall I crucify your king?” and hurl back bitterly, “We have no King but Cæsar! Away with this man! Crucify him!”

Reluctantly Pilate yields.

We now come to the impressive instrumental part to which I referred at the first of this article. Simple to the extreme, it takes a valuable part at this point, telling, as it laments in its few sweet notes, the tale of grief to the imaginative ear. It is intended to fill in where words fail, and get one into the spirit of the march to Calvary which follows. The pathetic strain is gradually woven into the music of the march and can be plainly distinguished throughout the whole chorus. The march is quite decided and never once gives up its re-

lentless tempo. It carries one with it in its motion to the end. The monotony that might result from so strict a tempo is dispelled in the pianissimos, crescendos, etc., which frequently occur and color it throughout.

The most impressive of the baritone solos is that which tells of the crucifixion. It is somewhat dramatic and pictures the wonderful things that transpired on Calvary at this time with the characteristic sincerity in which the cantata is written. The closing chorus meditates upon the finished work of the Master and at the conclusion contemplates with an outburst of joy.

"Love, holiest love,  
Shall earth and heaven atone,  
In fadeless day,  
From Christ's eternal throne!"

The concluding number is the well-known hymn, "Rock of Ages."

It must be remembered by those who take part in this song-picture that the body is the means of expression, and that in order to represent the picture truthfully they must feel actual emotion. We are not doing justice to the cantata nor to ourselves when we merely sing the words to the tune. We may make a beautiful noise, true! But why limit ourselves when there are such wonderful results to be attained through concentration and study? Between now and conference time let us study the text with the musical interpretation and also read the more full account in the scriptures and live the thing. That which has made our greatest singers great is the ability they have acquired to lose their own personality in the character they are temporarily representing. This can not be done on the spur of the moment, but takes time and training of the imaginative faculties, one of the greatest gifts we have. Let us be a part of the multitude that escorts the Savior triumphantly to the Holy City, and then let us walk with the Savior on the lonely Mount of Olivet, feeling his loneliness with him; with bowed heads and concentrated thought we will be able to get into the spirit of it more aptly. How different our feeling as we join the mob with the bitterness of hatred burning in them and cry out in rage, "Crucify him!"

Come, let us do our best and make the cantata live.

PAUL N. CRAIG.

### Musical Notes

A bill providing for registration of music teachers has recently been introduced in the New Jersey State Legislature. It contemplates a state board of music examiners, with whom all acting teachers of music must register. Applications must be made certifying, on oath, to qualifications, study, etc. A certificate will then be granted by the board, renewable annually. After six months all who are not registered must pass an examination. Violation of the provision is punishable by fine or imprisonment, or both. The California legislature recently introduced a similar bill.

Milwaukee is to have an orchestra library, if the plans recently sought to be executed there bear fruitage. The Milwaukee Musical Society, to help the effort, has offered its musical library, valued at ten thousand dollars, for three hundred dollars. About seventeen hundred people attended a special concert given for the purpose, and considerable interest has been aroused.

It is claimed that about thirty thousand Americans go to Europe annually for musical instruction, and incidentally pay six million dollars to the transportation companies, and about nine million dollars for music lessons and board. The aver-

age stay there is about twenty weeks. Conditions this year are very different, however.

The Scranton United Choral Society, which won the first prize at the Saint Louis Exposition, will send a hundred singers to the Panama-Pacific Exposition, in response to an invitation of the directors of the exposition. A symphony orchestra of eighty-five musicians will play there also, at the "Old Faithful Inn," which is a reproduction of the one at Yellowstone Park, supplied by the Union Pacific Railroad Company. Besides the Boston Symphony Orchestra, Creatore, Sousa, Thaviu, and others, will conduct band concerts there at various times.

Boston was favored with a magnificent concert by a band of four hundred musicians, led by John Philip Sousa, in Mechanics Hall recently. Thousands were in attendance, and demonstrated their enjoyment of the exceptional music.

A. B. P.

### Choir News

#### INDEPENDENCE NOTES

Since our last issue, we have the good news to report that a junior choir or chorus has been organized. There is a charter membership of about twenty-five, and a constitution and by-laws have been adopted energetic enough to prove that these young people mean business, and plenty of it. The minimum age of the members is fourteen, and a live committee tries the voices of applicants, which, with an initiation fee and fines for absences, seem to insure the fact that the membership shall be composed of those able and willing to do good work along this line.

Brother Eugene Closson is the president, and Brother R. C. Smith, son of our late church President, is the secretary. Sister Fred B. Farr is the director, and is bringing to this work such abundant enthusiasm and ability that its success is assured. We shall hear more of this organization, we feel sure, and we wish for the "Euterpean Chorus" of this place unqualified success.

The Mount Zion Sunday School orchestra gave a concert in the Stone Church on the evening of February 23. The program contained a varied selection of pieces, and proved immensely pleasing to the large audience which greeted the organization on this occasion. A collection of nearly twenty-seven dollars was taken up, which is to be used for a good cause, in keeping up the rapidly growing library of music belonging to the orchestra. Brother Eaton is still director, and the organization is composed of about twenty members.

#### LAMONI

The spirit of the work is among us, and everyone is willing to do his or her part. Brother Harold Burgess, our chorister, is the man for the place; seemingly his whole heart is in his work. He makes all singers feel welcome and anxious to come again.

Our lookout committee is deserving of much praise also, for by their works is shown that they feel there should be no sleeping soldiers in our army.

An efficient orchestra has been added to our choir, and it certainly has been a wonderful help to us in putting the spirit into our songs.

Since we last wrote, the choir, with Brother Burgess as director, has prepared and rendered the cantata "Daniel" and it was pronounced a grand success. By taking up a silver collection at this time we were enabled to pay for our new anthem books.

All work and no play is not thought to be profitable by our band, so occasionally we enjoy a social affair.

We are now busy with our music for General Conference,

and so anxious are we to be ready that we meet two evenings each week for practice.

We hope always to keep up the interest in the choir movement, and that you will find us ever willing to do our part.

REPORTER.

FROM OMAHA

Our choir has been working the most of this winter on the cantata, "David, the shepherd boy," music by George F. Root. It is to be given in the church on Friday evening, March 19. The music is quite simple but tuneful. The choir are committing it to memory and will act out the parts. It is excellent work for us, and we expect it to be a means of developing our powers of expression. There is no better way to get into the spirit of music than to act it out. We are fortunate in having Sister Lorena Leeka with us to direct us in expression, as she has made a special study of that art. We are advertising the cantata considerably, and hope to realize a good sum from it for the benefit of the choir fund and the church debt.

The choir has been doing good work this winter. We have made good use of the collections of anthems compiled by our general chorister. We have enjoyed them. We have had occasional musical programs at our evening services and on special occasions, also some congregational song services, which have been very enjoyable.

We have had several new additions to our choir and our membership now numbers thirty-five. We do not have this number regularly, for it is quite impossible for many to be on hand always, situated as we are. The choir has developed commendably in its work, in reading and expression particularly. Some of our number expect to attend the General Conference, and are looking forward to getting some good musical treats from the big choir.

## Mothers' Home Column

Home and Child Welfare Department, Mrs. H. A. Stebbins, Lamoni, Iowa.

Literary and Educational Department, Mrs. L. S. Wight, Lamoni, Iowa.  
Eugenics Department, Mrs. Jennie Studley, 17 East Cottage Street, Roxbury, Massachusetts.

Domestic Science Department, Mrs. Bertha Anderson Hulmes, 616 Mill Street, Council Bluffs, Iowa.

Sewing and Aid Department, Mrs. Edith Cochran, 207 South Seventeenth Street, Saint Joseph, Missouri.

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

All money for the auxiliary, including subscriptions for leaflets, should be sent to the treasurer, address as above. Money raised for the Children's Home by local societies or by scattered members working for the society should also be sent to the Woman's Auxiliary treasurer.

### Advisory Board, of Woman's Auxiliary

Mrs. S. R. Burgess, president, 5920 Etzel Avenue, Saint Louis, Missouri.  
Mrs. B. C. Smith, vice president, 214 South Spring Street, Independence, Missouri.

Miss Minnie E. Scott, secretary, 821 West Electric Street, Independence, Missouri.

Mrs. J. A. Gardner, treasurer, 707 South Fuller Avenue, Independence, Missouri.

Mrs. M. A. Etzenhouser, 1595 West Walnut Street, Independence, Missouri.

Mrs. D. J. Krahl, 724 South Chrysler Street, Independence, Missouri.

### Home and Child Welfare Department

READING FOR APRIL—PHYSICAL EXERCISE

Special systems of physical culture are advertised in almost every periodical, and many books and magazines give written and pictured directions for taking certain physical exercises.

Busy persons are inclined to pass by everything of the

kind with the thought that it is not for such as they. In thinking this it is possible a serious mistake is being made, for the busy person needs the greatest efficiency, and it is held by many who have put the matter to the test that even a few minutes of daily special exercise suited to the needs of the individual prove a wonderful aid in maintaining the health and strength and enduring powers of the body.

"To secure the full benefits of proper exercise, it must be accompanied by proper breathing, proper bathing, and proper eating. It is only one means of physical salvation, but it is an important one."

#### WHO NEEDS IT?

After asking this question Professor Edward B. Warman in *Health Culture* adds, "Who does not need it? That is the question." And in answer he enumerates, among others, "the business man, the clerk, the teacher, the lawyer and the preacher, and he leads the list with "the housewife." Of her he says, "The housewife thinks she gets enough work in her daily duties; so she does, but as they are purely automatic they do not furnish the results to be obtained from a regular, systematic course of physical exercise." To the clerk he says: "More activity, more health, more usefulness. These follow proper exercise as surely as the night the day." To the teacher: "Too tired when night comes? Why, bless your heart! there is nothing in the world that will so rest you as proper exercise. When taken in the morning it prepares you for the day; taken after school it rests you from your mental labors, puts you in condition for the enjoyment of your six o'clock dinner and of your friends . . . and insures your readiness for lectures and entertainments; taken just before retiring, the overloaded blood vessels of the brain are relieved and sweet, refreshing sleep is yours.

Shall delicate people exercise? Delicacy is simply inactivity of some organ or organs. Give them the needed exercise and get the whole machinery in good working order. Then the organs call for nourishment and this means increased appetite for nutritious food, improved digestion, better circulation, and little by little, in proportion to the exercise taken, new and better tissues will be formed.

"Perfect circulation means perfect health; in other words, where it obtains there can be no disease. Perfect circulation allows no congestion of any organ, no sluggishness, no collection of poisonous substances, but, instead, perfect absorption, oxygenation, oxidation, assimilation and elimination. What will bring this great boon to humanity? Proper food, fresh air, pure water and exercise—exercise—exercise. If unaccustomed to it, begin very carefully and work gradually. Just a few moments at a time and only a few of each exercise."

John Mason Tyler in his work on Growth and Education says: "Most adult women lead a sedentary life and take far less muscular exercise than is for their good. Their health 'flies out through the nerves faster than it can come in through the muscles.'"

"To increase the size and strength of almost every muscle of the body physical exercises tending to flex and contract them afford the most effective means.

"But may not this vigorous muscular exercise, which tends to produce hard and knotted muscles in the man, take away the softer and more graceful lines which are essentially feminine? If exercise were kept up for hours together, as in the case of the blacksmith, it undoubtedly would. But that is a thing a sensible system of exercise would avoid as studiously as it would the weakness and inefficiency which result from no work. . . . Without that hardness and solidity which are essentially masculine, there still comes from proper exercise a firmness and plumpness of muscle to which the unused arm or back was a stranger. Instead of these being

incompatible with beauty, they are directly accessory to it."—William Blaikie in *How to Get Strong*.

"The beautiful body is the muscular body. By this I do not mean the body all knotted and gnarled with huge muscles. I mean the body with muscles developed coordinately and in proportion; the body with muscles under perfect control, and to obtain this there is but one means—exercise."—Anna Pavlowa in *Physical Culture*.

#### BREATHING OF UTMOST IMPORTANCE

"Exercise induces greater circulation of the blood and hence makes one breathe deeper and with more regularity. So breathing is a fundamental of exercise and of physical perfection." But unless there is a conscious, intelligent effort to enlarge the chest and to strengthen the action of the diaphragm and other breathing muscles in full breathing the lungs may still be hindered from performing their life-giving part. Doctor William D. H. Brown tells us: "It is a known fact that all parts of the body waste if not exercised, and it is also true that overexercise will exhaust and destroy the vital force. It is a known fact that most of the greatest athletes of the day have broken down and become a prey to heart disease and tuberculosis; and why? Because the muscular system was exercised at the expense of the general vitality."

The respiratory specialist, P. von Boeckmann, referring to this same breaking down of athletes, asserts that "this loss of life is entirely needless and is due to a failure to develop the respiratory muscles commensurately with the voluntary muscles. Had a balance been maintained, he argues that the health would not have suffered, but on the contrary would have been greatly benefited by the muscular training." He tells us that "twenty minutes daily devoted to scientific breathing gymnastics is of more physical value than hours devoted to ordinary physical exercise. The main aim of every form of physical exercise is to stimulate the vital organs, the heart, lungs, liver, stomach and intestines. . . . But a week woman or a fat man can not exercise vigorously enough to reach the vital organs without collapsing from fatigue. Common sense dictates therefore that we should reach the vital machinery directly through deep breathing and internal exercise. Exercise the breathing muscles and the lungs through deep breathing. Stir up and massage the vital organs directly through internal exercise."

#### WHEN TO EXERCISE

"I would suggest light exercise the first thing in the morning—just enough to quicken the circulation. Take this before, not after the morning bath. Just before retiring, take the stronger muscular work. It will rest the brain, rest the tired part of the body and give flight to insomnia. . . . Midway between breakfast and the noon hour is the best time, physically considered, for any form of vigorous exercise."

"Proper exercise will rest you when ordinarily tired, if not too much exhausted. When one is tired it is seldom that he is tired all over. If this be true, then one set of muscles has been overworked. Rest them by working some other set. . . . When the brain is tired work the body."—Professor Edward B. Warman.

"Half an hour's exercise each day affects the whole character of the body, the mind and the day's accomplishment. It wakes you up and makes you feel energetic in the morning; and at night it sends you to bed feeling alive instead of 'just nearly dead.' No matter how tired one feels, whether it be from housework, office work, or social or domestic strain, the chances are ten to one that only a small part of one's powers are really exhausted."—Harriet U. Andrews in *Physical Culture*.

"Active exercise should never be taken directly after meals, as the blood is drawn from the stomach to the muscles and digestion is robbed of its supply and its action delayed. Judicious exercise shows its great value by balancing the circulation and restoring the equilibrium of blood supply. When an organ like the brain is at work, as in people doing a good deal of brain work, the blood flows to it and if continuous the brain is flushed with blood daily, so there may be danger of not getting rid of the surplus or congestion. In exercise we have the safety valve. It draws the blood to the muscles and the brain is thereby relieved. We see the same in the overworked digestive organs filled with fluid and blood. . . . Here again exercise is of value after the meal is digested, to move along the fluids and get rid of the excess of blood and then bring it to where it is needed, relieving the congestion to purify the stream. If the brain and the digestive organs are used freely at the same time, the individual suffers; one should rest while the other works."

"An hour of judicious exercise daily, divided up so as not to tire one, of walking and special exercises with plenty of deep breathing is invaluable."—Good Health and Long Life, by William D. H. Brown, M. D.

"Exercise should be taken in moderate doses, frequently repeated, to have the best effect."—Tyler.

"If a man who habitually works too long without a rest would every hour or so, turn lightly from his work, for even sixty seconds, to some vigorous exercise right in his office, or even in the next room or hallway, until the blood got out of his brain a little and the muscles tingled with a hearty glow, he would go back so refreshed as to quickly make up, both in the quantity and the quality of his work, for the time lost."—William Blaikie.

Is not this advice equally good for the woman who bends over her sewing or other confining and perhaps perplexing work until her nerves are strained and she is weary from head to foot? If, in addition, she would each time step to the door or window and take several deep, full breaths of fresh air, she would finish the day in much better condition.

A recent number of the *Outlook* tells of the welfare work for the employees of a large department store in New York City where, in the roof garden gymnasium at the noon hour, a girl may take a few minutes' "setting up" drill which will cause her to "feel rested and capable of attending to the wants of the most exacting Christmas shopper."

"The instructors teach the girls how to relieve their tired muscles and how to walk and stand so that they may rest themselves while at their work."

"Continuance of any set of exercises is what will bring good results. . . . I started exercising twenty-two years ago and I have kept at it every day since, so you see I believe firmly in 'stick-to-itiveness.' I have never taken a vacation because I keep always in perfect physical trim and hence need no period of rest. . . . I advise against violent exercising because it tends to overdevelop the individual muscles. I try to exercise all the muscles of my entire body in a gentle manner. This keeps all muscles developed in like proportion and hence means greater muscular health. . . . From ten to twenty minutes' exercise each day is ample for most persons."—Anna Pavlowa, in *Physical Culture*.

"Exercising with apparatus is optional. . . . Gymnasiums are all right in their place but their place is not always convenient nor accessible. It takes time to go, time to dress, time to return, and then it takes inclination and—money. . . . To meet the needs of the day we must meet them where they so often exist, at the home."—Professor E. B. Warman.

## CAUTION

"One should be careful to go at exercise easy at first, until the heart and lungs are used to the change, for if the heart is not strong undue exercise might cause dilation of its walls and blocking of the heart. . . . This shows us all the more the value of keeping up deep breathing and being accustomed to some exercise daily. . . .

"The true object to be obtained is not to see how much exercise we can take and develop monstrous muscles, but to take sufficient daily, and of a kind to secure for us true physiological benefit; and to this end any system of easy, graceful movements that develop symmetrically all parts of the system, including the organic muscles, is what we need. In this way we shall strengthen the centers while doing the same for the surface muscles, and thus balance the two. At the same time we shall balance the equilibrium between the different nervous systems, as the spinal cord, the center for influencing the muscles of motion, and the sympathetic and pneumogastric nerves, the centers for influencing the organs of the body. . . . If the above idea be carried out, there would be no embarrassment of the system, no friction and less waste, greater freedom and ease of movement and no exhaustion, but an upbuilding in every way."—Doctor Brown.

A mother consulted the physician to the church in regard to gymnasium work for a delicate girl. His counsel was, "Go slow with gymnasium work." Doctor Brown says, "Our gymnasiums have ruined many a boy put to too vigorous work for his heart to stand." We might here repeat with profit the advice quoted in our January reading from Doctor Montessori: "A really physiological system of gymnastics requires that those movements and those exercises which are least easily performed should be practiced according to special methods until they have strengthened the less developed functions, without ever causing illness or producing harmful reactions."

## FREEDOM AND FRESH AIR FOR EXERCISE

"The body when exercised cries out for freedom, and unless given that freedom the exercise is only partly efficacious. . . . I am opposed to corsets being worn at any time and unalterably opposed to corsets or tight-fitting gowns being worn during periods of exercise. . . .

"Some women need corsets but I do not believe any woman needs one of those sets of 'armor plate' . . . which have been so much in vogue recently. A girdle with plenty of elasticity will do quite as well for most women. . . .

"No matter if you slump together like an armful of dough when you take your corset off, exercise will educate your muscles, until they can take the place of steel props. And, moreover, only when you exercise persistently and faithfully, do you have the joy of seeing your abdomen recede, your chest fill out, and your shoulders straighten.

"Never in any circumstances should exercise be taken with a girdle or corset on. The gown should be loose and flowing and not too long."—Anna Pavlowa in *Physical Culture*.

"Exercise should be taken in a well-ventilated room," for as we have seen, fresh air is one of the first essentials in any effort for the upbuilding of the body.

Preserve this reading for reference with exercises to be given next month.

CALLIE B. STEBBINS.

## Prayer Union

## SUBJECT FOR FOURTH THURSDAY

Prayer for our Sunday schools and Religio societies, for the Prayer Union, and for all the auxiliary departments in the church, that each may be blessed in its work for the general uplift. For the sick and afflicted.

## REQUEST FOR PRAYERS

S. W. Bird, 426 North Third Street, Iola, Kansas, requests prayers for his companion who has been paralyzed for three years. Her right side is useless, her eye gone, and she can not talk. She walks a little about the house. These people are isolated. They should be remembered.

## Letter Department

## Bronson-Corbley Debate

Just a few items as to the Bronson-Corbley debate, held at Okanogan, December 10 to 19, which was a grand success; judging from the expressions of the audience, and the results that followed. Truth will prevail, especially when you have a good man back of it, and one that is endowed with the spirit of the work. The usual church propositions were discussed, including the divinity of the Book of Mormon, and the conscientious existence of man after death.

Reverend Corbley represented the church of God, of the faith of Abraham. He is president of his organization, west of the rockies. He is a man of ability, and has a spirit of stick-to-it-iveness, else in my opinion he could not have held out through the nine nights of two speeches each. He was not a "mud slinger," such as we usually meet, and deserves credit for trying to be fair. He did not try to confuse us with the Utah Church; hence did not accuse us of polygamy, or other false doctrines of that church, but manifested a spirit of fairness all through. The spirit of brotherly love characterized both speakers.

I must speak a few words of praise for Judge J. W. O'Keefe, who acted as chairman. He is a very prominent and well-known man, the mayor of the little town of Okanogan. His knowledge of parliamentary usages, and his years of experience as judge, made his services valuable to us. At the beginning of the debate, he told us he rather leaned toward the other side but would deal fairly with both sides, as he did. At the close of the debate he was leaning our way, and desired to purchase the Book of Mormon, and other reading matter. He said that in his opinion we had the best of the deal.

It all came about like this: Brother Bronson was holding a series of meetings in Okanogan last August, with good interest. Reverend Corbley appeared on the scene, and desired a debate then and there. Brother Bronson being satisfied with the interest in his meeting and not desiring to interrupt it, signed up propositions for a later date. Corbley remarked before the discussion, that his guns were always loaded, and that he was ready for business. But to his surprise, before proceeding far he discovered that he had loaded his guns with the wrong ammunition, especially on the Book of Mormon proposition (this was admitted). His principal hobby was the total annihilation of the wicked after death, which, of course, was easily upset by Brother Bronson.

As for Brother Bronson, I must say that his efforts were excellent. He is an able defender of the work. When his turn came, he would arise and clear away the confusing argument produced by his opponent, and present the gospel in its simplicity, in a way that was convincing to many.

At the close of the debate (just before dismissing) a gentleman arose and stated his appreciation for the opportunity of attending the debate, and that light had come to him, also that he was convinced that we had the truth, and that he desired to unite with us. Baptism was arranged for the following Sunday. A great-grandson of Brigham Young was also convinced, and asked for baptism. He is a bright young man, and a leader among the boys at school. We have hopes of our young brother, Raymond Young.

Last, but not least, we would mention our worthy brother, Dana McDole, who for the past four years had been employed as cashier of the leading bank of Okanogan. He had a large circle of friends, and is highly esteemed by all. It was through his noble efforts and those of his good wife, that the work was opened up at that place. He is going to organize a Sunday school, and hold regular services every Sunday. Thus we see the good work going on, and souls being born in the kingdom.

Rejoicing in the gospel, I remain,

Your brother,

SIDNEY M. GRAY.

SPOKANE, WASHINGTON, 231 South Smith Street, December 26, 1914.

OMAHA, NEBRASKA, December 25, 1914.

*Editors Herald:* The many people of our Nation are no doubt celebrating the holiday in divers manners. It is now about three o'clock p. m., and I have confined myself to my cozy room to write this message.

While my wife and the "dearest boy in the world" are hundreds of miles away, I have no complaint to enter. While it is impossible to be with them, the next best is to know we have many good Saints who are willing to do all reasonable to make the lonely missionary happy. With all that friends can do for one who is away from loved ones, it is very necessary that he or she occasionally treat with an application of "mental therapeutics." Happiness comes from within, you know, and some can be miserable while the beauties of happiness surround them.

The seventy is sometimes called "the traveling missionary." Well, I have been one in reality this conference year. I was appointed to labor in the Central Nebraska District. I have been in the district about a month up to this time. I wonder if I'll be among the "down-and-outs next spring." That is neither a slap nor a stab. The Quorum of Twelve may make mistakes in this "culling out business," but I want to go on record with a big, loud amen for their start in the direction of a better qualified ministry! Now after that sweet compliment they surely won't drop me.

Here is a condition I observed once, and it is only one of the many existing. A pastor was quietly doing his work. He had not been in all homes yet, but had made a special effort to visit those who needed it most. A missionary came to the branch, and at once got busy at the "visiting business," and at the same time took pains to tell the folks the pastor should visit more!

I am going to come right out flat-footed and confess my weakness in that "visiting program." (Maybe that is the reason I'm sticking up for the pastor.) I have long since concluded that if some would do a little more studying and prepare to give people a little "lightning" instead of so much "unconnected, bombastic thunder" there might be fewer dropped; and if those so wonderfully blessed with visiting qualities would occasionally visit the shut-ins, the aged, and the sick instead of dropping around where the picking is good, and attending "ladies aid and pink-tea parties" there would be less such phrases as the following in our church publications: "Elder So-and-so dropped for cause."

Some may wonder why I stated that I have this year been a traveling missionary in reality. I mean I have unavoidably donated quite freely to the railroad companies. However I have, under some very trying conditions, done about as much church work including preaching as the average missionary. I was in Omaha about two months this summer unable to be on my feet much, but studied hard all that time. When I became able I conducted a series of meetings here, by request of the Saints and consent of Brother Gillen. I then went to my field of labor and did about one month's work,

when I was called to Independence, Missouri, my wife being there in the Sanitarium. I remained in Independence more than a month, and was given plenty to do during my stay. The meetings conducted there at various places have been freely spoken of through the church papers, but I want to state that I never enjoyed a series of meetings better.

In small branches we find some who are not living up to their privileges. There being so many gathered at Independence, one may find a great many who are stumbling-blocks and side-steppers, but as some have misconstrued some of my statements as delivered in sermons, and have seemingly tried to make me "an offender for a word," I want to emphasize the fact that there are many, many zealous and clean Saints in Independence as any age has ever witnessed, with the possible exception of Enoch's city of old. We too frequently judge the multitude by a few hypocrites and floating chunks! I never in my life received a warmer welcome from any people than I did from the great multitude of Independence Saints and some nonmembers. If they appreciate your work they let you know it, and such encouragement is priceless if taken sanely.

No sooner had my wife left the Sanitarium than I took ill and was taken there and remained about one week. The care I got while there shall never be forgotten. My wife and I often speak of the Sanitarium and its noble band of pleasant workers.

There is one institution in Independence I seldom see mention of only in a general way, and that is the Order of Enoch House, a place for the weary traveler, a place where one is made welcome even though he has neither silver nor gold, a place where the atmosphere is Christian in reality—service to man! I learned to love every noble heart that beats under its roof, and upon leaving, tears were shed when good-bys were reluctantly said. Brother and Sister Gurwell can not be praised too highly for the service they are rendering the church in running this institution. We may laud and praise the man who can thrill a congregation with music or oratory, but let us not forget there are those who are quietly, unassumingly serving the church, who need our support and praise. Brother and Sister Gurwell, your noble example and words of encouragement shall never be forgotten by me.

Later I took my wife and child to her folks who live near Cincinnati, Ohio, and there they will remain till after General Conference, when we hope to get located. Returning from the East, I stopped at Chicago for a few days. On a Sunday morning I attended services at the South Side Church. We partook of the Lord's supper and drank in the peaceful influence of his Holy Spirit for more than an hour. I spoke at the First Church in the evening to a splendid congregation, and how glad I felt to see so many noble young people joining with the older ones in making the work a success.

In my ministerial experience I never enjoyed myself better than I did during this short stay in Chicago. While in the city I made my home with Brother and Sister Dowker. I must say they understand the art of making one feel freely at home. If a person can't be happy in their presence he ought to be at home or some other seaport town. Brother Dowker knows the city of Chicago from A to Z, therefore proved himself a guide. Leaving Chicago for the West, I fell in company with Brother Arthur Allen, which made the trip to Kansas City the more pleasant.

Before continuing my trip toward my field I learned of the death of our noble President. I remained over and attended the very impressive service, with its many good-bys to one of God's noble sons. At the time I was delivering some lectures and sermons at the Stone Church, Sister Smith invited me to the house. I accepted, and for the first time visited with the Prophet in his humble home. I shall never forget the

pleasant feeling that accompanied our conversation. A few days later Sister Miller and I returned to his home with our son Duane, and the aged Prophet blessed him. He was the last child he blessed, a matter of history to hand down to our son. His name is Melville Duane. When we gave Brother Joseph the name, he wittingly replied, "He is rather young to be an M. D." The hearty laugh that attended the joke rings in my ears to-day.

I came to Omaha shortly before the holidays, and Brother and Sister Walter Lowe invited me to spend the holidays with them. (My birthday being on the twenty-ninth, I have an extra one, you see.) If all the Saints in the world were as free-hearted and sociable as they, the breakers o'er which the missionary sails would be calmed for ever. I must not forget to mention that by invitation I spent Christmas eve with Brother Mormoy's family, of this place. I was not forgotten when the presents were delivered from the tree. The spirit that surrounded the useful little gift made the moment sweet.

The missionary in charge has kindly asked me to visit Lincoln, Nebraska, and deliver a few sermons before I proceed to my field. I shall respond.

How cruel we sometimes are in judging our fellow men without knowing the motive that prompts them to action. I am glad the missionary in charge has known my every move, and why I made it, and that he is considerate and kind. It does one much good to know that the one in charge of a mission tries to be a coworker, and not a boss.

Some of the most serious trials of my life have been during the past year, and yet the greatest success of my missionary experience has at times gladdened my heart. I have not baptized many, but I have spoken to the largest crowds ever, and have rejoiced to see men of learning and refinement declaring that we have the best thing going in the way of religion. People are getting tired of "myths" and "nuts," and as we eliminate hobgoblins and ghosts and come out plain about some so-called "inspired absurdities," and stand first of all for scriptural ethics and practical Christianity—I repeat, as we begin to do this we will see scientists, philosophers and many men of renown begin to listen and investigate. We have a message for them, and I think they have souls to save as well as the miserable sinners in the gutter and the loafers on Market Square!

I believe in trying to solve the problems of the day instead of creating more for the coming generation to solve. In fact, there is enough of the scripture that we already understand if put to practice would leave no time for mystery hunting.

When God Almighty declared unless you are equal in temporal things you can not be equal in spiritual things, he spoke a truth, which if complied with would drive out for ever greed, class hatred and their result—war! If men and women in the church believed that statement sufficiently to half way comply with it, it would begin to eliminate division, erase the circles that divide society, and for ever blot out the "four hundred" spirit. In a word, it would enlist one and all in the army of the Good Samaritan. If we do not willingly bring this about we will suffer!

Paul hit the keynote when he stated that the love of money is the root of all evil. If many of the members of our church did not so dearly love the dollar the missionary would not have to be running all over the country trying to find a place to leave his wife and children with relatives. People so often say, "I feel so sorry for the missionary." That helps some, but it does not fill the stomach or clothe the body. A minister should not be asked to accept a smaller allowance or live cheaper than any other member of the church. There is not a jot of law for any such absurdity! Some of the younger men have begun to wonder if all this talk about

equality, inheritance, etc., is a huge joke or just a failure.

To utter a doubt is inviting accusation of infidelity. To speak the truth is to be a crank. We sometimes hear criticisms galore. Some are constructive; some would be destructive if we allowed them to worry us; others are amusing. Quite frequently a kick is a boost. The man who growls has sometimes only been jarred loose from hibernating, and even though he snaps and snarls, thank God, he can't bite! for he has lived the life (?) so long as he has lost his teeth. If men do not agree with you, that's not so bad. If they accuse you, well, they also accused the Christ. Be honest even though you are a heretic.

Your brother in the onward march,

O. R. MILLER.

MARLIN, TEXAS, December 27, 1914.

*Editors Herald:* On account of unfavorable weather the Saints here have not had the privilege of meeting together for five weeks. We have enjoyed good times the past fall and summer. We had Brother W. M. Aylor with us in the summer, who gave us good advice. He will find a hearty welcome any time he wishes to return.

The writer has done some traveling in behalf of the church this past summer and has baptized eleven since July 4. We look for others to be baptized when the weather moderates. I desire to see the good work go on.

We had the best reunion and conference in Central Texas District this year that we have had in fifteen years. In one of the prayer services the interest was so marked by the Spirit's presence that the time was extended over the morning preaching service. This meeting will long be remembered. The promise of God at this time in encouragement to the Saints is being fulfilled. The work is handicapped here as elsewhere by some who do not do all their part.

Our house burned on September 9, yet we saved some of our things. The loss was about two hundred dollars. The house was burned while I was away from home trying to adjust church matters. Our neighbors helped us with twenty-two dollars and twenty-five cents, for which we are thankful. We trust there will be some way provided in which we may get along.

If we wish to see Zion redeemed we must obey all the law as well as the first principles. May we learn what there is to do and then do it.

That the Lord may bless his children everywhere, is my prayer.

Your brother,

B. F. SPICER.

WEST JONESPORT, MAINE, December 29, 1914.

*Editors Herald:* I am still rejoicing in the restored gospel, the angelic message, and the great plan of salvation designed by the Master for the redemption of mankind. How the soul thrills and the heart rejoices at its sound. The happiness, peace and contentment it gives can only be realized by those who have complied with its requirements and felt its teaching and vibrating power. When thinking of the years I have been a member of this church and of the little progress I have made, I sometimes feel unworthy to be called a child of God. Nevertheless, I have never regretted the step, and can truly say that the best moments of my life have been those devoted to the Master's cause.

Had it not been for the hope I have had in the gospel, there have been times when I think I would have given up in despair. But the power which accompanies this work is sufficient to bear us up under all conditions of life, no matter how painful or disagreeable; and though rough the journey and steep the pathway, and though we may falter at times and fail to accomplish that which we intended, yet deep down

in our hearts there is that still, small voice whispering peace to the weary soul and the troubled mind, and we feel, as it were, the protecting arm of God about us, and trustingly place our hands confidently in his and say, "Thy will O Lord, not mine be done."

The closer we draw to God the nearer he will draw to us, and the obstacles which seem to bar our progress in divine life are removed and we can go on our way rejoicing. If ever a people had cause to rejoice this people has, for they are favored as the chosen seed of Israel.

It makes our hearts glad to see others seeking the kingdom. December 6, Brother H. O. Smith led two precious souls into the waters of baptism. Brother Smith is an efficient man and wields the sword of righteousness with skill. God grant he may live to a good old age, and bring many more into the church. We have missed Brother Ebeling since he went away. He was called home by the death of his dear mother. We have missed his live-wire sermons. He presents the words of God with such plainness that a wayfaring man though esteemed a fool need not err therein.

We are thankful that the gospel has been restored and that God once more has established his church and kingdom here upon the earth. It is my desire to remain true to the covenant which I have made with my heavenly Father, and that I may set a good example before those with whom I associate, causing them to see that the gospel has had a profiting influence upon my life.

Ever praying for the prosperity of God's people, I am,

Sincerely yours,

MRS. LEWIS A. FAULKINGHAM.

#### Extracts from Letters

Brother Clyde F. Ellis writes from Papeete, Tahiti, under date of February 8: "Everything is moving along very well in the islands considering the war conditions in the East, which are affecting the islands financially to some extent. The church here in Taronia is well near completion, which when completed will assist in beautifying the church property. Brother May's are preparing to leave here in March, so that they may be able to attend General Conference, a privilege they well deserve. Trust that the Spirit of the Master will predominate throughout the coming conference."

Sister J. Charles May writes from Papeete, Tahiti, under date of February 10: "Brother May and myself are anxiously awaiting the March steamer which will carry us to America once more, after an absence of five years from our loved ones. Kindly remember us that we may arrive safely, as it is very dangerous traveling on the ocean these days. The native Saints throughout this mission are mourning greatly over the death of Brother Joseph."

Sister Whiteside, of 73 North Thorn Street, Wabash, Indiana: "Environment in the city is bad, and we wish to locate somewhere in the country. My son is twenty-five years old, and a good farmer. He longs to be among the Saints where he can have church privileges and do his duty. He is working in the paper mills at present, and the confinement is not good for him."

In a personal letter from Columbus, Ohio, dated February 3, Elder Gomer T. Griffiths says: "I returned home from Dayton last Monday where I baptized two, a man and his wife. My wife is not able to move about the house as yet. She is gaining a little every day, but slowly. We will have three district conferences to attend this month. I will start west the first week in March, as I want to call at Canton, Illinois. My sister is still very poorly and I want to visit Bevier and see another sister who is about seventy-five years of age, also see my mother's and father's graves. I also have

a brother living there. The Twelve meet in Independence on March 18. The time will soon pass by. I fell on the ice last night, hurt my arm and hand, hence am not feeling very good to-day. I was quite sick for about three hours this morning. Am feeling much better at present. I do not have much sickness as a rule. The Lord has been kind to me,—hardly ever have a pain. The weather has been very bad here for a long time. Snow and rain most of the time. It is quite a contrast from the Australian summer with lovely weather."

Sister Josie Helms, Sweet Lake, Louisiana: "I read God's word and understand most of it. I wish I could have the pleasure of being with the Saints, and wonder if the time will ever come when I can take my children among them, where they can be taught to live a pure life. I would like to hear from any of the Saints. I would enjoy reading a few *Autumn Leaves* if they could be sent to me.

Elder F. G. Pitt, Columbus, Ohio: "I am still at Columbus, but close our meetings to-night, a series of ten meetings, which have been quite successful. A splendid interest maintained throughout. I trust some good is accomplished. If so, to God belongs all the praise. We leave for Akron tomorrow to be present at the district conference."

## News from Missions

### Palestine

Since Brother Greene and Brother and Sister Koehler left us, conditions seem to have conspired to keep us here. We made the matter an earnest subject of prayer, and we believe the Lord has been directing us; we have no fears of the final results. We find however, that a fireless hearth is very cold and uncomfortable in winter, and we wish spring were here. But that does not bring it nearer. So we must wait and watch and pray and be thankful that things are as good as they are.

Our chief trouble just now is to obtain financial aid. In this we can not help ourselves. We are dependent on those at the other end of the line, and we shall be thankful if some means is found by which we may obtain money. We also ask an earnest interest in the prayers of the Saints.

Services are held as usual: preaching and prayer and testimony meetings, Sunday school and Religio.

"When dark clouds of trouble hang o'er us,  
And threaten our peace to destroy,  
There is Hope smiling brightly before us,  
And we know that deliv'rance is nigh;  
We doubt not the Lord nor his goodness,  
We've proved him in days that are past,  
We know we can trust him at present,  
His peace will be ours at last."

We shall be glad to hear from our friends and others whenever they may find the opportunity. We are all enjoying good health at present, for which blessing we are very thankful. We trust that the way will soon open that the message of "peace and good will" may go forth among all nations; that a knowledge of God and the Redeemer may come to those who are still sitting in darkness.

The world seems to be groping in greater darkness at present than it did some years ago. The new theology seems to be taking hold of many. And to the question, "What think ye of Christ; whose Son was he?" the answer is, "Joseph's." Whereas Jesus himself says: Blessed art thou Simon, son of Jona, because the Father has revealed unto thee that Christ was the Son of God.

To others, and perhaps to this same class, the atonement seems to have become a stumblingblock. To them Jesus

simply suffered as many others had done before and after him for truth's sake. So it seems the ministry of the church must in the future meet these questions and meet them intelligently also. May we prepare ourselves to do the work intended of God.

In bonds,

REES JENKINS.

### Eastern Montana

Calls for preaching are coming faster than I can begin to fill them. This is certainly a hard field to labor in, as many of the Saints are homesteaders and this is their first year. I find many good, honest souls, however, who make the missionary's heart rejoice, and who are always willing to do all they can to help push the work along. When the Lord comes to gather in his jewels I am sure these will be found among the wise virgins. And again, I find others who have plenty of this world's goods but who are not so ready to help.

I would that all could partake of the same spirit as did one sister I met. I went to her place to hold meetings and when I was leaving she asked me to accept two dollars. I told her I would not. Tears came to her eyes and she said she wished it were more. She seemed to think I declined because she had such a small amount. I told her I could not accept of any amount from her.

These people had just sold all their seed grain in order to pay what they owed. Her husband does not belong to the church, but he certainly would be a good example for some of the Saints to follow. He was as anxious for me to take the money as the sister was. I pray the good Lord to bless them in every way. If this sister continues she certainly will have a crown.

I opened up nine new places this year where the gospel was never preached before. Just received a letter from Red Stone, a place I opened up last summer, where I baptized three and organized a Sunday school. They have sent for me to come and baptize five more. So the good work goes on.

One thing I regret to note is that in many places the Saints do not take the *HERALD* or the *Ensign*. This, in my judgment, is a mistake. If there is anything that will keep the Saints up spiritually, it is contact with the church through the church papers.

I often meet people who have been brought into the church by reading the papers. I met one sister on my last trip who told me that the first time she ever saw an *Ensign* she was reading a sermon, and when about half through a voice spoke to her and told her that the man after whom she was reading was the one who would baptize her. She looked up to the heading and saw the sermon was by Joseph Luff. Two years after this her presentment was fulfilled. This is only one of many instances where people have been brought into the church through the papers.

Wishing the *HERALD* success in its mission, and praying for a good spiritual conference, I remain,

Your brother and colaborer,

R. NEWBY.

FAIRVIEW, MONTANA, March 2, 1915.

### Western Oklahoma and Panhandle in Texas

Butterfly snowflakes are merrily dancing in the air, being tossed about by the wind, while the earth wears a robe of whiteness; indicating that old "King Winter" has not yet released his grip on Mother Earth. The precipitation has been heavy for Oklahoma. We have not been permitted to see the face of the sun for a whole week, and in this land of sunshine this is quite an exception.

The last two nights the rain has prevented our meeting, since about the time of service the rain began to fall, which

continued all night in both instances. While the weather is a little too wet for preaching in the rural districts, it is quite cheering to the farmer, since it means a favorable seedtime for him.

While our work in this field is not what we would like it to be, it is encouraging to us to find people who are anxious to hear the gospel. We are also glad to see our young men coming to the front in church work. It is men we are needing in this field, men who are not afraid of work, and who are ready and willing to sacrifice personal desires for the universal good of humanity.

It is indeed gratifying to see the spirit of altruistic service growing in the church. Men and women are beginning to grasp the spirit of the Master's words: "It is more blessed to give than to receive." True service is the only thing that will give life to the church. May each find his place, and then develop until the highest state of efficiency has been reached.

Hopefully,

J. E. VANDERWOOD.

WOODWARD, OKLAHOMA, March 4, 1915.

### Oregon

The writer has just concluded a series of meetings at this place. Just before it, one was held at Bandon. Each lasted for about two weeks. There was only one night's intermission between them. The two efforts embraced thirty-four sermons. Rainy weather hindered some of the services, but on the whole the attendance and interest were good.

Some believe there is not as much interest in religion in this country as there used to be, and especially when it comes to revivals or protracted meetings. My experience here appears to contradict this supposition. When I was in Indiana, however, last year, I saw unmistakable signs of spiritual degeneration. Much depends, no doubt, upon the effort made to attract the public notice. We had bills printed for advertising our meetings here.

Six were baptized during the meetings at Bandon. None have been baptized here of late, but quite a number are intensely interested. I feel encouraged in relation to my work in Oregon so far. In the main, I have enjoyed excellent liberty in presenting the word, and my labors in general have been attended by divine light and joy. What a pleasure it is to preach the gospel, and otherwise work for the Master!

I note with pleasure the news from the Australian Mission. The church has some excellent material over there. This is especially true of the young people, and it applies to both sexes, too. I am glad that Brother Griffiths was sent there. His long experience in apostolic work and his well-known ability as an organizer would enable him to be of assistance to the work. The Australian young men have always been willing and even anxious to do missionary work.

The Australian brethren have not always had a fair representation in the matter of baptisms. The American missionaries, especially if they remain a short time, baptize people that the older missionaries and local workers have prepared, and yet these converts sometimes appear as if they were instantaneous. I baptized twenty-five people during the first three months I was there, and they were all, or nearly so, prepared by Elder G. R. Wells. Since my return to America a brother missionary said: "You did much better when you first went to Australia than you did toward the last. You baptized more people." It was true that my outward showing was greater at first. Soon after Elder Wight and I arrived there was a large number of baptisms, and a general increase in church activity. The church historian called it "a revival." The same happened under Elders Pitt, Davis, and Robertson, and again under Brethren Griffiths and Miller, but those who

have remained there for years know how much hard work it takes to make the revivals possible. As a matter of fact, I did more hard work during the latter part of my stay than at any other time.

The conference of the Southwestern Oregon District was held here February 20 and 21. Elder F. J. Chatburn was elected district president and Elder A. A. Baker vice president. Both of these brethren were formerly missionaries. All parts of the district were represented, and there was the usual attendance. The district is small, there being only three branches, and one of these is not active. One important feature of the conference was the organization of a district Religion association.

I am thinking seriously of the General Conference, and will probably be there. In gospel bonds,

A. C. BARMORE.

MYRTLE POINT, OREGON, March 2, 1915.

## News from Branches

### Omaha, Nebraska

Sunday, February 28, J. W. Wight occupied in the morning, and F. A. Smith in the evening. We are surely being blessed with excellent sermons. Brother C. T. Self was ordained to the office of priest under the hands of J. W. Wight and P. N. Craig.

The church choir with a number of the Sunday school children will render the cantata, "David, the shepherd boy," in costume, at the church Friday evening, March 19. Much time has been spent in practicing, and an excellent entertainment is anticipated.

Sunday, March 7, Rudolph Etzenhouser delivered two interesting lectures on "Book of Mormon characters." The sacrament service was postponed until 2.30 p. m., and was very well attended. The branch officers had mailed a number of invitations, and were well pleased with the result. Many spiritual testimonies were given, and Brother J. C. Howe spoke in prophecy to a number of the Saints, also to the body that the Lord was pleased with their meeting together, but admonished them to come up higher.

ALICE CARY SCHWARTZ.

345 Omaha National Bank Building.

## CURRENT EVENTS

(Continued from page 252.)

British steamers and a British auxiliary cruiser have been sunk by German submarines. The destruction by Russian vessels of important Turkish coaling ports on the south coast of the Black Sea is reported. A German submarine has been sunk by a British destroyer. Further successes on the part of the allied fleet in the Dardanelles is reported. The allied fleet at Smyrna is said to have given the Turkish garrison twenty-four hours in which to surrender, under threat of bombardment. Supplementing an act at the beginning of the war allowing governmental control of all works where munitions of war were made, the House of Commons on the 9th authorized the British Government to take over control of all works capable of being used in the manufacture of arms and ammunition. Premier Venezelos and cabinet of Greece have resigned because King Con-

stantine did not approve their policy to enter the war on the side of the allies, and a new cabinet has been formed, pledged to neutrality. Speculations with reference to the probability of the countries of Roumania, Bulgaria, and Italy entering the war have been revived with the success of the allied fleet at the Dardanelles, with the opinion expressed in many quarters that their interests in the near East may furnish the determining factor in their final action.

## NOTES AND COMMENTS

ELDER GREENWOOD REACHES AMERICA.—We have received the following from Elder W. H. Greenwood, minister in charge of the British Isles Mission:

"On Board *S. S. Arabic*, March 13, 1915.

"*Editors Herald*: Just a word to say that I arrived in safety in New York on the above date. I am feeling well in health, and I am also thankful for a safe journey across the great deep. The passage was a pleasant one, though somewhat rough in point of weather."

## Miscellaneous Department

### Conference Minutes

FREMONT.—Met at Thurman, Iowa, February 27, in charge of T. A. Hougas, N. L. Mortimore, C. A. Butterworth. Reports: Shenandoah 112, Tabor 65, Riverton 53, Glenwood 59, Bartlett 42, Thurman 193, Henderson 79, Hamburg 60, Keystone, scattered members 32. Bishop's agent reported: Receipts, \$2,671.93; expenditures, \$2,444.23. Auditing committee reported bishop's agent's books and accounts correct. Delegates to General Conference, authorized to cast majority and minority vote: Brother and Sister T. A. Hougas, Brother and Sister James Comstock, W. W. Gaylord, Mary E. Hougas, Nellie Leeka. Alternates: Brother and Sister J. F. Redfield, Sister M. W. Gaylord, W. M. Leeka. Secretary's expenses, \$3.25, allowed, collection being taken for this amount. Presidents of branches were instructed to have collection taken to help defray expenses of missionaries of district to General Conference, same to be forwarded to district secretary to be divided among missionaries. Preaching by C. A. Butterworth, Edward Rannie. Adjourned to meet at call of presidency. C. W. Forney, secretary.

FAR WEST.—Met with First Saint Joseph Branch, March 6. Elbert A. Smith and district presidency presiding. Report of Bishop's agent Charles P. Faul, audited and found correct, as was that of treasurer, D. C. Wilke. Notice given for change in by-laws was taken up and following changes made: From now on conferences will be held second Saturday and Sunday in March and October each year. Notices were given to change by-laws. To repeal Rule 6 of said by-laws. This notice is in conformity as required in Rule 10, of said by-laws, which rules were adopted at a conference held in June, 1913, at Cameron. Frank Heckendorph, of Dekalb, was approved for ordination to office of deacon, Henry H. Johnson, of German Stewartsville, elder. The latter was ordained, former ordination being deferred, as Brother Heckendorph was not present. Delegates to General Conference: E. E. McCormick, Sister E. E. McCormick, G. W. Johnson, Ruby Jackson, Anna Brooks, Sister G. W. Best, Sister H. Cochran, B. J. Dice, D. E. Powell, Coleman Snider, Charles P. Faul, Mary Davis, Maggie Head, Sister Donnie Lehman, D. H. Schmidt, Blanche Faul, Arch McCord, Sister W. P. Pickering, Sister Ora Jones. Alternates: A. A. Richardson, Sister G. W. Johnson, P. I. Rodgers, Ruth Lewis. Delegates present to cast full, majority and minority vote. Officers elected: B. J. Dice, president; D. E. Powell, first vice president; J. T. Ford, second vice president; Charles P. Faul, secretary; R. L. Henry, recording secretary; D. C. Wilke, treasurer; W. W. Scott, member auditing committee; Charles

P. Faul sustained Bishop's agent. Reports: First Saint Joseph 575, loss 1; Second Saint Joseph 178; Third Saint Joseph 133, gain 8; Stewartsville 238, gain 6; German Stewartsville 90; Kingston 87; Delano 77, loss 2; Oak Dale 71; Pleasant Grove 72; Alma 64, gain 1; Dekalb 50; Edgerton Junction 47; Far West 41, loss 5. Preaching by Elbert A. Smith. The following was unanimously adopted: "Resolved, That we, the Far West District of the Reorganized Church of Jesus Christ of Latter Day Saints, in conference assembled, at Saint Joseph, Missouri, on this 6th day of March, 1915, do hereby express our confidence in President Frederick Madison Smith as the legal and divinely appointed successor to his father, the late Joseph Smith, in the presidency of the church; and pledge him our support and prayers of faith in this responsible office when he by the voice of the General Conference shall have been ordained thereto." Adjourned to meet second Saturday and Sunday in October, with German Stewartsville Branch.

### Church Secretary

#### RAILROAD RATES TO CONFERENCE AND CONVENTIONS

Interstate tariffs, increasing fares, which were to have been effective March 1, have been suspended by the Interstate Commerce Commission pending a hearing, so that all rates covering the East and Middle West remain at two cents per mile: "and that is as low as can be made and as low as are made for any other conventions of any kind in any other cities."

Rates from Pacific Coast territory are not granted because of limited attendance therefrom; however, usual spring rates to Missouri River and points further east may be taken advantage of. Make inquiry of local and general agents.

Certain roads make limited reductions to ministers and lay delegates from Boston, New York, and Philadelphia, and at times from Pittsburgh and Buffalo. Such will be duly announced if secured. Persons interested should consult Brethren E. H. Fisher, Winter Hill, Boston, Massachusetts; E. B. Hull, 1339 Prospect Place, Brooklyn, New York; W. W. Smith, 112 West Ontario Street, Philadelphia, Pennsylvania. Buffalo and Pittsburgh, consult passenger departments of railway lines.

The Burlington Route will furnish sleeping, chair, and special car service from Chicago, Saint Louis, and Kansas City to Lamoni, Iowa, to parties sufficient in number to justify such special service, provided delegates are grouped and travel together in required numbers, and if notified in time to make arrangements therefor. If those who heretofore have gathered such parties together, from Boston, New York, Philadelphia, Buffalo, Pittsburgh, Canada, and adjacent territory will notify Mr. P. S. Eustis, Passenger Traffic Manager, Burlington Building, Chicago, Illinois, or the undersigned, such provision will be duly made. Eastern representatives have been communicated with and advised to make such arrangements.

Take notice that trains numbers 111 and 112 running between Chariton, Iowa, and Saint Joseph and Kansas City, will run direct to Lamoni, Iowa, April 1 to April 8 inclusive. Such trains will also be run to Lamoni during certain closing days of the General Conference. This service with trains numbers 113 and 114 to Lamoni from the same points, and with trains numbers 109 and 110 running to Lamoni to and from Des Moines through Osceola, Iowa, will furnish desirable train service direct to place of meeting.

The following is for the information of missionaries and others from the East: New York Central, single trip fare New York to Chicago, \$21.10; party of ten using one ticket, \$18.15; clergy rate \$10.55. West Shore, single trip fare New York to Chicago, \$19.10; clergy rate, \$10.55. Pennsylvania, single trip fare New York to Chicago, \$21.10; party of ten using one ticket, \$18.15; clergy rate \$10.55. Baltimore and Ohio, single trip New York to Chicago, \$19.10; party of ten using one ticket \$17; clergy rate \$10.55. Erie, single trip fare New York to Chicago, \$19.10; party of ten using one ticket, \$16.75; clergy rate, \$10.55. Delaware, Lackawanna and Western, and Lehi Valley, single trip fare New York to Chicago, \$19.10; clergy rate, \$10.55.

The Delaware, Lackawanna and Western and the Baltimore and Ohio will issue trip permits to ministers who have not annual clergy permits, on application to passenger departments of said roads; other roads may do so. All are supplied with General Conference Minutes showing appointments.

For rates Philadelphia to Chicago, see agents of various lines, and consult W. W. Smith, as above.

R. S. SALYARDS, *Church Secretary.*

### To Whom It May Concern

Unless clear divine intervention shall occur to forbid, it is probable that my *official* work as Church Physician will cease ere the close of the General Conference in April next, as my resignation is already in the hands of the proper authorities. Without here assigning reasons for this, I hope credit will be given me for being at least conscientious in it. I have appreciated the honor and tried to honestly meet the obligations of the office; but what service I render as a physician to the Saints or others hereafter I prefer shall be without the official title that has heretofore attached.

As long as I continue in practice, however, my treatment by mail, my rules and my rates will remain unchanged. Everybody—inside or outside the church, will be welcome to any service I can render as a physician, and to medicine, regardless of whether they can pay or not. All missionaries and the portions of their families dependent upon their church allowance, who may wish my services, and all poor persons will be treated without charge. The object of this advance announcement is to emphasize this fact, lest some should think I resign to escape this class. They are my special desire, and my intention is to be a physician to the church and to mankind (unless God shall direct otherwise) as devotedly as I have been, with only the difference that the official title shall not be mine. If the motive and the work be acceptable to God, the absence of the title will not forfeit his blessing upon what I do after that title is surrendered. If more faithful service from me than heretofore, in this or any other line, to the church and humanity, be possible for me in the future, I expect to render it, such being my only life object. I wish all to feel that they will have the same claim on me as heretofore, not, however, because I am "Church Physician," but because I am a brother.

Earnestly praying that the divine benediction which alone sanctifies with success, may attend the work of whoever may hereafter carry the official title I am dropping, as well as upon the continued unofficial services I may render, I remain,

Yours for the good to be done,

JOSEPH LUFF.

### Graceland Home-coming Day

It has been decided to celebrate Wednesday, April 7, 1915, as Graceland Home-coming Day in commemoration of the 20th year of Graceland's work as a school. We hope all former students and alumni will make a special effort to be present on this day and renew their college life and acquaintances as well as assist to keep alive the true Graceland spirit. We are sure all former students will enjoy this one more day at Graceland. Do not forget the date, April 7, but get here in time to celebrate with us.

RUBY BAGULEY, *Secretary Alumni Association.*

### General Conference Visitors

For information of those planning to attend General Conference, Lamoni, Iowa, beginning April 6, 1915, as also Religio and Sunday school conventions, beginning April 2, the committee appointed by Lamoni Branch wish to say:

The Saints of Lamoni will have a first-class dining hall in operation, serving meals to all who wish them at the following prices: Club breakfasts 10, 15, and 20 cents; dinner 25 cents; supper 20 cents.

Those in charge of dining hall wish to get in touch with a forelady who will take this position during the time it is open for meals. There are also a few opportunities for those wishing to serve tables in payment for their meals. Send these applications to Amos Berve, Lamoni, Iowa, at once.

Entertainment in homes will cost those who make such arrangements \$4.50 per week, board and lodging. Lodging and breakfast will be served in homes to those unable to go out to breakfast, at reasonable prices.

Rooms in private homes will be \$1 per person per week.

In order to the best work by the committee, those contemplating attending should not delay in letting the committee know that they are coming, fully informing the committee of their needs and wants. Should one who is badly crippled be assigned a place which would put him out of reach of the conference, the committee could not be justly blamed if proper information had not been handed them. Will you, therefore, write your letter along the following lines:

1. When are you coming, and how long do you expect to remain.
2. Give the full names of the persons for whom you write.

March 13, 1915.

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THE SAINTS' HERALD

Elbert A. Smith, Editor; John F. Garver, Assistant Editor.  
 Published every Wednesday. Subscription price \$1.50 per year in advance.  
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 If not changed within a month after payment is made notify us.  
 This paper will be promptly discontinued at date of expiration.  
 All articles, letters for publication, notices, etc., and communications concerning the same, should be addressed to "Editors Herald." All business letters should be addressed to Herald Publishing House, Lamoni, Iowa, and all remittances should be made payable to the same.  
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 Marriage, death, and birth notices: Marriages, \$1 per 100 words or fraction thereof. Deaths, 100 words free; above that number, 50 cents per 100 words or fraction thereof. Births, 40 cents per 75 words or fraction thereof. To insure prompt insertion, make remittance with notice.  
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Because of the importance of the coming General Conference, Saints everywhere will appreciate getting authentic news of it daily.

It has been decided to issue a daily Herald, regular size, with from four to eight pages. Special features are planned, and our facilities will allow us to mail regularly, so you will receive it promptly. Postal authorities assure us there will be no delay on their part.

The first issue will go out April 3, and continue every day except Sunday till conference closes.

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R. J. LAMBERT, Secretary.

Addresses

Frank Gray, 1052 King Street, London, Ontario.

Died

TIGLER.—Thomas McCall Tigler was born in Pennsylvania, August 13, 1839; died at the home of his daughter, Spokane, Washington, January 29, 1915. Five sons, 1 daughter survive him. Deceased was member of the church many years. Services in Saints' church by S. N. Gray, attended by many sympathizing friends. Interment in Fairmont Cemetery.

MCINTOSH.—Edward J. McIntosh was born at Dover, Canada, April 28, 1847; died at Saint Paul, Minnesota, at the home of his son, February 27, 1915. Baptized June 24, 1900, Boyne City, Michigan, by George D. Washburn, confirmed by J. H. Lake, J. A. Grant, J. J. Cornish. Services in Saints' church, Boyne City, Michigan, by C. N. Burtch, assisted by L. Hendricks.

ALLEN.—Cora M. Allen died at the home of her father, J. M. Culp, Crabtree, Ohio, October 14, 1914, aged 30 years, 5 months, 8 days. She was baptized same place July 5, 2908, by W. H. Kelley. She leaves husband, father, 1 sister, 6 brothers. Services in Pleasant Valley Saints' church, Crabtree, by Brother Bosworth. Interment in Rockwell Cemetery.

IRVINE.—Jeanette MacTaggart Irvine was born in Kilmorack, Scotland, December 29, 1832; died at Gallatin, Pennsylvania, February 27, 1915. She married David Irvine, April 8, 1850, Bothwell, Scotland. Ten children were born to them, 3 of whom remain: Mrs. John Robertson, McDonnel, Pennsylvania; Andrew, Nova Scotia; Mrs. Robert G. McVickers, Gallatin. Deceased was baptized into the Utah Church in 1852, and into the Reorganized Church February 21, 1886, by Mark Forscutt, at Pittsburgh, Pennsylvania. Services by John D. Carlisle, interment in Monongahela Cemetery.

GIBSON.—Bessie Nichol Mather was born December 2, 1884, Underwood, Ontario, died in Toronto General Hospital, February 29, 1915, of gastritis. She was baptized July 2, 1899, at Underwood, by Fred Gregory. Married Joseph Gibson a little over a year ago. Services from Soho Street Church by Bishop R. C. Evans.

GORE.—Thomas Gore was born January 26, 1880, Scranton, Pennsylvania; was killed by a fall of rock in National Mine, Scranton, Pennsylvania, February 15, 1915. Services in charge of T. U. Thomas, burial at Washburn Street Cemetery. Widow, daughter Mildred, and married sister survive him.



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Every member of the Reorganized Church will certainly be pleased to possess a fine large portrait of the late President Joseph Smith. We now have them ready for mailing. They are printed from a large cut on a card 14x19 inches, the cut being 10x13 inches. When framed will make a fine picture to hang on the wall of every home. The portrait was printed by one of the best printing offices in Kansas City. With it will go a handsome little booklet entitled, "His Last Message." The cut of the portrait alone cost \$20 and the paper is the most expensive to be procured. The portrait and booklet for 75 cents.

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March 24, 1915

Vol. 62, No. 12

# The Saints' Herald

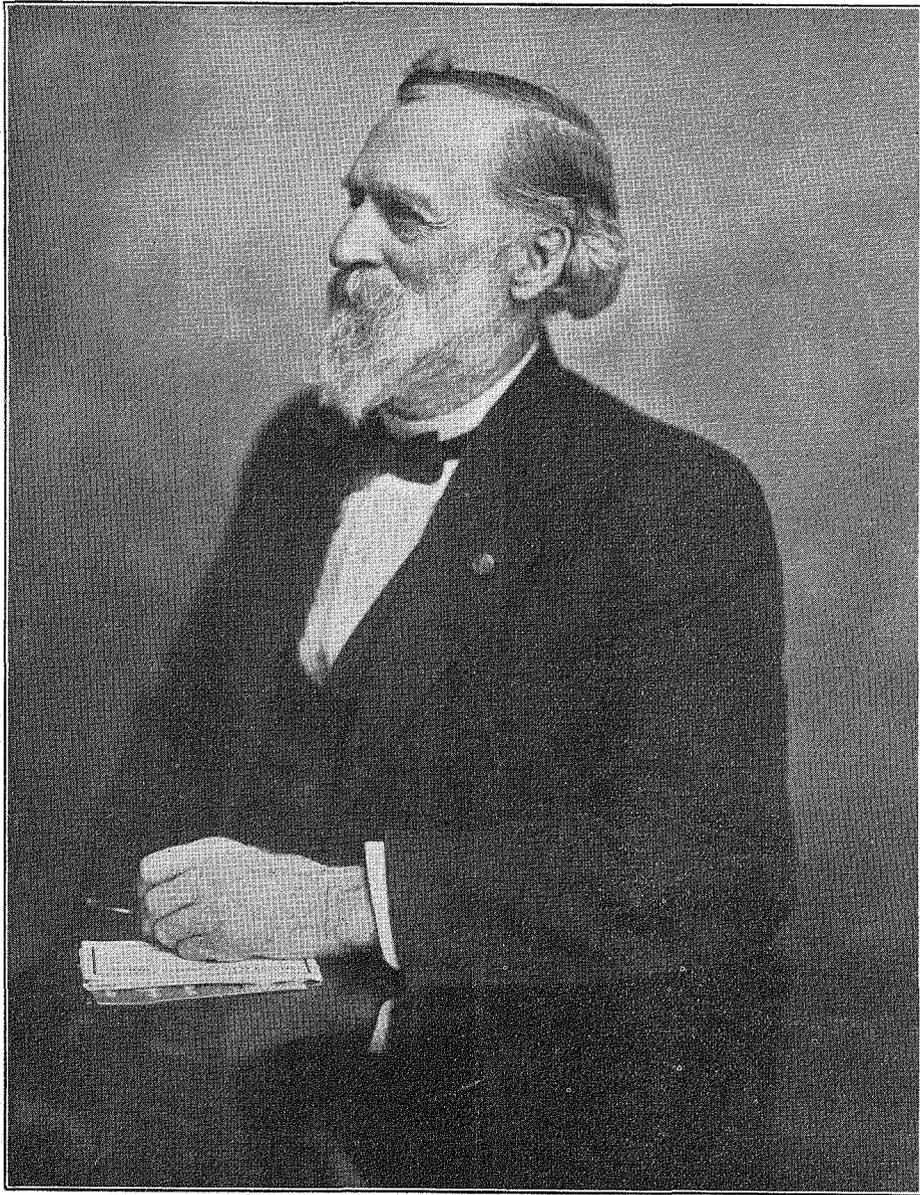


Photo by Brackenbury.

**A MEMBER OF THE "OLD GUARD."**

# Resurrection

By Grace Baughman

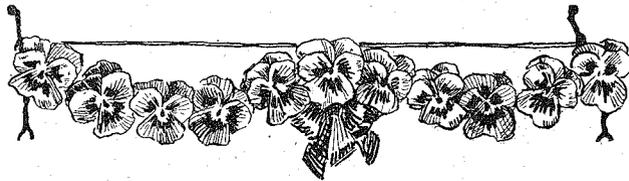
Night o'er the hills of Judah---darkness and gloom and death  
Down in the storm-racked city, lying in awe beneath  
The shadow---when lightnings quiver---of Calvary's thorn-crowned cross,  
To wake in the unborn future and know of its bitter loss.

Numb were the hearts that loved him; drowned in the depth of fears  
Was the faith that centered 'round him. The joy of the coming years  
Was rent as the temple curtain. The hopes of the time to be  
Were lost in the cry of the Savior, "Why hast thou forsaken me?"

Yet ever there comes before me another---a scene of light,  
The dew drenched morn and a wild bird singing away the night;  
The stone rolled back and the women trembling in awe and fear,  
At the words of the guarding angel, "He is risen. He is not here."

Ah, Master of all, thou camest that morning to Magdalene;  
And again on the road to Emmaus the light of thy face was seen:  
Cheered by thy loving presence was the faithful eleven's board  
Reproached by thy mild upbraiding, consoled by thy gentle word.

O soul, that in pain is groping in Calvary's darkest night,  
Look up where the stars are watching: to-morrow will come the light;  
The shadows will flee and tremble in the blaze of eternal day,  
And from the door of the spirit the stone shall be rolled away.



# THE SAINTS' HERALD

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

Entered as second-class matter at Lamoni, Iowa, post office.

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



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

VOLUME 62

LAMONI, IOWA, MARCH 24, 1915

NUMBER 12

## EDITORIAL DEPARTMENT

### JESUS AS THE RESTORER OF SIGHT TO THE BLIND

(Synopsis of a sermon delivered by Elbert A. Smith at Lamoni, Iowa, January 25, 1915.)

Lesson reading: The healing of the blind man at Bethsaida, Mark 8: 22-25; the healing of blind Bartimæus, Mark 11: 46-52; the healing of the blind man at the pool of Siloam, John 9: 1-25.

Text: The Spirit of the Lord is upon me, because he hath anointed me to preach the gospel to the poor; he hath sent me to heal the broken-hearted, to preach deliverance to the captives, and recovery of sight to the blind, to set at liberty them that are bruised, to preach the acceptable year of the Lord.—Luke 4: 18.

#### A SABBATH DAY IN NAZARETH

Our text takes us back to Nazareth. It is the Sabbath Day. The men and women of Nazareth are wending their way toward the synagogue. Thither also goes Jesus of Nazareth; known to us as the Son of God, known to the Nazarenes only as the son of Joseph the carpenter, and Mary.

His is a familiar form on the streets of Nazareth, for this is his home town, the city where he has spent his boyhood days. His face is familiar in the synagogue also, for the record tells us that it was his custom to go to the synagogue on the Sabbath Day. In other words, he is a regular churchgoer. He does not come at intervals only,—he comes every Sabbath.

He enters the synagogue. It is much like all other Jewish synagogues. The interior is merely a large, plain, rectangular room. The men sit at one side; the women, heavily veiled, sit at the other side, behind screens. The eyes of the young men will not be distracted from the preacher to gaze upon the fair maidens of Nazareth. There will be no exchange of written notes or whispered confidences.

At one end of the room stands the ark or chest containing the books of the law, and by its side a raised platform with a desk on which the reader may rest the books or scrolls of the law and the prophets. It is the custom to read first an extract from the law and second an extract from the

prophets; the reading being arranged to cover the law in a cycle of three years, with consecutive readings from Sabbath to Sabbath.

#### JESUS IN THE PULPIT

On this occasion the ruler of the synagogue invites Jesus to read for the people. He comes forward, receives the book from the minister whose duty it is to care for such things, and, because the selection from the law has already been read, or because he chooses to omit it, he turns to Isaiah and reads the passage contained in my text.

Having read standing, as the custom is, he hands the book to the minister, and seats himself to deliver the discourse, again observing the custom.

His first words are charged with meaning: "This day is this scripture fulfilled in your ears." Thus he announces his Messiahship, explains his mission, outlines his program.

He says in substance: I am he of whom the prophet spoke when he said, The Spirit of the Lord is upon me, because he hath anointed me to preach the gospel to the poor, he hath sent me to heal the broken-hearted, to preach deliverance to the captives, and recovery of sight to the blind, to set at liberty them that are bruised, to preach the acceptable year of the Lord.

At first the people listen with astonishment, mixed with pleasure; but as the full meaning of his first announcement dawns upon them, and particularly as he proceeds to rebuke them for their faults, a change comes over them. They are filled with wrath. They rise up and tear him from the synagogue and thrust him from the town, attempting to fling him down the steep hillside to his death. But his time has not come, and he passes safely through their midst and is gone.

#### NEVER TO RETURN

Never again, so far as the record shows, did he return to Nazareth. Never again, so far as we know, was his voice heard in that old synagogue. He too

up his residence in Capernaum. He and his message had been rejected by his own people in his own home town.

It is a dangerous thing to reject the message of Jesus, even when it comes in rebuke. Let us not make that mistake here.

Many themes are suggested by this text: Jesus as the preacher of the gospel; Jesus as the healer of broken hearts; Jesus as the liberator of captives; Jesus as the restorer of sight to the blind.

We can consider only one of these themes, and have selected the one last mentioned: Jesus as the restorer of sight to the blind.

#### WHAT WOULD IT MEAN TO YOU TO BE BLIND?

Did you ever stop to think what it would mean to you to be blind? You have pitied blind men; did you ever stop to think what it would mean to you never again to be able to look upon the beauties of nature?

I was sick for some time while in California, some years ago, on the occasion of my first visit there. I was shut up for a time in a dark room. I did not expect to recover. But I had a desire to get out of doors, and it seemed to me if I could get out even for a few moments and look up into the open sky, out over the green fields, and at the distant blue mountains, I could die happy.

I did not die; but when I got out again I was happy. I could realize what Emerson meant when he said, "Nature is too thin a screen, God breaks through at every point."

What would it mean to you never again in this life to be able to see the faces of those you love? I stood at the bedside of an aged man, (known to you all) who was dying. He said, "I bid good-by to my family, whom I have not seen for four years." The physician who stood by his bedside, (a man also known to you all) said, "I would give everything I have on earth to be able to cause him to see again for fifteen minutes."

That power remained with a greater physician, and for some good reason he did not choose to exercise it in that case.

I repeat, What would it mean to you to have perpetual, impenetrable darkness come down upon you,—never again to see the faces of your loved ones? You, father,—you, brother or sister,—you, sweetheart or lover,—you, mother, who must strike a light at midnight because you can not wait until dawn to see the face of your baby!

What a wonderful thing to heal the blind! What a wonderful blessing to be healed of blindness!

#### MEN AS TREES, WALKING

Let us now consider how Jesus went about his mission of restoring sight to blind eyes,—first to those physically blind, second, and, most important, to those spiritually blind.

I have read in the scripture reading of three instances where he healed those physically blind. In the narrative of each event significant statements are made.

In the case of the man at Bethsaida, Jesus administered to him once, and then asked him if he could see aught. Looking up, he replied, "I see men as trees, walking."

He began to see, but his vision was obscure. He saw men, but they were vague, distorted, monstrous.

Again Jesus administered to him, and then he "saw every man clearly." Remember those statements.

#### HEALED BY FAITH

In the case of Bartimæus, Jesus said, "Thy faith hath made thee whole."

Reverting to the man at Bethsaida, we remember that it is said, Jesus took him by the hand and led him out of the town, before administering to him. It was necessary for him to take the hand of Jesus and follow him and obey him. Faith and obedience are necessary in order to receive such a great blessing.

In the case of the man healed in the pool of Siloam, when irate neighbors upbraided him because Jesus had healed him,—and, awful crime, had done it on the Sabbath, and when they told him Jesus was a bad man, he waved them aside.

He answered them with this irrefutable argument: "One thing I know, that, whereas I was blind, now I see."

However, let all schools of so-called divine healing take notice, Jesus did not stop there. He did not leave the man content with physical healing alone. He followed him up and announced to him his own sonship, and preached to him the gospel.

The physical healing was a sign, great itself, but a sign of something much greater. A healer without the true gospel is no true representative of Jesus.

#### CAST OUT OF THE SYNAGOGUE, TAKEN IN BY JESUS

The old religious associates of this man were so incensed that they cast him out of the synagogue; or, as the marginal reading says, 'excommunicated him,'—cut him off. You have received a blessing from Jesus, you can not stay with us.

How many men and women now Latter Day Saints have had that experience! Jesus has blessed them and revealed himself to them, and then their

old religious associates have risen up and cast them out.

But then it was that Jesus hearing that he had been excommunicated, sought him out and made him a follower. He was cast out of the synagogue, but was taken in by Jesus. But how much better to be with Jesus and see than to remain in the synagogue, blind.

Let all remember that if called upon to choose between Jesus and old friends or religious associates, better be with Jesus and see than remain in the dear old orthodox church, blind.

#### THE SPIRITUALLY BLIND

Let us pass now to a consideration of that other part of the mission of Jesus: The bringing of sight to the spiritually blind. Do not think that because the language is figurative the condition is less terrible than physical blindness. And that it is well recognized in scriptural terminology we shall discover by noting certain Biblical statements.

When Moses set before the children of Israel the commandments of God he told them the conditions that should follow disobedience, and among other things said: "The Lord shall smite thee with madness and blindness. . . . And thou shalt grope at noonday, as the blind gropeth in darkness." (Deuteronomy 28:28, 29.)

That prediction was fulfilled, and later Paul wrote: "Blindness in part is happened to Israel."

Jesus said to the Pharisees: "Ye fools and blind." Every one of them had two good eyes, so far as we know, yet they were blind.

Peter recounts the Christian graces, and adds: "He that lacketh these things is blind, and can not see afar off." (2 Peter 1:9.)

The church at Laodicea was told: "Because thou sayest, I am rich, and increased with goods, and have need of nothing; and knowest not that thou art wretched, and miserable, and poor, and blind." (Revelation 3:17.)

#### THE GREATER MIRACLE

Is it not clear that men are spiritually blind who follow a course that debauches and ruins them and their families and all who come under their influence? Blind to right and wrong, to duty and God, to morality and honesty.

I doubt not there are men in this town, as in every community, who are ten times worse off than blind Bartimæus the beggar, yet they have eyes.

Individuals may be thus afflicted. Jesus healed Peter and Mary Magdalene and many others of this class. The miracle that took Peter the obscene and profane fisherman out of the sea and made him the

inspired apostle was greater than the miracle that made the man of Bethsaida to see all men clearly.

#### WHOLE NATIONS BLIND

Whole nations may become spiritually blind. Some of them are in that condition to-day. All were in that condition during the Dark Ages, as we call them. Gross darkness covered the minds of the people. The light of intelligence burned low. Religion and education were forgotten.

It was the work of Jesus to heal the race of that affliction. His is a world work. John tells us that he is the light of the world. He "lighteneth every man that cometh into the world."

In the days of the Reformation he began to heal the people of their blindness. I think that we will agree that men like Luther, Huss, Wesley, Calvin, and others received a considerable degree of light. At the same time there was a quickening everywhere in all lines of human activity and aspiration,—in art, literature, and science. That is the way God works. When he is at work in the world he by no means confines the influence of his quickening spirit to a few church men.

#### AGAIN, MEN AS TREES WALKING

But note this thought. The man at Bethsaida was only partially healed of his blindness at the first administration. He saw, but not clearly; he saw men as trees, walking.

Thus it was during and following the Reformation. You will note the simile in all the departments mentioned. There was a wonderful quickening in the realm of art and literature. Great and good things were done. Men began to see once more; but not clearly. There was a visual aberration. It still persists, to an extent. There are many perversions and monstrosities.

These agencies should serve God and ennoble man; but too often writer and artist alike are not only debased and demoralized in their own private lives, but they debase and demoralize all who come under the influence of their art.

One of the most popular novels of the day, *The Eyes of the World*, by Harold Bell Wright, deals with that fact.

In the field of science many notable achievements are to be recorded. Here, too, men began to see again; but not clearly. Many absurd and conflicting theories were promulgated, only to be abandoned. Even yet the vision is not fully clarified. Men look at the works of God but do not perceive the evidence of his handiwork. A great scientist, Sir Oliver Lodge, has said that a man trying to understand the universe with the aid of his five senses only, is like a dog in a picture gallery.

The dog sees the paintings. Yet he does not see them. He sees the canvas and the color; but he does not see the beauty and the lesson; seeing, he sees not, like many men. Thus men gaze at the wonders of the universe, and study it very intently, yet by no means see all, or even the greater thing that might be seen.

Again in the realm of theology, and perhaps most notably here, the healing was only partial. The reformers began to see, but not distinctly. They saw men as trees, walking, in some details at least, the vision was vague, distorted, monstrous.

Thus we understand why Calvin mixed the awful doctrine of predestination with many wholesome and true doctrines.

Thus we understand why Christianity, so-called, is divided into so many conflicting schools, sects, and denominations. That so many men saw and yet see things so differently is evidence of imperfect vision.

#### THE RESTORATION; CLEARER VISION

By and by God moved further and the work of restoration began. Men received a clearer vision. Like the man at Bethsaida, they began to see all men clearly.

They began to see the doctrine clearly, and understood the doctrine and gospel of Jesus Christ as it was taught of old, so strangely overlooked or seen in part by the Reformers.

They were given a new vision of social justice. Eighty years ago they began to preach equality. They saw that men must be equal in temporal things. They perceived the brotherhood of man.

They obtained a clearer vision of God. Whereas the reformers had seen a vague, distorted being, without body, parts, or passions, who had done a work in the world and retired, one who no longer revealed himself, these men beheld a personal, unchangeable God of love, and of present revelation,—an immanent God.

Thus they began to see clearly the true doctrine; also the brotherhood of man and the fatherhood of God.

In the world, too, as we might expect, there has been granted clearer vision as God's Spirit of healing has worked in connection with the restoration of the gospel. Men everywhere understand better the meaning of social justice. They understand the nature of God better. The old idea of predestination, for instance, now has few supporters. In doctrine there has been a wonderful change. Such doctrines as the second personal coming of Christ, that were hidden to the eyes of the theologians, are now perceived clearly by many.

That the healing was not more marked and rapid is due to the fact that the men who came after the

reformers were many of them satisfied. They said, Jesus has done his work. Revelation is ended. There is nothing more for us.

Had the man at Bethsaida turned back after the first administration, content with his partial healing, refusing more, he would never have reached the condition where he could see clearly.

#### YOU CAN SEE, BUT NOT ALL

Here, however, we must take thought to ourselves. God has wonderfully blessed Latter Day Saints, through the restoration. But not all Latter Day Saints have been entirely healed of blindness. Jesus told his disciples of old, "Ye are clean, but not all." So now, he might say, Ye can see; but not all can see.

Some, alas, seem nearly blind. Others are only partially healed. They see men as trees, walking. They but dimly perceive their duty. They do not properly apprehend the church on the one hand and the world on the other, and the line that separates them, as well as their legitimate points of contact.

Jesus, thou Son of David, heal such men of their blindness!

When we speak of clear vision and complete healing, of course we use those terms in a comparative sense. Compared with the vision that will be ours later, few men now see very clearly. Paul recognized that fact. Stricken blind by the miracle that converted him, he was healed under the hands of Ananias of blindness both physical and spiritual. Yet later he declared: "Now we see through a glass, darkly."

But he added: "Then face to face; now I know in part, but then shall I know even as also I am known." (1 Corinthians 13:12.)

#### AS GOD SEES US

To see as we are seen and know as we are known! Robert Burns said:

Wad some power the giftie gie us,  
To see oursel's as others see us.

I do not care to see myself as others see me. That would not be a correct standard, for perhaps no two see me exactly alike. I would like to see myself as God sees me. That would be the truth.

When I was in Omaha some months ago, I held my arm before an X ray machine and looked through clothing and flesh to the bone. As easily God looks through man and discerns his heart. We can not hide behind brick walls so that he will not see us and read our thoughts. His vision penetrates the assumed smile, the polite air, the fine clothing, the "bluff" that we put up, and sees us as we are. That power of vision will be ours some time.

An old Scotchman was boasting to an American

tourist of the clarity of bonny Scotland's atmosphere and the great distances at which objects could be discerned. Finally the American, to tease him, said, jocularly, "I suppose on a clear day you can see America from Scotland."

The canny Scot is hard to beat, and the old man replied "Fayrther nor that, mon, fayrther nor that."

"Indeed, how far can you see?"

"Weel, on a fair nicht, we can see the moon."

John on Patmos was able to see clear into heaven. But it was not because of any special clarity of the atmosphere. His associates probably could not see the Greek mainland. The change was in the man.

We need a better environment, a clearer atmosphere; but most of all we need a change in ourselves to give us broader and clearer vision. Let us, like the man at Bethsaida, permit Jesus to take us, intimately by the hand and lead us on until we see clearly as we are seen, and know fully as we are known.

#### MINISTERIAL ANECDOTES RETOLD

One of the patriarchs, who is noted for his slight frame, strong voice, and logical mind, tells of a compliment received by him that left him somewhat in doubt. He had preached with excellent liberty, and one sister listened with rapt attention. When he had finished and come down from the stand she greeted him with the remark, "Well, that was fine! I never supposed you had so much sense in that little head of yours."

Another elder also recalls a "compliment" bestowed upon himself that left him breathless for a little while. After preaching one evening he remarked to a sister that he had forgotten to use his text. "I thought you started out differently than usual," she replied, "you started out like you *meant business*."

Elder Elijah Banta, one of the men prominent in the founding of Lamoni, was afflicted with a slight impediment of speech. But there was no impediment to his wit. On one occasion he was passing a house that was in course of construction. He paused to address the man in charge: "What are you b-b-b-uilding." The rude reply was, "We are building a house for stuttering men and skunks." Quick as a flash came back the suave rejoinder, "G-g-g-good, there will be a place for b-b-b-both of us!"

It is related of Elder Lorenzo Powell that on a certain occasion he was holding a debate with a Christian or "Campbellite" minister. Elder Powell was quite young and rather small in stature. His opponent was neither. The Christian minister said, at the close of his opening speech, "I thought they

would send a man to meet me, but I find this boy. I'll just pin his ears back and swallow him. That's what I'll do with him."

Elder Powell opened his speech thus, "Friends, brothers, and sisters, I admit that I am young and not large in stature, and now this gentleman says he will swallow me." Turning to the minister he went on with vehemence, "You said you would swallow me, did you?"

"Yes, that was what I said."

"Well, then, all I have to say is that you may swallow me, you are big enough, but if you do you will have more brains in your stomach than you ever had in your head." Then he proceeded to make a speech that convinced the people he had made no idle boast.

At one time while preaching in Canada, Elder R. C. Evans was met by an opposing gentleman who in reply ridiculed the idea of this restoration by revelation of which we talk so much. "The idea!" he he said. "The idea! An angel revealed himself to Joseph Smith? Impossible! There can be no such things as angels now, and as a consequence there can be no such thing as revelation."

Brother Evans said to him, "My dear sir, I read in the New Testament Scripture that at one time there was a kind of warfare against the Savior, and he said to some that were disposed to fight for him, 'put up the sword. Know ye not that I could pray my Father and he would presently give me more than twelve legions of angels?' Twelve hundred and sixty men was a Roman legion. How many could be summoned? Twelve legions. Now, Mr. Preacher, will you please tell us, has there been an epidemic in heaven, and have all the angels died off?"

The Editor one time raised some sunflowers which attracted the attention of one of his neighbors who requested the gift of a few of the seeds. The request was complied with the following spring, much to the pleasure of the neighbor. He seemed to think that some return for such kindness was necessary, and expressed himself thus: "My wife, she is sick, I not think she live very long. If she die you get a job. I get you to make the sermon. You get a dollar that way anyway."

Some years ago, when coming one morning from Canton, Massachusetts, to Boston, after a great freshet, the train went apparently into a large pond, the track and the wide meadow being all concealed beneath the water from an overflowing river. But the cars went confidently down into those waters, for underneath were the iron rails and the solid track. When life's path meets the deep waters, the Christian may confidently enter therein, for "underneath are the everlasting arms."—T. S. Robie.

## CURRENT EVENTS

### SECULAR AND RELIGIOUS

**IN EXPLANATION.**—Because of going early to press in issuing this magazine number of the HERALD, and on account of temporary handicaps the items of this column is limited and not brought up to the usual time before date of publication.

**WOULD REMOVE LINDSEY.**—Bills providing for the naming of an extra district judge to handle juvenile court work, doing away with the work of Judge Ben Lindsey, and which have passed the Colorado House, are likely to be reconsidered, following investigations by a grand jury into charges involving Representative Howland, active in the fight against Judge Lindsey.

**MEXICAN AFFAIRS.**—The State Department has appealed to Villa for relief of conditions at Mexico City, and for the reestablishment of railroad communications between there and Vera Cruz, Carranza having agreed to furnish transportation over the section of the road held by his forces. Relief has been promised but seems not to have been given, since United States citizens and others are asking the department for transportation to Vera Cruz. Carranza, urged by the Washington administration, has abandoned the blockade of Progreso. A split between Villa and Angeles is anticipated in some quarters.

**THAW CASE.**—Harry K. Thaw was on the 13th acquitted of the charge of conspiracy to escape from the Matteawan Asylum. Application for his return to New Hampshire from which State he was extradited for trial was denied, and he was, under his original commitment, ordered returned to Matteawan. This order was stayed by a writ of habeas corpus, served on Warden Hawley of the Tombs. Thaw is to go before Judge Bijur, who will determine whether or not he is legally detained.

**EUROPEAN WAR.**—General activity has increased in the West. Reports from Paris that the Belgians have improved their positions in Flanders, and that the French have added to their gains north of Arras and in the Champagne regions are in part if not entirely denied by Germany. The British claim gains in France. Russia announces gains in Northern Poland and in the Carpathians. The siege of Przemysl, Galicia, continues, with its fall expected soon. A Swedish steamer has been sunk, probably by a mine. The British Steamer *Leeuwarden* has been sunk by a German submarine. The German cruiser *Dresden* was on the 14th sunk by British vessels off the coast of Chile. A lull in the operations against the Dardanelles is reported, supposedly in preparation by mine sweeping for the 4th stage of the forcing of this

strategical waterway, that of bombarding the formidable forts at the narrowest point. Allied forces have been disembarked and are supporting the fleet. Turkish troops have been called in from the frontiers, and wealthy Turkish families are leaving Constantinople for Switzerland. Suffering for lack of food is reported from Vienna. Parleying between Italy and Austria concerning the proposed ceding of territory to Italy on condition of Italian neutrality continue. Italy has suspended exchange of telegraphic money orders with Austria-Hungary and traveling postoffices on trains bound for Austria.

**FOREIGN SHIPPING.**—It is thought that the French Government will purchase the cargo of cotton aboard the *Dacia*, which vessel must go before a prize court. A British order in council was made public the 15th decreeing retaliatory measures to meet the German declaration of a war zone. The British declaration states that no merchantman sailing from her port of departure after March 1 will be allowed to proceed to a German port, and no vessel sailing from a German port after that date will be allowed to proceed to her destination. Vessels sailing after March 1 to ports other than German, and carrying goods with enemy destination, or which are enemy property, will be intercepted, as will vessels from ports other than German and having enemy origin or being enemy property. This order is not to prevent relaxation "in respect of the merchant vessels of any country which declares that no commerce intended for or originating in Germany or belonging to German subjects shall enjoy the protection of its flag." Requested by the United States to define "a radius of activity" under this declaration, Great Britain and France replied with the announcement that operations would not be conducted "outside of European waters, including the Mediterranean."

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## NOTES AND COMMENTS

**LONG AT PERRY.**—Elder E. E. Long has been conducting a very successful meeting at Perry, Iowa. The press of the city is liberal in commenting on this effort and in allowing space for announcements, etc. Among other press reports we note the following:

It's the only place in Perry where the great truths of biblical forecast are being presented. . . . The great Bible truths are the magnetic forces that draw.

It is only a question of time till the "little white church" will have to give place to a larger structure where the constantly increasing audience can have the greatest message that ever came to Perry.

**DELEGATES FROM EAST TAKE NOTICE.**—By telegram, Bishop J. A. Becker notifies us that delegates from the East are requested to meet in Chicago on April 1. Special train service to be arranged for to leave at six o'clock in the evening on Burlington.

## AMONG OUR POETS

### In the Mountains

BY T. W. CHATBURN

Oh, for a home where the mountains range highest,—  
Close by a snow-crowned peak,  
Where earth and sky approach nearest,  
And the clouds and the earth oft meet;  
Where the wind through the pines is moaning  
The songs of its long unrest,  
And the trees reply, ever groaning,  
When swayed at the gale's behest.

Away up where the cool, limpid fountains  
Gust from the towering crags,—  
The nectar of God gives to the mountains,—  
Pure and unsullied of dregs;  
Where the odors of balsam and heather  
Make fragrant the warm summer air,  
And vine-tangled jungles of cedar  
Oft hide the fierce cougar's lair.

Oh, the joy of the long summer evening  
As the sun sinks down to his rest,  
The trees all aglow with his gleamings,  
And the crags all gilt to the crest;  
Where the moon soars proudly o'er the summits  
Where evergreens bask in her light,  
And night-birds warble sweet sonnets,  
Fit requiems for the night.

Oh, for a home where the deep, mighty gorges  
Rend the iron-ribbed cliffs in twain,  
And the wild, flaming flood ever surges  
Its way to the beautiful plain.  
Far up where the sky comes the highest,  
And men to the Father's own knee,  
Up where the mountains range highest,—  
What a home for my loved one and me!

### The Oak

BY FRED H. JOHNSON

Down with the oak! Its living days are done,  
Apply the ax and saw—and work ye well,  
Until it topples toward the setting sun,  
Its fall awakening the silent dell.  
An hundred years the fiercest storms have tried  
With winds and thunders to destroy its pride,—  
Without avail—to man's weak hands give all  
To glory of this lofty monarch's fall!

Down with the oak! and let the loud blows ring  
Resounding thro' the forests of the land!  
Where now it stands, triumphant,—lord and king,—  
A puny man shall walk, with drill in hand;  
And in the soil, that nurtured it till now,  
A field of grain to every breeze shall bow.  
So is mankind (of shallow brain) elate  
To shatter that which it can not create!

Down with the oak! Heed not the winds that sigh  
In sorrow through the bough so nobly borne  
By massive trunk an hundred feet on high—  
Naught but a stump shall greet the coming morn!

And when it falls, set to with might and skill  
To sever limbs and trunk—your purse to fill.  
For that which stands and points toward the skies  
Is too suggestive for thy worldly eyes.

Down with the oak—and down with all that stands  
For honor, strength and truth, where'er man's voice  
Is raised in petty strife and base demands;  
The God that made us sighs—and imps rejoice.  
God's word is like that tree—that, rooted deep,  
Against the adverse winds its ground did keep,  
And, boughs outspreading, sheltered all who sought  
Its peaceful influence, so subtly wrought.

And they who cried, "Down with the oak!" were they  
Who failed to see the havoc thus begun:  
They struck the blow, and, when the monarch lay  
Outstretched upon the sward, betrayed, undone,  
They swiftly piled, to reap what gain they could—  
And some took the boughs and some the firmer wood;  
And others twigs, to deck their fireside—  
And leaves alone were scattered far and wide.

And so, to-day, of that once noble shaft,  
The beauties have been lost to mortal eyes;  
Its fragments are so mixed with worldly craft  
That God himself could hardly recognize!  
But list to this: A few there were who mourned  
The fallen tree, and, though by others scorned,  
They gathered round, and watered by their tears,  
A new tree from those self-same roots has grown!  
And will still grow, throughout the future years—  
A perfect tree—enjoyed by them alone.

### A Prayer

BY RALPH W. FARRELL

Lord, thou who knowest well the inmost thought,  
Bear with me still, nor pass me by;  
Let not my pleadings be forgot,  
Hear thou my cry.

Before thy holy presence, Lord, I bow;  
My eyes are dim—I can not see;  
Hold fast my hand, and be not thou  
Weary of me.

And may I ever feel that thou art near,  
To guide the step, to touch the heart,  
To wipe away the falling tear,  
And heal the smart.

### The Eve of Baptism

BY EARNEST A. WEBBE

Out of the darkness into the light;  
Out of weakness born to might;  
Out of the glare of the world's broad street  
To the path worn smooth by the martyr's feet.  
Out from the mire to the clear, bright stream;  
Out from the gloom to the starlight's gleam;  
From the forest depths to a rolling plain

That laughs in the light of the heavens again.  
 Out from a cave of stalactite thorns  
 I steal to a light that ever dawns.  
 Away from the world and its ill-spent care  
 I turn to him—my hope is there!  
 Out of darkness into light;  
 Out of weakness born to might.

### Song of the Lilies

BY ADAM J. KECK

A song of the fields in their verdure reposing  
 And smiling at heaven o'erflowing on high,  
 At morn or at noon or when daylight is closing,  
 The fields smile at heaven which smiles in reply;  
 A song of the brook as it flows to the river,  
 And sings on in darkness as well as in day;  
 A song of the lilies that lift to their Giver  
 Their faces of beauty and smile while they may.

A song of the kingdoms of men and their splendor,  
 Of Solomon clothed in his regal attire,  
 The throne and the crown and the glory they render,  
 The gold and the jewels of kingly desire;  
 A song of a Wise One who scorned elevation,  
 Whose soul saw the soul in the lily's sweet face,  
 A beauty unrivaled in Solomon's station,  
 In kingly adornment of person or place;

A song of the souls of the king and the flower,  
 Of laws that are made for a world or a seed,

Of God through his laws giving souls richest dower,  
 Of heavens that smile on each soul's worthy deed;  
 The lily abides in the law of its Maker,  
 While garments of purple hide sin on a throne;  
 Of glory of king or of flower be partaker,—  
 My singing is finished, the moral's your own.

### Gathering In

BY ANNA SALYARDS

They are gathering in from every land,  
 From every clime under the sun;  
 Guided and led by our Father's own hand;  
 They are gathering in one by one.

In manhood's pride, with locks turned gray,  
 And some with life but just begun,  
 They are gathered in from field and highway;  
 They are gathering in one by one.

The aged come worn with toil and care;  
 The young, from their laughter and fun;  
 They come the name of Christ to bear;  
 They are gathering in one by one.

They come from the homes where plenty smiled,  
 And from the homes by sin undone,  
 But they seek a home that is undefiled;  
 They are gathering in one by one.

God bless them—the Saints of latter days!  
 May the truth bind them closely in one,  
 Till they press through beautiful gates of praise,  
 In multitudes—not one by one.

## HISTORICAL AND BIOGRAPHICAL

### HISTORICAL SKETCH OF THE QUORUM OF TWELVE

BY HEMAN C. SMITH, CHURCH HISTORIAN

As early as June, 1829, nearly a year before the organization of the church, provision was made for the selection of a quorum of twelve apostles, and Oliver Cowdery and David Whitmer were chosen by revelation to select those who should occupy in that position, and given instruction as to how they could know them. But the quorum was not organized or its members selected until 1835, for the evident reason that the men who were to occupy had not yet united with the church. At the time the first selections were made, in 1835, Oliver Cowdery stated:

Our minds have been on a constant stretch, to find who these twelve were: when the time should come we could not tell; but we sought the Lord by fasting and prayer, to have our lives prolonged to see this day, to see you, and to take a retrospect of the difficulties through which we have passed.

### THE FIRST TWELVE

The selection of the first quorum occurred February 14, 1835. Martin Harris had been selected, by what authority is not clear, to assist Oliver Cowdery and David Whitmer, and took part in the choosing. The selections made at this time were: Lyman E. Johnson, Brigham Young, Heber C. Kimball, Orson Hyde, David W. Patten, Luke S. Johnson, William E. McLellin, John F. Boynton, Orson Pratt, William Smith, Thomas B. Marsh, and Parley P. Pratt. Three of them were ordained on that day under the hands of Oliver Cowdery, David Whitmer, and Martin Harris, and six were ordained the following day. Orson Pratt, Thomas B. Marsh, and Parley P. Pratt were not present. On February 21 Parley P. Pratt, having returned, was ordained under the hands of President Joseph Smith, David Whitmer, and Oliver Cowdery. Orson Pratt and Thomas B. Marsh were subsequently ordained, the exact date not being known to us.

Subsequently they were arranged to rank accord-

ing to age. They then stood in their order as follows: Thomas B. Marsh, David W. Patten, Brigham Young, Heber C. Kimball, Orson Hyde, William E. McLellin, Parley P. Pratt, Luke S. Johnson, William Smith, Orson Pratt, John F. Boynton, and Lyman E. Johnson.

Thomas B. Marsh was chosen president and the quorum remained as at first organized until 1837. John F. Boynton was disfellowshipped in 1837, and Lyman E. Johnson, Luke S. Johnson, and William E. McLellin in 1838. In a revelation given July 8, 1838, John Taylor, John E. Page, Wilford Woodruff, and Willard Richards were called to occupy the places made vacant. (Church History, vol. 2, p. 166.)

On December 19, 1838, at Far West, Missouri, John E. Page and John Taylor were ordained under the hands of Brigham Young and Heber C. Kimball; and on April 26, 1839, at the same place, Wilford

Woodruff was ordained; and at the same time George A. Smith was ordained an apostle to fill the place of Thomas B. Marsh, who had previously apostatized. By what authority George A. Smith was chosen we have never been able to determine. Willard Richards was at the time of his call absent on



Photo by Brackenbury.

PETER ANDERSON.

In charge of mission number 7, Montana, Idaho, Wyoming, Colorado, Utah.

his mission in England and did not receive ordination till April 14, 1840, at Preston, England, at the time that the majority of the quorum visited that country.

On October 25, 1838, David W. Patten was killed by a mob at Crooked River, Missouri. His successor was not named by revelation; but permission was given on January 19, 1841, for the selection of another, the language of the revelation being, "David Patten I have taken unto myself. . . . But verily I say unto you, another may be appointed unto the same calling." (Doctrine and Covenants 107:40.) Acting upon this instruction, the General Conference held at Nauvoo, Illinois, October 7, 1841, selected Lyman Wight to fill the vacancy.

At the council of the quorum held at Preston, England, on April 14, 1840, Brigham Young was selected as president of the quorum to succeed Thomas B. Marsh. This selection was approved by revelation on January 19, 1841. (Doctrine and Covenants 107:41.)

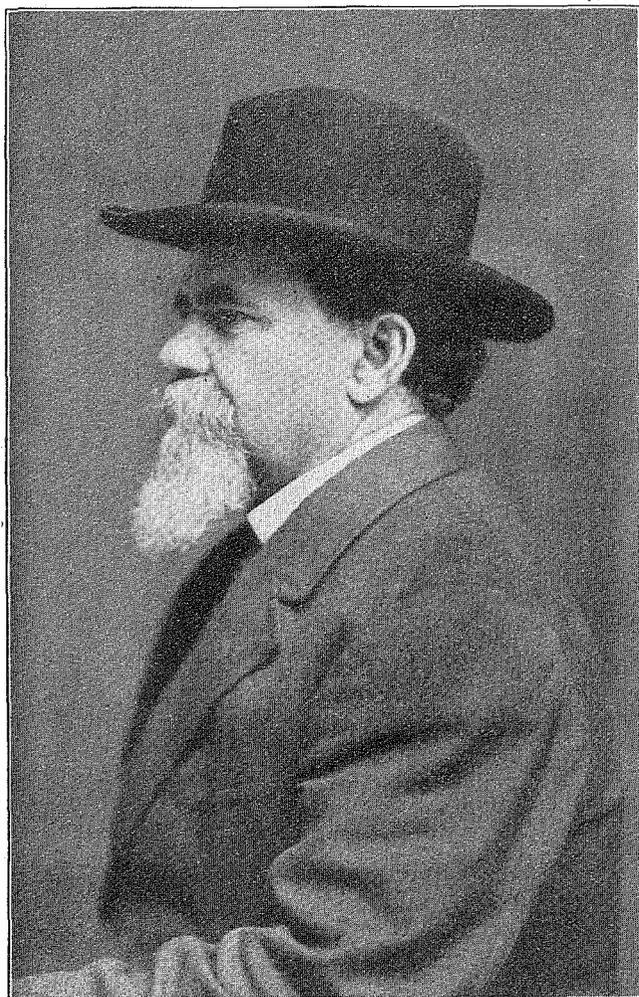


Photo by Brackenbury.

GOMER T. GRIFFITHS.

President of the Quorum of Twelve Apostles. Recently returned from Australian Mission.

#### QUORUM DISORGANIZED

The quorum continued without further change until the death of Joseph Smith in 1844. The rejection of the church as an organic body carried with it the disorganization of the quorums; and hence at this time the Quorum of Twelve became disorganized.



Photo by Brackenbury.

F. M. SHEEHY.

In charge of mission number 5, British Columbia, Washington, Oregon, California, Hawaii Territory.

Nine of them claimed the right of the quorum to preside after the death of Joseph Smith; but three, namely, William Smith, John E. Page and Lyman Wight, demurred.

#### QUORUM REORGANIZED

The quorum remained disorganized until the reorganization of the church in 1853. By command of God previously given, a committee of three, namely, Cyrus Newkirk, Ethan Griffith, and William Cline, were selected at the April conference of 1853 to choose seven men to constitute the majority of that quorum. They selected Zenos H. Gurley, sr., Jason W. Briggs, Henry H. Deam, Reuben Newkirk, John Cunningham, George White, and Daniel B. Rasey. Jason W. Briggs was at this time chosen president of the quorum. Henry H. Deam and John Cunningham were expelled on October 6, 1854; and on April 7, 1855, David Newkirk and Samuel Powers were selected to fill the vacancies, and were ordained under the hands of J. W. Briggs, D. B. Rasey, and Z. H. Gurley.

October 7, 1858, William W. Blair was ordained at Zarahemla, Wisconsin, under the hands of Jason W. Briggs, Samuel Powers, and Zenos H. Gurley. October 6, 1860, James Blakeslee, Edmund C. Briggs, and John Shippy were selected as members of the quorum and ordained by W. W. Blair and Z. H. Gurley.

George White, who had previously disappeared and whose whereabouts were not known, was dropped from the quorum April 7, 1865, and David Newkirk was dropped at the same time for inactivity. And at the same conference, April 8, 1865, Josiah Ells and Charles Derry were chosen for membership in the quorum and were ordained at the same time by Joseph Smith, Z. H. Gurley, sr., and James Blakeslee.

James Blakeslee died on December 18, 1866; Zenos H. Gurley, August 8, 1871; and Samuel Powers on February 18, 1873.

#### REVELATION OF 1873

At the April Conference of 1873 President Joseph Smith presented a revelation which was accepted by the church, providing for the ordination as apostles

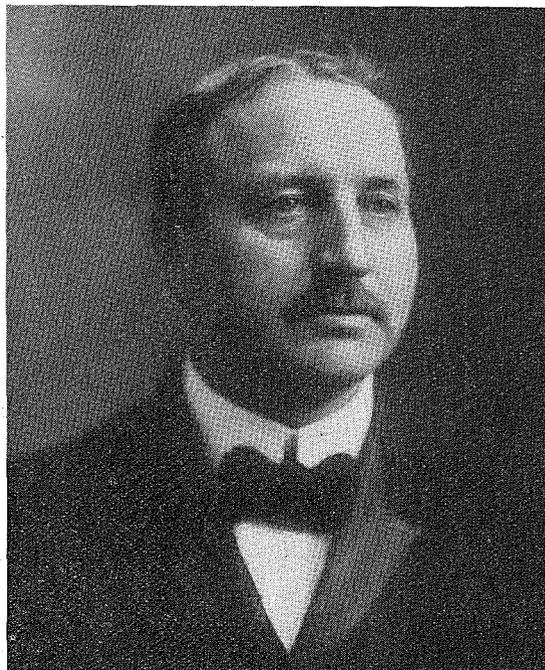


Photo by Brackenbury.

U. W. GREENE.

Recently returned from a mission to the Holy Land.

of William H. Kelley, Thomas W. Smith, James Caffall, John H. Lake, Alexander H. Smith, Zenos H. Gurley, jr., and Joseph R. Lambert; and also for the release of Reuben Newkirk and Daniel B. Rasey. Those called by this revelation were ordained at

Plano, Illinois, with the exception of James Caffall, and Zenos H. Gurley, jr., who were not present. The five who were present were ordained under the hands of Joseph Smith, J. W. Briggs, and W. W. Blair, on April 10, 1873, at Plano, Illinois. James Caffall was ordained at Council Bluffs, Iowa, September 5, 1873, by W. W. Blair, J. W. Briggs, and Joseph Smith; and Zenos H. Gurley was ordained at Plano, Illinois, April 9, 1874, by Joseph Smith, W. W. Blair, and J. W. Briggs.

This revelation of 1873 also provided for the ordination of William W. Blair of the quorum as a counselor to President Joseph Smith, thus removing him from the quorum. This revelation also confirmed the selection of Jason W. Briggs as president of the quorum.

On April 6, 1868, John Shippy was expelled; and on April 8, 1870, Charles Derry resigned; and on April 15, 1885, Josiah Ells died. On April 10, 1886, Jason W. Briggs and Z. H. Gurley, jr., were released at their request. The quorum had no regular president subsequent to the release of Jason W. Briggs until 1890, when Alexander H. Smith was selected

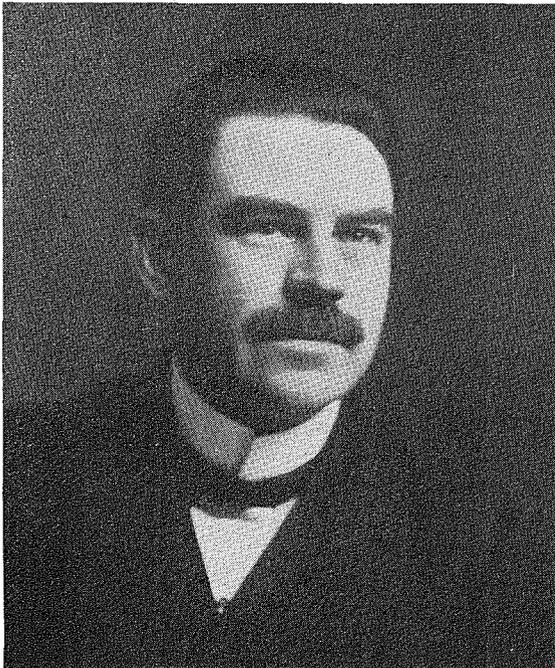


Photo by Braekkenbury.

JOHN W. RUSHTON.

Secretary of the Quorum; In charge of mission number 2, Kansas, Missouri, Central and Southern Illinois.

and ordained as provided for in the revelation given April 8, 1890. He was ordained to this position at Lamoni, Iowa, April 15, 1890, by Joseph Smith and W. W. Blair.

REVELATION OF 1887

At the April Conference of 1887, President Joseph Smith presented a revelation providing for the ordination of James W. Gillen, Heman C. Smith, Joseph Luff, and Gomer T. Griffiths as members of the apostles' quorum. They were ordained, with the



C. A. BUTTERWORTH.

For many years in charge of the Australian Mission, now laboring in America.

exception of Elder Smith, who was absent, on April 13, 1887, at Kirtland, Ohio, Elder Gillen under the hands of W. W. Blair and James Caffall; Elders Luff and Griffiths under the hands of Joseph Smith and W. H. Kelley. Elder Heman C. Smith was ordained at Independence, Missouri, on March 30, 1888, under the hands of Joseph Smith, E. C. Briggs, and William H. Kelley.

REVELATION OF 1897

On May 27, 1894, Thomas W. Smith died at Independence, Missouri. At the April Conference of 1897, Isaac N. White, John W. Wight, and Richard C. Evans were selected by revelation to occupy positions in the quorum. They were ordained at Lamoni, Iowa, on April 12 of that year, Isaac N. White by

Joseph R. Lambert and others; John W. Wight by William H. Kelley and others, and Richard C. Evans by John H. Lake and others. This revelation also provided for the ordination of Alexander H. Smith as counselor to President Joseph Smith, thus removing him from the quorum; and also for the selection

thority for their ordination, the ordinations were ordered; and with the exception of Elder Butterworth they were ordained April 20, 1902, Frederick A. Smith by Peter Anderson and G. T. Griffiths; F. M. Sheehy and J. W. Rushton by G. T. Griffiths and Peter Anderson; U. W. Greene by J. W. Wight and Joseph Smith. Cornelius A. Butterworth was ordained on April 23, 1902, at Sommerville, Victoria, Australia, by Alexander H. Smith.

By the authority of this same vision, Richard C. Evans was ordained a counselor to President Joseph Smith; and by the same authority Edmund C. Briggs, John H. Lake, and Joseph R. Lambert were ordained patriarchs, or evangelical ministers. James Caffall was also designated for ordination as a patriarch but declined to accept.

#### REVELATION OF 1909

On April 20, 1909, by the authority of a revelation received through President Joseph Smith, and adopted by the General Conference, Joseph Luff was released from the quorum to occupy as Church Physician; and Heman C. Smith was released to occupy as Church Historian. James F. Curtis and Robert C. Russell were chosen to occupy in their places.



Photo by Brackenbury.

J. F. CURTIS.

In charge of mission number 12, Ontario, Quebec, Wisconsin, Michigan, Northern Illinois, Northern Indiana.

of William H. Kelley to succeed him as president of the quorum, who was accordingly ordained April 14, 1897, by A. H. Smith and others.

At the April Conference of 1900 the resignation of James W. Gillen, which had previously been written, was accepted by the quorum, since which time his whereabouts have not been known.

On April 17, 1901, at Independence, Missouri, Peter Anderson was ordained a member of the quorum, having been nominated by President Joseph Smith in accordance with the direction of the Spirit, by Joseph Smith and W. H. Kelley.

#### A VISION

At the April Conference of 1902 President Joseph Smith presented a vision which was accepted by the several quorums of the church and subsequently by the General Conference, in which Frederick A. Smith, Francis M. Sheehy, Ulysses W. Greene, John W. Rushton, and Cornelius A. Butterworth were seen sitting in an assembly with the Quorum of Twelve. This having been accepted as sufficient au-



Photo by Brackenbury.

R. C. RUSSELL.

In charge of mission number 4, Ohio, Western Pennsylvania, West Virginia, Southern Indiana, Virginia, Kentucky, Tennessee, North Carolina, South Carolina.

These were ordained at Lamoni, Iowa, April 20, 1909; Elder Curtis, by Francis M. Sheehy and Frederick A. Smith; and Elder Russell, by Joseph Smith and William H. Kelley.

REVELATION OF 1913

In harmony with a revelation through President Joseph Smith, received April 14, 1913, William H. Kelley, Isaac N. White, and John W. Wight were released from the quorum "on account of increasing infirmities of age and incapacity, caused by illness of body," and Frederick A. Smith to take the place of his father, Elder Alexander H. Smith, as presiding patriarch of the church.

Elders James E. Kelley, William M. Aylor, Paul M. Hanson, and James A. Gillen were appointed to succeed them. April 19 James E. Kelley was ordained at Lamoni, Iowa, by Gomer T. Griffiths, Frederick A. Smith, and John W. Rushton; William M. Aylor, by John W. Rushton, Gomer T. Griffiths, and Frederick A. Smith; James A. Gillen by Frederick A. Smith, Gomer T. Griffiths, and John W. Rushton; Paul M. Hanson by Ulysses W. Greene, and John W. Rushton.

THE PRESENT TWELVE

The release of William H. Kelley left the quorum without a president. On April 20, 1913, Gomer T.

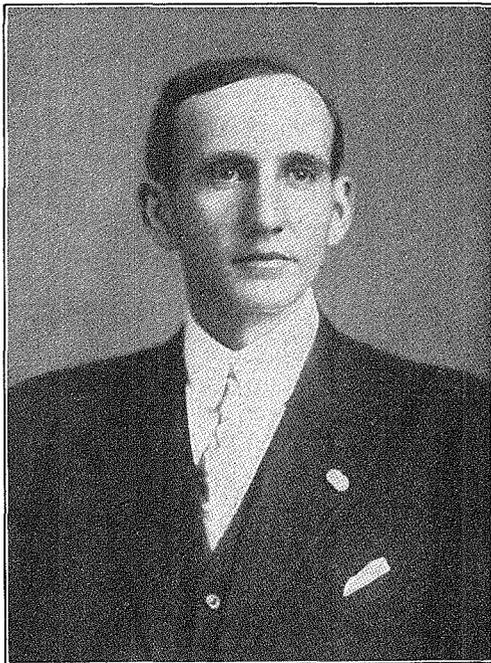


Photo by Brackenbury.

JAMES E. KELLEY.

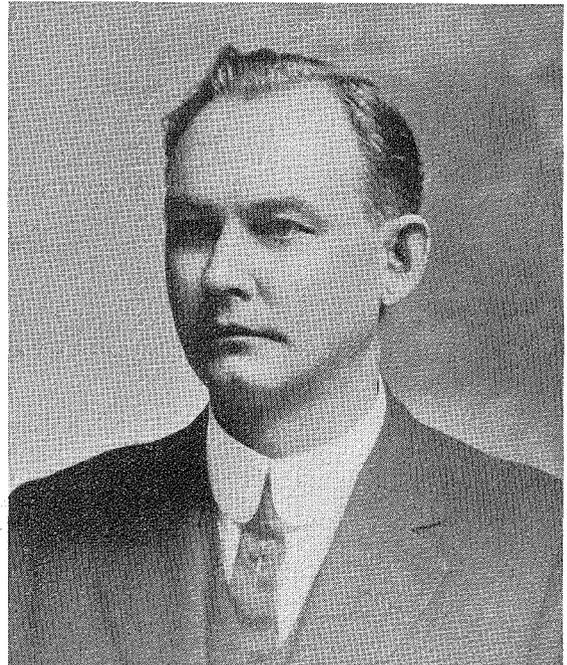
In charge of mission number 6, Nevada, Arizona, New Mexico, Mexico.

Griffiths was ordained president of quorum by Joseph Smith, Frederick M. Smith, and Joseph R. Lambert; according to the selection of the quorum.

The quorum as at present sustained by the church consists of Gomer T. Griffiths, president; Peter

Anderson, Francis M. Sheehy, Ulysses W. Greene, John W. Rushton, secretary; Cornelius A. Butterworth, James F. Curtis, Robert C. Russell, James E. Kelley, William M. Aylor, Paul M. Hanson, and James A. Gillen.

The members of this quorum are recognized in the law as apostles and high priests, as a second presidency of the church, and authorized to regulate and



W. M. AYLOR.

In charge of mission number 14, Oklahoma, Arkansas, Texas, Louisiana, Georgia, Mississippi, Alabama, Florida.

set in order the affairs of the church in all the world, and as having general oversight of the missionary work.

FIFTY-NINE HAVE OCCUPIED

Since the organization of the Quorum of Twelve Apostles in 1835, there have been fifty-nine men who held membership in that quorum:

1. Thomas B. Marsh, from 1835 to 1839; 4 years.
2. David W. Patten, from 1835 to 1838; 3 years.
3. Brigham Young, from 1835 to 1844; 9 years.
4. Heber C. Kimball, from 1835 to 1844; 9 years.
5. Orson Hyde, from 1835 to 1844; 9 years.
6. William E. McLellen, from 1835 to 1838; 3 years.
7. Parley P. Pratt, from 1835 to 1844; 9 years.
8. Luke S. Johnson, from 1835 to 1838; 3 years.
9. William B. Smith, from 1835 to 1844; 9 years.
10. Orson Pratt, from 1835 to 1844; 9 years.
11. John F. Boynton, from 1835 to 1838; 3 years.

12. Lyman E. Johnson, from 1835 to 1838; 3 years.
13. John Taylor, from 1838 to 1844; 6 years.
14. John E. Page, from 1838 to 1844; 6 years.
15. Wilford Woodruff, from 1839 to 1844; 5 years.
16. George A. Smith, from 1839 to 1844; 5 years.
17. Willard Richards, from 1840 to 1844; 4 years.
18. Lyman Wight, from 1841 to 1844; 3 years.
19. Jason W. Briggs, from 1853 to 1886; 33 years.
32. Josiah Ells, from 1865 to 1885; 20 years.
33. Charles Derry, from 1865 to 1870; 5 years.
34. William H. Kelley, from 1873 to 1913; 40 years.
35. Thomas W. Smith, from 1873 to 1894; 21 years.
36. James Caffall, from 1873 to 1902; 29 years.
37. John H. Lake, from 1873 to 1902; 29 years.
38. Alexander H. Smith, from 1873 to 1897; 24 years.
39. Zenos H. Gurley, from 1874 to 1886; 12 years.
40. Joseph R. Lambert, from 1873 to 1902; 29 years.
41. James W. Gillen, from 1887 to 1900; 13 years.
42. Heman C. Smith, from 1888 to 1909; 21 years.
43. Joseph Luff, from 1887 to 1909; 22 years.
44. Gomert T. Griffiths, from 1887 to —
45. Isaac N. White, from 1897 to 1913; 16 years.
46. John W. Wight, from 1897 to 1913; 16 years.
47. Richard C. Evans, from 1897 to 1902; 5 years.
48. Peter Anderson, from 1901 to —
49. Frederick A. Smith, from 1902 to 1913; 11 years.
50. Francis M. Sheehy, from 1902 to —



PAUL M. HANSON.

In charge of mission number 3, Maritime Provinces, Maine, Vermont, New Hampshire, New York, Massachusetts, Maryland, Connecticut, Rhode Island, Pennsylvania, New Jersey, Delaware, District of Columbia.

20. Zenos H. Gurley, sr., from 1853 to 1871; 18 years.
21. Daniel B. Rasey, from 1853 to 1873; 20 years.
22. Reuben Newkirk, 1853 to 1873; 20 years.
23. Henry H. Deam, from 1853 to 1854; 1 year.
24. John Cunningham, from 1853 to 1854; 1 year.
25. George White, from 1853 to 1865; 12 years.
26. David Newkirk, from 1855 to 1865; 10 years.
27. Samuel Powers, from 1855 to 1873; 18 years.
28. William W. Blair, from 1858 to 1873; 15 years.
29. James Blakeslee, from 1860 to 1866; 6 years.
30. Edmund C. Briggs, from 1860 to 1902; 42 years.
31. John Shippy, from 1860 to 1868; 8 years.



JAMES A. GILLEN.

Mission number 1, Alberta, Saskatchewan, Manitoba, North Dakota, South Dakota, Minnesota, Nebraska, Iowa.

51. Ulysses W. Greene, from 1902 to —
52. Cornelius A. Butterworth, from 1902 to —
53. John W. Rushton, from 1902 to —
54. James F. Curtis, from 1909 to —
55. Robert C. Russell, from 1909 to —

56. James E. Kelley, from 1913 to —  
 57. William M. Aylor, from 1913 to —  
 58. Paul M. Hanson, from 1913 to —  
 59. James A. Gillen, from 1913 to —

#### PLACES OF BIRTH

Out of these fifty-nine, five were born in Canada, viz: Samuel Powers, John Shippy, Joseph Luff, Richard C. Evans, and Robert C. Russell. Three were born in Connecticut, viz: Orson Hyde, Wilford Woodruff, and Francis M. Sheehy. One was born in Denmark, Peter Anderson. Six were born in England, John Taylor, George White, Josiah Ells, Charles Derry, James Caffall, and John W. Rushton. One born in Idaho, James A. Gillen. Five born in Illinois, William H. Kelley, Joseph R. Lambert, Zenos H. Gurley, jr., Frederick A. Smith, and William M. Aylor. One born in Indiana, James E. Kelley. Two were born in Iowa, Cornelius A. Butterworth, and Paul M. Hanson. One in Ireland, James W. Gillen. Four were born in Massachusetts, Thomas B. Marsh, John F. Boynton, Willard Richards, and Ulysses W. Greene. Two were born in Missouri, Alexander H. Smith, and James F. Curtis. Twelve were born in New York, David W. Patten, Parley P. Pratt, Orson Pratt, John E. Page, George A. Smith, Lyman Wight, Jason W. Briggs, Zenos H. Gurley, sr., Daniel B. Rasey, William W. Blair, Edmund C. Briggs, and John H. Lake. Three were born in Ohio, Reuben Newkirk, David Newkirk and Isaac N. White. Four were born in Pennsylvania, Henry H. Deam, John Cunningham, Thomas W. Smith, and Gomer T. Griffiths. One born in Tennessee, William E. McLellin. Two born in Texas, Heman C. Smith, and John W. Wight. Six born in Vermont, Brigham Young, Heber C. Kimball, Luke S. Johnson, William B. Smith, Lyman E. Johnson, and James Blakeslee.

#### CHANGES

Three of the quorum have been promoted to the First Presidency, viz, William W. Blair, Alexander H. Smith, and Richard C. Evans. Six have died while occupying in the quorum, David W. Patten, Samuel Powers, James Blakeslee, Zenos H. Gurley, sr., Josiah Ells, and Thomas W. Smith.

Twelve occupied at the time of the church rejection in 1844: Brigham Young, Heber C. Kimball, Willard Richards, Parley P. Pratt, Orson Hyde, Orson Pratt, William B. Smith, John Taylor, Wilford Woodruff, John E. Page, George A. Smith, and Lyman Wight.

Eight were expelled: Thomas B. Marsh, William E. McLellin, Luke S. Johnson, John F. Boynton, Lyman E. Johnson, Henry H. Deam, John Cunningham, and John Shippy.

Four resigned: Charles Derry, Jason W. Briggs, Zenos H. Gurley, jr., and James W. Gillen.

Fourteen have been honorably released: Daniel B. Rasey, Reuben Newkirk, George White, David Newkirk, James Caffall, John H. Lake, Edmund C. Briggs, Joseph R. Lambert, Heman C. Smith, Joseph Luff, William H. Kelley, Isaac N. White, John W. Wight, and Frederick A. Smith.

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#### THE AUTOBIOGRAPHY OF SYLVIA C. WEBB

##### A STORY OF MOST REMARKABLE EXPERIENCES

(Should mistakes in names or dates appear in the following, let the reader remember that this aged sister has dictated every word from memory. She has not a line of written data of a diary of any kind to which to refer. We have written this brief sketch at her request.—Ellen Sherard Adair.)

##### AT THE DEDICATION OF KIRTLAND TEMPLE

I, Sylvia C. Cutler, was born August 28, 1832, near Forestville, New York. My father was Thaddeus Cutler, son of Alpheus Cutler. From my earliest recollection my parents belonged to the Church of Jesus Christ of Latter Day Saints.

While I was quite young my parents came to Kirtland, Ohio. One of my earliest recollections was the dedication of the Temple. My father took us up on his lap and told us why we were going and what it meant to dedicate a house to God. And although so very young at that time, I clearly remember the occasion.

I can look back through the lapse of years and see as I saw then Joseph the Prophet, standing with his hands raised towards heaven, his face ashy pale, the tears running down his cheeks as he spoke on that memorable day. Almost all seemed to be in tears. The house was so crowded the children were mostly sitting on older people's laps; my sister sat on father's, I on my mother's lap. I can even remember the dresses we wore. My mind was too young at that time to grasp the full significance of it all, but as time passed it dawned more and more upon me, and I am very grateful that I was privileged to be there.

##### MOBBED NEAR FAR WEST

Time passed, and I was baptized at eight years of age by my grandfather. We were now in Ray County, Missouri. Father owned a grist mill. A mob came by our house on their way to Far West. It was evening when they came. Rain was pouring down. They took possession of the barn, carried father's timothy hay and put it in the mud for bedding for their horses, and used it for beds for them-

selves. They shot down some of his cattle for beef. The officers came to the house and ordered their meals. My mother and Aunt Lois Cutler cooked, while they ate as much as they liked. Next morning they mounted their horses, turned their heads toward the house as they formed a line in the turnpike, and called father to come to the fence. He put his arms across his back and walked out and stood facing them, expecting to be shot. They fired a volley into the mill, shooting out all the front windows. Then wheeling their horses, they rode away toward Far West, where they joined the rest of the mob.

#### TEMPLE BUILDING IN NAUVOO

When the Saints were driven out we went to Quincy, Illinois. Here he helped put up the first brick houses that were built there. Later we joined the Saints at Nauvoo. Here my Grandfather Cutler worked in the tithing office. He weighed such things as went to the stone cutters, carpenters, and other laborers. He rang the bell each day at 7, 12, 1 and 6 o'clock for the men to begin and cease their labor. I often stood beside him and listened to the sound of the bell. It had a great charm for my childish ears. And many times in later years in the lonely hours of night I fancied I heard it ringing as in the long ago.

I often watched the men work, and yet remember how Joseph often admonished them to be faithful, to keep the law and finish the Temple, lest they be rejected and their temple also, with their dead, for many began to be careless about their tithing, some bringing in old, broken-down horses and worthless things as tithes. Thus the laborers could not be fed, and the work was hindered. We see God is not mocked. He suffered persecutions to come upon them.

#### JOSEPH AND HYRUM KILLED

I can remember (I shall never forget) the day when Joseph and Hyrum were assassinated at Carthage. It was the darkest day of my life; no scene before nor since has struck such terror to my heart. Joseph, when living, often patted my head and said, "You're a little Ephraimite." How I loved that man! And I know now even as I knew then, that he was a man of God, a true prophet, and people will do well to heed his warnings.

I recall one instance which I never forgot. A man by the name of Reynolds Cahoon became rather ambitious, and Brother Joseph remonstrated with him, exhorting him to humble himself and forsake his evil ways, stating that if he did not the Lord would send a curse upon him in the form of a running sore on his forehead. After a time the word he spoke came true. Being a child, I thought this was a terrible punishment for "Grandpa Cahoon," and it led me to

understand more perfectly that the word of the Lord was sure, and that he will bring to naught the proud and disobedient. When in Utah years afterward, I saw Reynolds Cahoon with the sore upon his forehead.

Our father took his children through the Temple before we left Nauvoo, saying it perhaps would be the last time for us. This was a short time before the persecution began. We were the greater part of a day going through, and almost every detail is yet fixed in my memory.

#### TO THE GOLD FIELDS

Some years later I married a young man by the name of Elisha B. Webb. He also had been baptized in his childhood. After we were married a few years we started to the California gold fields. The church was scattered, and we were like sheep without a shepherd. Emigrants went in wagon trains because of the Indians. There was a captain over every fifty wagons. Our captain's name was Hugh Sheffleton. There was also one large bus loaded with women and children. There were with the train five hundred head of loose cattle and horses.

We were in the last wagon, far out on the plains one day when something frightened our oxen, and they darted past the other teams. Elisha made a leap to try to catch them by the horns, but they flung him against the wheel of the nearest wagon, and on they went, causing a general stampede. Soon oxen were running in all directions, wagons were overturned, many were hurt. Myself and two little children were being carried helplessly over the plains, expecting at any moment to be thrown out on the ground among cactus, hostile Indians, or to meet most any fate. When the oxen had exhausted themselves they stopped. Expecting them to start again, I sprang from the wagon with my little ones. I was too much shaken up and excited to stand upon my feet. I knew not how far I was from the others, or how long I should be compelled to wait. After hours my husband came up. He had run until he could not speak a word. His throat was parched and dry. He fell upon the ground exhausted. Each was expecting to find the other badly hurt or killed. You can imagine our joy that neither was injured. It took two days to gather up the wagons and cattle and get ready to start again.

We traveled the old Fremont California trail until we came to the dividing line, one trail leading south, one north. The north trail went through Utah. Here Elisha met his Brother Edwin Webb and family, and here we camped two weeks on Greene River, to rest our cattle. Cold weather was coming on, and we had dropped out of our train, and dare not go on alone. Contrary to our expectations, no more trains

came through, so we were compelled to wait all winter. We stayed a while at Snider's Mill, the two brothers getting out logs. We finally drifted into Salt Lake City, then our doom was sealed, for there was no escape. No letters ever went back to friends, none came to us. There we were hemmed in by the mountains, guarded by the Danites.

#### MEETING BRIGHAM YOUNG

Since our childhood we had known Brigham Young, and after a time he sent for me to come to the tabernacle, as also did Heber Kimball. I had heard how Brigham was pretending to fill the place of a true prophet, and knew this was or could not be true, as grandfather had taught us none but young Joseph could ever fill that place. This right was conferred upon him by the laying on of his father's hands. I had heard of the language Brigham had used in addressing other good, true women, so I said, "No, sir; I don't care to see him, or either of them, for that matter."

One woman said, "How dare you speak against the Lord's anointed?"

I said, "I'd tell him to his face. And if ever I do have to go I'll take a pistol in my pocket."

I felt desperate while there, and had my mind made up that if we tried to escape and they killed my husband they would never carry me and my children back alive. I would sell my life dearly, and not be worth taking back. We went to Payson City to live. The Danites were always snooping around watching us.

We were here at the time of the Mountain Meadow Massacre. The train, the richest that ever passed through, went right past our door. The young ladies were riding large, black horses. They had beautiful side saddles and lovely riding habits. I was making ladies' gauntlet gloves and sold several pairs to them. In a short time all were plundered and murdered. Soon the soldiers came. They raided even the small towns, seeking evidence. Brigham had prophesied that no soldier should enter Salt Lake City. He had fortified Echo Canyon so strongly he felt perfectly secure. And while he was sitting back saying, "Soul, take thine ease," the soldiers entered from another way. The Mormon leaders were thrown into such confusion they never stopped to make choice of how they went or in what conveyance they rode. Brigham and a load of young wives went thundering past. I never saw so scared a man in my life, and I laugh yet when I recall what I said:

Brigham with a load of wives,  
Running away to save their lives.

I had lived in constant fear, but now I laughed like mad. Brigham was naturally a sneak and a

coward, and an oppressor of the needy, while pretending to fill the place of a man who would divide his last loaf with his brethren.

#### EASTWARD BOUND

An old lady by the name of Jones lived in Salt Lake City. One of her sons had accompanied one of their spiritual wives home from a dance, and they had unsexed him for the act. When she heard of the soldiers coming they came out to Payson City, hoping to join themselves to them at some time, and when the great rush was made the Danites came on that night, and we stood in our door and saw them shoot into her little temporary abode, and heard her screams. They killed her two sons. She was kneeling as if in prayer when killed.

Elisha turned to me and said, "We will get it next." We both stood with our loaded revolvers in our hands awaiting their coming, but I suppose they had not time to do more, for they hurried by. We both had to give evidence against them, and after that dare not leave the soldiers. We left our home and stayed under their protection till the first of the next May, when we left Camp Floyd.

We crossed the big mountain the second day of May. It was covered with melting snow and ice, thus making it dangerous to ride in the wagon. With others, I walked and carried my babe four miles up and five miles down the mountain slope. That babe is now Sister Myra Burgess, of San Jose, California. Young men and boys helped the children of the train along, while mothers carried the little ones. It began to rain before night, and the river was greatly swollen because of the thawing snow. A band of friendly Indians followed us. Our men tied their wagon boxes to the running gears and plunged in. The horses swam straight across. When all were safe on the opposite side, the Indians sent a whoop out across the water, then all plunged their horses in and crossed also. We soon struck camp. The Indians dragged logs together with their ponies, and made us a roaring campfire. We sat up all night drying our bedding and clothing, so as to be ready to follow the soldiers next day. The Indians only went with us a few days, but the Danites followed for many days. We stayed with the soldiers till we reached Fort Laramie, Colorado.

In Utah, Elisha often met Mark Forscutt and Charles Derry. I was much pleased when I read a letter from Brother Derry, dated March 17. It was like hearing from one of my own brothers. But to return.

#### A PRAIRIE FIRE

Later we took a claim in Nebraska, near where Grand Island now stands. It was on the old gold mine trail. The sunflowers and grass were very tall,

as there had been no prairie fire for two years. My husband had a blacksmith shop and was shoeing oxen and horses for the emigrants. On the day of which I write, he had gone to the island for a load of wood. A fire had been started a mile or two away by some men putting up hay. My husband had sent our boy, twelve years old, with a load of dry cottonwood, the bark hanging loosely. I saw the fire, and the child coming ahead of it, the bark of his wood on fire behind him. I ran and called to him to jump, at the same time knocking the ring off the tongue with the ax, letting the cattle loose. We ran them across a small stream, or branch. We then got the four little children and ran across with them, and threw water on the ground about us to save ourselves from perishing. Not a vestige of anything was left. Large houses and barns were burned near us.

This was in September. Our thirty tons of hay, stable, and all were gone, and we had no place to lay our heads. The ground was covered with burned grass. We were covered with smoke and black ashes. A woman, a friend of ours, who lived back of the burned region, thought of us and came running across the prairie. When she came up she was covered with soot and black ashes, but we were more than glad to see a friendly face. We remained in her home until my husband could prepare us a place to go to. Suffice to say, he worked hard at the shop; I had my cows left, and soon got more chickens, and sold butter and eggs to the emigrants.

#### ESCAPE FROM INDIANS

Time passed and finally we were prospering. Myra was now past four years of age, and she began crying at night from fear of the Indians. She would say, "I see them peeping in the window. I hear them around the house." Her father would carry her in the yard and around the house, but all to no avail. At last we became alarmed about her nervous condition, and I told my husband if he would get the light wagon ready I would take the children and go to Omaha and stay a while and see if she would not become better. He at once prepared us for the journey, but at the last moment would not let us go alone. So getting his brother, who had come from Utah with us, to promise to stay and look after things, we started.

We were only gone two days when the news reached us that our home had been plundered and our cattle driven away. Seven men had been killed. One of our neighbor boys had crawled a mile with arrows through his body before he reached his home to die. Wesley Webb escaped, and later with his family reached Omaha also. Thus again our property was gone.

#### BACK TO NAUVOO

After this we went back to Nauvoo, my beloved Nauvoo! Here we both united with the Reorganized Church. This was during the War of the Rebellion. Here we found Brother Charles Derry and Brother Mark Forscutt. They had beaten us back, although we left first. The spirit of wickedness seemed to be overcome, and we felt free indeed. Here I found my father's people. Joseph and his first wife, Emma, were there, as were Alexander and Lizzie. David was still living with his mother and stepfather. Oh! the joy of it all—to be among those I loved once more, loved and trusted.

I felt as though I should never want to leave Nauvoo again. But my husband was of a roving disposition, and after a couple of years we went back to Omaha to look after our land.

One time at a Gallands Grove conference I heard a sea captain sing in tongues. I have heard many tongues, but none so beautiful as that one. At a semi-annual conference at Council Bluffs an aged couple had walked a long distance to be present. She being blind, he led her. They reached the grove about ten o'clock. During the services he arose and said they had come that she might be baptized. Next morning a big crowd was at the water's edge to witness the baptism, which was attended to by Elder E. C. Brand. She came forth praising God, for she had received her sight. I have seen many healed, have heard tongues, and interpretations, and prophecy, and have seen them fulfilled.

The last twenty years of my life have been spent in Indian Territory and Oklahoma. I am still firm in the faith, and as I grow older I see more to confirm my faith in this gospel restored. "By their fruits ye shall know them," and I know Brigham Young was a usurper, and that Joseph Smith was a true prophet; the Spirit has been witness of this to me all along.

#### IN THE HOPE OF ETERNAL LIFE

I have outlived most of my family. Only three of my children of a family of ten are living. My husband passed from this life Thanksgiving Day, five years ago. My home is near my son Byron, the youngest of my children. I have been driven from my home when a child by the mobs; I have been driven therefrom by the Mormons, and by the Indians. I have labored, others receiving the benefit.

I shall soon go to the other side and join the throng who there await the resurrection, and if I am worthy I hope to be one who shall live during the thousand years' reign of peace on the earth.

I would say to all who have children, stay among the Saints. The salvation of your children is more than money to you. Could I have had my way I

should have adhered closely to this. My prayer is that all may live so as to be accounted worthy when the sifting time shall come.

I am now past eighty-two years of age, and most likely this will be my last message to you. As brothers and sisters in Christ, I remember you all in my prayers. The Lord has heard my prayers, and one week ago I saw my son Byron go down into the waters of baptism. I thank my heavenly Father in thus remembering me.

[Editor's Note.—We have a personal letter from Elder Charles Derry, in which he states that he knew Sylvia C. Webb, her husband also, and knew her to be an intelligent, pure woman, possessed of an excellent reputation for veracity, as her autobiography indicates, a woman of high moral courage who would dare to do right and speak out against the wrong, at any cost. He states that her experiences were somewhat similar to his own, while in Utah. He knew Reynolds Cahoon in Utah and often saw the sore on his face, and always thinks of the sore when the name is mentioned, though he never knew the cause of it until he read the foregoing article.]

## ARTICLES AND SELECTIONS

### A TALK TO BOYS

BY C. ED. MILLER

"A fellow's mother," said Fred the wise,  
With his rosy cheeks and his merry blue eyes,  
"Knows what to do if a fellow gets hurt  
By a thump, or a bruise, or a fall in the dirt.

"A fellow's mother has bags and strings,  
Rags and buttons and lots of things.  
No matter how busy she is, she'll stop  
To see how well you can spin your top.

"She does not care—not much, I mean—  
If a fellow's face is not quite clean;  
And if your trousers are torn at the knee,  
She can put in a patch that you'd never see.

"A fellow's mother is never mad,  
And only sorry if you're bad;  
And I'll tell you, then, if you're only true,  
She'll always forgive you, whate'er you do."

Say, boys, how much do you think she's worth? Not in money, but in figures. Let's think and see. Suppose when a fellow is born he weighs nine pounds. His mother would carry him around at the least on an average of three hours every day for, say six months of his baby life. Three hours a day in seven days would be twenty-nine hours; twenty-nine times thirty equal six hundred and thirty hours every month; six hundred and thirty times six equal three thousand, seven hundred and eighty hours, or one hundred and fifty-four days a fellow's mother has carried around, lifted up and down between eight and ten pounds of a squirming, kicking, crying, laughing piece of humanity.

She probably walks across a fifteen-foot floor, back and forth, in and out, equal to fifty times a day, and upstairs about three times a day, or with two feet she walks at least one thousand and eight hundred feet every day. In ten years she will have walked two hundred and ninety-two thousand feet. Some of you can tell how many miles that will be.

When she has to begin to cook for a growing boy

or girl, beginning at three years of age—although a good hunk of nice bread with lots of butter and "lasses" on it tasted good before we were three years old—she cooks one thousand and ninety-five meals a year, or in ten years ten thousand, nine hundred and fifty meals.

What a whopper of a clothesline it would take to hold all the clothes a fellow's mother has washed for him in ten years! It would fly a kite as big as the



"What a whopper of a clothesline it would take to hold all the clothes a fellow's mother has washed for him in ten years."

side of a barn so high that you couldn't see it with a spyglass.

Say, boys, did you ever watch a friend of yours run a race, or jump, or fight? Didn't you strain your muscles while watching him? I have seen two boys fight, surrounded by their friends, these friends

circling around the boys that were fighting, swinging their arms and clinching their fists out of sympathy for their friends who were fighting. That is exactly the way with a fellow's mother. Every time she sees you fall or hears you cry it is a strain on her because of her sympathy and love for you. It often hurts her more than it does you when you get hurt. She had been strained this way hundreds of times and you didn't know it.

Don't she often look tired and worn out? And sometimes you think she is cross. Just think what she has been doing all of these years. Suppose there are three, four, or five children in the family to be waited on. My! what a pile of work she does, the many miles she walks, the many words she has to say, the stockings she has darned, the clothes she has mended. Maybe about election time many of you were cheering for Bryan, and many for Roosevelt, but let's remember mother; all get together, boys and girls, no matter if it is Sunday; now, three cheers and a "tiger" for poor, tired, patient, hard-working mother!

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### AN ARROW FROM THE BEYOND

BY JOSEPH LUFF

(From a sermon.)

We are told that when an immense chasm was to be bridged on a certain occasion, an arrow was shot across it, unto which was appended a thread, and at the end of which was a cord, and at the end of the cord, was appended a rope, at the end of which rope was appended a cable of stronger texture; and thus in the line of development and increase they moved until we are permitted to go to-day from one side to the other and learn and enjoy.

If it be confessed that beyond that line that is drawn by death we can not by the human eye see, we can not comprehend, it is but reasonable to suppose that in this state if it is necessary for us to know in regard to it, there shall be shot from the other side the arrow that shall contain the thread, utilizing which we may gain the stronger evidence, until the line of communication shall be established as shall be determined in the wisdom of the other side, from whence it is claimed the power of our being originated.

I think I appreciate the statement of Job made away back yonder when the inspiration of God rested upon him and he said:

Oh, that my words were now written! Oh that they were printed in a book! That they were graven with an iron pen and lead in the rock for ever! For I know that my Redeemer liveth, and that he shall stand at the latter day upon the earth: and though after my skin worms destroy this body, yet in my flesh shall I see God.

And I am ready for the next revelation of this same Spirit as it floated down through the ages and rested upon the Psalmist, when he made the declaration that "God will redeem my soul from the power of the grave, for he shall receive me."

I trace on along the line and discover the movements of the Spirit until it comes later on upon the head and heart of Isaiah and is noted in the twenty-sixth chapter of his book. I am ready to receive that music to my waiting spirit, and it is in rapport as he states:

Thy dead men shall live, together with my dead body shall they arise. Awake, and sing, ye that dwell in dust: for thy dew is as the dew of herbs, and the earth shall cast out the dead.

Is there no comfort for me and for other mourning ones from such a statement as this, associated with the claim that, "as we have borne the image of the earthly, we shall also bear the image of the heavenly," for in our God's hands rests "the issues that are from death"?

I see that inspiration moving along further until it rests upon Ezekiel. There are a number of people there who are mourning because of their conditions of bereavement, separated from their friends, dying out, and seemingly forgotten of God. His promise seems to have died from his own remembrance, and mourning and sad they deplore this condition in which they find themselves, when God by that Spirit comes upon Ezekiel and takes him hastily away off and puts him in a valley that is filled with dry bones and tells him what this was, what it meant, and after he has accomplished his work he says: Go now and explain to this people, that though they shall say we are actually cut off from our parts, and our bones are dried and are dead, say to them that the power of the Highest is not limited to the brief period this side of the tomb, but presses its force and dominion beyond it, bursts the fetters that hold the clay, and will bring them forth out of their graves and then unto the land upon the mountains of Israel, and the earth shall know that I am the Lord, the God who hath accomplished this work, that my promise holds good through a thousand generations.

Daniel got hold of the same inspiration and said, "Many of them that sleep in the dust of the earth shall awake, some to everlasting life, and some to shame and everlasting contempt."

Following on till the dispensation according to the New Testament record was ushered in, the great theme startled some of those who had not prepared themselves for it, when Jesus as a representative, voicing in practice and in theory the philosophy of the heavens, said:

I am the resurrection, and the life: he that believeth in

me, though he were dead, yet shall he live: and whosoever liveth and believeth in me shall never die.

Turn to his statement as recorded in the fifth chapter of John. After he had startled some by the peculiar announcement that some should hear his voice, he says:

Marvel not at this: for the hour is coming, in the which all that are in the graves shall hear his voice, and shall come forth; they that have done good, unto the resurrection of life; and they that have done evil, unto the resurrection of damnation.

So this feature of philosophy is expressed all the way through. The gospel of Jesus Christ contains the substance of our hope, and it presents this thought to our minds in such a way as to leave it impossible for man's confidence to be destroyed by the arguments that are arrayed against it in this world.

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### A LETTER FROM THE PAST

REMARKABLE VISION OF PRESIDENT JOSEPH SMITH.  
ORIGIN OF THE WELL-KNOWN HYMN, LET US  
SHAKE OFF THE COALS FROM OUR  
GARMENTS

BY ELDER W. W. BLAIR

*Brother Sheen:* I must tell you something more of the good time we had last October, in visiting around with Brethren Joseph, Alexander and David Smith, and Brother William Davis. I think the incidents which I shall relate will be duly appreciated by the Saints.

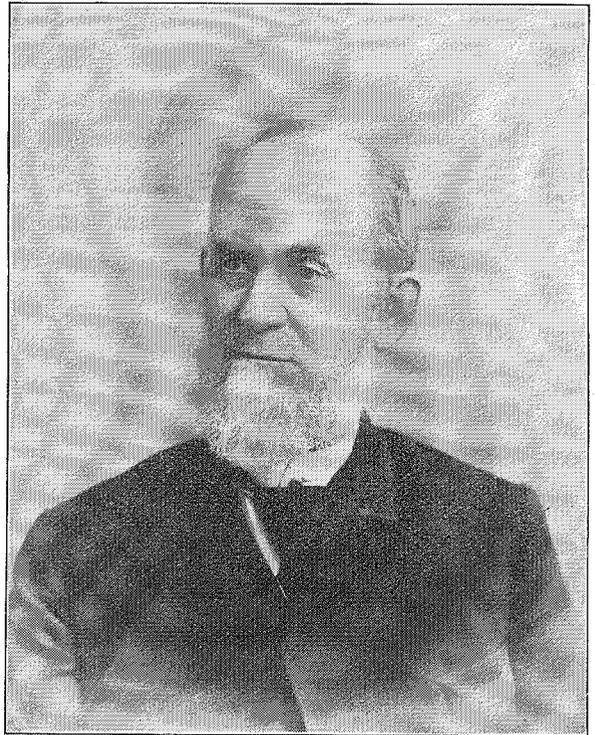
On Friday, October 16, I accompanied the brethren to Gallands Grove. We stopped at the house of Brother Alexander McCord. That night Joseph had a remarkable night vision, which he told in the morning. He said:

I saw in my dreams a woman, whom I was to receive into my charge, and under my watchcare and counsel, and she was almost wild, having been held captive a long season by barbarism who had degraded and dishonored her. She was nearly naked. The clothes that were upon her were tattered and torn, and very filthy withal, and her whole appearance was that of extreme wretchedness.

In her pitiable condition, she looked with distrust upon all around her, especially on me, apparently fearing lest I, too, would abuse and disgrace her. My heart was deeply moved with her deplorable condition. I ordered that she be washed, her hair combed, and that suitable apparel be given her, including clean underclothes. My request having been complied with, I now saw her again. But how changed, how entirely different from what I saw her last. Her garments now were of spotless purity, her eye beamed with joy and delight, her fears and misgivings were entirely banished, and she expressed her unbounded gratitude to me, as her friend and benefactor, while she clasped her arms around my neck, and imprinted upon my cheek a multitude of kisses, with all the tender affections of a mother.

I said when I heard it that the dream or vision

was of the Lord, and that the woman was the church, her captors a corrupt ministry; her wild, ragged, dirty condition represented her sinful, demoralized state; her distrust represented what is being said by many of the Saints in Europe and America, that is, that by and by Joseph will lead into the same corrupt doctrines and practices as Brigham Young, Strang,



ELDER WILLIAM W. BLAIR. MEMBER FIRST  
PRESIDENCY, 1873-1896.

and others; the clothing, in clean apparel, represented the redeeming of the Saints by righteousness; the balance is easily understood. How plain this points out Joseph's mission, and what will be done. . . .

From Gallands Grove we proceeded on to Bluff City, to Glenwood, and thence to Plum Hollow, eight miles north of Sidney. David, who for the past ten days had been sorely afflicted with a sore throat, now began to feel like himself. He "tuned his pipes," and with his brethren, and Brother Elijah Gaylord's and Noah Green's families, who are sweet singers, sang the songs of Zion, many of them his own composition, till we all forgot the sorrowful world without, and felt that paradise was well-nigh regained, and we were made to rejoice in the blessedness of our heavenly prospects, and present joys. May the Lord minister many such happy seasons to his Saints. From here we went to Manti, and here is a cluster of the "true vine." Our venerable Brother Wheeler Baldwin, whose head is whitened by nearly

eighty summers past, presides over this people with ability and discretion. . . .

At Manti we had a joyous time. In one of the evening prayer meetings Brother Joseph spoke in prophecy, relative to the work the Lord had lately begun in that place; immediately upon this David arose in the congregation, and in the Spirit of the Lord, sang the first two verses of the following beautiful hymn, which he afterwards wrote down:

Tune: "Fading Flowers."

Let us shake off the coals from our garments  
And arise in the strength of our Lord;  
Let us break off the yoke of our bondage,  
And be free in the joy of the word;  
For the pebble has dropped in the water,  
And the waves circle round with the shock—  
Shall we anchor our barks in the center,  
Or drift out and be wrecked on the rock?

Let us waken our songs in the morning,  
And let them at noontide resound;  
Then the evening will find us rejoicing,  
While the law in our hearts will be found;  
For the Lord is remembering Zion,  
And bringing her comfort once more,  
Shall we anchor our barks in the center,  
Or drift out and be wrecked on the shore?

Thank the Lord for the plan he has given,  
That will render us pure as a child,  
That will change this cold earth into heaven,  
By his Spirit so holy and mild;  
And the hope of a portion in Zion,  
Shall cheer us till trials are o'er,  
Let us anchor our barks in the center,  
And be safe from the rocks on the shore.

The congregation seemed spellbound, as with eagerness they listened to catch the heaven-inspired song, as it fell from his lips in all its richness and power. Every soul was thrilled, and every heart melted under the sweet, peaceful influences of the Holy Spirit, which attended and bore witness to the word. Our visit was, to all, I trust, a feast of fat things, the mention of which, in times long to come, will awaken many happy, joyous recollections. . . .  
—SAINTS' HERALD, *February 15, 1864.*

\* \* \* \* \*

## TROUBLE

BY JAMES E. YATES

What is trouble? Who is free from it? What part of the usual troubles of men and nations could be avoided? If so, how? Here is an array of questions supplying material for profitable reflection.

Ordinarily defined, "Mental agitation, distress, or worry" is trouble. But do these terms amply define? Words, of course, can not express all that burdened hearts feel when trouble spreads her som-

ber curtain. As a mistress, she is a dame whose sole ambition is to lay heavy burdens upon the shoulders of those who make here acquaintance.

She does not gain her notoriety by laying the heaviest burdens in open sight of all men; for her most distressing compliments are paid to patrons in secret; and trouble in the unseen chambers of the heart is more bitter when it dare not be divulged.

But if it were not possible for even the bitterness of this dame's cup to ultimately contribute to the best health of the world, despair would be her inseparable companion.

If it were not possible that thrusts from her goad be found in the end to have been the very spur of achievement, misery might well be counted complete, and woe be permitted to claim us all as her own.

However, it is not only possible that the cup of bitterness may have place as an elevating element, but it is a very certain truth.

Spiritual-minded persons in all the past have so regarded it, as for instance, read Hebrews 12: 11, 12:

Now no chastening for the present seemeth to be joyous, but grievous: nevertheless, afterward it yieldeth the peaceable fruit of righteousness unto them which are exercised thereby. Wherefore lift up the hands which hang down, and the feeble knees.

They who learn this truth may be subject to trouble without distress, to adversity without despair, to sorrow without woe, and to the bearing of heavy burdens without loss; and may even grow in grace thereunder.

Reading from Corinthians 4: 8, 9, 17, we have the thought in this language:

We are troubled on every side, yet not distressed; we are perplexed, but not in despair; persecuted, but not forsaken; cast down, but not destroyed. . . . For our light affliction, which is but for a moment, worketh for us a far more exceeding and eternal weight of glory.

That none are exempt from traveling along some of the unpleasant roads between here and glory, is evident from the statement concerning even our Lord:

Though he were a Son, yet learned he obedience by the things which he suffered; and being made perfect, he (thus) became the author of eternal salvation unto all them that obey him.—Hebrews 5: 8, 9.

From the fact that no one in this world has ever yet been excused from making, at least some small acquaintance with the uncertain, yet certain, mistress, Mrs. Trouble, her coming is certain, though the particular kind of vehicle in which she will approach is not; and arrivals have been known where the trip was made on foot.

The experiences narrated concerning the life of the great, good, and patient man, Job, set forth in a cold, historical way, the descent of trouble, the bit-

terness of which no setting of words could portray; yet, in the midst of all, an unexcelled example is set out before all the world, in these words of integrity, Job 5: 17:

Behold, happy is the man whom God correcteth: therefore despise not thou the chastening of the Almighty: for he maketh sore, and bindeth up: he woundeth, and his hands make whole. He shall deliver thee in six troubles: yea, in seven there shall no evil touch thee.

Note, the statement is not that the Lord will cause his people to be entirely free from trouble, but that at the proper time, whether it be at the end of six troubles, seven, or many more, he will *deliver* thee. It is evident, then, that so far as the "mental agitation" part of the definition is concerned, it is regarded in the Holy Scriptures as a needful exercise; even though the said exercise be of a very uncomfortable and trying nature.

Dividing the definition between the terms "mental agitation" and "distress," we find that the latter is the part that we may learn to avoid entirely. How? By obedience to the commandments of God! Why? Because the wrongdoing of others may cause us trouble, but our own sins produce *distress*.

The universal law of cause and effect applies here also,—and this, too, was embraced in the treatise by Job upon the subject, as follows: "Although affliction cometh not forth of the dust, neither doth trouble spring out of the ground" (Job 5: 6).

And so the strongest force of a lie is its own reflex action which strikes the liar himself, and sooner or later (generally both soon and late), causes distress.

The reflex action of habitual drunkenness strikes the drunkard with "snakes."

The adulterer sears his own conscience with a hot iron, and sears the most choice of all which God has put in his keeping, namely, virtue and chastity.

The murderer lays a black stain upon his own soul, and opens a relentless stream of distress which shall beat upon his poor, miserable head until he learns that the wages of sin is death.

The thief, and they who wickedly gather gains at the expense of the suffering poor, may enjoy their spoils for awhile, but unless they repent their distress waiteth not, and their damnation slumbereth not.

Parents who set a wicked example before their children sow to the wind, and later reap to the whirlwind, when the results of that sewing come back with compound interest.

Any youth may fly from the home tree and cause sorrow to the parents by his misdeeds, but deeper distress is theirs who are conscious that justice lays the responsibility of their children's sins upon their parents' shoulders.

But as it is true that God's judgments of retri-

bution follow the wicked unto the third and fourth generation, it is also true that righteous parents bestow grace upon their children, to the end that the children, and the children's children, are absolved from many troubles. Parentage may also receive a divine guarantee as to the welfare of their posterity, which it is a joy to possess.

So, in every trouble, the path of safety is to do as Job said, "I would seek unto God, and unto God would commit my cause" (Job 5: 8). Doing so, we have this promise uttered by the same man of God: Thou shalt be in league with the stones of the field: . . . and thou shalt know thy tabernacle shall be in peace; . . . thou shalt know also that thy seed shall be great and thine offspring as the grass of the earth. Then shalt thou come to thy grave in full age, like as a shock of corn cometh in in his season (Job 5: 23-26).

Come then, O troubled soul, be in league with stability, with the "stones of the field," with the mountains and with the everlasting hills,—even in ultimate peace, will furnish an ever-present guarantee that all the completeness of their felicity shall surely be yours.

\* \* \* \* \*

## THE CHURCH IN RURAL COMMUNITIES

BY CHARLES FRY

(The above is the title of a paper read before the Quorum of Priests at the late conference, and which upon request of the bishops was referred by the quorum to the Order of Bishops, by whom it was returned with attached report. The original paper having been hastily prepared, the quorum upon request of the writer consented to its being rewritten, and the following is the result. It is by request of the quorum referred to the EDITORS of the SAINTS' HERALD.)

There was a time in the early days of the Reorganization when rural settlements furnished the most inviting soil for the sowing of the gospel seed and the establishment of the church; but during the fifty years that have intervened many changes of condition have taken place both in country and city, which necessitate a different procedure than formerly if the church is to make its proper development. It is of the rural part of the gospel field especially that we wish to write.

### CHANGED CONDITIONS

However well or poorly the former methods of extending and maintaining the gospel work in rural communities may have been, it has become apparent that they will not answer for the present time. The world around us has changed. A new social ideal has taken hold of the country, and the people are becoming awakened to their needs. The old condition of isolation for the rural population no longer satisfies, and better conditions are being sought,

though largely without success. The increase of wealth, the advance of civilization, the marvelous developments in machinery, transportation, and communication, have tended to lessen the defect of isolation; but, on the other hand the country has suffered a drainage of its created wealth toward the cities, as also of its population, while the ownership of much of the land is passing to wealthy city men, with the result that many more of the rural population are becoming renters who can ill afford to en-

of idle church buildings and decaying or dead congregations equally with other churches.

#### CAUSE OF FAILURE

Protestantism has failed to meet the country's need because no provision is made in its creeds for meeting the social or collective needs of the people, and also because of its division into sects, which makes any united effort impracticable. Nevertheless, the Protestant churches have for some years been making frantic efforts to meet the needs, moved by a desire for self-preservation, but in this they have found their most difficult problem.

The failure of the Reorganized Church to meet these needs is not due to a lack of laws governing, but to other causes, for the revelations to the church point out the work to be done, and furnish sufficient of the plan of procedure to justify a start being made in the establishment of an advanced social order. We believe this new social order under the gospel is to begin with small communities organized under both the law of the land and the law of the church, and there is no other field so inviting as the rural community.

#### RURAL PROBLEMS

Our rural churches need help. They are usually composed of a small membership, scattered over a wide territory, and intermixed with a much larger number of nonmember neighbors, many of whom, though good citizens, are not in sympathy with our religion, and whose influence is such as to draw away the interest of the young of the church from the faith of their fathers. Their scattered condition renders it difficult for them to meet regularly together in religious service, or in the occasional social gathering. Often the members are tenants upon rented farms with no assurance of permanency, which renders them indisposed to give with any liberal hand for the building of houses of worship or the maintenance of those already built. This, with a general indifference upon the part of other members, leaves the church property ill kept, making it uninviting. Quite often the branches are imperfectly organized, lacking in the essential officers. Then too, the call of the city with its offers of work and pleasure draws a considerable portion of the young life away from the rural communities.

Besides the rural branches there are many individual members, families, and sometimes several families in a place located here and there throughout the land having no church privileges, and are known as "scattered members." These also need the help of the church and its fostering care. Occasionally some of these, desiring to gather, either with or without counseling with the bishops, move into one



ELDER CHARLES FRY.

joy the advantages of the progressing times. Thus the distinctions of wealth and poverty (for there are many prosperous farmers) are apparent in the rural districts as well as in the cities.

Interests in religion in the country has declined. There are eight hundred abandoned church buildings in the State of Ohio, and twice that number in Illinois, many of which are in the rural places. What is true of these two States is to some extent true throughout the land, for the methods of all the churches regarding rural religious work have been found to be inadequate, and new methods are being tried from time to time in the vain attempt to solve the difficult problem of "the country church."

Our own church has accomplished little more than others, either in caring for its rural membership or in improving rural conditions, and has suffered from the same conditions, and to-day it has its proportion

of the stakes, too often to find themselves as isolated as before, not finding always a convenient opening within the limits of an organized branch.

#### THE DIVINE SOCIAL PLAN

We think it must be conceded that the church has not had the success in gathering in new members and building them up in the gospel that the character of our cause would seem to warrant. So far our work has been individual and not social or collective; yet it is well known that the revelations given at the time of the restoration provided for a social and economic system that would meet the many needs of the rural communities as well as the towns and cities. But we have failed to put it into operation, and the world has seen little, if anything, in our work that is superior to that of other churches.

It seems to us to have been a part of the divine purpose in the establishment of the church that the Saints should gather together in rural communities, rather than all in any one place. The divine social plan must of necessity take in the rural life, for agriculture is the basis of all industry, and without the country the cities could not exist. While the industrial life of the city has remained far short of the divine standard, that of the country has been no less so. In one the social privileges is abused to an extreme degree, pleasure and sin being indulged in to the neglect of the more essential things—virtue, justice and mercy, while wealth is multiplied through industrial oppression; in the other the social life is largely unprovided for, and wearying toil holds both man and woman without the opportunity of proper recreation for mind and body, with intellectual and moral development.

What then is the duty of the church? and what is its opportunity? Organization under the law, is the only answer. It is the key to the gathering as applied to rural communities. It will open the gate to a happy and prosperous rural communal life. Without it Zion can not be established, and God's people can not be saved in a collective capacity:

It must needs be that they are organized according to my laws, if otherwise, they will be cut off.—Doctrine and Covenants 51: 1.

The divine counsel immediately after the organization of the church was:

Missouri . . . is the land which I have appointed and consecrated for the gathering of the Saints: wherefore it is a land of promise, and the place for the city of Zion. . . . Independence is the center place . . . wherefore it is wisdom that the land should be purchased by the Saints [in that place]; and also every tract lying westward. . . and also every tract bordering by the prairies. . . . Buy land in all the regions round about, inasmuch as can be in righteousness.—Doctrine and Covenants 57: 1, 2.

And every church in the eastern countries when they are

built up, if they will hearken unto this counsel, they may buy lands and gather together upon them, and in this way they may establish Zion.—Ibid. 98: 10.

It must be apparent from these statements that the center place was not the only place for the gathering of the Saints, but that communities could be built up in the outlying places by the gathering together of the Saints in groups, being organized according to the law. The gathering in communities is further declared to be the proper order of procedure in the revelation given on Fishing River:

Carefully gather together, as much in one region as can be consistently with the feelings of the people.—Ibid. 102: 7.

In more recent years, as if to counteract the effects of a false anticipation of the Saints to all gather to the center place, and to show the proper way to gather, the Lord said:

The great variety of callings, avocations, and professions will present difficulties precluding the practicability of all settling and living in near proximity to each other.—Ibid. 128: 6.

It must be understood that the term regions round about must mean more than a small area of country round about the central spot, and that the necessities of the great majority of the church in gathering together can only be provided for by settling carefully together as many in one region as may be practicable and profitable and in accordance with the feelings of the people under the laws existing in the places where such settlements are to be made.—Ibid. 128: 5.

The gathering together in the various communities was to be by organization under the proper officers of the church, rather than by individual action, which aims at nothing for the general good and accomplishes little more:

The conditions . . . require that the bishopric be authorized to take such measures as will bring to pass the organization of those who are desirous and willing to form parts in colonization under the terms of association in different localities where settlements may be made.—Ibid. 128: 1.

#### POSSIBILITIES

We do not wish to discuss the methods of procedure in organizing,—these must be left to experience and to the bishopric to work out; but we may notice some of the possibilities. The following is not presented as a result which can be realized in every detail, but as a suggestion of the ideal which may give a stimulus tending toward a forward movement.

Should a number of scattered Saints who desire to place themselves under the law of Christ in gathering together appeal to the bishopric for advice and counsel in seeking a location, and under the direction of the bishopric authorize one or more of their number, or other trustworthy and wise person, or persons, to go and carefully purchase land in the place selected, the money for which being placed in his or their hands, or made available to his or their

order by those interested, these persons entering these lands under an organic union according to the law, ample provision being made for every man so far as possible, a community organization would be established; and if the place selected was one having already a number of Saints residing there, or perhaps an organized branch, such Saints being willing to cooperate with the incoming brethren, the work would be somewhat easier. A nucleus thus formed would be the beginning of continued gathering in that community, both by other Saints coming in and by the conversion of their neighbors, until the organization should become as large as could be properly managed within itself. The full organization must be of necessity a development perhaps of years, but there must be a beginning.

Suppose that under this plan the Saints should own all the land, or even a majority portion of it in a school district; this would place enough families in close proximity sufficient to maintain an active, live branch or organization, perhaps owning their own place of worship, and having control of their own public school, and with social opportunities better than are usually found in the country. Should such a colonization society extend to include in its territory a township, it would enjoy advantages which could not be enjoyed under a smaller organization. A civic center could be formed near the center, including a church building of suitable proportions and conveniences to meet the necessities of the community; a school beginning with the first grade and ending at least with the fourth year of high school, or even including an industrial school where the various trades could be taught; a public assembly hall, gymnasium, athletic park, and, if necessary, stores, mills, factories, and other things that go to make up a village or rural town.

A township of the usual size, six miles square, or thirty-six square miles, would have, counting forty acres to a family, five hundred and seventy-six families, which, counting five to a family, would contain a population of two thousand eight hundred and eighty. These five hundred and seventy-six families of landowners could well support a civic center as described above. Under the inspiration which would attend such a community living under the divine law, educational work could be carried to a point far beyond what is now common in the rural school, or even in the cities. With such a population there would be sufficient talent of various kinds to maintain auxiliary organizations covering every phase of social, educational, and religious life. The children could be furnished transportation to and from school as is now being done in many townships in different parts of the country, and at less expense than it costs to maintain separate schools. The average distance of all the families of the community to the

center would be three miles,—not so far but that all could go.

The possibilities for development and enlarging upon the activities of life are almost unlimited in such a community. The young finding the advantages for social life, recreation, entertainment, and refinement equal or surpassing those found in the cities now would not be drawn away by the latter, and the community spirit would bind all together so strongly that few would care to leave. Perhaps all the land in any certain district could not be purchased; but with the Saints exemplifying the law of Christ in a practical way, the better class of their neighbors would be constrained to come in and be numbered with them.

Such a community would prosper. There is scarcely a part of the country anywhere that is not increasing in wealth rapidly, but under present conditions the created wealth goes largely to landlords, speculators, and others outside to be made the basis of further extortions. Under the organization here mentioned, however, the wealth created would be largely retained within the community, providing means for public improvements and for the support of the church work, the helping of the poor, etc. The protection which the organization would afford against loss by fire, sickness, accident, or death, the common treasury being a guarantee against necessity upon the part of every member,—would reserve within the community most of the money which is now being paid out for insurance, etc.

Of necessity the Saints in such communities must buy many things from outside markets and in turn sell to the same. The Lord has said:

They can not withdraw themselves so completely from a qualified dependence upon their Gentile neighbors surrounding them as to be entirely free from intercommunication with them; yet it is incumbent upon the Saints while reaping the benefits of these organizations to so conduct themselves in the carrying into operation the details of their organizations as to be in the world but not of it, living and acting honestly and honorably before God and in the sight of all men, using the things of this world in the manner designed of God, that the places where they occupy may shine as Zion, the redeemed of the Lord.—Ibid. 128: 8.

#### SALVATION—TEMPORAL AND SPIRITUAL

Such gathering and cooperation of effort of our rural membership would be their salvation, temporal and spiritual. The young, so many of whom are now being drawn away from the church and the gospel by the overwhelming influences of the world, would be not only held within the church, but the church would have their whole-hearted support. The talents which are now left dormant in many would find opportunity for development and expression in all. With the whole gospel of Christ put into actual practice, every man having his work, dealing honestly

and justly, the gospel rule operating to maintain a sane and workable system of equality, and the gospel work, both local and general, receiving ample support, these would cause the windows of heaven to be opened for the outpouring of such spiritual blessing as the church has not hitherto received, under which multitudes would be constrained to seek God and yield obedience to his laws. They would indeed "shine as Zion, the redeemed of the Lord." In such a community the church organization could be made more perfect than is now usual; and the duties of the various officers more effectually carried out to the good of all.

We must look for higher things than we have yet known. The greatness of the latter-day work has but feebly dawned upon our minds. It is to be a marvelous work; and if we are to accomplish what has been intrusted to our care it must be by different methods than we have hitherto used, not forgetting personal righteousness, which is the beginning of all true progress. We again repeat: Organization according to the law is the divine plan under which the membership of the church may, with the divine blessings of temporal prosperity and spiritual power, carry to completion the great work of the last dispensation preparatory to the ushering in of the millennium.

#### ACTION OF BISHOPRIC

*To the Quorum of High Priests; Brethren:* In reference to the matter contained in the paper written by Charles Fry, and which was referred to the Order of Bishops for consideration and report to your body, suggesting any definite outline by which real settlements may be made in keeping with the spirit of the revelations to the church as affecting colonizations and the gathering we submit the following as the opinion of the bishopric:

1. We believe that the time is now for the purchase of lands for the settlement of Saints.
2. That these lands should be purchased in the stakes and districts surrounding the central place, known as Independence, Missouri.
3. That in the purchase of these lands it should be had through the management of the bishops and such other church officers whose duties lie in the direction of settling the Saints, thus precluding the possibility of isolation and depriving the Saints from proper association in the matter of settlement.
4. However desirable the condition might be, were it possible or practicable to secure whole townships for such settlements, we can not withdraw ourselves from our Gentile neighbors so completely as to be entirely independent of them. It is written that "the Gentiles shall assist in rebuilding the waste places of Zion."
5. It is our opinion it is essential for numbers of

Saints to settle in sufficient nearness to each other to establish religious, moral, and educational centers, thus influencing for good the entire community.

6. We believe further that the work in outlying branches and districts should not be neglected by the workers in such branches and districts, and that they should continue their labors there until such time, in consultation with the bishops and such general church officers as may have authority, they are advised to move into the "regions round about."

We respectfully request that in the event of the publication of Brother Fry's paper, the foregoing report accompany such publication.

Respectfully submitted,

J. A. BECKER, *Secretary of the Bishopric.*

INDEPENDENCE, MISSOURI, April 16, 1914.

## Miscellaneous Department

### Conference Minutes

SEATTLE AND BRITISH COLUMBIA.—Met at Seattle, February 13. Reports: Seattle 273, gain 12; Roseland 37; Chilliwack 48, gain 8; New Westminster 51, gain 1; Centralia 98, gain 7. Disorganized branches: Castle Rock, Tacoma, Nanaiamo, have each membership of 28, 25, and 7 respectively. Bishop's agent, William Johnson, reported: Receipts, \$938.16; expenditures, \$659.59. John Hartnell, Sumas, Washington, was ordained elder per recommendation of Seattle. Officers elected: William Johnson, president; J. M. Terry, vice president; F. W. Holman, secretary; Evan E. Inslee, chorister; Sister William Johnson, sr., member library board. Delegates to General Conference: F. M. Sheehy, John Hartnell, Roy Budd, William Johnson, J. M. Terry, Sister F. M. Sheehy. It was decided to hold reunion at Centralia, Washington, the coming summer, William Johnson, F. W. Holman, L. S. Rhodes, John Hartnell, R. B. Davis being elected committee on arrangements. This committee elected L. S. Rhodes, Centralia, secretary and treasurer, and decided to begin reunion August 6, to continue over second Sunday, during which time conference business session will be held. Boarding tent will be conducted to serve breakfast and supper at 15 cents each, dinner 20 cents; children 10 years and under, 10 cents straight. Frederick W. Holman, secretary, 4233 Baguley Avenue, Seattle, Washington.

GALLANDS GROVE.—Met at Dow City, Iowa, February 13 and 14. A profitable time was had. Adjourned to meet at Mallard at call of district presidency. L. C. Hatch, secretary.

UTAH.—Met at Salt Lake City, February 6. Reports: Provo, Malad, Ogden, Union Fork, Salt Lake. Bishop's agent, C. A. Smurthwaite, reported: Receipts, \$1,002.02; expenditures, \$943.76. Officers elected: John Hall, president; C. A. Smurthwaite, vice president; Pearl Wardle, secretary; Hyrum Swenson, treasurer; Pauline Dykes, historian. Delegates to General Conference: Peter Anderson, B. L. McKim, Floy McKim, Brother and Sister W. H. Kelley. Preaching by Peter Anderson, W. H. Kelley. Adjourned to meet at call of missionary in charge and district president. Pearl Wardle, secretary.

WINNIPEG.—Met at Winnipeg, February 20, district president and J. A. Gillen in charge. Reports: Winnipeg 110; Valley River 32; Spy Hill 27, total gain 12. Bishop's agent's and treasurer's reports audited and found correct. Officers elected: N. Wilson, president; W. I. Arnold and O. L. D'Arcy, vice presidents; Mrs. W. J. Pugsley, secretary; O. L. D'Arcy, librarian; Sister E. Henry, member social purity committee to act with one appointed from Sunday school and one from Religio. Bishop's agent, W. I. Arnold, sustained. Preaching by J. L. Mortimore, T. J. Jordan, James A. Gillen. Delegate to General Conference, N. Wilson. Mrs. W. J. Pugsley, secretary.

CENTRAL TEXAS.—Convened with Cookes Point Branch. Bishop's agent, J. M. Nunley, reported receipts, \$230.63; expenditures, \$188.35. Branches reporting: Houston 64, gain 42; Texas Center 93, loss 3; Philadelphia 67, gain 7; Cookes

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## THE SAINTS' HERALD

Elbert A. Smith, Editor; John F. Garver, Assistant Editor.

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Subscriptions received for "Zion's Ensign," also orders for all "Ensign" publications.

Point 95, loss 1; Prairie View was declared disorganized and secretary given power to issue letters. Delegates to General Conference: William Aylor, D. S. Palmer, G. R. Kuykendall, authorized to cast majority and minority vote. Preaching by J. M. Nunley, S. R. Hay, B. F. Spicer, R. T. Spiller. Prayer and sacrament meetings were interesting features. Adjourned to meet at call. C. M. Mitchell, secretary.

MOBILE.—Met at Theodore, Alabama, February 27. Bishop's agent and treasurer's reports audited and found correct. Reports: Three Rivers 179, Theodore 150, Bluff Creek 158, Bay Minette 366. Delegates to General Conference: H. W. Smith, F. M. Slover, Swen Swenson, I. M. Smith, J. A. Gunsolley, F. P. Scarcliff, A. E. Warr, to cast majority and minority vote. Financial matters were left in charge of district officers. District officers were appointed committee to confer with reunion committee of Florida District with a view to holding a joint reunion. Jason Booker, Oscar Tillman, Dan Sherman were appointed to confer with reunion committee in regard to reunion in this district. Adjourned to meet at Escatawpa, June 26. Edna Cochran, secretary.

SOUTHWESTERN OREGON.—Convened with the Myrtle Point Branch, February 20 and 21, district officers and A. C. Barmore presiding. Statistical reports showed net gain of 10. Bishop's agent reported \$181.43 on hand. Officers elected: F. J. Chatburn, president; A. A. Baker, vice president; Maude McCracken, secretary; Eunice Carpenter, member library board. William Smith sustained as bishop's agent. A. C. Barmore was elected delegate to General Conference, C. E. Crumley alternate delegate. Adjourned to meet with reunion. R. Maude McCracken, secretary. Myrtle Point, Oregon, Box 42.

## Convention Minutes

WINNIPEG RELIGIO.—Met February 18, Winnipeg. Officers elected: President, W. J. Pugsley; vice president, A. Vance; secretary, W. I. Arnold; treasurer, E. Macgregor; home class superintendent, Helen Carlton; librarian, Sister N. Wilson. Delegates to General Convention: N. Wilson, J. A. Dowker, to cast majority and minority vote. Adjourned to meet two days prior to and same place of next conference. W. I. Arnold, secretary.

WINNIPEG SUNDAY SCHOOL.—Met at Winnipeg, February 19. Officers elected: Superintendent, W. I. Arnold; assistant, Brother Young; secretary, Sister W. J. Pugsley; treasurer, E. Macgregor; librarian, R. B. Sparkman; home class superintendent, Sister J. Handen; member social purity committee, R. B. Sparkman; delegate to General Convention, N. Wilson. Adjourned to meet day prior to and at place of next conference. Sister W. J. Pugsley, secretary.

SOUTHWESTERN OREGON RELIGIO.—Met February 20 at Myrtle Point, to organize district. Officers elected: D. W. Carpenter, president; Agnes Smith, vice president; N. Pearl Goodman, secretary and treasurer; Agnes Smith, home class superintendent; Kath Chatburn, member library board. Delegates to General Convention: A. C. Barmore, C. E. Crumley, A. M. Chase. Adjourned to meet with Sunday school in connection with reunion. N. Pearl Goodman, secretary.

(Continued on page 304.)

## Conference Daily

Because of the importance of the coming General Conference, Saints everywhere will appreciate getting authentic news of it daily.

It has been decided to issue a daily Herald, regular size, with from four to eight pages. Special features are planned, and our facilities will allow us to mail regularly, so you will receive it promptly. Postal authorities assure us there will be no delay on their part.

The first issue will go out April 3, and continue every day except Sunday till conference closes.

We must make up our lists early, so we want your orders right away.

All the convention news, conference happenings, many illustrations, detailed reports, personal news and sidelights—the things you will want to know—for

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# Do You Raise Poultry?

If you do, we want to send you a copy of our booklet, "The Care and Feeding of Poultry." Tells how to feed for best results and how to treat ordinary poultry diseases. Tells why we put

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and our other Iowite Products on the market. Gives valuable information every poultry raiser should have.

It will pay you, also, to let us quote you on

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We carry "Everything for the Poultry-man," including Incubators, Brooders, Hovers, Automatic Feeders, Coops, Drinking Fountains, etc.

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even if you don't raise poultry. We want the names of forty to fifty live, up-to-date poultry raisers in every vicinity. Also the name of leading druggist and we make it worth your while to send us these names. Ask us if we still need a list from your vicinity and let us tell you what it will be worth to you to send us a list.

Write to-day for our booklet if you raise poultry, and for our offer for list of names whether you raise poultry or not.

**THE WIGHT COMPANY**  
**LAMONI                      :-                      :-                      IOWA**

## In All The World No Trip Like This

It's almost a man's duty as an educational process, to take his family, while the railroad fares to California have been cut in two and visit the great Expositions at San Francisco and San Diego; seeing on the way out the marvelous Mountain Scenery of Colorado—Denver, Colorado Springs, Pikes Peak, Pueblo, the stupendous and world-famous Royal Gorge, and Salt Lake City. Then you should return by way of the North Pacific Coast and either Glacier or Yellowstone National Park. You will never have the same opportunity and if you use the through Pullman service of the Burlington Route (C. B. & Q. R. R.) or join one of those comfortable, economical and care-free Personally Conducted Excursions, you can see the wonders of Colorado without extra cost, for you will pass all those most interesting points by daylight. Don't forget that. Here's the idea! Sit right down and write or come in and tell me how many expect to make the trip, just when you want to go, the points you want to visit, how long you expect to stay, and I will plan a trip especially fitted to your time and needs—then you will know all about it. If you decide to go, I will make arrangements for your complete trip, when the time comes for you to start. Do it to-day—before you forget it.



L. F. Siltz, Ticket Agent  
 C. B. & Q. R. R.

### SALESMEN WANTED

Wanted 50 salesmen to sell our full line of oils, paints, hog-oilers, and auto tires, direct to user. Commissions paid weekly. We have open territory in eastern Iowa, northwestern Missouri, Nebraska, South Dakota, North Dakota, Minnesota, and Illinois. Position permanent. See me at Lamoni, Iowa, April 3 to 13, or write me at 1209 Fremont Street, Des Moines, Iowa.

**O. Salisbury**

Mgr. of Salesmen for

Pennsylvania Consumers Oil Company, Council Bluffs and Davenport, Iowa.

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### SADIE AND HER PETS

Another book of the Birth Offering Series, especially written for our young boys and girls.

Order number 244, cloth ..... 50c

**WHAT IS MAN**, by Elder J. R. Lambert, This topic is an absorbing one and especially so when handled in such a forceful and logical manner as it is in this book. You can't afford not to be acquainted with its contents. No. 140. Price...50c

# ROYAL

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ABSOLUTELY PURE



Makes the food finer in appearance, more delicious to the taste, more healthful. Royal is the aid to many a cook's success.

NO ALUM—NO LIME PHOSPHATES.

(Continued from page 302.)

### Requests for Prayers

B. Heber Thomas, of Greenfield, Michigan, is threatened with consumption, but is needed by his wife and family. He is a brother to Elder E. H. Thomas, of Pittsburgh Branch, who sends this request in his behalf. Elder Thomas requests his friends among the ministry to remember him.

Brother and Sister John Lang, sr., of Pittsburgh Pennsylvania, Branch request prayers for their two daughters who sorely need the Lord's help. Sister Elsie has been ill for six months with heart and stomach trouble, and the doctor seems helpless to do any more for her. She seems to be sinking gradually. Sister Amelia, her sister, is affected mentally. This home is very deserving of the favor.

### General Conference Visitors

For information of those planning to attend General Conference, Lamoni, Iowa, beginning April 6, 1915, as also Religio and Sunday school conventions, beginning April 2, the committee appointed by Lamoni Branch wish to say:

The Saints of Lamoni will have a first-class dining hall in operation, serving meals to all who wish them at the following prices: Club breakfasts 10, 15, and 20 cents; dinner 25 cents; supper 20 cents.

Those in charge of dining hall wish to get in touch with a forelady who will take this position during the time it is open for meals. There are also a few opportunities for those wishing to serve tables in payment for their meals. Send these applications to Amos Berve, Lamoni, Iowa, at once.

Entertainment in homes will cost those who make such arrangements \$4.50 per week, board and lodging. Lodging and breakfast will be served in homes to those unable to go out to breakfast, at reasonable prices.

Rooms in private homes will be \$1 per person per week.

In order to the best work by the committee, those contemplating attending should not delay in letting the committee know that they are coming, fully informing the committee of their needs and wants. Should one who is badly crippled be assigned a place which would put him out of reach of the conference, the committee could not be justly blamed if proper information had not been handed them. Will you, therefore, write your letter along the following lines:

1. When are you coming, and how long do you expect to remain.
  2. Give the full names of the persons for whom you write.
  3. If man and wife, and you must stop at same place, do not fail to so state, or you may be put in different places.
- Committee will meet all trains and see that you get to your stopping places if they are properly informed along the lines indicated.

### JOSEPH SMITH

Every member of the Reorganized Church will certainly be pleased to possess a fine large portrait of the late President Joseph Smith. We now have them ready for mailing. They are printed from a large cut on a card 14x19 inches, the cut being 10x13 inches. When framed will make a fine picture to hang on the wall of every home. The portrait was printed by one of the best printing offices in Kansas City. With it will go a handsome little booklet entitled, "His Last Message." The cut of the portrait alone cost \$20 and the paper is the most expensive to be procured. The portrait and booklet for 75 cents.

Address: Ensign Publishing House, Independence, Missouri.

### What Is Man

Is a book that should receive the careful study of every Saint. It clears away the fog of doubt with reference to the eternal verities of the future state of man. No better book on the subject of immortality. Order 140 .....50c

Committee consists of: C. F. Goode, chairman; R. J. Lambert, secretary; F. M. Weld, C. I. Carpenter, W. G. Badham, Arthur Church, Moroni Traxler, Vaughn C. Bailey.  
R. J. LAMBERT, *Secretary.*

### Meeting Places of Quorums During General Conference

First Presidency, Editor's room, Herald Office Building.  
Quorum of Twelve, Recorder's office, Herald Office Building.  
Presiding Bishopric, South room, Historian's Office, Herald Office Building.

Order of Bishops, Library room, Herald Office Building.  
Secretary, office, Herald Office Building.

Presidents of Seventy, Barrows Building, Main Street.

First Seventy, K. P. Hall, Main and Linden Streets.

Second Seventy, West Studio, Anderson Building, Main and Linden.

Third Seventy, Barrows Building, Main Street.

Order of Evangelists, Second Floor, Anderson Building.

High Priests, Methodist Church, Linden Street.

Elders, Odd Fellows Hall, Linden Street.

Aaronic Priesthood, Lower Auditorium, Brick Church.

Committee on Credentials, Historian's Office, Herald Office.

Woman's Auxiliary for Social Service, Mite Society Building, Linden Street.

The places of meeting above named other than those provided by the church itself are furnished free of expense to the quorums and bodies named, by the Lamoni Stake authorities.

ELBERT A. SMITH,  
*for First Presidency.*

### Quorum Notices

ATTENTION—FIRST SEVENTY

The following reports have not yet been received, although they may have been sent:

Richard Baldwin, N. L. Booker, Fred B. Farr, S. O. Foss, Hans N. Hanson, John H. Hanson, H. Arthur Koehler, Richard M. Maloney, J. Charles May, Evan B. Morgan, Samuel M. Reiste, George W. Robley, T. J. Sheppard, George M. Shipley, F. C. Smith, S. K. Sorensen, and O. W. Okerlind. If any have not received a blank drop me a card immediately, or make out one on any kind of paper, and I will transfer it to the tabulated list. If you have sent the report sufficient length of time for it to have arrived, please to send me a duplicate, for it has not been received up to date. Our first meeting is April 2, at 2 p. m.

J. F. MINTUN.

DES MOINES, IOWA, March 18, 1915.

# THE SAINTS' HERALD

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

Entered as second-class matter at Lamoni, Iowa, post office.

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



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

VOLUME 62

LAMONI, IOWA, MARCH 31, 1915

NUMBER 13

## A PLEA OF THE SUBSTITUTE

It frequently occurs that one seeking to purchase some well-known and reliable article of commerce is met by the dealer with the statement, "We are out of that; but we have something else just as good at a lower price."

That is the plea of the *substitute*, and as a rule it is false, because if the article were as good as the original it would stand on its own merits instead of posing as a substitute, and it would command a price equal with that of the original.

In a somewhat similar manner in religion and ethics, when some one has outlined a true and correct principle of conduct, some one else recommends another which is "just as good, and a great deal easier." Unfortunately, too, the appeal is successful in many instances.

This was illustrated in a striking manner in the case of the Galatian Saints, to whom Paul wrote, "O, foolish Galatians, who hath bewitched you, that ye should not obey the truth, before whose eyes Jesus Christ hath been evidently set forth."—Galatians 3:1.

Christ had been set forth before them, but afterward some one had recommended some substitute for his gospel and they had accepted it; because Paul said, "I marvel that ye are so soon removed from him that called you into the grace of Christ unto another gospel: which is not another."—Galatians 1:6, 7.

Paul touched on the weak point of the substitute. It is not, and can not be, what the original is. In this case the substitute for the gospel of Christ was not the gospel of Christ at all, and no matter how easily it was obeyed, it was not worth the price.

Will there be any substituting in our day? It is written, "They shall turn away their ears from the truth, and shall be turned unto fables."—2 Timothy 4:4.

That is why people to-day plead the thought that some other baptism is just as good as the baptism of John and of Jesus, and much more convenient.

That is why we are told that some other form of church organization is as good as the one outlined in the New Testament Scriptures.

That is why some have abandoned the principles of the doctrine of Christ and substituted creeds that are just as good—"Because it does not matter what we believe if we are only honest."

That is why some, who do none of these things, in matters of personal duty substitute something else for that which God requires.

We must learn that almost right is not right; that almost truth is not truth; that almost duty is not duty. There is no substitute for truth, or right, or duty. The plea of the substitute was first made in the Garden of Eden; it was a fraud then, and it is still a fraud.

ELBERT A. SMITH.

## CURRENT EVENTS SECULAR AND RELIGIOUS

**BOAT SINKS.**—The United States submarine *F-4* has from causes unknown been sunk outside the harbor at Honolulu with the entire crew on board. Efforts to get a signal from the crew have failed. The craft is being towed to shallow water.

**CHURCH PUBLICITY.**—Following an address by Doctor Tallcott Williams, director of the School of Journalism of Columbia University, the Presbyterian Social Union at Chicago, on the 24th, appointed a committee to develop plans to utilize the newspapers as a means of reaching the community with the message the church has for it.

**MEXICAN AFFAIRS.**—The United States has protested the collecting from foreigners of a part of a special tax levied at Monterey. Living conditions at Mexico City are said to have improved. Fighting between Carranza and Villa forces is reported favorable to the latter. General Blanco has been executed after trial for treason on order of Villa. British Consul Pierce and French Consul Ailloud have been expelled from Yucatan by order of Carranza. European nations and Japan urge intervention on the part of the United States, while South American countries advise against it.

**UTAH PROHIBITION.**—Following the recent adjournment of the Utah Legislature, Governor Spry vetoed the Wootton state-wide prohibition act. Giving his reasons, Governor Spry said: The legislature did not submit the question to a vote of the

people, as members were pledged to do; supporters of the bill would not listen to suggestions, especially with reference to compensation for owners whose property would be made valueless; sections of the act conflicted and nullified its intent; local option would be strengthened; the bill would abolish the saloon and make the druggist the dispenser of alcoholics on a physician's prescription.

**CHINA AND JAPAN.**—The United States Government is said to have protested Japanese demands on China as violating the principles of equal opportunity as per agreement. Report from Peking is that China has agreed to the following concerning Manchuria: Japan's consent before a loan by a third power involving taxes in southern Manchuria; and before permission to a third power to build a railway, or when a loan is arranged for the building of a railway in southern Manchuria. Consultation with Japan when China employs advisors or instructors in southern Manchuria for political, financial or military purposes; transfer of the Kirin-Changechun Railway to Japanese control for ninety-nine years. Asked by China why Japanese soldiers were moved to China, Japan announced that it was for the relief of present Japanese garrisons in China, but that these garrisons would remain until the conclusion of present negotiations.

**EUROPEAN WAR.**—Russia has gained on her northern line. Memel, an important German Baltic port, has been taken, the Germans claiming to have retaken it. Przemysl, Galicia, has surrendered to Russia after a siege of six months, fifty thousand Austrians being taken prisoners. This is considered an important victory for Russia and the Allies. The Russians claim advances in Bukowina and the Carpathians, where furious fighting is reported. Lack of reports indicate a lull in the campaign in Belgium and France. Two British steamers have been sunk by German submarines. Four other British vessels have been torpedoed, two having been sunk. Two Dutch steamers have been taken to German ports. The Dutch Government has asked for an explanation. The Dutch steamer *Medea* is from London reported sunk by a German submarine. A Danish cargo of oil has been confiscated by Germany. It is reported from London that a Spanish ship laden with iron ore and proceeding to a German port has been captured by a British cruiser. The British battleships *Irresistible* and *Ocean* and the French battleship *Bouvet* have been blown up in the Dardanelles by floating mines. A French submarine has also been sunk. Reinforcements are en route to these waters. The British admiralty announces the probable sinking of the German submarine *U-29*. Attack on Smyrna is calculated to prevent Turkish troops from proceeding to the Dardanelles. The governor of Smyrna threatens the massacre of Christians. Massacre of Christians

is reported from Persia, bread shortage and rioting reported at Vienna. Relations between Italy and Austria are thought to be more unsettled. Austria continues to fortify her frontier. Germans have been warned to leave Italy. Dispatch from Rome via London reports that all is in readiness for a general mobilization of the Italian army. A British prize court has ordered payment on American shipments of flour and wheat borne by Norwegian and British steamers and delayed. Attorney General Gregory has instructed the United States district attorney of Porto Rico to institute libel proceedings against the German steamship *Odendwald*, which had attempted to leave San Juan without clearance papers.

### NOTES AND COMMENTS

**HANSEN AND PARTY REACH AMERICA.**—Under date of March 23, Elder H. N. Hansen wrote from New York City informing us that he and Brethren O. W. Okerlind and Peter Muceus had arrived at that port on the steamship *Hellig Olav* of the Scandinavian-American line, from Copenhagen, Denmark, and Christiana, Norway. They enjoyed a comparatively smooth and pleasant voyage, all were feeling well and "glad to stand once more on the shores of Joseph's land." They expect to meet with the Saints at General Conference.

**THE TWELVE GOOD MATERIAL.**—We forwarded to the Quorum of Twelve complimentary copies of the magazine number issued last week containing pictures of the members of the quorum and a history of the quorum. The quorum acknowledges receipt of these copies and compliments us on the good appearance of the portraits, but the secretary of the quorum adds that some credit must be given for the splendid material with which we had to work. With this of course we are happy to agree. But think of the good judgment the editors displayed in selecting such material!

**PRESIDENT F. M. SMITH RECOVERS.**—Following an operation for enlarged tonsils, President Frederick M. Smith was taken down with a severe attack of bronchitis accompanied by high fever. He was prostrated for some time by this illness, but at last report was rapidly recovering. He had returned to his temporary home in Worcester, Massachusetts, from Somerville, where he was at the time of his illness. The Saints everywhere will be pleased to hear that he is recovering, and will join in the wish and prayer that he may be restored to full vigor and health of body and mind for the coming General Conference.

**YE JOTS MAN.**—On the cover of our magazine number issued last week there appeared an excellent picture of Elder T. W. Chatburn, known as the "Jots Man," from his contributions, "Jots by the Way-

(Continued to page 326.)

## Original Articles

### DESIGNATION OF SUCCESSOR TO THE PRESIDENT

The right of the president of the church to designate his successor is generally recognized in the church. This right is consistent with the rights and powers belonging to the president by virtue of the office which he holds and with the law governing in the matter of succession. We do not understand that the right to designate a successor is an arbitrary one, but one that belongs naturally and of necessity to the office of president in view of the gifts and powers bestowed upon him in his ordination. The revelation says:

And again, the duty of the president of the office of the high priesthood is to preside over the whole church, and to be like unto Moses. Behold, here is wisdom, yea, to be a seer, a revelator, translator and a prophet; having all the gifts of God which he bestows upon the head of the church.—Doctrine and Covenants 104: 42.

The selection of Joshua by Moses to lead Israel was made according to the direction of the Lord and not by the arbitrary will of Moses, as may be clearly seen by reading the 31st chapter of Deuteronomy, and the selection thus made was confirmed by the Lord, for we read, "And Joshua the son of Nun was full of the spirit of wisdom; for Moses had laid his hands upon him." (Deuteronomy 34: 9.) If the president of the church occupies his office in a similar manner as Moses did, it is to be presumed that his right to designate his successor will be exercised in the same way that Moses did,—by the direction of the Lord. Such designation would properly come within the bounds of his duty, occupying as he does as a seer, a revelator, and a prophet.

That such designation is understood by the church to be by inspiration or revelation is definitely shown by the statement in the minutes of the organization of the high council in 1834, which was adopted as the rule and law of the church in connection with the revelations in the Doctrine and Covenants in 1835. This statement reads:

The president of the church, who is also the president of the council, is appointed by revelation, and acknowledged, in his administration, by the voice of the church.—Doctrine and Covenants 99: 6.

Acting under the duty and privilege of his office, the late president of the church, Joseph Smith, who yielded his sacred office in death on December 10, 1914, after filling it in honor for nearly fifty-five years, had previously designated as his successor, his son—Frederick M. Smith. That such designation was made in harmony with the position already stated, viz, by the direction of the Lord through the Spirit of revelation is apparent from the evidences presented below.

At the General Conference of 1902, held at Lamoni,

Iowa, on April 19, when the acceptance of the revelation presented to the conference was under consideration, President Joseph Smith said in an address:

I have been importuned to settle the question as to who should be my successor. We have advanced upon the hypothesis of lineal priesthood in this regard, and while I believe in it, I believe it is connected with fitness and propriety, and no son of mine will be entitled to follow me as my successor, unless at the time that he is chosen he is found to be worthy in character. I should not expect it. I now state to you, brethren, under the influence of, to me, the Spirit of God, that should I be overtaken by death before some of the things which are anticipated shall be wrought, you have my successor in your midst. I do not say that he should be chosen; if at the time that this emergency should occur he is found to be worthy let him be chosen, if unworthy let him be rejected and another chosen from the body as the revelation provides. And should he be found unworthy and another of my sons found worthy, let the line descend, as I believe that it ought to; for a man should be called to the office to serve in the church who had proved himself to be worthy of confidence and trust.—General Conference Minutes, 1902, p. 541.

His eldest son, Frederick M. Smith, at the time this statement was made, occupied a seat at the reporters' table but a few feet from the speaker, and was evidently the one referred to.

The statement quoted shows clearly that President Smith understood that his right of appointment was not arbitrary, and further that whoever might be designated must be worthy to the satisfaction of the church before being set apart to the office and in case he should not be found thus worthy another should be chosen in the order provided for in the law. President Smith also affirms that the authority for the designation, reservedly expressed as it was, was the Spirit of God. The careful reserve with which the statement was made was probably due to the fact that the son referred to was at the time but little known to the church and was but just beginning his active work in the ministry. The revelation then under consideration called this son to be a counselor to his father in the presidency of the church,—an office which would give him actual experience in the work of the presidency.

Four years later, 1906, a revelation accepted by the church included the following paragraph:

Inasmuch as misunderstanding has occurred in regard to the meaning of a revelation hitherto given through my servant Joseph Smith in regard to who should be called to preside in case my servant should be taken away or fall by transgression, it is now declared that in case of the removal of my servant now presiding over the church by death or transgression, my servant Frederick M. Smith, if he remain faithful and steadfast, should be chosen, in accordance with the revelations which have been hitherto given to the church concerning the priesthood. Should my servant Frederick M. Smith prove unstable and unfaithful, another may be chosen, according to the law already given.—Doctrine and Covenants, 127: 8.

This designation is specific, and came by revelation through the proper officer to receive such.

On March 13, 1912, President Joseph Smith published in the official organ of the church, the SAINTS' HERALD, a lengthy document entitled, "A Letter of Instruction," setting forth his views of the law of succession and the procedure that should be followed in case of a vacancy in the office of president. In concluding this document President Smith wrote:

Assuming the right seemingly conferred in the revelations contained in the Book of Doctrine and Covenants and conforming to the safer principles enunciated in the legendary teachings of the eldership, I, Joseph Smith, the present incumbent to the office of president of the Reorganized Church, definitely designate my eldest living son, Frederick Madison Smith, as the proper person to be chosen by the church as my successor in office, believing as I do that the Spirit of revelation and wisdom has manifested to me that such choice should be made as directed by the Spirit of the great Master-builder. The present incumbent of the office of president of the Reorganized Church states further that he has trust and confidence in that Spirit which called him to the position which he has held for the last half century of time, and more, that such manifestation will be given to the several eldership of the church as will confirm the advice and direction herein given.—SAINTS' HERALD, March 13, 1912; republished March 10, 1915.

Thus it is clear that the late President, in purview of his official authority as a legal representative of the Lord and of the church, and in accordance with his duty and responsibility, did specifically point out his successor. Opponents of the church may attempt to discover in the appointment of his son a personal or family interest, or selfish motive, but since the law adopted by the church, even before Joseph Smith became a member of it, provided that succession in the priesthood should be by lineage, it becomes apparent that he was not responsible for the law, and that such criticism can not be justly made. So long as he had a son competent and worthy of the office, the law of the church did not permit him to go elsewhere to make the appointment.

A successor designated in the manner shown above must yet secure the approval of the church by its vote in General Conference, and be ordained by men holding the authority of God and the church before he can officiate in the office. By this rule the rights of the body are acknowledged and conserved.

CHARLES FRY.

## Department of Education

EDITED BY SAMUEL A. BURGESS, LAMONI, IOWA

### THE COLLEGE

WHAT HAS IT COST US AND WHAT IS IT WORTH?

In the first place the amounts spent upon the college from the beginning, including overhead charges, and neglecting the fact that the college owns assets worth over \$80,000, is quite comparable with the amounts spent in one year for the missionary force. We suggest this just to get a basis of comparison.

Consider it in another way: The endowments and offerings and expense of the college to the church is not over four per cent of the total amount donated for general church purposes.

The amount as a whole is not large, when we consider that it covers twenty years of work, and when we consider also the amount of good accomplished. Over thirteen hundred different individuals have been students at Graceland. Most of them have attended two or more years. The total attendance has been well over twenty-eight hundred.

Or if we consider the expenses of the church institutions, the average cost for each person baptized by the missionary force has been estimated at something like \$200.

The old folks Home and Children's Home mean an expenditure from \$70 to \$120 for each person cared for. The Sanitarium, of course, has a much heavier cost per patient per year, but allowance must be made for the character of the work. We are not criticizing these facts, nor questioning the needs of these different departments. But when we discuss the heavy expense of the college, we should remember that it averages only about \$40 per student per year.

In the report to the conference dated March 11, 1915, the budget shows that from various gifts, offerings, endowments and other external sources, about \$9,500 is needed for the year. It should be remembered that all of the money received from the church or general Bishop is charged as an indebtedness. There has been no charging off of the account, but every cent received above the offerings and endowments is shown in the form of an indebtedness. During July 1, 1913, to July 1, 1914, the donations were exceptionally liberal. About \$1,800 was collected by J. W. Wight. The Lamoni Branch in addition to what they gave to that collection donated about \$500 more than usual in the College Day collection; Sister Helen M. Merrit, of Red Oak, willed the college \$500; and Sister L. S. Schmutz willed to the college \$292. In addition to this money individuals gave gifts of articles instead of money; such donations as a silo by Mrs. M. E. Hougas; donations from the Patroness Society, of bedding, table ware, and other furnishings; and donations of needed books to the library; in fact, many, seeing the need of the college and realizing that the money would not be used by us for the purpose of such articles, donated the needed articles.

We have further taken the position that no expense that could possibly be avoided is justified on behalf of the college under existing financial conditions. On this account many of those working for the college made donations by paying for articles needed for the administration of the college, but which we did not consider it just to purchase out of

the college funds. These gifts in total amount would come around \$2,000. The depreciation charge was nearly \$1,700. Yet the increase of present worth is over \$1,300. This shows the extent of the addition to have been slightly in excess of \$3,000, but the greater part were gifts, and of the remaining lesser part needed repairs represent the greater share. The attendance was better for that year, and the result is that the amount of donations for all purposes and from all sources and the change in the amount of our indebtedness indicated running expenses of \$9,000 in excess of tuition and internal receipts.

We use this term "internal receipts" to designate the income from the running of the college itself. All that is given by way of gifts, offerings or endowments, or received outside of the college students and college work proper is considered as external. This year the difference will be larger, and at present indications will be about \$11,000. We have taken pains to be accurate in this statement. Hence we consider that \$9,500 is a conservative estimate of the amount that should be received from offerings, endowments, gifts of all sorts, or from the church in some form or another.

But we state in our report that it could be done for less. The question at once arises, how? In the first place, it costs no more to teach a class of twenty than it does a class of two. Our rooms are large and the care given the Lamoni High School shows that we can take care of additional students. If Grace-land had three times the students she now has, it would mean almost pure gain. It would require a very slight if any increase in the faculty. The increase could take the form of clerical help by the students, and so help additional students to earn their way through college.

[We wish to emphasize this point, because some have the idea that the college is so crowded that additional students mean a corresponding additional expense and additional debt. *Such is not the case.* Additional students would make the administration easier from a financial standpoint.

It is true that for the year 1913-14 the girl's dormitory was full a good part of the time. This year, however, there has been room to spare. It is true that the boy's quarters or dormitories are very near filled, and often there is no additional room there. But nearly all of the faculty reside in Lamoni, and there are many private families who would take suitable pay borders. Again, the offer has been made by parties, who would be willing when the demand justifies it, to pay all expenses of a new dormitory and take their pay from the receipts. Two separate parties have made this offer, as a business venture on their part. We are clear that no such investment should be made by the college without first securing the approval of the General Conference.

But that is speculative and doubtful. The certainty is that the college could teach additional students without additional expense.

But there would remain the added problem of providing work for those who need work. And this is one of the gravest of our problems—to supply work for those who must have it in sufficient quantity to earn their board, if they are to be permitted to attend the college. It is noteworthy that in the year 1911-12, when the enrollment was two hundred and twenty-eight, the deficit was less than \$6,000, which was more than covered by offerings and endowments.

Another possible economy of the future is, when the college debt can be paid and kept paid we shall be able to save the large amount paid as interest. For the year ending July 1, 1914, this item was about \$1,500. This has to be figured with the expense of running the college each year.

Another expense item that could be saved is that the college is not able to buy for cash in purchasing supplies. The ability to pay cash promptly would mean marked saving in the running expenses, at the hotel, the farm and in purchasing material for repairs. Some have stated that the amount that could be saved would be equal to the interest, but we have not attempted to verify this, though we are sure the saving would be worth while. These two items, however, would have to await the paying off of a good part of our present indebtedness.

We will at once concede that when the debt is paid and the attendance increases to five or six hundred that there are some things the college needs, which we shall urge upon the conference. But we believe that the required amount of endowments or other help can be kept below its present figure through increased attendance and through the savings above indicated. And so far as the future years are concerned, we should be able to meet their problems frankly. For the present the above does admit of more economical management, through the proper support in new students and the payment of the debt.

We have emphasized the matter of cost amounting to \$40 per student in excess of what is paid by the student. And it should be remembered that the amount paid by the student is much in excess of this, for living expenses as well as tuition. Now what does the college mean to us? We will concede that it does not make as ready an appeal as do the other institutions, but this is because we do not look far enough. We have all been babies, and a small child makes an immediate appeal. We all hope to live to a good old age. All have been sick or are afraid they may be sick, or both. But not all have been to college or expect to go. Yet for the future of the church it is difficult to see how any person can consider the matter fairly, and not see that the college means

more to the church and its future than any other institution.

The young people who come there come from all over the world.—They are the ones, as a whole, who are anxious to assist in this work. They are the ones who will be of service in the missionary field, in local work, in the auxiliaries, in actively trying to extend to others what they have gained. From among them are those who will be local leaders and active workers for the church. So far as the income from the investment is concerned, comparison is hardly possible. The energy and devotion required to come and shovel coal, dig ditches, wash dishes, work in the laundry, to secure an education is that which means successful workers for the Master.

But could they not go to other schools and receive the same benefit? Educational leaders are coming to recognize the necessity of putting the whole man to school, physically and spiritually as well as mentally. But this is not universal. There is a decided tendency towards agnosticism. We need our young people to make that step from a simple child-like faith, which accepts everything and asks nothing, to a faith which is founded upon knowledge. This requires care and watchfulness. It demands personal attention. We can not spend money to a better advantage than in keeping our young people under our own care through this critical period. We want to hold them on the basis of truth, that they need not shrink from the investigation of any truth. But there is a time intellectually and physically when the support of a strong hand is needed. On this topic alone a book might be written.

Education should be the development of the natural ability in preparation for life service. If it is not humble, it fails of its purpose. From our college and from those who have had educational advantages elsewhere the influence is felt in our General Conference, in the missionary field, and in our branches throughout the church. Even those who can not come receive a benefit.

Nor is our work founded on selfishness. It would be best if that were the only way for us all to sacrifice for one man, that he in turn may help up others, and those still others, until the whole body was raised, rather than to continue always in the one treadmill without advancement. It is by such sacrifice and such devotion for the common cause that our work will progress.

But we concede that it is not enough for one man to be advanced. That has been done, many others have been helped, and now we have advanced to the time and condition where an effort is being made through the Extension Institute and in other ways to extend this benefit as widely as possible to all who desire to better fit themselves for service in the work of God. The college is only one force in that purpose

of preparation. The Extension Institute, the quorum meetings, priesthood meetings, auxiliary work, and later the school of the prophets, are all very vital features of that work of preparation. But the college is a vital and even as essential part of that work of preparation.

So sure is this duty of the church to itself and to its young people, that the Presiding Bishop has informed us that if we had no college, or if our college should be closed, he would have to spend more money every year than at present to educate the young people of the church who deserve such help, and with the additional disadvantage that they would not have the possibility of personal care. In other words, many more would be lost to the church so far as effective service is concerned. We have this to remember, that if we can keep our young people for the church the gain will be greater than has yet been shown by bringing in others from the world; and with this additional gain that, brought up in Latter Day Saint families, they are better prepared to live and teach the ideals of the church. This does not mean for one moment that we should either stop or lessen our missionary efforts. We hope to see these efforts rather increased, that the honest in heart of all people may be called to the kingdom of God on earth. But we would emphasize the importance of keeping the young people whom we already have.

When this need, when this work, when the vital importance and essential character of this work in and for the church is appreciated there will be less need of begging for funds to strengthen and carry on our college work. Frankly, the work should not stop there, and we do not expect it to stop there, but hope to see it continued to and through the school of the prophets. But unless our judgment greatly errs, there must needs first be men meek like unto Moses, men learned in all learning of the Egyptians, men who have gone down to Arabia and have been taught of God before it is possible for the school of the prophets to be established and its work carried on, as it should be. It is not a work apart from the church. It is so vitally interwoven with her heart beats that some fail to see because of its closeness to their eyes.

S. A. BURGESS.

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#### QUESTION BOX

Q. Would it not be better to close the college until the indebtedness is paid and then reopen?

A. We have given this matter very serious attention a number of times, but come repeatedly and strongly to the conclusion that it would not be better, if it can possibly be avoided. In the first place, the educational work must go on. To stop it would mean too great a loss to the church. There is what it means to the church to be considered first of all. If

we turn all of our young people out we shall be turning them from us. And it would take some years to secure an equal number of new students.

Further than this, the Presiding Bishop has suggested that if the college were closed that he would have to spend as much or more to take care of those to whom the church owes such help. Of course it would not then appear directly as Graceland College. It might not even be set out separately, as it could quite properly be included in the family allowance, or the amount paid to the missionaries, or, in the case of a poor boy or girl, to the poor.

In the third place, it is doubtful if the college closed it would receive as much as by way of donation, or near as much, as it would as a going concern.

Fourth, while several of our faculty would be glad of the opportunity to accept a position elsewhere at a higher remuneration, it is very doubtful if we can afford to let them go. It would be much easier to let them go than it would to secure their return when we decided to reopen. It would mean setting back the college work for five years, and we believe would hinder likewise the work with the church.

Q. Do you not consider the agitation over the college an injury to the church?

A. Some of the discussion has been injurious, as it has been personal. But we must recognize that this continued discussion has aroused a new interest in education, and has caused people to think about it, who would not have done so otherwise. We should remember always that education means preparation for life. It means the leading out of the natural ability of the student, the unfolding of the embryo life and ability. We can remember the time when going to an institution of learning was discussed in the same way as a descent to the lower regions. There is coming a recognition that something valuable may be gained from the work of other men.

We are always glad to have the questions, comments, criticisms, or an article discussing the problems before us, pro or con.

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#### GRACELAND HOME-COMING DAY PROGRAM

To be given at the Brick Church, Wednesday, April 7, 1915, at 7.30 p. m.

- Graceland song, led by choir.
- Short talk, Frederick M. Smith, '98.
- Vocal solo, V. L. Krucker, '11.
- Short talk, Paul M. Hanson.
- Piano solo, Laura B. Kelley, '05.
- Short talk, C. O. Leeka.
- Reading, Aura Fike.
- Vocal duet, Bertha Burgess, '09; Alice M. Chase.
- Short talk, Myron McConley, '03.
- Vocal solo, Audentia Anderson, '06.
- Reading, Mabel Horner, '01.

Short talk, Lyman Fike, '07.

Piano solo, Faye Rhodes.

Graceland song, led by choir.

## The Children's Home

EDITED BY HEMAN C. SMITH AND CALLIE B. STEBBINS,  
LAMONI, IOWA

### The Home Family

Another inroad has been made into our home circle. One boy who has been with us for several years, and has arrived at the age when the State Board of Control says children are no longer inmates of this institution has gone out from us. His mother came for him and he will now be subject to other provision to be made by his good mother. The prayers of those who have been charged with his care go with him, trusting that he will ever remember the teaching received here, and that in the hour of temptation it will ever be a support to him.—H. C. S.

### Little Children as Teachers

Much is said about the duty of parents and guardians as teachers of children, but there is another and better side to the subject. The person who has never been a pupil and sat at the feet of childhood to learn lessons of love, faith, and duty has lost the tenderest and sweetest experience of life. Well did the Master say, "Of such is the kingdom of heaven and except ye shall be converted and become as little children, ye shall not enter into the kingdom of heaven." No one can become as a little child without coming in close touch with children, and learning from them. This is why we insist that the childless man or woman lacks the means of full development unless they take a child into their bosom to love, cherish, and provide for, and in return receive from the child the lessons of tender love and implicit faith.

We know a little girl who was received from a public home into a home that until her advent was a childless home. She grew into the affections until she was as dear to them as she could have been had she been born into the home circle. As her conception of purity and cleanliness became more acute through the teachings of the gentle mother, she became conscious that the father had contracted an unclean habit. With child-like faith she kneeled in prayer and said: "O Jesus, bless my papa; help him to quit chewing bacca," then opening her eyes and looking in the face of her father she said: "Now, papa, you come and kneel here by me and ask Jesus to help you." The father, already touched by her simple prayer, could not deny her, and with tearful eyes he plead for the necessary strength, and obtained it. The most powerful sermon ever uttered by man could not have accomplished what this simple child did, nor could the voice of an angel touch him so deeply.

We know another little girl who had been received into a childless home where the mother was a faithful member of the church, but the father had not made a profession. The mother and the child's Sunday school teacher had taught her that she should be baptized when eight years old, and one day witnessing a father baptize his own child, she said: "Papa, when I'm eight I want you to baptize me."

He said: "I can't because I am not baptized, and have not the right to."

"But, papa, you can be baptized, and if you do what Jesus wants you to then he'll let you baptize me."

This man had heard many sermons on the necessity for baptism, but never one that affected him as deeply as this.

Again this same little girl was sick and suffered with a burning fever for several days and at her request the elders were sent for. They prayed for her and administered the ordinance provided for such cases. Instantly the fever left her, when she arose to a sitting posture, and pointing her finger at her mother said, "Now you see that is just what you ought to have done yesterday."

Promptness in duty was taught by the boy who on the morning he was eight years old said: "Father, I am eight, I want to be baptized."

The father says, "All right, we will arrange for it in a few days."

"A few days!" exclaimed the boy, "If Jesus tells you to do anything do you do it then or wait a few days?"

Faith and trust in God was expressed forcibly by the little boy who appeared unmoved while a terrific storm was raging around the home. Two older children were greatly frightened and gave way to sobs and cries, when the little five-year-old exclaimed, "Oh, stop your bawlin'! Don't you s'pose God knows his business."

Mr. Richard L. Metcalfe, himself one of the tenderest of men, relates the following story illustrative of the effect of a child's example upon strong men.

In a Pullman car going out of a western city the berths had been made down and many of the passengers had retired. A party of convivial spirits had concluded its session in the smoking room, and its members were making their way to their berths. The foremost man found his passageway along the narrow aisle checked by a pair of tiny legs, and looking down he saw a little child kneeling at its mother's berth. Profound silence reigned in that car. The men in the rear pushed forward in order to see what had checked the progress of their leader. Exchanging significant glances, all of the members of this party removed their hats and reverently bowed their heads while there floated through the car—and doubtless upward and onward, and onward and upward—the sweet childish treble of:

"Now I lay me down to sleep,  
I pray Thee, Lord, my soul to keep;  
If I should die before I wake,  
I pray Thee, Lord, my soul to take."

The same author, speaking for himself, expressed this beautiful sentiment:

"Men may learn much from these little ones. Unfortunate, indeed, is the man who does not know what it is to be greeted by a little child; who has never felt the warm embrace of two little arms, and who has not been privileged to gather inspiration in the presence of the great love and the perfect sincerity of 'one of the least of these.'"

"The prettiest stories that have ever been written have been about children; the most beautiful songs that have ever been sung are the children's songs. Art and literature are heavily indebted to the inspiration of the child, and in the more practical life the busy man who has learned how to live finds his best recreation in the companionship of children. 'I love these little people,' said Dickens, 'and it is not a slight thing when they who are so fresh from God love us.' Some one has said that children have not been sent for the mere purpose of keeping up the race but that they were given to enlarge our hearts; to make us unselfish and full of kindly sympathies and affections; to give our souls higher aims; to call out all our faculties to extended enterprise and exertion; and to bring round our firesides bright faces, happy smiles, and loving, tender hearts. 'My soul,' said the same writer, 'blesses the Great Father every day that he has gladdened the earth with little children.'

"How often, in the homes of the world, has that same song

of gratitude been sung! How often have careless men and reckless women been drawn from the danger line by the recollection of the little one whose future is dependent upon them! . . .

"The Sweetest Singer of all ages gave to men the sweetest song of all the years when he took them up in his arms, put his hands upon them and blessed them, saying: "Suffer the little children to come unto me, and forbid them not, for of such is the kingdom of God."

"They are idols of hearts and of households;  
They are angels of God in disguise;  
His sunlight still sleeps in their tresses,  
His glory still gleams in their eyes;  
These truants from home and from heaven  
They have made me more manly and mild;  
And I know now how Jesus could liken  
The kingdom of God to a child." H. C. S.

### Practical Suggestions

The "Big Brother" movement is splendid. The missions, homes, orphanages, free hospitals, the Gideons, all proclaim growth in giving. Shall our little band of twenty-five or thirty in the "Children's Home" go neglected?

We can afford to enlarge the home until every orphan and child whose needs can be better met at the home shall have an opportunity.

There is one brother and his wife who give five dollars per month.

There are two children of eight and ten years who were very poor. Their mother recently remarried. Now they are in comfortable circumstances. They are giving two dollars each annually to help others in the condition as they formerly were.

Most of us are in line in sentiment, in sympathy, in good wishes; these are good as far as they go, but it takes cash to buy bread and clothing. Faith without works is dead. Let us show both faith and works and do it now!

In a letter from H. R. Leman, manager of Christian Home at Council Bluffs he informs us that the average number of children in that home is about two hundred and sixty. "The value of home property is \$250,000; the annual cash receipts are \$40,000," to say nothing of the large amount of fruits, vegetables and clothing donated. They receive frequent bequests of \$5,000 and \$10,000, and smaller amounts. They received one of \$45,000. Remember this is done outside of church affiliation. Then should not our people be easily able to support our home?  
ALMA M. FYRANDO.

## Letter Department

DETROIT, MICHIGAN, January 4, 1915.

*Editors Herald:* I have been in this work fourteen years, having obeyed it in my youth. I have received many blessings from the hand of God. Through faith and earnest prayer I was healed of a severe affliction in my childhood. I have been blessed in dream and vision. I had a dream recently that was very strengthening.

My desire is to live worthy to be called a Saint, and to mingle with the redeemed of earth when God shall have established Zion.

In the faith,

JEANETTE McCULLUM.

OTTAWA, ONTARIO, January 4, 1915.

*Editors Herald:* This city is the place of my birth. I was born, cradled and grew to manhood within a few miles of where I now write. I was brought up a Roman Catholic, both

my father and mother being of that faith. And now, after nearly fifty-four years have passed away, I find myself sent back here to declare the message of light and life to those with whom I once communed. And I must say that my feelings are like those that inspired the great Apostle Paul when he declared, "Brethren, my heart's desire and prayer to God for Israel is, that they might be saved. For I bear them record that they have a zeal of God, but not according to knowledge. For they, being ignorant of God's righteousness, and going about to establish their own righteousness, have not submitted themselves unto the righteousness of God." (Romans 10:1, 3.) When I view the massive structures raised toward heaven, where devout men and women wend their way to worship the God from whom they have never heard, and are not even taught to hope to hear in the manner the children of God have heard in Bible days,—surely it is enough to fill the heart of the true disciple of Christ with sadness and sorrow beyond expression, when manifestations of such zeal abound on every hand.

Here you will find Catholic arrayed against Protestant; the spirit of recrimination filling the hearts of men, the one toward the other; hatred manifest in their conversations about each other, both worshiping him whom they call the God of love, and forgetting that he made of one blood all nations of men for to dwell on all the face of the earth.

Here I am in a city of one hundred thousand or more; the only member of the Reorganized Church that I know of. The Province of Quebec lying across the Ottawa River with over two million Roman Catholics forms a part of my missionary field. Saints, were it not that I know that the work is the Lord's, and that he has declared that he was able to do his own work, and that the nations of the earth shall bow to it, I certainly would feel like going back home, and giving up in despair. But never will I do such a thing, for I know that Jesus Christ has called me to his work, and I will fight till I fall, and when I do, my face will be to the foe.

Soldiers are not made or developed in the barracks and on parade. The firing line where shot and shell fall like rain is where men's hearts are tried. In a communication I received from President Elbert A. Smith, this morning, he says:

"You are certainly up against a hard proposition in a city of that size without other Saints or local church organization to back you up. You have our moral support and prayers in this undertaking, and trust that you will be successful. Pioneer work of this kind does not always bear immediately visible fruits; sometimes the fruits are not seen until years later when they appear in a most remarkable manner."

True it is that "moral support and prayers" are elements of a most helpful kind; but if the soldiers on the war-swept battle fields of Europe had only the cheering words of their respective rulers, without the equipments of warfare, they never could win battles to sustain the contention of their respective countries. It takes more than faith to save, it also requires works.

We need a tent that will hold about two hundred people, equipped with seats, etc. We want to start now to get ready for the coming summer's campaign. We need a printing outfit so we can print tracts in the French language. We need *HERALDS, Ensigns, Autumn Leaves* that you may have lying around, not doing any good to anybody. This kind of literature is too valuable to have lying around, provided you are situated so that you can place it in the hands of those not of the faith. I have twenty-four hours a day to distribute tracts, papers, and talk gospel; that is my sole business, and I want to be at it all the time I can. Literature should be sent by parcel post, and it will come duty free. Do not send it any other way.

I want to gratefully acknowledge a handsome contribution

received from Sister M. C. Warlick, of Chicago, Illinois. She says, "Brother Pement, I am going to wind up the last day of the year by writing you a few lines, and sending a little remembrance which I am sure you will be able to use in some useful way." Thank you, Sister Warlick, that is going to spread the gospel of Christ, and in the great summing up day he will know just how much good it has done. It was a glad surprise to me.

I desire to hear from all those who would like to see the gospel of Christ planted among the people of Ottawa and Quebec, and who would like to have part in that work.

PHILEMON PEMENT.

OTTAWA, ONTARIO, 218 Laurier Avenue, West, mission address.

LOS ANGELES, CALIFORNIA, January 6, 1915.

*Editors Herald:* I was thinking to-day of success as the world views it. What is success? From the worldly standpoint, success is so often used as a synonym for happiness that the terms might be interchangeable were the term *success* truly applied. The man is commonly called successful who has won great fame, made a few million dollars, or seems to have secured some position of commanding power. These things are not, however, necessarily success in and of themselves. True success lies in the quality of life, in the simple, upright, generous, and loving nature. It is just as much success to live a life of integrity and aspirations, as to realize some striking achievement.

Happiness should lie in service and usefulness, rather than in winning fame. He who is living in touch with the divine life can not be unhappy. He has gained a peace that the world can not give or take away. The cheerful play of love and hope and courage, these are indeed the elements of the higher felicity of life. The thought may not infrequently suggest itself, How would one live if he knew his part in this life was limited to one day? In a haunting bit of verse occur these lines:

"We should fill the hours with the sweetest things  
If we had but a day;  
We should only drink at the purest springs,  
On our upward way.  
We should love with a lifetime's love in an hour,  
If our hours were few;  
We should rest, not for dreams, but for fresher power,  
To be, and to do."

That one shall reap what he sows is as inevitable as the law of gravitation or of attraction. The differentiation of life is not in circumstances, but in the quality of the personal power brought to bear on circumstances. He who sows of the flesh shall of the flesh reap corruption; he who sows of the Spirit shall reap life everlasting, and it rests with one's self whether he sows to the Spirit or to the flesh.

Well may Whittier say, "I know not of his hate; I know his wisdom and his love." Indeed, so all-sufficient is the simple faith in Christ, unattended by theory or explanation, or larger comprehension, that it is always possible to say of it alone, "It is sufficient for our pilgrimage here."

Hoping and praying for the salvation of all people wherever they may be found. MRS. MINNIE ROCKHOLD.

1129 Jane Street.

MANCHESTER, IOWA, March 7, 1915.

*Editors Herald:* I am to go to a hospital in a few days for a very serious operation. God alone knows if I will survive. The doctor tells me this is my only chance.

I feel that if I could have been living where I could have

attended our church I might have been better. Only the isolated ones can know how hard it is to try to live a good life when all are against you. I have been a member of the church for six or seven years, and in all that time have only heard four or five sermons. When I first came into the church I did not understand the work as I should have. God pity all in my condition.

I would have given up many times, but I felt all the time that God was really caring for me. When I was with the Saints I did not feel the force of the Devil's power and had more strength to overcome, but I have been sick for seventeen years, until my strength is gone. I am nervous and give way before I can think. I wonder sometimes if it is possible that God will and can forgive me. Yet he knows I wish to do right, and knows my weakness and the cause thereof.

I have thought and firmly believe that I have been shown that this is the work of God, and I wish to impress upon the minds of all that I am fully convinced of this fact. Though weak in body, I am strong in faith in God. I always wanted to meet with the Saints at least once in General Conference, but do not know if I can ever do so. If I could only know I was to come back to raise my dear little baby girl, and to be able to go to conference even once, I would gladly go to the hospital. I will try to leave all in the hands of God, for I know he will do what is best.

I pray to him to guide and protect my children from the snares and pitfalls of this life, and to lead them and their father safely home. I have tried to tell them the best I know of the gospel, but it has been little I could do. God knows why I have been placed in this condition. I wish all the Saints would pray for me that if it be his will I may return safely home again to be with my children and to help them to live right. And also that they may all be brought into the true church of God.

May God bless all his Saints in all their needs, is my daily prayer. With my last breath I will tell of God's goodness in bringing me into what I know to be the right way.

Your sister in the one faith,

EMMA BASQUIN.

409 Denton Street.

BERNICE, OKLAHOMA, March 21, 1915.

*Editors Herald:* I wish to ask if anyone knows of the whereabouts of Walter Bradley. He left home March 17. He was at prayer meeting at Fairland that night. He is seventeen years of age, has dark hair and eyes.

I ask the prayers of the Saints.

SARAH BRADLEY.

COPEMISH, MICHIGAN, March 20, 1915.

*Editors Herald:* There are a few isolated Saints in Cope-mish who do not have the privilege of attending regular branch meetings, yet who have many opportunities to speak a word in behalf of God's cause. We seldom have the privilege of attending preaching service, only when some of the servants of the Lord come through here. Then we must meet in a private house, as prejudice runs high, so we can not secure a church to hold meetings in.

My mother, Sister Mary Williams, is quite ill and would be glad to have some of the elders come to see her. I do not think she has ever been privileged to partake of the sacrament. She lives with some relatives at 182 Commonwealth Street, North Chicago. She may wish to be administered to; she did a while ago. If this can be attended to by some of the Chicago brethren it would be appreciated very much.

Though poor in this world's goods, I rejoice in the gospel many times. I am a widow and have children to care for. I want them to see more fully the need of obeying the gospel, which they believe.

Pray for us, and may God bless the efforts being made to advance his work everywhere, is my prayer.

In gospel bonds,

ADELIA TIEGLER.

BORDER, WYOMING, March 20, 1915.

*Editors Herald:* I arrived here on the 17th inst. from Snake River Valley, Idaho, where I had been laboring since January 15. I visited and labored in the following places: Pocatello, Blackfoot, Aberdeen and Felt. Also visited Saints and friends at other points and did what I could to interest and encourage them in the true faith. At most places visited I succeeded in arousing a greater interest in the gospel of Christ, and many were the invitations I received to visit them again, which I hope to do in the near future.

At Blackfoot I baptized seven precious souls. There were some at other points who wanted to be baptized but as they were a long distance from water they concluded to wait until the canals were filled in the spring. I found one branch in a deplorable condition. I did all I could to bring about a better situation, and trust my efforts were not in vain.

The prospect for doing effective work in the Snake River Valley is good, and I hope that efficient laborers will be sent there the coming conference year.

To those among whom I have labored in various fields in the past I wish to say I am just as much interested in their welfare as I was when I was with them, and would be pleased to hear from all who care to write to me. My address is Border, Lincoln County, Wyoming.

A. J. LAYLAND.

DES MOINES, IOWA, March 10, 1915.

*Editors Herald:* It may be thought that I have forgotten our much-prized paper, because I have not written oftener of late. This is not so. I do like to write something of an encouraging and inspiring nature, and for the last two months and more I have not had anything of that kind to write unmingled with much of distress and suffering.

On January 4, I tried to comfort the mourning friends of Sister Seddon, wife of Brother Joseph Seddon, of Persia, Iowa. Truly the Father gave comfort, and brought the God of our fathers nearer to many people, judging from what I heard afterwards, and the desire that I should return and preach a series of sermons, as they wished to hear more. I made an appointment for different dates, and finally had to withdraw all appointments on the account of continued illness in my family.

On January 8 I was called by telegram to Remsen, where my youngest daughter had been stricken with erysipelas in the face and la grippe. I nursed her for ten days, before she was able to be brought home. I was permitted to bring her home on January 19, somewhat improved. During this time I visited and preached for the Cherokee Saints and friends several times, with the most excellent liberty, and as many said, in a way that did much good.

When I arrived at home on the 19th, I found my wife had fallen and had to be cared for by the neighbors, and then I had the two to nurse. On the following Saturday, the 23d, my eldest daughter came home with a severe attack of acute rheumatism following a serious attack of tonsillitis. I then had three to care for, my wife improving, as well as the youngest daughter, who was soon able so that she felt she must return to her school work. About March 1, the oldest daughter thought she should return to her work, though not well, and on Saturday in the night my wife was attacked with a severe case of muscular rheumatism, with which she has suffered since, at times helpless. On the following Friday the oldest daughter was brought home, being helpless for two days before I could get her home, and she has been at home

since in a serious condition at times, but, thank God, she is freed from any suffering, and is feeling well enough to return to her school work, where she will go to-morrow. My wife is improving, but not able for me to leave her yet.

So it will be known where I have been spending my time, not to my choosing. During the time of our trial we have found some of the best of friends, those whom we would never have known had we not have been brought under such conditions. Thank God for friends.

I have not been idle, when I was awake enough to be able to act, and had time aside from nursing the sick. Have done some literary work that I trust will be of some value as a means of promoting the missionary work in the world. And I have by correspondence sought to enlighten and encourage others when I felt that I needed much encouragement myself.

I have kept in touch with the work in the city of Des Moines while at home, and can see in some ways some improvement, and wish I could in every way. But that condition will not come this side of the millennium, by either a transformation of some conditions or a transformation of my way of understanding things.

I listened to a lecture by Frank J. Cannon before the legislature of Iowa, and it was what I would call a tirade on the people whom he says he loves. Do not think that he impressed the legislature very favorably. He did not refer to the early times of the church, but only referred to conditions now existing and what he would consider a remedy, although the remedy was not very clearly outlined. He seemed to wish the legislature to favor—and to express that favor—a constitutional amendment to the Constitution of the United States prohibiting polygamy, believing that such an amendment should be adopted. I thought that he might have been informed of the fact that we as a church adopted the first measure looking to that end, as early as 1902.

I have now received all but nineteen of the reports of the First Seventy, and all but three on foreign missions, or those who have been on foreign missions. From these reports we are informed of great trials endured by many of my brethren, and yet in nearly every case more of the Spirit of God attending the preaching of the word than in any year previous. One of the most faithful ones has fallen by the shaft of death while in his field, Brother Orlin B. Thomas. He had expressed a desire to make this year the best of all the years in the past in the way of sermons preached, and the day he died he preached in the forenoon the one sermon that exceeded any other year's work in the number of sermons. He had also expressed a desire to die in the harness, and this was granted him, for he continued the work of preaching and encouraging those around him till but a few minutes of his departure to his well-earned reward. The thought of the children is "Who of the family will occupy his place, and a wish that they were better prepared to thus occupy?" A few are growing old, and express themselves that they realize that their active work is nearly past, but that they wish to occupy where they can do the church the most good.

I have enjoyed the year's work and never have been more blessed in many ways than this year, but I regret that environments may restrict my labor for a time. God knows that I would that I could be more free to wait upon my calling, and this same wish is with my companion, but age and affliction combined make a bad complication, and oftentimes hinder us doing what we would we could do.

We speak of this as the hastening time. It is. The people are hastening in more ways than one. As a people we should hasten our preparation for the coming of the Lord of glory. But are we? I may not see clearly, but it seems to me that too much time and means is being expended for local con-

veniences, and not for actual needs, both in the branches and in the homes of the Saints, and this expression is being voiced by many.

As I view it, there are too many organizations and too many ways of securing means from the Saints than that which is given of God in the law. Then church buildings are being used too much for other than sacred purposes, the principle being largely represented that the end justifies the means. We of all people can not afford to do this, and thus indorse what has been condemned by us in other churches, and condemned by the Lord.

The thought of promoting entertainments and things for pleasure is becoming more prominent each year, and, like it was at Nauvoo, pleasure seeking is prevailing with too many, although I do not, can not think, that it will result as seriously in some ways as it did there. God forbid that it should.

The endowment is to be the great advertising means of drawing men to Christ, for no man can come to Christ except the Father draw him. The Father will use his Spirit, and the means used by the world of display is not necessary. We note that some of the churches are having operatic entertainments at the churches to hold their members, and I have even heard the same thing advocated for our people, and for the same reasons. For us to substitute such things for the work of the Spirit will lessen the possibility of the church being endowed as soon as it otherwise would. God save us from such conditions prevailing.

With increasing faith in God, and less faith in the ways of man, I am hopefully laboring for the haven of the overcomer.

Your brother in Christ,

1205 Filmore Street.

J. F. MINTUN.

MIDDLETON, OHIO, March 9, 1915.

*Editors Herald:* I arrived home in time to spend about a month with wife and baby before departing for General Conference. However, I have not been altogether idle here. I have an invitation from the president, Brother Countryman, of the Middletown, Ohio, Branch, to speak each Sunday while here, if possible.

Sunday evening, February 28, I delivered a lecture entitled, "The inconsistencies of infidelity." We announced this in both city papers, and enjoyed a good attendance. A number of infidels from Excello, a suburb town, attended. I did not learn that evening how they received the lecture, but Monday evening they sent a party to ask me if I would repeat the lecture at Excello. I agreed to do so the following Wednesday night.

They procured the Baptist church building and did the advertising, and at the appointed time we were greeted with a packed house. The audience was a mixture of atheists, infidels, Methodists, Baptists, et al. The only saloon keeper in town closed his business and attended. These infidels did not invite me because they agreed with me on all that I said, but they felt there were declarations in the lecture that the citizens of the little town needed.

Well, to be plain, I have found more broad-mindedness and liberality among the infidels and agnostics than in the throng of Catholics and Protestants, yes, and some so-called Latter Day Saints are immediately to arms and ready to denounce a whole sermon if they can not see all points just as they are declared.

I am tired of hearing the expression, "Why do not the men of the ministry get together and agree so they can go to the Saints and the world with one interpretation?" Well, I can tell you one way such can be accomplished: Find a "Mohammed" and put him at the head, and everyone fall in line, repeating, "me to, me to!" Men of brains will never agree on

all points as long as they are finite! To have to declare alone what other brains have produced is nothing short of priestcraft and brain slavery! Men can only find support for such "oneness" by straining and torturing Christ's statements.

The two infidels that arranged for the lecture wanted to do something religious, so they grabbed their hats and got busy. They got exactly five dollars and gave it to me, and payed the heating and lighting expense themselves.

These efforts were advertised and helped to draw a large crowd for us at the church at Middletown the following Sunday. The subject, "Who's to blame for infidelity?" was announced in the papers, and elsewhere in other ways, and Sunday evening the church was packed. Extra seats had to be brought in to accommodate the crowd, which consisted of atheists, infidels, spiritualists, socialists, Campbellites, "Mormons," et al. I have enjoyed good liberty in all of these efforts. Have been requested to speak in the school building at Excello one evening this week and next Sunday afternoon and again at Middletown Sunday evening.

How one enjoys speaking to people who think. It is as difficult for a speaker to successfully deliver his thoughts to a lazy audience as it is for an audience to listen to a lazy speaker! Some folks think. Some think they think. Others would think if they had courage to get out from under the thumb of priestcraft, while there are those who are mentally lazy. Some people doubt to their sorrow. Others' doubts inspire them to activity and growth. The latter class usually doubt, then doubt that they doubted. There may be a few thinkers who are always absolutely free from doubt. May we who doubt use them to deepen our study and broaden our view of life.

Fraternally,

O. R. MILLER.

INDEPENDENCE, MISSOURI, March 4, 1915.

*Editors Herald:* Another year of missionary work has drawn to a close and eternity alone can tell the effects produced. My mind goes back over the narrow path of our last year's journey, and in some respects it has been more pleasant and satisfactory than usual. The field was new, the conditions strange to me; yet we have found friends, both in and out of the church. My health and that of my family have been good, and for the degree of prosperity enjoyed we feel truly thankful.

I was at home when our venerable President passed from this life. We believed that the time had come for his departure, and felt no fears for the church. I dreamed last spring that I saw a strongly-built platform about three feet high and twelve feet wide, extending quite a distance north and south. On this platform was a table the length of the platform, loaded with the choicest food. There was a large number of the brethren standing on the platform around the table, all in good spirits, eating the food. There were no chairs. President Joseph Smith was standing at the south end of the table. I came up on the west side and got on the platform near him and began to eat, greatly relishing the food, as I was very hungry. Soon Brother Joseph indicated that he desired to get down, and was helped from the platform. In the feeble, deliberate manner, so characteristic of him during his last years, he said, "I now leave it with you," speaking to the brethren.

There was no commotion nor disturbance of any kind. We realized that he was gone, but none were affected by his going. I understood by this dream that our beloved President would soon leave us, and expected that it would take place during this conference year. The important part was that the church would not be affected by his going. Conditions have been wisely controlled by the Lord, so the church is

properly prepared for the change. This is another evidence of the divinity of the work.

We were interested in the report of the secretary of the Order of Enoch, especially that part which informs us that the order had requested the Bishop to turn over to it certain church property, and that the Bishop had failed to do so, because he was too busy to spare the time. We are in hopes he will find enough to do to keep him just as busy till this question has been decided by the General Conference.

It must be borne in mind that the Order of Enoch is an organization entirely independent of the church, and that the church has no jurisdiction whatever over it, no more than it has over the Jackson County Bank. How many of us are willing to place or give church property to such an organization? But if the order will legally assume as much of the church debt as the property is worth, it would be the same as a sale, and no objections would be made. I believe the Bishop would find time for that. [The Order of Enoch expected to assume equivalent liabilities. The order was not looking for a gift.—EDITOR.]

The Order of Enoch, as we call it, has been enshrouded with so many impractical theories that it is almost impossible to get the Saints to unite with it. When we succeed in stripping it of the vagaries of the utopian dreamers we will see that it is a very practical, businesslike system of cooperation.

It does not require great wealth for its beginning nor for its successful continuance. It requires righteousness and wisdom, two things that we lack a great deal more than we do money. It is for the poor, especially, and it can be operated by them. A dozen men who are able to support themselves can form an Order of Enoch and succeed, if they have the required righteousness and wisdom. Some day we will learn that the cooperation that our late President advocated and urged so earnestly, but with little or no effect, in his younger years, was simply the much-talked of Order of Enoch.

If we can understand some of the basic principles that will govern "these organizations" (Doctrine and Covenants 128: 8), we will be better prepared to work out the details. The words, "These organizations" and "after you are organized, you shall be called the united order of the stake of Zion, the city of Shinehah (Kirtland). And your brethren, after they are organized, shall be called the united order of the city of Zion" (Doctrine and Covenants 101: 9), give us to understand that God intended to have as many distinct and separate "organizations," as the varied conditions of his people demand. In fact it is the design of God to have "all churches" (branches, Doctrine and Covenants 51: 5) thus organized, which will be done as soon as we as Saints are prepared for this advanced condition.

"These organizations" will exist "under terms of associations (Doctrine and Covenants 128: 1) according to the laws of the land, and each one is independent of all others and the church. This is shown by Doctrine and Covenants 101: 9, where one order can "loan" money to another. See also Doctrine and Covenants 51: 3.

It would be according to the spirit of the age to have one grand organization, with its head in Independence, Missouri, controlled by a few men, with its arms, octopus-like, reaching out, encircling, and controlling every organization in every branch of the church, but it is not so represented in the revelations.

The property does not belong to the church and never will. In fact, the church is not a business corporation. It owns more property now than it can manage. Pray that we may sell it at par value, instead of trying to get more.

The "inheritances" and "stewardships" are to be given by "these organizations." "These organizations." will be directed

by the Lord through the president of the church (Doctrine and Covenants 101: 10), and "inheritances" and "stewardships" be thus designated. Even then the "united consent, or voice of the order" (Doctrine and Covenants 101: 3) must be obtained before the inheritance or stewardship designated can be obtained.

The bishop will also be directed to appoint "inheritances" and "stewardships" (Doctrine and Covenants 58: 4), but as with the president it must be ratified by the "united consent" of the order, or the "order" may appoint them.

Some have complained because the rich have not thus organized and given them something for nothing. That is the feeling that proclaims in thunder tones that such are not worthy to belong to the order. These are like the Indian who was willing to be baptized for three dollars.

The one who is prepared to belong to one or more of "these organizations" is the one that is planning to help the order and the church, instead of asking, How much can I filch from the treasury? No man is eligible to membership unless he can make a living for himself and help the order a little, at least. These organizations will be brought into existence as we are prepared for them.

There is no provision in the revelations for the Order of Enoch to take charge of the property or finance of the church. But it seems to me that a number of our business men could be appointed by the conference to form a committee or council to work with the Bishop in caring for our financial affairs. It seems that something of this kind was designed when the Lord said "that the temporalities of the church were to be under the charge and care of the bishopric, men holding the office of bishop under a presiding head acting for the church," etc. (Doctrine and Covenants 129: 8.) This does not refer to the Order of Enoch as organized.

Could not this council or committee of bishops "under a presiding head" be incorporated according to law, as a benevolent society to help the poor of the church?

The Lord "hath . . . decreed wars, . . . and the wicked shall slay the wicked . . . and the Saints shall hardly escape." (Doctrine and Covenants 63: 9.) "And thus with the sword, . . . and with famine, and plague, and earthquakes . . . shall the inhabitants of earth be made to feel the wrath . . . of an almighty God, until the consumption decreed, hath made a full end of all nations." (Revelation, December 25, 1832.)

Reports come that many of the Jews have been driven from Jerusalem. Is it possible that they have been a little premature in their settling in Palestine again? They will be "restored" to "the lands of their inheritance." But *when* has been the important question with them ever since Jerusalem was destroyed by Titus, A. D. 70.

We are told that "when the day cometh that they shall believe in me, that I am Christ, then have I covenanted with their fathers that they shall be restored in the flesh, upon the earth, unto the lands of their inheritance." (2 Nephi 8: 12.)

The gospel will be preached "unto the Gentiles first, and then, behold, and lo, they shall turn unto the Jews." (Doctrine and Covenants 87: 3.) Then when they "believe" the Lord will "restore them to the land of their inheritances." They that believe will join the church and be under church control the same as other converts. Only a few comparatively will be converted and they will be called the remnant; "and the remnant shall be gathered unto this place (Jerusalem); and then shall they look for me." (Doctrine and Covenants 45: 6.) They will not be gathered by the Lord "until the times of the Gentiles be fulfilled." (Doctrine and Covenants 45: 3.)

When the time comes for us to "turn unto the Jews," it is safe to believe that the Lord will tell us of it through the

president of the church. We, like the Jews in Palestine, can be a little premature.

The grandeur of this work consists in the inspiration connected with it. Without this it is nothing but the work of man. It is so arranged that no one need "trust in the arm of flesh, but that every man might speak in the name of God." (Doctrine and Covenants 1: 4.) What a splendid opportunity! Each member and officer, high or low, is absolutely independent in his sphere, as long as he observes the law. Each entitled to inspiration and guidance from the Spirit in his work. Must not trust in some one else for support and guidance in his work as member or officer, but entitled to obtain help direct from God. When one assumes to dictate or interfere he invariably does harm.

To illustrate: The Twelve has authority to assign the seventy his field of labor. He may have several missionaries in this particular field and assign one as assistant missionary in charge. This missionary in charge has no right to interfere with the assistant so long as he is in line of duty. The assistant is entitled to instructions direct from the Spirit. Then when he has assigned the men under him to their particular localities, he has done his work and should let them alone. They are entitled to instructions, how to carry on their part of the work, direct from the Spirit. Whenever one who is placed in charge magnifies his importance to such an extent that he thinks he must direct or interfere in everything in his field, he misunderstands this work and will soon find himself shorn of his official position.

The Lord and brave men despise a tyrant. The president of the church has authority to regulate, through his officers, every department in the church. In this respect his authority is almost unlimited. Yet he has no authority to interfere with the work of anyone that is in line of duty. Each is absolute and independent in his sphere. Let us learn the duties of our spheres and faithfully perform them and recognize the rights and authority of others.

As a church we have greatly lacked in this respect.

With confidence of Zion's triumph, I am,

Your brother in Christ,

W. E. PEAK.

## News from Missions

### Little Sioux, Iowa

I have had a year of wonderful experiences and have truly enjoyed the work. Have received many blessings and have had the greatest experiences of my mission work. Since coming to Boomer I have held a series of meetings, and God in his infinite mercy and wisdom has been with me. The Boomer Branch has had careful attention of Brother D. Parrish, who has been held in highest esteem by all, although he had grown discouraged over the outlook of the work, and questioned the wisdom of my trying to hold meetings here. He said he did not believe the people would come out to hear me. I begged him to give me a chance. I felt sure there was good to be done, for I had felt directed to come to this place.

Brother Parrish said, "We will drive around and see what the people think about holding meetings here now." The people seemed delighted to have me preach for them. When we came in sight of the church Brother Parrish turned to me and said, "That is our church on the hill, but is only a short while until we are going to have to disorganize our branch." I seemed to hear a voice saying, "The time is now come for a work to be done in this place." I repeated this to him, and he answered me rather doubtfully. I felt confi-

dent that it would be only a short while until some would come into the church.

I threw my very soul into the work and tried to live prayerfully so as to receive the light and power I needed to assist him in the Lord's work. The first Sabbath I was shown by the power of the Holy Ghost that there were several who would come into the church. The second week of my meeting six noble souls came into the church. Night after night for nearly three months I saw the Lord working on the hearts of the people and making choice of them until thirty-three had given their names for baptism. There are others who will be baptized soon, I feel sure. So the glorious work is onward at this place.

A Lutheran church with a large membership is located just across the way from our church. God in his love and pity has shown many of these dear people the beauty of the gospel, and they come to me for baptism. They can not withstand the power of God.

Perhaps it is useless for me to tell you my efforts have caused great confusion in the Lutheran Church. The priest who had charge of the church here began to rage. He was not satisfied with his own work, so sent for another priest to help him, but their efforts were of no avail. The people were nearly all Danish, and were of the very high class. They stand by me nobly in my efforts to meet the priest. He threatened to run me out of the country, organized a mob, and went to a judge at Council Bluffs to get his advice in the matter. He told them to let us alone, that our religious rights were equal to theirs. This caused them to call the deal off.

It became necessary for me to publish the priest's misrepresentations, which were so rude that it was a hard blow on him. He called me a tramp, false prophet, and liar. Now he says I am a good man, only I am in the wrong church, and feels to pity me. He has sealed himself up like a book and will not respond to any call. He seems to be going through quite a mental strain.

I can see now where my mission work has been a failure in the past when I have not stayed long enough in one place. Sometimes I have left a good interest in order to make as many places as possible in one conference year. I have sometimes left souls who were ready for baptism and said I would return, but when I returned it often took an effort to build up the work again.

I have led fifty-two into the waters of baptism during this conference year. I am as happy as I can be and truly rejoice in the great work of the Lord. I never felt a greater need of full consecration of my life to God in all of his work, which is worthy of our best efforts.

BOOMER, IOWA, March 22, 1915.

Your brother,  
W. E. HADEN.

### New York

As the conference year is drawing to a close, we take a retrospective view of our district and of what has been accomplished. We find there has been considerable activity manifested in various parts of the field. Some of our scattered Saints have been located who were hitherto lost, as it were. Others who have sidestepped have been assisted to return to their Father's love, with a seeming willingness and a determination to better serve God than ever before. Three branches have made substantial gains in membership as well as spiritual gains. In all, there have been twenty-five added to the fold during the conference year, God manifesting by his Spirit's presence the acceptance of those taking upon themselves the name of the Master.

One of the interesting features of our work during our winter campaign was the cutting away of the ice on the beautiful lake near Fulton, New York, February 21, to induct

into the kingdom of God four precious souls. While the weather was extremely cold, four stalwart followers of the meek and lowly Nazarene went down into the watery grave with a firm determination to follow the Christ wheresoever he would go. At the meeting following the Spirit of God was manifested in a marked degree in confirmation of those who had made the wise choice. The Spirit of the Master has surely been manifested in our district the past year.

After spending eleven days in Fulton and South Granby, I returned to Buffalo, finding the work there alive, with a goodly number of strangers in attendance at the services, which speaks well for the efforts made by the Saints of this city.

Sunday, March 7, was a day of activity and blessing to the Saints. The sacrament service was one of comfort and spiritual enjoyment, God manifesting his Spirit in a great degree of power. The Saints were strengthened and edified. There was an excellent attendance, showing the desire of the Saints to meet with the Lord and feast at his table where spiritual strength is to be gained.

In the late afternoon the priesthood were called together, and were blessed by an abundance of God's directing power and Spirit. The members of the priesthood were blessed and strengthened for their work.

The evening preaching service was well attended by Saints and a goodly number of outsiders, who gave the best of attention. The Spirit was present still to bless and edify.

Hence in my closing work of the conference year in the New York District are seen brighter prospects for the future than heretofore. The Saints of the district, also the friends of the cause, have manifested the true Christian spirit toward God's servants. May the Master reward them abundantly for their unselfish attitude toward him and those he has sent out to labor with the few souls who yearn for the truth and righteousness of God.

Ever praying for the onward progress of God's work, I am,

Sincerely yours,

BUFFALO, NEW YORK, March 8, 1915.

A. E. STONE.

### Eastern Texas

I have been active on the firing line, engaged in numerous skirmishes with the enemy, the weakness of whose position has been manifested. We have opened up several new places and have met opposition in doing so, which, however, only increased or manifested the strength of our position. Verily, if our cause could not be maintained it would be a sad predicament we would find ourselves in. When we consider how unpopular the work is and how bitter the opposition against it, the mighty and strong of our cause gives us courage, and we fear not, though the powers of darkness and men rage. Under the leadership of Jesus Christ we rejoice in battle. So the war is on.

Do we wish to share with the redeemed and righteous? If so, let us not shrink from the battle now. We must sacrifice for the cause. The women of the nations now at war in Europe are selling their jewelry to raise money to subscribe for their cause. Shall we in our cause be less zealous and self-sacrificing? Shall the missionary go into a new place to preach the gospel, and from place to place, without sufficient to carry him on his way? Is it just to expect to get through without sharing the burden with others? Christ sacrificed much for us; he left the glorious presence of God for us; the earth is the Lord's, yet he had no place to call his own while he dwelt here. Let us not allow our salvation to slip from us by reason of our greed. Let us sacrifice with Christ, and then reign with him.

I have covered an extensive territory this year. I have

baptized quite a number and have rejoiced much in the work. With Brother James M. Smith, we are awaiting the arrival of some Baptist ministers who have attacked the work. We know not what the result will be.

We have recently moved to Sulphur Springs, Texas, Route 5. My parents are now residing there.

May God bless his people, and may we all be faithful to him.

In gospel bonds,  
GLAUD R. KUYKENDALL.

DALBEY SPRINGS, TEXAS, March 7, 1915.

### Utah

On January 18, I received a request to come to Malad City and conduct the funeral of old Brother Thomas Jenkins. Not receiving the notice in time for the evening train, I arrived at Malad too late for the services, which had been held in the Mormon Tabernacle. Brother E. E. Richards also arrived too late for the funeral, having received word too late to be on hand. We then made arrangements and began holding services every evening, announcing a memorial service for Sunday evening at half past seven for Brother Jenkins. Our meetings were well attended, considering the cold weather. Sunday evening we had a large crowd of people, the pulpit and Brother Jenkins' chair being nicely decorated in mourning. He being a priest and a man of sterling character, thought dead, yet speaketh, like Abel; our subject for the occasion was the resurrection, upon which we had excellent liberty of thought, and interested the audience.

A prominent lady asked if we would meet a man of her church and discuss the difference between the two churches. She being a Mormon, we answered, Yes, providing he was a representative man. So arrangements were made for the following afternoon, at two.

Brother E. E. Richards and myself were on hand at a private house, filled with people anxious to hear. The gentleman being a high priest in the Mormon Church, also somewhat noted for his ability to overthrow a "Josephite," asked us how we would like to proceed. We told him to select his own line and proceed. After some preliminaries, he began by using a book by J. F. Smith, jr., against the Reorganization.

He began his attack against William Marks, and tried to show he had lost his priesthood by joining in with J. J. Strang, C. B. Thompson and others, and that he was the one who had ordained Joseph, and that he (Marks) could not give what he did not have, as a consequence of which there was no priesthood in the Reorganization. He made, as he thought, a strong case against us.

In our reply we scored him for using second-hand argument; cited him to certain misquotations in his book, showed him his book was unreliable, and then pointed out the necessity of adhering to the law as a rule of evidence and the only safeguard for the people of God. We then took up the question of the priesthood. I admitted that if we were dependent upon Brother Marks or any other man to transfer priesthood by ordination alone we would be in a sad plight indeed, even like unto our Mormon friends. But thank God, we were not in that condition.

Young Joseph did not receive his priesthood through an ordination alone by William Marks, and others, as has been asserted, but held the priesthood by virtue of the law of lineage. William Marks and others only ordained him in harmony with the law, (Doctrine and Covenants 17:17) to an office of that priesthood, and further, an ordination alone does not give the priesthood as claimed by our Mormon friend, from the fact that if that position be true, then the present pope has the priesthood, for they make the claim

of an unbroken chain by ordination back to the Apostle Peter, just as clearly as our Mormon friend can back to Joseph Smith. I intimated that a man might be ordained a thousand times, and not have a smack of the priesthood of God.

Is it possible, my friends, that a man holding the true priesthood may at the same time teach a false doctrine, and practice unauthorized dogmas? No, no; it is true that Oliver Cowdery ordained Joseph Smith an elder, April 6, 1830, but he did not give him a priesthood. Joseph Smith received his priesthood from God, through Peter, James and John, before Oliver Cowdery ordained him. Evidently Joseph Smith was ordained in harmony with a resolution that passed that day by Oliver Cowdery. Young Joseph was ordained by William Marks and others, after the same manner; those men simply acted as the servants of God, and of the church, and ordained him in harmony with the provisions of the resolution that obtained that day (Doctrine and Covenants 17:17). Young Joseph obtained his priesthood from God through the law of lineage (Doctrine and Covenants 68:2, 83:3, 104:18, 107:18). I dwelt on Doctrine and Covenants 107:18 to some length.

The brother then took the position that the blessing put upon the head of Joseph Smith and his seed was to be fulfilled in that they were to have a place in the boarding house at Nauvoo, and that was all there was in that anointing and blessing, or even intended. I replied that if that position were true, as stated by our brother, that if Joseph Smith and his posterity were to live in that house for ever, that it would have to be enlarged somewhat by this time. And it would appear to me as rather peculiar that the Lord would anoint and bless a man to live in a boarding house for ever. This anointing put upon his head, was put upon the head of his posterity after him. As I said unto Abraham, concerning the kindreds of the earth, even so I say unto my servant, Joseph, in thee and thy seed, shall the kindreds of the earth be blessed, (not in a boarding house). It is true that Joseph and his seed were to have a place in that house, as watchmen upon Zion's towers, but to assert that this anointing and blessing was only physical would be silly and absurd.

The Apostle Paul in Galatians 3:16 shows clearly that this blessing is with a promise, which promise is Christ, to be fulfilled under the great spiritual administration of Jesus Christ, and to be enjoyed when he shall come and reign in harmony with the Psalm 2:8, "Ask of me, and I shall give thee the heathen for thine inheritance, and the uttermost part of the earth for thy possession." Just as the Lord blessed Abraham, he also blessed Joseph; just as he promised one, he promised the other; the anointing and blessing is the same to each; the promise is equal. If Joseph Smith was to receive the right only to live in a boarding house with his seed for ever, pray tell me something about the boarding house Abraham and his seed were to live in for ever.

At this point the brother arose and bore his testimony that he knew Brigham Young was a prophet—that he was right with God I know for myself, and no "Josephite" has the priesthood. I replied to him by reading John 5:31, where Jesus says: "If I bear witness of myself, my witness is not true," and I take it, my friend, that if any man bears witness of himself alone, his witness is also not true. A man's testimony, to be of worth, must be at least in harmony with the law to be of any force or value. It does a poor case but little good if any to bear witness to support it. Why not appeal to the law?

The next day we were invited to meet at the home of a sister to answer questions. Quite a number came, and we spent the afternoon very pleasantly, talking of our faith and hopes.

PROVO, UTAH, February 14, 1915.

W. H. KELLEY.

## News from Branches

### Perry, Iowa

Brother E. E. Long finished a four-week's meeting here March 14. He baptized eight, leaving three others ready as soon as their companions will consent. The interest in the work is steadily increasing. The Lord is surely working with the honest in heart in Perry. There have been twenty baptized here in the last thirteen months. Our Sunday school and Religio and Woman's Auxiliary are in a healthy condition, adding to the force of our branch work.

The district conference will convene here in June. We are planning on a four- or five-week's meeting just prior to that time, with the district tent, on which occasion we expect to make a more extensive campaign than ever before to spread the gospel. We feel that if the Saints are humble and faithful the Lord will bless their efforts with success. We will be glad if Brother Long is sent again to this district, but will faithfully support whoever may come.

Brother Long has presented the gospel from the pulpit and through our two daily papers in a way that has thoroughly shaken the foundations of sectarianism in this city, making the ministers nervous. A minister of one of the popular churches told me he wanted to have a heart to heart talk with us soon. I want to keep myself fit for the indwelling of the Holy Spirit, so that by that Spirit I may be able to reach the intelligence of men with a ray of light, as with others I yield myself as an instrument in God's hand.

Our little branch has nearly doubled in numbers in the past two years by baptism and letters of removal, greatly increasing the responsibility of those chosen to act in official capacity, requiring more time in our secret closets asking for divine wisdom.

May the Lord help us all to be faithful and full of love, until surmounting every difficulty, our work is accomplished.

March 20, 1915.

H. H. HAND.

### Saint Louis, Missouri

Words can not express the deep joy we have felt in the spiritual uplift we have experienced since last report. This has been due to the untiring efforts of Brother Wardell Christy, coupled with the cooperation of the local officers and choir, not excepting the valiant members.

A series of meetings was held closing February 14, with the best attendance and interest we have had for some time. Brother Christy delivered every discourse, and the blessings of the Spirit was felt as he forcefully brought to our minds the beautiful words of life.

In a vision previous to this meeting Brother Christy was shown that if the Saints were united in the effort a number of strangers would be in attendance and at least ten would be baptized. This has been fulfilled, as a goodly number of strangers were very much interested and thirteen were baptized, most of whom were adults, three being children of Saints seen in the vision. We are not only rejoicing in the new converts, but also that the lethargy has been taken from the membership, many of whom were as those in Paul's day, needing conversion again. Brother Christy's success was due to much visiting, studying, fasting and prayer. We trust he will be returned to this district to continue the work he has done.

Our district conference convened here March 13 and 14, as did the Sunday school and Religio conventions. The meetings were encouraging and the attendance made one think of General Conference. Our next conference will be held at Saint Charles in June. Brother H. O. Smith, en route for home on his way to General Conference, visited son Arthur

and wife a few days and was pressed into service Sunday, preaching in the morning and addressing the priesthood at one o'clock. He gave five patriarchal blessings. In the evening the choir of seventy-five voices gave evidence of much practice in the rendering of a beautiful cantata. The attendance was so large many had to stand.

We were all encouraged and trust that the revived interest will continue and that others seeing our good works will be led to glorify the heavenly Father. Your sister,

ELIZABETH PATTERSON.

2739 Greer Avenue, March 16, 1915.

### Saint Thomas, Ontario

This branch is still progressing both in numbers and spirituality. Several have joined us since last report. The enemy, of course, tries us sometimes but we soon get in line again. We presume he will continue to try us until we become perfect. We are often blessed with the gifts of the gospel, occasionally in loving rebuke. We hope to value these sacred things as much under correction as when we receive approval.

Our young people have organized a society for mutual improvement. They do not admit any of the older or married members, thinking they will work better and express themselves better when they are alone. May the Master bless their efforts. The young people gave a splendid concert recently. They did well. Outsiders were heard to say that the program was well worth twice the price of admission.

Brother R. C. Russell has been at home the past two weeks, and was a welcome visitor. He left this morning on his way to General Conference.

We are much pleased to hear that a reunion will be held at Kirtland this year. There will be a goodly number attend if all goes well. We love the old historic place.

Yours in faith,

CHARLOTTE PEARSON.

### Independence, Missouri

Elders returning from their fields on their way to General Conference are improving the time by ministering to the Saints in the missions of the suburbs. Their presence in the mid-week prayer meeting and the Sunday school and Religio conventions and stake conference, which occurred March 12 and 14, lent interest to these occasions.

There was a fine representation of schools and branches at this season, and the spirit of unity prevailed in all our assemblies. This Spirit has also prevailed in the labors of the executive and presiding officers of both branch and Sunday school work for the past six months. There is a general feeling of satisfaction expressed, and few changes were made or contemplated. The increased efficiency of service and fuller consecration among all the active workers are facts surely visible.

One thousand and twenty-three attended Sunday school the 14th. Fourteen dollars and forty-nine cents was the collection, one dollar and sixty-nine cents in birthday offerings. The Saints spent a very profitable day on this occasion. The services were full of instruction and spiritual profit. To some who were privileged to attend this conference, especially the Sunday services, there was imparted unusual uplift and enlightenment.

MRS. ABBIE A. HORTON.

March 15, 1915.

The longest day will wear until its close—  
Then, heart, look up, nor faint beneath the weight;  
God in his own good time will stanch thy tears,  
And for thy sufferings shall compensate.

—Anon.

# Financial Report of Graceland College

## Endowments and Offerings

	Off.	End.		Off.	End.		Off.	End.
J. R. Harper	\$ 10		Mrs. R. B. Wright	5		Sr. Clara Pearce	1	00
J. J. Hawkins	5	00	O. E. Murdock	5	00	Belle Burlington	2	00
Eli Hayer	15	00	Mrs. A. Badham	5	00	Katie J. Reek		5 00
John Wier and family	5	00	Disley Branch	3	00	W. M. Aylor		10 00
Sr. Willett	50		Josh Dobson		10 00	Jessie B. Smith		2 50
J. M. Blood	50		E. Houston Glenn		5 00	Ella Harris		5 00
J. T. Pendleton	2	00	Iris Williams	2	00	Mrs. B. L. Wheeler		2 50
Sr. J. T. Pendleton	2	00	C. F. Adams		5 00	Mary H. Wind		5 00
Joseph Lafrance	1	00	Mary H. Glenn		1 00	G. B. Minthorn	2	50
Helen Robinson	1	00	Mrs. Josephine Darling	5	00	James H. Pine		2 50
Estella McCullough	2	00	Chester Moffit	8	00	C. B. Bergersen		5 00
Louisa Bateley	5	00	Frank Anderson	1	00	Mrs. L. Herzog		10 00
Sarah Askins	2	50	Elmer Hartsough		5 00	L. Kinsfather	1	00
S. W. Nelson	5	00	G. W. Maury	2	61	Mr. Druyer		50
A. P. Abbott	1	50	Mrs. Marion Dunsdon		5 00	Robert Miller		5 00
Bro. Hicks	5	00	W. B. Turnbow	1	00	Thomas Scott		10 00
Joy Branch, Joy, Illinois	4	25	Moses Holms	1	50	George Reeves		5 00
V. G. Lentz	1	00	Bro. and Sr. J. H. VanEaton	15	00	Messie M. Sears		5 00
Rosa Rollings		50	M. W. Hartshorn and wife		5 00	Nettie Smith	1	00
T. W. Swinkfort	1	00	Gallands Grove District	13	16	W. G. Plain	50	
J. M. Franklin	1	00	Mrs. R. E. Fisher		5 00	Massachusetts Religio Ass'n.		5 00
N. E. Austin	5	00	Jacob H. Lorance	2	50	G. H. Shell	1	00
A. W. Sankers	1	00	G. W. Blair		5 00	John Heap		5 00
E. W. Grinn	1	00	E. L. Barraclough	2	30	Attleboro S. S., John Heap		2 50
Sarah Cleveland	5	00	E. D. Brown		75	Attleboro Religio		2 50
Emilie McLeod	5	00	Edward and Marie Adamson	2	50	O. H. Story		5 00
M. K. Rennels	5	00	J. L. Romst		50	Charles B. Woodstock	1	00
Claude Blanch	2	00	S. S. Reed		2 50	A. J. Thornton		2 50
E. J. Reed	50		D. H. and N. E. Hougas	20	00	Mrs. I. I. Redfield		5 00
Hibband S. S., per Reed	50		Mrs. M. B. Nicholson		5 00	Sr. Ralph King	1	00
R. E. Williams	1	00	Gracia Nicholson		5 00	Sr. John Nuoman		1 00
Sr. McVey	50		Annie E. Allen		5 00	C. L. Goldsmith and wife		2 00
Bro. McVey	50		Oscar Anderson	20	00	Paul Craig		1 00
Sr. Wake	1	00	Eli Hayer		5 00	Lavoma McEvers		1 00
Lizzie Watkins	1	00	J. C. McClelland		2 50	M. M. Bilyne		1 00
Sr. George Munie	1	00	John Hartwell	20	00	Thomas Scott and wife		1 00
George Munie	2	00	Zella Moore		5 00	H. S. Lyttle		1 00
Columbus, Nebr., Branch	2	50	A. E. Larson		5 00	Bro. Hicks		11
Lester Barr	5	00	E. E. Gilbert		5 00	Emery Peterson		1 00
F. M. Hancock	5	00	Mrs. Ora Butterworth		5 00	A. D. Sporange and wife		3 00
M. J. Head	50		W. H. Caugherty		5 00	J. M. Summer		5 00
A. W. Kelley	1	00	C. O. Leeka		10 00	Mattie Bradshaw		5 00
J. V. Reed	1	00	R. B. Leeka		20 00	F. J. Yerrington		1 00
Elder S. D. Allen	5	00	Thomas Leitch		5 00	J. A. Hansen		5 00
J. H. Cunningham	5	15	Oelwein Branch	1	21	John Turner		1 00
S. A. Leach	1	50	R. A. Broliar		10 00	Samuel Roberts		1 00
Bro. and Sr. Knapp	5	00	Jesse H. Hart		5 00	Sr. E. Baldwin		50
N. R. Nickerson	1	00	Mrs. James R. Dickson	1	00	Ellen Hansen		1 00
Sr. Burch	50		S. B. Kibler		5 00	John Smith		5 00
Charles Lamb	50		D. S. Palsgrove	5	00	Hattie Hall		1 00
Sr. E. E. Long	1	00	Wm. B. Duck	5	00	Ladies' Aid		10 00
Sr. S. J. Ross	10	00	M. C. Condit		5 00	Sr. John Harrington		1 50
Sr. W. W. Shoemaker	1	00	Will R. Adams		2 50	Charles Christiansen		3 00
Belle Wester	1	00	C. R. Ballantyne		2 50	Gladys Jameson		50
Wm. C. Jones	5	00	J. E. Hovenga		5 00	Floy Wind		1 00
E. W. Weaver	2	00	Ethel I. Skank		5 00	Katie Rasmussen		5 00
Mary C. Hart	1	00	E. Gertrude Wood		2 50	Mrs. L. H. Reams		1 00
Cora E. Harshmann	5	00	R. H. Withrow	4	00	J. P. Christiansen		50
Elder F. Hackett	1	00	Elder J. S. Wagener		5 00	Anna Nelson		1 00
Florence Heathman	1	00	W. M. Leeka	15	00	Sr. Stoff		1 00
Alice M. Allen	20	00	Allen Benjamin		1 00	Bro. and Sr. A. E. Stoff		5 00
Eliza Beemer	1	00	Samuel Stroh		1 25	John Howe		1 00
Sr. J. P. Neville	1	00	P. W. Martin		5 00	Sr. R. A. Satterfield		5 00
W. D. C. Pattysen	2	00	Benjamin H. Frank		2 50	Bro. and Sr. G. J. Hansen	10	00
Laura Cook	1	00	Nephi Yocum		2 50	Lester Whiting		2 50
Sr. Wm. Smith	1	00	R. Harder		5 00	H. E. Hamann		2 50
Eunice Smith	25		Agnes Beardsley		5 00	Herbert L. Barto		2 00
Eliz. Schulte	50	00	E. W. Wakeland		5 00	Alice C. Schwartz		5 00
George H. Schulte	10	00	Nellie Aldridge		5 00	Webb City S. S.; Leona		
C. E. Harke	1	00	S. Penfold		5 00	Bradford		5 00
B. L. Hendrickson	1	00	J. R. Grenawalt		5 00	Ella O. Whitehead		5 00
Patroness Society	100		E. R. Davis		5 00	Len Moffit		3 50
Estella Wight	2	00	B. G. Field		5 00	Mrs. H. A. Moffit		50
Sr. Winnie K. Massie	1	50	A. H. Reed		5 00	V. W. Gunsolley		4 00
Charles E. Roy	1	00	J. J. Phase		5 00	Mrs. Mary Gamer		1 00
Wm. H. Roy	1	00	D. G. Satterfield		50 00	C. A. Parkins		
John H. Roy	1	00	Julie Crocker		5 00	Elizabeth Parkins		2 50
Sr. Wm. Roy	1	00	W. F. Ferguson		5 00	J. T. Bell, Persia, Iowa		5 00
Mabel I. Roy	1	00	John Brocker	2	60	Joseph Seddon		2 00
Willie W. Roy	1	00	Sr. E. A. Smith and family	1	50	W. J. Chambers		5 00
Sr. W. H. Simpson	1	00	Warm Springs, Mont., S. S.	20	00	J. A. Schafer		1 50
Sr. Wallace Flemming	1	00	M. M. Ballinger	2	50	A. W. Chapman		10 00
Sr. Della Booth	1	00	Dr. C. S. Kennedy	1	00	R. M. Gatrost		1 00
Sr. Bess Kubert	1	00	Robert Kirkwood	1	00	Michael Gatrost		3 15
R. E. Motyel	50		Arthur Kinnish	1	00	M. P. Gatrost		3 00
Fred Volz and wife	5	00	Mary L. Goff		50	Fred Hansen		2 50
J. O. Brien and wife	3	00	Anabel Williamson		2 50	Alva Hall		1 00
Wm. Volz and wife	2	00	Ether Salisbury, G. G. D.		1 50	Mrs. John Nelson		1 00
J. A. Henry and wife	2	00	Bertha Salisbury, G. G. D.		1 50	W. Chapman		1 00
Jacob Volz and wife	50		Martha Salisbury		1 50	Mary Yeagman		1 00
Tennyson Summers and wife	50		Z. R.-L. S., First St. Joseph			Sr. J. F. Stageman		5 00
Arthur Leverton	50		Branch		5 00	Lulu Corless		2 76
Emma Volz	50		Mrs. C. E. Everett		5 00	Noah N. Cooke		2 50
Laura Greniser	25		N. W. Best		5 00	F. L. Thompson		5 00
Wm. Sparling		5 00	David Cato		5 00	Hannah Heinrich		1 00
J. W. Wight and wife	7	00	Mrs. Dania Swenson		2 50	Lorena Leeka		5 00
H. S. Gamet		5 00	Boyd Johnson		5 00	Jay Leeka		5 00
M. L. Hendrickson		5 00	Boston Z. R.-L. S.		5 00	W. M. and R. S. Leeka		20 00
Hannah K. Anderson	50		Sustie Givens	1	00	John Mills	10	00
Mrs. P. B. Anderson	50		J. A. McNeil and wife	5	00	Honolulu Religio		5 00
Mrs. A. P. Anderson	50		David and A. F. Hain		5 00	F. Struble	10	00
Ada S. Kelley	1	00	J. E. Harriman		10 00	E. Struble		5 00
R. A. Drake		5 00	Mrs. C. C. Hogue		5 00	W. E. Hoyt		5 00

Off.	End.		Off.	End.		Off.	End.
S. B. Kibler	25 00		Mrs. T. O. Strand	1 00		L. B. Moore	5 00
F. C. Oviatt	25 00		C. R. Ballantyne	1 00		James Anderson and wife	2 00
George A. Pett	2 00		Earl McIntyre	1 50		Honolulu Branch S. S.	5 00
C. Derry	1 00		Charles Vredenburg	2 00		Loren Olsen	3 50
Kate Hansen	5 00		Mrs. Eugene Gamet	50		M. F. McDonald	2 00
Burney Galbraith		5 00	Gerrit Juergens		20 00	Marcella Schenck	50
Della M. Lydick		20 00	H. J. Mathena	1 00		G. E. Ward	5 00
A. H. Anderson		10 00	J. L. Fry	1 00		Goldie V. Brooks	5 00
Fanning Branch	8 15		C. S. VanEaton	10 00		J. Lebbherz	6 33
D. E. and Bertha Butler	25 00		B. E. Lewis	5 00		G. E. Ward	10 00
Mrs. E. A. Adams	5 00		G. E. Hoyt	2 00		Laura B. Kelley	10 00
J. R. Lapworth	25 00		J. A. Currie	5 00		W. D. Kuykendall	1 00
Mrs. R. Lapworth	15 00		George Juergens	2 00		S. C. Holcomb	1 00
Elsie Lapworth	10 00		L. Marks	1 00		J. L. Field	1 00
Olive B. Thomas	5 00		Julia C. Busiel		1 00	Mrs. L. S. Holcomb	1 00
Mrs. Charles Jaques	5 00		A. S. Nickerson		2 50	Mrs. L. C. Hotch	1 00
Zion's Star S. S.		5 00	S. E. Nickerson		2 50	E. R. Butterworth	1 00
B. F. Warner	1 00		Ester Williams	1 00		J. H. Greenwood	2 00
Sarah Bell	5 00		Charles Brackenbury	5 00		Grace Baughman	50
J. C. Lapworth	25 00		Susan Bursh	5 00		Bert Howland	1 00
J. A. Pratt	2 00		E. Prothero	5 00		F. Crandall	1 00
Melvina and Mary Hale	2 00		J. H. Mills	5 00		J. O. Deal	1 00
Mrs. J. H. Butler	5 00		Estella Swall	1 50		F. C. Oviatt	5 00
J. C. Adams	25 00		Hazel Swall	1 00		Myrtle Ballantyne	5 00
Harold Lapworth	1 00		Sr. Fred Mills	1 50		Brooklyn Sunday School	2 50
Eliza Runkle	11		Sr. E. Williams	1 50		Nelson Wilson	5 00
Eliza Fisher	1 00		Sr. C. C. Butterfield	1 00		Orra Teale	10 00
Sr. George Jones	1 00		Annie McMillan	1 00		Ladies' Aid, Plano, Illinois	8 00
John Remster and wife	5 00		George Clark	1 00		W. Wilson	5 00
A. H. Cheney	1 50		James Sloan	2 50		Brother Hadath	5 00
Floyd Cheney	1 00		H. C. Powell	5 00		J. Vashbinder	10 00
Clarence Cheney	50		N. Carmichael	2 50		Eva Milligan	1 00
Naomi Cheney	50		S. Penfold	2 00		Sr. Rankin	2 45
John Lent	25		Zion's Religio Society, Cal.	16 06		Farnsworth Branch	
Clarence Lent	25		A. H. Adams	10 00		W. Fenney	
Eugene Salter	1 00		J. F. Gamet	5 00		J. Harp	
Sr. Lola Mitchell	5 00		G. D. Gamet	5 00		Spargo family	
Bro. Dickey	1 00		Annie Stuart	5 00		Sr. Feney	
Sr. Clapp	1 00		J. E. Gunsolley	5 00		Sr. Hurst	3 17
Sr. Moore	1 00		David Gamet	1 00		Howard Reynolds	2 50
H. Stauts	1 00		J. W. Mann	1 00		Mrs. Ellis Short	5 00
H. Pankey	1 00		Everett Gamet	1 00		F. Fry and wife	10 00
Nellie Fuller	2 00		Esta Stuart	1 00		Al. Harper	5 00
F. W. Burton and wife	2 00		Sr. E. V. Graybeal	5 00		F. Butterworth	50
Mamie Burton	1 00		Bert G. Home	2 50		J. Reynolds	25
Lela Burton	1 00		Sr. T. E. Awalt	5 00		L. V. Reynolds	25
Ruth Jensen	5 00		Melvina Heavener	5 00		Mary F. Smith	3 00
Violet Smith	20		Thomas Forges	5 00		B. E. Fry	5 00
Floyd McDonald	5 00		Emma U. Smith	5 00		George Savery	25
J. F. Miller and wife	1 00		Ed. Hunter	5 00		C. R. Smith	10 00
Goldie Grant	1 00		J. K. Cook	5 00		Bigler's Grove Branch	3 75
J. S. McDonald and wife	2 00		Sr. G. E. Boyer	5 00		Mrs. M. P. Harris	5 00
H. G. Dutcher and wife	5 00		Port Elgin Branch	11 25		Northern California District	
C. W. Grant and wife	15 00		Argentine, Kansas, Branch	5 00		Sunday School Association	5 00
C. B. Faulk	1 00		Boyne City Woman's Auxiliary	5 00		Mrs. J. D. Wickes	2 00
W. M. Hawkins	50		W. A. McClain and wife	1 00		Wm. McMurdo	10 00
M. E. Brown	50		Wm. Aller	25		Sr. Amy Parr	15 00
G. H. McArthur	50		J. C. Goodman	25		Nancy Ervin	2 00
George Hall	25		A. Levery	25		Sr. W. M. Self	2 00
W. A. West	2 50		W. Aldred	45		C. C. Fremming	5 00
Bessie McArthur	1 00		Ray Hammer	10 00		A. W. Kelley	1 00
Mrs. John Ross		2 50	Freda Smith	1 50		Bro. and Sr. H. Surbrook	1 00
Annie E. Frilton	1 50		Daniel Anderson	25 00		Bro. and Sr. T. Munroe	5 00
W. M. Andrews	5 00		J. F. Garver and wife	5 00		Sidney Blanche	50
Jesse and Betsy Hobson	10 00		Mansel Williams and wife	2 00		Alma Leslie	25
Mrs. Lydia Clark	5 00		Leon Judson	2 00		Joseph Ellis	25
Alma Stoddard	25		Sr. Hannah	2 00		Elizabeth Shatrich	50
Mrs. W. A. Stoddard	1 00		Sr. Thompson	1 00		George Ranney	25
Amelia Stoddard	50		H. W. Patterson	5 00		Mary Ranney	25
Pearl A. Stoddard	1 00		Anna Fisher	10 00		Lila Ranney	25
Mrs. Lizzie Rabel		5 00	Minerva Himmelgarn	1 00		Byron Ranney	25
Sr. E. H. Vogelsang	2 00		Sadie Hanson	5 00		Bessie Ranney	25
J. M. Heathcoat	5 00		Bertie Wise	2 50		Ruth Ranney	25
Mary Fish	5 00		Winnie Burhardt	5 00		David Hammond and fam.	25
Bro. and Sr. C. L. Carmichael	5 00		B. L. Rockhold	5 00		David Bruley	50
Bro. and Sr. B. L. Fish	5 00		Dora Howland	5 00		John Decker	25
Bro. and Sr. D. King	5 00		Sarah Crumley	1 00		George Derry	50
John Truog	5 00		Gertrude Howland	5 00		Robert Kirkwood	50
Bro. and Sr. Truog	10 00		Laura Ball	2 00		J. S. McDonald	1 00
Bro. and Sr. Robert Fish	5 00		G. V. Brown	5 00		E. H. Woples	20
Sr. M. A. Mahoney	3 00		G. W. Blair	10 00		Nellie J. Kennedy	1 00
James Comstock	12 00		W. A. Grenawalt	15 00		Bert Smith	5 00
Gertrude Howland		10 00	G. H. Derry	10 00		Almira Adams	50
San Francisco S. S.		5 00	H. A. Sturdyvin	1 00		Logan Z. R.-L. S.	1 35
Robert Maguire	1 25		D. C. White & Son	10 00		Hannah King	1 00
R. J. Muirhead and wife	10 00		C. U. Grenawalt	10 00		T. M. Adams	1 00
Margaret Mercer	2 00		C. H. Barrows	10 00		Hugh Waples	1 00
Alice Smith	1 50		T. B. Nicholson	10 00		J. P. Christiansen	10 00
Henry Stade and wife	10 00		Ed. Harp	2 50		J. W. Crawford	10 00
Thomas H. Muirhead	5 00		Frank Stanley	1 00		Carl Clopping	1 00
William Muirhead	5 00		Clara Johnson	2 00		Joseph Carlie	1 00
Clarence H. Stade	5 00		Gus Bergman, jr.	50		Bro. Snider	1 00
Hanna Smide	1 50		August Johnson	2 50		John Damitz	1 00
J. M. Moore		5 00	Norm Stanley	25		Joseph Seddon	1 00
James Duffey	3 48		David Perry	50		J. T. Bell	1 00
G. B. Moore	1 00		Fred Cousins	1 00		W. J. Chambers	1 00
Helen Antrim	50		K. B. Bierlein	1 00		J. A. Schofer	25
Myron Hirst	1 00		Jane E. Stanley	50		A. W. Chapman	25
Mrs. George T. Cox	1 00		George Perry	25		R. M. Gatrost	1 00
W. H. Cook	1 00		Ina Barnett	25		M. P. Gatrost	2 00
William Pennington	25		Carl Johnson	25		Fred Hansen	50
E. A. Baughman	1 00		Mrs. O. E. Lane	50		Sr. Nelson	25
Lora Gunsolley	3 00		John Heide	1 00		W. Chapman	25
Charles L. Hyde	1 00		Sim Stanley	5 00		Mary Yeoman	1 00
Lulu Kinning	1 00		J. T. Perry	50		Michael Gatrost	1 00
Caroline Holben	1 00		Samuel Bierlein	2 50		J. C. Adams	1 25
Claude Mann	5 00		Earl Hall	1 00		Hans C. Hemingsen	2 00
Mr. and Mrs. Roy C. Derry	5 00		Mr. and Mrs. D. T. Miller		5 00	Various Saints, Creston, Iowa	4 60
Mr. and Mrs. A. E. Lewis	5 00		Saskatchewan District S. S.		15 00	Missouri Valley Saints	1 00
John M. Adams	10 00		J. D. Schofield	1 00		J. A. Currie	1 00
Ole Amundsen	10 00		Anna Mae Morgan	15 00		Dow City conference col.	1 85

Off.	End.	Off.	End.	Off.	End.
Al. Jackson	50	Fred Howell	25	Birmingham District	6 33
F. C. Oviatt	2 00	F. Whaler	4 87	Wigan Branch	1 22
Bro. Athey	1 00	Mrs. Riley Douglass	1 00	Nester Branch, England	97
Bro. Gamet	1 00	Charles F. Davis	12 50	Leeds Branch, England	1 46
Sr. Swain	1 00	J. W. Lea	10 00	Pontyates Branch, England	49
Logan, Iowa, Branch col.	5 70	S. A. Vaughn	5 00	Sheffield District, England	2 44
Fred Moser, jr.	4 50	A. L. Crocker	5 00	Willing Workers, Illinois	1 00
Rebecca Johnson	1 00	B. D. Fleet	20 00	Emma Mayer	25 00
Alice M. Joslyn	2 50	Charles Headland	1 50	Clara Leland, Illinois	5 00
George Joslyn and wife	2 00	R. A. Lloyd	10 00	D. S. Linnell	1 00
Wm. Wise and wife	2 00	Ben Adams	2 00	Albert Thatcher	1 00
E. A. Starks and wife	2 25	Fred Pelliston	5 00	Mary R. Greene	5 50
Laura St. John	2 25	Mrs. Andrew Lansen	5 00	L. M. and Zula E. Pender	2 00
A. L. Murdock	1 00	J. C. Ballantyne	1 50	Judson Cable	1 00
Bert G. Horne and wife	5 00	J. A. Gunsolley	25	Mrs. G. M. Routh	1 00
Mr. and Mrs. D. A. Holcomb	5 00	Amy B. Turner	5 00	Charley Hardy	2 50
A. P. Langdon and wife	1 00	James Allen	3 00	Susan Kilbourn	1 00
H. M. Arbling	2 50	Helen M. Merritt, Red Oak, Iowa	500 00	George Sanford	5 00
Mrs. A. Kanody	5 00	F. Peterson	1 00	E. C. Reeves and wife	2 00
Coldwater Branch	1 00	F. Wiley	2 00	Mrs. S. M. Rogers	25 00
L. Morris and wife	5 00	William Brothers	5 00	J. S. and Belle Harding	2 00
Lewis Fish and wife	1 00	Mrs. Ella Davis	5 00	George Robson	1 00
Sr. Fish	5 00	A. B. Richmond	5 00	W. and Augusta Vickery	1 00
Frank Granger	1 00	Mrs. C. W. Sperry	5 00	Alfred Lebbers	14 61
John Parker	2 00	Mrs. E. Pickles	5 00	Ordessa Holman	5 00
Lulu Corless	1 00	W. G. Plain	5 00	Mrs. Long	1 00
Belle Willard	1 00	Marion Dunsdon	5 00	John G. Haas	2 50
Vina Willard	1 00	Julia A. Thomas	5 00	George Pearson	1 00
Ethel Stroh	2 00	S. A. Burgess	10 00	San Jose S. S., Calif.	5 00
Sarah J. Grant	5 00	A. Carmichael	5 00	Ladies' Aid Society, Ariz.	1 25
Anna E. Corless	1 00	B. D. Fleet	4 16	A. E. Seward	5 00
Glady and Fern Hamilton	1 00	Matherville, Illinois, Branch	1 21	M. Fordham and wife	1 00
Sr. Snyder	5 00	Carsonville Branch, Michigan	1 00	D. S. Palmer	1 00
Starr Corless	2 00	Saint Thomas Branch, Illinois	4 65	Mrs. Lavina Thomas	2 75
Sr. Spencer	5 00	Malvern Hill Branch, Kansas	2 11	M. C. Pearce	1 00
J. D. Corless	2 50	Bro. and Sr. O'Dell, Ontario	5 00	John Smith	2 50
S. E. Livingstone	15 00	Silver Lake Branch, Mich.	2 00	Annie Ridler	1 00
Oliver Hayer	10 00	R. H. Winship and wife	40	Mary H. Edwards	2 00
Chris. Hayer	25 00	Samuel Winship, Penn.	25	Wm. and Mabel Dennis	1 00
R. C. Kelley	7 00	L. L. Wertship, Penn.	35	Miss E. A. Runkel	1 00
Sophia Roundy	5 00	Thomas Hougas	10 00	Clara E. Sturges	1 00
D. D. Young	5 00	William Williamson, Iowa	50	New Madden, Oregon	10 00
J. Midgorden	10 00	Electa Hoie	5 00	Lizzie Twaddle	1 00
France Lumber Co.	10 00	Elnora Anderson	5 00	Frank Herndon	2 50
Rabidou & Smith	5 00	Mildred Anderson	5 00	Boomer Branch	28 50
Lamoni Chronicle	5 00	Elias Hayer	1 00	Thomas Scott	5 00
H. H. Teeters	5 00	Nathan Teall	1 00	George Campbell	2 00
Della Spear	1 00	Greenbush Branch, Mich.	1 70	South Addison Saints and friends	6 00
James Randall	1 00	Gatenby, F. S. and Ida	1 00	S. F. Shoemaker and wife	3 00
S. S. Reed	5 00	Mount Zion S. S., Independence, Missouri	25 56	Mrs. and Mrs. M. W. Hartshorn	5 00
W. B. Paul	5 00	Mary M. and Jerry L. Bishop, Illinois	2 00	Emma B. Lewis	5 00
Eliza Hunter	2 00	Frazer S. S., Minnesota	5 00	Houston Glenn	5 00
Emery S. Parks	2 50	G. O. Sellers	6 00	Mary H. Glenn	1 00
Mrs. D. E. Harvey	5 00	Clearwater Branch, Nebr.	3 50	R. Bullard	5 00
John Roberts	1 00	Port Elgin S. S., Ontario	5 00	Jensen, Martin and wife	5 00
J. Dobson, for Saskatchewan District	25 00	Port Elgin Branch	4 75	H. S. Kerns and wife	5 00
Anna De Jong	5 00	W. O. Brannon, Oklahoma	25	Stephen Jacobson and wife	5 00
E. Beemer	1 00	B. E. Goss	25	S. Harding and wife	5 00
S. L. Myers	2 00	Joe Goss	25	Mary Jacobson	1 00
S. Newton	25	J. P. Lewis	25	Ruth Timm	1 00
Lebherz		S. L. Goss	25	Charles F. Davis	12 50
T. Dixon		W. H. Hampton	25	M. B. Nicholson	5 00
A. Hall		Walter McGowen	25	Gracia Nicholson	5 00
Bradley	14 61	N. C. Anderson, N. D.	10 00	Ella D. Whitehead	5 00
Sr. Devore	1 00	Mrs. Walter Armstrong	10 00	J. R. Johnson and wife	10 00
Sr. Barnore	1 00	Wray Branch, Colorado	1 50	C. A. Coffin and wife	5 00
M. E. Batcheler	5 00	R. A. and Janet Baden	2 00	W. E. Stoff and wife	5 00
I. N. Roberts	1 00	Sophia T. Day	2 50	Annie Allen	5 00
Unknown	5 00	William Menzies and wife	1 00	John C. Virgin	10 00
I. A. Roberts	5 00	James Baillie and wife	1 00	W. H. Daugherty	5 00
Ed. Martin	1 00	First Independence Branch	1 00	Dr. John Gilbert	5 00
J. S. Allen	10 00	Robert Munroe	5 00	H. S. Gamet	5 00
E. G. Huntington	1 00	John Cairns	5 00	M. Ballantyne	5 00
T. Archibald	1 00	Grandview Branch	1 00	C. R. Ballantyne	2 50
A. W. Teel	1 00	Holden Branch	5 00	R. B. Wright	5 00
A. Reynolds	5 00	Stevenson Branch	1 20	David and Mary Miller	10 00
P. Kaufman	5 00	F. M. Backus	5 00	J. H. Lorance	2 50
William Grice	1 00	Mrs. Cora Olsen	3 00	J. H. Moore	5 00
A. N. Hoxie	10 00	Myrtle Price	2 00	W. W. Head	10 00
Rock Creek Branch	100 00	J. C. Elvort	5 00	G. F. Barraclough	10 00
S. Wentworth	10 00	Ida McKim	5 00	S. R. Burgess	10 00
A. B. Turner	5 00	Mary E. Hougas	25 00	P. H. Wind	5 00
Mrs. A. C. McFadden	5 00	Gooderham Branch	5 00	R. C. Elvin	5 00
S. J. Ross	10 00	Alice M. McGeorge	5 00	Allen Hill	5 00
Mrs. R. Kemp	10 00	Mrs. M. Kennedy	1 00	J. H. Mather	10 00
Mrs. S. A. Hill	10 00	Everett R. Hopper	5 00	Mrs. A. E. Dempsey	10 00
J. C. Hoxie	5 00	Brooklyn Branch	6 31	K. J. Reek	5 00
F. S. Anderson	1 00	A. M. Jones	5 00	Mary Banta	10 00
E. Corlin	25	Des Moines District	5 00	Mr. and Mrs. J. Sandage	5 00
A. Hitchcock	25	Philadelphia Branch	39 50	George Reeves	5 00
P. S. Rhodes	50	Salt Lake Branch	8 35	Nephi Yocum	3 00
Case	27	First Chicago Branch	9 40	Stephen Wentworth	10 00
Mrs. R. Archibald	50	First Chicago Branch	5 00	S. B. Kibler	5 00
Mrs. S. C. Bradley	50	Agnes Frew, Colorado	1 00	R. Miller	5 00
Albert Hoxie	1 70	Coleman Branch	1 60	Robert Dorothy	5 00
L. D. Ullom	25 00	Belma Sears, Mass.	1 00	William I. Murray	5 00
C. J. Spurlock	50	F. A. Montgomery	2 70	J. C. McClelland	2 50
J. W. Franklin	1 00	S. J. Joyce and wife	1 00	A. H. Rudd	5 00
Ethel I. Skank	5 00	Elizabeth Miller	1 00	H. E. Hamann	2 50
O. W. Bruch	50	Dennisport, Mass., Branch	1 15	Margaret J. Head	5 00
Mary Wertz	5 00	Sadie Congdon	1 00	Lester Whiting	2 50
R. C. Davis	10 00	Mrs. J. C. Frederick	1 00	Far West S. S.; Alma Constance	1 00
Lois Gunsolley	50	Mrs. L. A. Schmutz	292 33	D. L. Palsgrove	15 00
Mr. and Mrs. J. R. Neill	1 00	Lansdown S. S., Illinois	3 03	Nellie Alldridge	5 00
Mr. and Mrs. C. A. Gallant	1 00	Lansdown Religio	1 63	Annie Leather	5 00
Orvil D. Gallant	50	Lansdown Branch	4 47	Lorena Leeka	5 00
Harrison M. Gallant	50	Esther Furness	5 00	William Sparling	5 00
W. J. Evans	1 00	May Beck	5 00	Ada C. Brown	5 00
T. U. Thomas	5 00				
A sister	15 00				

	Off.	End.		Off.	End.		End.	Off.
Cameron Branch, Ontario		1 00	two scholarships	70 00		Willand Branch, Ontario		5 10
Wiarion Branch, Ontario		2 00	Thomas Leitch (owl)	50 00		New Bedford Branch, Mass.		2 00
Emelia McLeod		5 00	Encyclopedia Britannica			M. W. and Kate Hartshorn	5 00	
R. B. Leeka	10 00		Frank Wells and S. A.			Minot Branch, N. Dak.		5 00
Jennie Hunter		4 00	Burgess	135 00		F. C. Oviatt		10 00
Amy S. Parr	10 00		Museum gifts	20 00		Allen Hill		5 00
Mrs. Ruby Faunce		10 00			End. Off.	Myrtle Ballantyne		5 00
S. Penfold		5 00	Joseph Bates	10 00		Mrs. Charles Dawson		2 50
Fred Ode		5 00	A brother, Saint Louis		25 00	State Savings Bank		25 00
Samuel Sloan	10 00		William E. Lewrance		5 12	Fontanelle Branch, Iowa		3 00
Mrs. E. F. Wheeler		2 50	Howard Reynolds	2 50		S. B. Kibler	5 00	
S. S. Reed		2 50	Mrs. F. H. Brogden, Detroit			Ola Johnson		1 00
I. I. Redfield	10 00		Branch		15 50	Oscar Johnson		1 00
N. A. Hill		10 00	E. B. Lewis		2 60	C. A. Smurthwaite	Off.	5 00
Julia A. Crocker	10 00		Hazel Dell Branch, Iowa		2 60		End.	
Massachusetts District Religio		5 00	Second Kansas City, Branch		5 00	Mr. and Mrs. J. W. Langdon,		
Ella Harris		5 00	Bishop Roberts, College Day	187 50		North Dakota		5 00
Clinton Williams		5 00	Agnes Bashon	1 60		Katherine Wismer, Michigan		1 00
Thomas N. Franklin	10 00		Mrs. F. S. Clark	3 00		Mrs. D. E. Tucker, Missouri		1 00
R. T. Cooper	15 00		Zenith Jones		50	Mrs. Walter Armstrong, Sask.	10 00	
T. J. Martin		5 00	Jim C. Virgin, College Day		4 11	North California District		
Reed City Branch	13 00		Martha Young	20 00		Religio		10 00
Saint Joseph Religio		5 00	Mrs. Ella Brannan	5 00		Mrs. Rose Deards, Nebraska	25 00	
M. W. Best	10 00		J. W. Wight		20 70	James and Ada Cochran, Mo.	1 00	
R. A. Drake		5 00	San Francisco Branch		9 50	Millie J. Kilmer, Neb.	1 25	
Jesse C. Parker		5 00	Oakland Branch, California		14 25	Deal S. Linnell, Mass.	1 00	
P. W. Martin		5 00	Louis Barber		1 95	Council Bluffs Aid Society,		
Mrs. Francis Willard		5 00	G. A. Blakeslee		15 00	Iowa		10 00
Carrie M. Lewis		5 00	Ray Runnel	5 00		Central Church, Kansas City,		
Mrs. Paul N. Hanson	10 00		Ruth L. Briswald, California		2 60	Missouri	14 67	
Frank Coney		5 00	George P. Lambert		7 33	George W. Greene, Missouri	2 00	
E. C. Harrington		5 00	John Nixon		5 00	S. F. Shoemaker, Oklahoma	1 00	
E. R. Davis		5 00	Amy B. Turner		1 00	W. A. Atwell, Ark.	1 00	
Lottie B. Rose		5 00	Leona Bradford, Missouri		6 63	Second Independence Branch	4 31	
Anna Beardsiey		5 00	Williamsbury, S. S., Canada		1 13	Plano Branch, Illinois	5 00	
Honolulu Religio		5 00	R. L. Biggers, Niagara Falls		1 70	Blair Branch, Nebr.	2 00	
Fannie Wilson	2 00		Branch		1 70	Blair S. S., Nebraska	75	
Della M. Lydick	1 00		Santa Rosa Branch, Cali-		2 25	Appleton Branch, Wis.	4 50	
Boyd Johnson		5 00	fornia		1 00	Rock Island Branch, Ill.	1 42	
O. B. Lewis	10 00		J. W. Depriest		2 25	U. L. Saskett, Kans.	1 00	
Central Illinois District S. S.		10 00	George Nephend, Traverse		1 00	Mr. and Mrs. E. L. Shores,		
Association		10 00	City Branch		2 67	Texas	1 00	
Des Moines District S. S.		5 00	M. E. Hougas		1 00	A. E. Davis, Kans.	1 00	
Association		5 00	Ida Castor		1 00	Charles Hardy, Ill.	5 00	
Mrs. Ellis Short		5 00	Amanda Pritchett		50	Little Sioux Branch, Iowa	2 05	
C. F. Adams		5 00	Ethel Schench	5 00		Sarah E. Bower, Minn.	1 00	
Dr. B. A. Greer	10 00		Thomas Leith		50 00	Clear Creek Branch, Iowa	1 70	
Gertrude Wood		2 50	Angolla Branch		2 00	Norfolk Branch, Conn.	1 32	
Mrs. R. H. Wood	1 00		Grace Fileweed		2 00	Mrs. T. B. Wolfe, Kansas	1 00	
A. St. Lewis		10 00	A. E. Lewis, Brother, \$8 80;		18 80	Fairfield Branch, Nebr.	2 00	
Hallie M. Gould		5 00	S. S. \$5; Religio \$5		7 00	Parrish Branch, Ill.	1 50	
Mrs. E. S. Tainter	10 00		E. C. Dillon		10 25	Grove Branch, Okla.	1 00	
Ethel Skank		5 00	Pisgah Branch, Iowa		6 25	Sandwich Branch, Ill.	1 31	
Will R. Adams		2 50	Magnolia Branch, Iowa		6 00	Sandwich S. S., Ill.	1 22	
G. J. Waller		5 00	Logan Branch, Iowa		5 00	William Nelson, Pa.	5 00	
M. C. Condit		5 00	A. F. Harper		1 37	Isaiah and Edward W. Weaver,		
H. A. Scott	15 00		Vera Branch		3 35	Michigan	2 00	
Vera Gamet		25	Joplin Branch, Missouri		1 85	Belding Branch, Mich.	3 25	
Margaret A. Wickes	5 00		Lake Chetek S. S.		1 00	Ashland S. S., Wis.	2 00	
Oscar Ensley		1 00	W. Murdock		4 00	Roy S. Jones, Okla.	10 00	
William Cook		50	Sunny Hill Branch, Oklahoma		120 83	Charles City, Home class, Io.	2 00	
Elder M. Darn	1 00		Joseph Roberts, College Day		6 00	Jerry L. and Mary M. Bishop,		
W. B. Paul		5 00	Joseph Roberts, College Day		10 00	Illinois	2 00	
William F. Skank		2 50	George H. Brayton		2 00	Eagle City Branch, Oklahoma	2 50	
Zion's Star S. S.		5 00	S. S. Reed		4 49	Bellair Saints, Illinois	3 00	
R. L. Biggers		5 00	J. D. Corless		3 00	Pigeon River Branch, Kans.	1 10	
Taberville S. S.		5 00	Crescent S. S.		2 72	Pittsburg Branch, Kansas	1 40	
D. Brewster	10 00		Rosa Rolling		1 00	John E. Nelson, Minnesota	25 00	
Garden Grove S. S., Calif.		5 00	S. A. Banghan		6 82	Frazee Saints, Minnesota	54	
W. E. Wakeland		5 00	O. H. Storey		1 09	Carl Beck and wife, Pa.	1 00	
C. W. Behnke	1 50		Pearl Blasdell		4 25	Winnipeg Branch, Manitoba	6 75	
O. H. Storey		5 00	Taberville Branch, Missouri		1 63	Mrs. Gertrude Morris, Wyo.	1 00	
Sr. A. J. Young		5 00	Marian Branch, Michigan		80	Kewanee S. S., Illinois	3 77	
Albert Schwartz		5 00	Mrs. Allen Brown		3 40	Mrs. A. A. Buschow, Kans.	1 00	
A. Adams	10 00		W. R. Smith		2 50	Alice Bozarth, Kansas	50	
S. A. Vangham		5 00	H. A. Richardson		3 00	West Pullman Branch, Ill.	3 23	
Harold Baughman		5 00	Katie A. Reek		1 05	Claud Planche, Maine	10 00	
George Baxton	5 00		Davis City, S. S.		5 00	Pleasant Valley S. S., Ohio	17	
Charles Kissinger	5 00		Garden Grove Religio		1 35	Buffalo Prairie Branch, Ill.	8 60	
George Kastle	5 00		Wabash Branch, Ontario		2 50	Jessie Thorburn Fleming, Io.	1 00	
Jacob Petre	5 00		N. Conklin		10 00	Philadelphia Branch, Texas	1 50	
Edna Engraham		10 00	J. W. Mather		2 75	Bozeman Branch and S. S.,		
J. A. Faulk		2 00	J. A. Phelps		1 00	Montana	6 35	
Bishop Ellis Short	5 00		A. P. Crocker		11 00	Emeline Bell, Kansas	1 00	
Alice O. Ward		1 00	Fred Raps		1 52	Colorado Springs Branch,		
John Moran		5 00	Valley Branch, O. J. Hawn,		5 00	Colorado	2 15	
Martin J. Span	10 00		Michigan		15 00	Alton, Branch and S. S., Ill.	3 40	
Mrs. Maud Harlan	1 50		Lizzie Traschel		5 00	Mrs. H. A. Button, New York	2 00	
Attleboro S. S.		5 00	Evergreen Sunday School		5 00	Union Branch, Minnesota	4 35	
Attleboro S. S.		5 00	Mrs. Royce		14 00	Escatawpa Branch, Miss.	1 65	
Ero. H. A. Scott	10 00		Geo. P. Lambert		1 00	Warrensburg Branch, Mo.	1 11	
W. N. Hill	25 00		M. A. Peterson		2 75	C. G. Sutton, Nebraska	1 50	
Emery S. Parks		2 50	Mrs. J. M. Franklin		1 00	Julia A. Thomas, Me.	2 00	
Mrs. Ella Sherman		2 00	Mrs. D. McKean		2 00	Valley Junction, Wis.	6 62	
Peter Kaufman	10 00		E. C. Sellers		2 50	Lincoln Branch, Nebr.	3 35	
E. E. Gilbert		5 00	Boston Religio		3 00	Union Band S. S., Nebr.	3 30	
R. A. Ballantyne	10 00		Ray Fifer, Saint Joseph S. S.		70	Brother Hidy, Kansas	25	
R. J. Ballantyne		5 00	Joseph Roberts		5 00	Robert White, Nebraska	1 00	
William Ballard		5 00	Joseph Roberts		10 00	Henry White, Nebraska	25	
J. J. Killpart		5 00	Mrs. R. B. Wight		5 00	Jessie Wycoff, Nebraska	50	
John Quant		2 50	John C. Virgin	10 00		John Moser, Iowa	5 00	
Mrs. R. E. Fisher		5 00	Ida M. Sperry	5 00		Freeman Harris, Iowa	1 00	
Mrs. Chris Fox	1 00		Ella Hayer	10 00		Sacramento Branch, Calif.	6 53	
S. H. Simmons		3 00	S. A. Burgess		18 75	Sacramento S. S., Cal.	1 66	
Mrs. Charles Dawson		2 50	D. L. Palsgrove	11 00		Sacramento Z. R.-L. S., Cal.	2 05	
Orland Colbert		5 00	James Allen		1 54	Riverton Branch, Iowa	5 00	
O. E. Murdock		5 00	Gooderham Branch, Ontario		2 00	San Jose S. S., Cal.	5 00	5 00
F. M. Conner		5 00	Toronto Branch, Ontario		14 22	Theo. Daniels, Colorado	5 00	
Northern California District.		5 00	Davisville Branch, Ontario		2 00	Fred Ode, Idaho	5 00	
A sister, Saint Louis	50 00					Ontario Branch, Cal.	7 70	
Patroness Society, Lamon,						Z. R.-L. S. California	1 95	

	Off.	End.		Off.	End.		Off.	End.
Spy Hill Saints, Sask.	6	00	Minden City Branch, Mich.	2	75	Des Moines Branch, Iowa	11	39
Mildred Moore, California	1	00	Inland S. S., Michigan	1	05	Roy Campbell, Iowa		50
Niagara Falls Branch, N. Y.	1	29	Fresno Branch, Calif.	2	35	Runnells Branch, Iowa		3 00
Emma Roseberry, Calif.	1	00	First Chicago Branch and S. S., Illinois	13	63	Sandyville, S. S., Iowa		2 07
Eva E. Duvic, Colo.	1	00	Ribstone Saints, Alabama	4	60	H. T. McCaig, Iowa		1 00
Ida M. Hopper, Colo.	1	00	Grand Rapids S. S., Mich.	4	25	Bessie Laughlin, Iowa		1 00
Calvin Branch N. Dak.	10	00	J. H. VanEaton and family, Washington	10	00	Amasa Shimmel, Iowa		1 00
Butler Branch, Missouri	4	15	Windsor Branch and S. S., Ontario	4	00	C. M. Richeson, Iowa		1 00
Second San Antonio Branch, Texas	2	35	Culbertson Branch, Mont.	1	50	Lucy G. Doss, Iowa		1 00
Jobs Branch, Ohio	2	15	First Independence Branch, Missouri	94	56	H. H. Hand, Iowa		1 00
Cass River Branch, Mich.	2	58	Joyfield, Hope S. S., Mich.	2	00	Mary Sheets, Iowa		50
Mrs. G. Dr. Hemstock, Wis.	1	00	Higbee Branch, Missouri	1	75	Jennie Isenhart, Iowa		25
Low Banks, Ontario	1	22	Higbee S. S.	31		Clara Pool, Iowa		25
Sparta Branch, Michigan	2	00	Indianapolis Branch, Ind.	6	10	Mollie Polander, Iowa		25
Malad City Saints, Idaho	3	00	Louisville Branch, Ky.	40		Baminette Branch, Alabama		1 90
Jennie Sprague, Nevada	2	00	Evergreen S. S., Alberta, Sask.		5 00	Wiarion Branch, Ontario		3 00
Armstrong Branch, Kans.	5	25	Z. R.-L. S. Alberta, Sask.		5 00	Lansford, Branch, N. D.		6 10
Charley Newton, Kansas	5	00	Deloit Saints and friends, Wisconsin	3	00	Maud Smith, Missouri		2 00
Millersburg Branch, Ill.	3	10	Loveland Branch S. S., Iowa	10	80	Lansdowne Branch, Illinois		2 07
Tabor Branch, Iowa	9	00	Olive Branch S. S., Ontario	3	65	W. T. Nelson, Missouri		1 00
Omaha Branch, Nebraska	27	40	Hamilton Branch, Ontario	3	05	W. B. Torrance, Missouri		1 00
Vosholl Branch, Missouri	1	00	Hololulu Religio, T. H.	1	55	Alma Nelson, Missouri		1 00
Indian River Branch, Me.	6	62	Honolulu S. S., T. H.	2	15	Bedison Branch, Missouri		1 15
Reeding S. S., Oklahoma	1	50	Maggie Meister, Mo.	5	00	Walker S. S., Missouri		2 22
Veve Branch, Missouri	2	45	Saint Joseph Third Branch, Missouri	2	74	W. S. Bond, Missouri		1 00
Jessie Walker, Kansas	1	00	Mapleton Branch, Kansas	3	45	Malvern Hill Branch, Kans.		3 61
James Coop and wife, Kans.	5	00	Mont Zion S. S., Mo.	16	20	Maud P. Whitney, Ill.		2 00
Nebraska City Branch and S. S.	10	05	Erie Beach S. S., Ontario	4	00	Cherokee Branch, Iowa		1 66
Pleasanton Branch, Iowa	4	90	Flint Branch, Michigan	13	25	M. W. and Catherine Harts-horn, Iowa		3 00
Lees Summit Branch, Mo.	2	75	Pleasant View Branch, Nebr.	2	55	Dow City Branch, Iowa		3 00
Holden Branch and S. S.	13	62	North Platte S. S., Nebr.	1	05	Mallard Branch, Iowa		2 85
J. D. Westover, Michigan	75		Blue Rapids Branch, Kans.	4	05	Gallands Grove Branch, Iowa		7 00
Richard, Mary and Guy Bird, Kansas	1	25	Milwaukee S. S., Wisconsin	75		Taylorville Branch, Illinois		5 25
Pleasant Hill Branch, Ala.	3	00	Fourth Kansas City Branch, Missouri	2	80	Lachine Branch, Michigan		2 15
James and Hattie McKiernan, Iowa	1	00	Cedar Rapids, Iowa	5	00	Esther M. Martin, Iowa		1 00
Susan Warnock, Iowa	25		Fulton Branch, Iowa	6	30	Piper City Branch, Illinois		3 50
Thurman Branch and S. S., Iowa	4	50	Little Kennebec Branch, Me.	3	10	Belvidere Branch, Illinois		3 91
McGregor Branch, Mich.	1	30	San Jose S. S., Calif.	4	49	Christ Danielson, Illinois		2 00
McGregor S. S.	80		Newport Branch, Calif.	7	16	Thomas Hougas, Illinois		5 00
Beaverton S. S.	4	41	Susan Brust, California	2	00	Sarah Ann Olsen, Illinois		50
Applegate Branch, Mich.	3	00	South Boardman Branch, Michigan	2	45	Bertha M. Anderson, Ill.		1 00
Los Angles S. S., Calif.	10	10	Berrytown Branch, Mich.	1	44	Electa Hoie, Illinois		25
A. D. Mattatall, Me.	1	25	Kindley Branch, Mich.	90		Saint Claire Branch, Mich.		2 53
Huron Center Branch, Mich.	4	87	Dunseith Branch, N. D.	5	00	Bay Port Branch, Mich.		7 05
Chatham S. S., Ontario	1	31	Fargo Branch, N. D.	3	11	Green Valley Branch, Ont.		2 46
Dryfort Branch, Ill.	1	00	Sr. F. J. Rotzien, N. D.	1	10	Shenandoah Branch, Iowa		4 50
Aitchison Branch, Kans.	2	35	F. J. Bell and wife, N. D.	75		Landsdowne Branch, Missouri		6 00
Topeka Branch, Kans.	61		L. F. Moffit and wife, N. D.	1	50	Oakhill Branch, Missouri		3 83
Topeka Religio, Kans.	31		Chester Moffit, N. D.	1	10	South Boardman Branch, Michigan		1 25
Topeka S. S., Kans.	1	13	Mrs. H. A. Moffit, N. D.	2	10	A. E. and N. A. Tabor, Colo.		2 00
Seranton Branch, Kans.	7	25	Willfred Wood, N. S.	100	00	Ray Branch, Colo.		2 75
Sr. M. A. Horner, Calif.	5	00	Gallatin Branch, Montana	2	00	Belle B. Roush, Colorado		2 00
John H. Driver, Calif.	1	00	Deer Lodge Branch, Montana	7	00	Frank and Eva Cotterell, Colo.		1 00
Laticia Stovers, Calif.	1	00	Columbus Branch, Nebr.	5	00	Falcon Branch, Colo.		3 00
Mary James, Wis.	1	00	Bennington Heights Branch, Missouri	3	36	Denver Branch, Colorado		8 00
Wheatville Branch, Wis.	3	10	Iowa Branch, Sask.	12	50	Shinnston S. S., W. Va.		2 55
Madison Branch, Wis.	2	15	Disley Branch, Sask.	7	00	Evergreen Branch, Mich.		16 84
East Delavan Branch, Wis.	3	55	Disley S. S., Sask.	3	00	Evergreen S. S., Mich.		3 15
Janesville Branch, Wis.	3	77	Artland Branch, Sask.	1	50	Mount Washington Branch, Missouri		3 90
Evansville Branch, Wis.	2	75	Seattle Branch, Washington	11	89	Myrtle Point Branch, Ore.		6 50
Decatur Branch, Nebr.	5	00	New Westminster Branch, B. C.	16	75	Amy Parr, Nebr.		50 00
Persia Branch, Iowa	2	00	Chilliwaek Branch, Wash.	5	00	Baldwin Branch, Pa.		3 60
Ogden Branch and S. S., Utah	5	00	Roslyn Branch, Wash.	4	25	Baldwin S. S., Pa.		67
Council Bluffs, Iowa	17	30	David and A. F. Hain, Okla.	2	00	Baldwin Z. R.-L. S., Pa.		88
Charles Parder, Mich.	50		L. Stover, Agt., Portland, District	1	00	Temple Branch, Ohio		2 60
Chico Branch, Calif.	7	82	Mound City Branch, Mo.	4	00	Akron Branch, Ohio		3 06
Portland Branch, Oregon	7	05	Saint Louis Branch, Mo.	12	58	George Kurtz, Ohio		5 00
M. E. Austtin and wife, Washington	5	00	Lansdowne Branch, Mo.	6	00	E. N. Knight, Ohio		50
Jane Edwards, Washington	1	25	Bethel S. S., Missouri	79		Lawrence Willand, Ohio		50
Mollie Dams, Washington	1	00	Brentwood Branch, Missouri	90		Paul Carrillon, Ohio		25
Mary Dams, Washington	50		Cheltenham Branch, Mo.	85		Toledo Branch, Ohio		1 35
L. Stover and wife, Wash.	2	00	Selling Saints, Oklahoma	1	75	Cleveland Branch, Ohio		2 75
Baldwin Branch, Iowa	2	75	S. R. Hay, Texas	1	00	Pittsburgh District conference, Pennsylvania		13 55
Deloit Branch, Colo.	1	40	J. Nunley, Texas	45		New Philadelphia Branch, Ohio		4 00
Allerton Branch, Michigan	2	00	Bisbee and Naco Saints, Ariz.	11	00	Conneautville Branch, Pa.		69
Cameron Branch and S. S., Missouri	8	25	Edgerton Junction Branch, Mo.	4	25	Byron Branch, Ohio		1 66
Little Deer Isle Saints, Me.	3	12	Mondamin Branch, Iowa	4	50	Fayette City Branch, Pa.		25
Lizzie Twaddle, Nevada	1	00	Knobnoster Branch, Mo.	5	21	Wellston Branch, Ohio		25
Annie Ridler, Nevada	1	00	Saint Thomas Branch, Ont.	6	61	Sr. C. Fox, Mich.		25
John Smith, Nevada	1	00	Stratford Branch, Ontario	16	10	John Markey, Mich.		25
Buffalo Prairie Branch, Ill.	3	00	Vanessa S. S., Ontario	1	00	Alice A. Ward, Colorado		1 00
Runnels S. S., Iowa	88		Listowell Branch, Ontario	1	60	Elizabeth Pickles, Calif.		5 00
Bevier S. S., Missouri	4	71	Mitchell Branch, Ontario	2	85	Wm. Spurling, S. Dak.		5 00
Florence Reesman, Mo.	1	00	Ethel Saddler, Dublin, Ont.	50		Minnesota Branch, Sask.		3 20
Emma Franklin, Missouri	50		W. H. Gray and wife, Ont.	1	00	Sr. Shaver, Wisconsin		5 00
J. W. Barnett, Missouri	1	00	Saint Marys Branch, Ont.	50		Fletcher Gance, Wis.		2 00
F. O. DeLong, Missouri	50		London Branch, Ontario	5	00	Elsie Gance, Wisconsin		1 00
E. E. Thomas, Missouri	50		Post Oak Branch, Missouri	2	71	S. E. Livingston, Wisconsin		2 00
Lansing Branch, Mich.	1	50	Shelburne Saints, Ontario	1	30	Z. R.-L. S., Hawaii		5 00
Jonesport Branch, Maine	7	90	Reddickville Branch, Ont.	2	70	Fanning Branch, Kansas		6 21
Deselm Branch, Ill.	1	25	Pipe Creek Saints, Tex.	6	00	Mrs. Eliz. Bemer, Ill.		2 00
Xenia Branch, Illinois	4	36	San Antonio Saints and friends, Texas	1	60	Carson Branch, Iowa		2 70
Onaway Branch, Michigan	2	00	Harlan Branch, Iowa	1	75	Rose City Branch, Mich.		1 00
Gulliver Branch, Michigan	1	00	Mrs. H. D. Bridges, Kans.	50		Laura B. Kelley, Mo.		10 00
Mrs. W. L. Quick, Illinois	1	00	A sister, Iowa	1	00	John and Samuel Jordison, Iowa		1 00
Spokane Branch, Wash.	5	41	Orman and Ida Salisbury, Io.	2	00	Minneapolis Branch, Minn.		4 50
Sagle Branch, Idaho	1	00	Des Moines S. S.	6	31	Port Elgin S. S., Ont.		4 42
C. K. Townsend, Washington	1	00	Des Moines Religio, Iowa	1	12	Alma and Houghton Lake Branches, Minn.		1 84
Mrs. W. J. Spaulding, Wash.	2	00				J. A. Vickery, and wife, Ala		1 50
Alaflora and Fairview Branches, Alabama	3	86				Far West S. S., Missouri		3 15
Eustis Saints, Nebraska	4	25				Stewartsville, S. S., Mo.		7 00
Beaver Saints, Missouri	50					Springerton S. S., Missouri		3 15
Elk Mills S. S., Maryland	87					Wier S. S., Kans.		1 31

	Off.	End.
Delta Branch, Colorado .....	50	
J. C. Fredericks, W. Va. ....	10 00	
Thos. Leitch, N. Dak. ....	10 00	
Eldorado Springs Branch, Mo. 2 35		
Trenton, S. S., Mo. ....	1 00	
L. D. Ullom, W. Va. ....	25 00	
	\$1,540 90	
Total for year 1914	\$6,453 16	1,353 25

## NOTES AND COMMENTS

(Continued from page 306.)

side." No name was attached, but the well-earned title, "A member of the old guard," was appended. Brother Chatburn is an old and honored landmark to thousands who have attended the General Conferences, and he is known over an extremely wide area where he has traveled as a missionary. But there may be some who have never met him and will not recognize the picture. They perhaps will be glad to turn again to the magazine number and identify the picture of "Ye Jots Man."

**BUST OF PRESIDENT SMITH.**—During the summer and fall of 1914 President Joseph Smith frequently visited the studio of Mr. Jorgen C. Dreyer, a prominent artist, of Kansas City, Missouri. On these occasions he sat for Mr. Dreyer, who modeled a life-sized bust portrait in clay. The last of these sittings was made just a few days before President Smith's fatal illness began, and the work was completed about that time. From the clay model a cast was made in bronze which will be placed in the Sanitarium at Independence, later to be given place in the church offices when they are erected. Also three plaster casts were made in exact duplicate of the bronze. These were bronzed to give them a better color and make them more permanent. One of these casts has been received at Lamoni, and has been placed in the Historian's office in the Herald Publishing House building. Conference visitors and others will be interested in seeing this bust, which is now on exhibition and may be seen by those who care to visit the office.

## Miscellaneous Department

### Prayer Union

SUBJECT FOR THE FIRST THURSDAY

Prayer for the church, its priesthood and members, that all may earnestly engage in the building up of Zion. That the church as a whole may strive more earnestly to reach the standard of righteousness required of the people of God. That they may understand that the fullness of times of the Gentiles is near; that it behooves us that we be not found among the sleepers and careless pleasure seekers.

REQUEST FOR PRAYERS

Sister Julia E. Hensen, Dunlap, Iowa, requests prayers that she may be restored to health. This sister feels that she is needed by her family, yet is reconciled to abide the Lord's will. She is suffering from heart trouble.

Prayers are asked for Brother N. B. Donaldson, of Fremont County, Iowa. He is ill of heart trouble.

## Conference Minutes

**KENTUCKY AND TENNESSEE.**—Met February 27 and 28 at Foundry Hill. Branches reporting: Foundry Hill, Farmington, Liberty Hill, High Hill. Delegates to General Conference: J. R. McClain, J. A. Roberts, C. A. Nolan, M. S. McClain, Louise A. Wall. Following was adopted: "Whereas a resolution obtained in the Kentucky and Tennessee District that we disapprove the ordination of anyone that uses tobacco or strong drink; and whereas some have been ordained who still persist in its use contrary to instruction given in the book of Doctrine and Covenants as follows: 'Avoid the use of tobacco and be not addicted to strong drink in any form'; therefore, be it further resolved that the conference require all holding the priesthood in the Kentucky and Tennessee District who continue in the use of either of both, to refrain the habit or surrender their licenses to the district authorities." Preaching by W. S. McClain, C. A. Nolan, S. E. Dickson. Adjourned to meet Saturday before first Sunday in June. S. E. Dickson, secretary.

**SOUTHERN MISSOURI.**—Convened at Springfield, February 27 and 28. Reports: Ava, 125, loss 3; Thayer 34, loss 1; Woodside 45; Beaver 113, loss 1; Mill Spring 37, gain 6; Cooter 33, loss 1; Grove Spring 53, gain 2; Springfield 230, gain 8; West Plains 49, loss 8; Maylor 26; Logan Creek 75, gain 15. Bishop's agent, J. A. Davis, reported: Receipts \$363.07; expenditures \$358.10. Treasurer reported: Receipts \$18.74; expenditures \$14.72. Reports audited and found correct. Notice of amendment of rule 2 presented for consideration at next conference. Ordination of A. W. Duemlar, elder, R. L. Bishop, priest, Emery L. Kemp, teacher, all of Springfield, Missouri, authorized. Petition from Grove Springs was referred to district president and minister in charge. Ordination of Roland J. Mendall, elder, deferred at his request at the Beaver Conference of 1914, was provided for. Officers elected: President, Henry Sparling; vice president, J. F. Cunningham; secretary-treasurer, Benjamin Pearson. Delegates to General Conference: L. M. McFadden, Henry Sparling, C. E. Bootman, T. C. Kelley, Brother and Sister G. A. Davis, Brother and Sister A. T. Gray, Olive Davis, Jessie Harrington. Henry Sparling and L. M. McFadden were authorized to assist in collecting tithes. Ordinations authorized were attended to at sacrament meeting Sunday, when the Spirit bore witness encouraging the Saints. Adjourned to meet at Mill Spring in October. Benjamin Pearson, secretary.

**FLORIDA.**—Met at Santa Rosa church, near Berrydale, February 6. Reports: Fairview 38; Coldwater 95; Santa Rosa 86; Alafloa 184. Bishop's agent reported: Receipts, \$111.69; expenditures, \$123.63. Treasurer reported nothing on hand. Delegates to General Conference: Swen Swenson, F. M. Slover, Hale W. Smith, W. A. West, to cast full vote, majority and minority. It was provided that district chorister investigate advisability of holding musical convention. Preaching by I. M. Smith, Swen Swenson. Adjourned to meet at Coldwater, May 22, 10 a. m. E. N. McCall, secretary, Brewton, Alabama, route 5.

**SPRING RIVER.**—Convened at Joplin, Missouri, March 6 and 7. Reports: Pittsburg 182, Vera 117, Purcell 60, Pleasant View 106, Joplin 315, Weir 119, Webb City 247, Scammon 98. Lamanite Branch declared disorganized. W. H. Nunamaker was ordained teacher, Ray Carrow teacher, Janson Lester deacon. Bishop Ellis Short reported receipts \$2,680.27. Rule suspended and time of next conference declared for June 12. Preaching by P. M. Hanson, Lee Quick. Adjourned to meet at Webb City, Missouri. Mollie Davis, secretary, Pittsburg, Kansas.

**NODAWAY.**—Convened at Guilford, February 27. Branches reporting: Guilford 100, loss 4; Sweet Home 41, gain 2; Bedison 70. Bishop's agent reported: Receipts \$342.75; expenditures \$333.78. Audited and found correct. Treasurer reported: Receipts \$8; expenditures, \$6. By-laws were amended to make election come in October instead of February conference, there being added to the list of officers musical director and librarian. Delegates to General Conference: J. W. Powell, E. S. Fannon. Officers elected to hold until October: J. W. Powell, president; R. Lorenson, vice president; W. B. Torrance, secretary; Alec Jensen, treasurer; E. S. Fannon, musical director; Roscoe P. Ross, member library board. By motion district presidency were requested to hold revival meeting in each branch during their term of office. By motion presidency was authorized to open two-day meeting in each branch during summer months and to select time and place and appoint those to be in charge. Preaching by E. L. Henson, E. S. Fannon. A very spiritual prayer meet-

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THE SAINTS' HERALD

Elbert A. Smith, Editor; John F. Garver, Assistant Editor.

Published every Wednesday. Subscription price \$1.50 per year in advance.

When payment is made, the date on the margin always shows the time to which you have paid, or the time when your subscription expires.

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

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

For advertising rates apply to the business department.

Entered at post office, Lamoni, Iowa, as second-class mail matter.

Subscriptions received for "Zion's Ensign," also orders for all "Ensign" publications.

ing was enjoyed Sunday afternoon. Adjourned to meet with Bedison Branch, October 9 and 10. W. B. Torrance, secretary.

SAINT LOUIS.—Met at Saint Louis, March 13 and 14, Saturday afternoon being occupied by Sunday school and Religio. Business session in the evening. District by-laws changed by two amendments, one providing office of assistant secretary, the other member library board. Our district has cleared its part of the general church debt, and our agent can show many added dollars and cents to his report over the recent past. Woman's Auxiliary Sunday evening was well attended, the theme being "Child raising." Prayer service was a spiritual feast. District choir rendered "From Olivet to Calvary," Sunday evening. Many outsiders expressed themselves with reference to the spirit of unity prevailing in the church. Charles J. Remington, secretary; C. Roy Remington, assistant.

INDEPENDENCE STAKE.—Met at Independence, March 13. Reports from 22 branches showed net gain of 232, total membership 6,039. J. W. Paxton was approved for second counselor to president of Seventh Quorum of Priests. G. W. Hancock, J. L. Winters, John Ely, approved for ordination to office of elder, and referred to missionary in charge and stake presidency with power to act. Stake presidency sustained, subject to order of General Conference. Stake bishopric and stake recorder sustained. Resolution passed expressive of sentiment of stake with respect to demise of President Joseph Smith. Another was passed expressive of confidence in Frederick M. Smith and Elbert A. Smith as acting presidency of the church. By motion, the Twelve and missionary in charge were requested to select a patriarch in Independence Stake to reside here. Preaching by Daniel Macgregor and J. F. Curtis. At the Sunday afternoon session members of the stake presidency and stake bishopric each gave an address. Ordinations: J. G. Jenkinson, president First Quorum of Deacons, with W. D. Roberts and W. H. Snead counselors; Matthew Cleveland, president Thirty-seventh Quorum of Deacons with A. A. Gaylord and W. A. Stevenson counselors. Adjourned to meet at Independence, September 11 and 12. James Bunt, secretary.

Convention Minutes

SOUTHWESTERN TEXAS SUNDAY SCHOOL.—Met March 1. Delegates to General Convention: H. O. Smith, John Harp, F. A. Smith, W. M. Aylor. Officers elected: Elma Neal, superintendent; Ruth Harp, assistant; H. H. Davenport, secretary; Maggie Jitt, treasurer; Nellie Jitt, member library board; Zita Jitt, superintendent home department. Interesting program was given, enjoyed by all. Adjourned to meet two nights before next conference. H. H. Davenport, secretary.

SOUTHWESTERN OREGON SUNDAY SCHOOL.—Convened February 19, Myrtle Point. Officers elected: Lily Barmore, superintendent; Daisy B. Short, assistant; N. Pearl Goodman, secretary and treasurer; Agnes Smith, home class superintendent; Maud R. McCracken, member library board. Delegates to General Convention: A. C. Barmore, C. E. Crumley, T. W.

Conference Daily

Because of the importance of the coming General Conference, Saints everywhere will appreciate getting authentic news of it daily.

It has been decided to issue a daily Herald, regular size, with from four to eight pages. Special features are planned, and our facilities will allow us to mail regularly, so you will receive it promptly. Postal authorities assure us there will be no delay on their part.

The first issue will go out April 3, and continue every day except Sunday till conference closes.

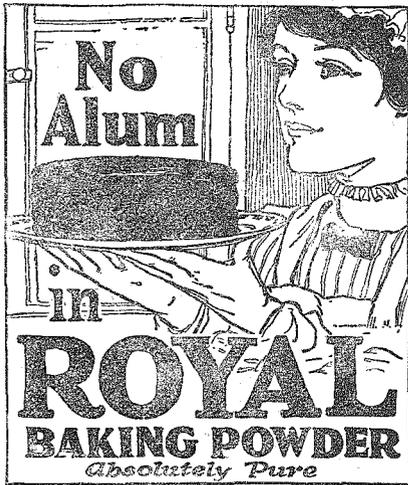
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**Braden-Kelley Debate**

This book contains the full report of an eighteen-night debate between the Church of Christ (Campbellite) and the Reorganized Church of Latter Day Saints. The work is a library in itself. Though it has been in print for several years it is still one of the best books published to show the stability of God's truth. Order 125 .....1.50

Chatburn, J. D. Stead, S. D. Condit, A. M. Chase. Reports showed net gain of 18. N. Pearl Goodman, secretary.

**MOBILE SUNDAY SCHOOL AND RELIGIO.**—Met at Theodore, Alabama, February 26. Sunday school reports showed membership of 445, and that district had qualified on the ten points in standard of excellence. Budget of \$15 to cover expenses adopted. Officers elected: Superintendent, A. E. Warr; assistant, Oscar Tillman; secretary-treasurer, Edna Cochran; home department superintendent, Missouri Booker; member library board, H. H. Page. Delegates to General Convention: H. W. Smith, F. M. Slover, Swen Swenson, A. E. Warr, I. M. Smith, J. A. Gunsolley, authorized to cast majority and minority vote. Religio adopted budget of \$3 for expenses. Officers elected: President, Jason Booker; vice president, J. G. Parker; secretary-treasurer, Edna Cochran; home department superintendent, Nora Warr. Delegates to General Convention: F. M. Slover, H. W. Smith. Adjourned to meet at Escatawpa, June 25, 10 a. m. Edna Cochran, secretary.

**Quorum Notices**

HIGH PRIESTS

Please take notice that the first meeting of the quorum will be at the usual place of meeting, at eight o'clock on the morning of April 6, 1915, to organize, appoint necessary committees, and the holding of a prayer service.

ROBERT M. ELVIN, *Secretary.*

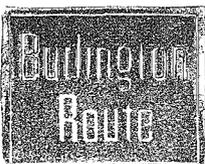
LAMONI, IOWA, March 20, 1915.

**Reunion Notices**

Southwestern Iowan Reunion Association will hold their reunion August 20 to 29 inclusive, same grounds as last year, east of Thurman, Iowa. Watch for particulars. C. W. Forney, secretary of committee.

**In All The World No Trip Like This**

It's almost a man's duty as an educational process, to take his family, while the railroad fares to California have been cut in two and visit the great Expositions at San Francisco and San Diego; seeing on the way out the marvelous Mountain Scenery of Colorado—Denver, Colorado Springs, Pikes Peak, Pueblo, the stupendous and world-famous Royal Gorge, and Salt Lake City. Then you should return by way of the North Pacific Coast and either Glacier or Yellowstone National Park. You will never have the same opportunity and if you use the through Pullman service of the Burlington Route (C. B. & Q. R. R.) or join one of those comfortable, economical and care-free Personally Conducted Excursions, you can see the wonders of Colorado without extra cost, for you will pass all those most interesting points by daylight. Don't forget that. Here's the idea! Sit right down and write or come in and tell me how many expect to make the trip, just when you want to go, the points you want to visit, how long you expect to stay, and I will plan a trip especially fitted to your time and needs—then you will know all about it. If you decide to go, I will make arrangements for your complete trip, when the time comes for you to start. Do it to-day—before you forget it.



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# THE SAINTS' HERALD

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

Entered as second-class matter at Lamoni, Iowa, post office.

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



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

VOLUME 62

LAMONI, IOWA, APRIL 7, 1915

NUMBER 14

## Editorial

### CURRENT EVENTS

#### SECULAR AND RELIGIOUS

**SUBMARINE F-4.**—What was thought to be submarine F-4 proved to be an old anchor being towed to shallow water. The submarine is said to have been located at the mouth of Honolulu Harbor. Hope of rescuing the twenty-one men alive was abandoned March 29.

**DEFENDING BOYS.**—Thirty Chicago lawyers, four women and Harry Dolan, presiding judge of the Boys' Court, have organized what is said to be the first public defenders association in the world. John F. Tyrrell was appointed first public defender, and appears in the boy's court to volunteer service free to defend boys arraigned without counsel. Twenty other attorneys have volunteered like service.

**MEXICAN AFFAIRS.**—Villa forces have been besieging the Carranza garrison at Matamoras, opposite Brownsville, Texas. United States troops are stationed at Brownsville to protect United States interests. Engagements are reported elsewhere. Secretary Bryan announces the payment by the Villa-Zapata government of an indemnity of twenty thousand dollars to Mrs. J. B. McManus, widow of the late McManus shot by Zapata soldiers on their entering Mexico City. In the hope of securing permanent protection for the twenty-five thousand foreigners in Mexico City, the United States Government has proposed to the warring factions that the capital be declared neutral and outside the field of operations. The Villa-Zapata forces have agreed, and will vacate the city if Carranza agrees to the proposal.

**EUROPEAN WAR.**—The Germans seem to have driven the Russians from eastern Prussia. The Russians are holding the Germans in Poland. They have forced the Dulka Pass in the Carpathians and are pushing their way into Hungary. Belgian victories are reported in the west. Activities continue in the Vosges and the Champagne regions. Announcement from Petrograd is that the Russian Baltic fleet has inflicted losses upon German naval units. The bombardment of the Dardanelles continues at

intervals. The Russian fleet has begun an attack on the Turkish fortifications, guarding the Bosphorus. The British steamers *Vosges*, *Falaba*, *Augilia*, *Crown of Castile*, *Falaminian*, *Seven Seas*, and the French steamer *Emma* have been sunk by German submarines, the Dutch steamer *Amastel* by a mine. Many lives were lost. Leon Chester Thrasher, a United States citizen, was aboard the *Falaba* and is reported among the missing passengers. The British cabinet is considering the propriety of putting a ban on alcoholics during the war. The grand vizier of Turkey has issued orders that all inhabitants in Persia, including Christians, must be protected. Italy has called out frontier forces, organized especially to defend mountain passes leading into the country. The German steamer *Odendwald* has been libeled for attempting to leave San Juan, Porto Rico, without clearance papers, and is in the custody of the United States authorities.

### NOTES AND COMMENTS

**ELDER JEFFRIES PASSES.**—By correspondence from Vales Mill, Ohio, we learn of the death of Elder Samuel J. Jeffries, which occurred March 22, at the age of seventy-four years. Brother Jeffries was a member of the High Priest Quorum since April 13, 1896, having been ordained by Alexander H. Smith. The funeral was held at Vales Mill, Ohio, March 25; sermon by Elder A. B. Kirkendall.

**BISHOP EVANS MEETINGS.**—We are in receipt of intelligence from Toronto, Canada, to the effect that Bishop R. C. Evans closed his series of meetings for the winter on the night of March 28. This closed his eleventh winter campaign in the theaters of Toronto. The report states that every seat was taken sometime before the opening of the service, and that it was necessary to take the scenery down and open the stage for the audience. Many were turned away. At this writing Bishop R. C. Evans is expected in Lamoni to begin a series of meetings in the Coliseum to continue during the entire conference. Ere this appears in print his meetings will probably have been under way.

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# Religio Convention

FRIDAY, APRIL 2

9 A. M.

The twenty-first General Convention of Zion's Religio-Literary Society convened on April 2 under very favorable circumstances. The day dawned dark, lowering and foreboding, with flurries of snow which seemed to presage a disagreeable season, but the first session, an excellent prayer meeting at 9 o'clock, in charge of T. J. Elliott and B. J. Scott, opened with a burst of warm sunshine and amidst the harbingers of spring.

10 A. M.

The first business session was introduced at 10.15 by singing number 99 in Zion's Praises, with President Gunsolley in charge, and prayer by G. R. Wells.

The report of the credentials committee was adopted subject to revision, and the convention was open for business. The president, J. A. Gunsolley, and vice president, T. J. Elliott were chosen to preside, and the program as submitted by them was made the order for the convention. The courtesies of the floor were extended to all present. An additional report from the credentials committee was approved.

The general secretary, Sister M. A. Etzenhouser, was chosen secretary of the convention, and empowered to choose assistants. She chose Arthur McKim and Sadie Radmall. Sister May Skinner, Mabel Carlile, Alta Mather and H. C. Burgess as appointed were approved to direct the music, and the presidency were authorized to further perfect the organization.

The following resolution was lost by a vote of 31 for to 65 against:

Moved that this body elect a committee of three to confer with the Presidency and Twelve relative to any suggestions of this body concerning whoever they may feel led to nominate for presidency of the association.

At this juncture the convention was entertained with a vocal solo by Sister M. A. McConley.

Sister J. A. Gardner, historian, reported:

The general work of the Religio has moved along much as during the late years. Its successes and failures are much the same. . . .

We are endeavoring to bring the history up to date as quickly as possible, in order that it may be revised and published soon. We wish to cooperate with the officers, superintendents and editors in reporting current events in their separate departments. In fact, we urge the attention of all Religians that they may take notice and report to us any item of historical interest to the society, whether in large or small locals.

We have completed manuscript covering the first eight years of the Religio history.

Probably the most noted change in the ranks of Religians has been in the loss of our ex officio member, the late President Joseph Smith, who at various periods of the society's

history has given messages full of encouragement, inspiration and hope, and we are looking forward to the same cooperation and approval from our presiding officer, Frederick M. Smith.

A committee consisting of M. C. Fisher, W. W. Smith and R. S. Salyards was appointed to draft articles of condolence in memory of the late President Joseph Smith.

F. M. Sheehy at this time addressed the convention on the theme, "In loving remembrance," of the late President Joseph Smith, giving a number of instances occurring in his personal experiences with President Smith evidencing his tender consideration and service for others, and his greatness as a man.

E. F. Robertson, J. R. Grice and Thomas Williams were appointed as a notification committee to wait upon the First Presidency and Quorum of Twelve to inform them of the sittings of the convention, and invite any suggestions they might have to make.

Number 147 was sung, and T. J. Elliott dismissed the meeting.

2 P. M.

After the singing of number 26, Granville Trowbridge led in prayer. Minutes were read and approved.

Committees were announced by President Gunsolley in charge: Resolutions, A. M. Chase, J. O. Dutton, Granville Trowbridge; Burton McKim, Wardell Christy; appropriations, F. M. McDowell, J. F. Rudd, J. A. Becker, J. E. Wildermuth, M. A. McConley; press, J. F. Garver, Charles Fry.

The report of President Gunsolley included the following:

Such time as could be spared from duties legitimately growing out of my engagement with the college has been devoted to this office. It has not been much, compared to what might have been given with profit to the work of the society, I believe. . . .

## PARLIAMENTARY LESSONS

These parliamentary lessons have run during the life of the Quarterlies and one more lesson will make 13 years, or 52 lessons, just enough for a lesson once a week for a whole year. Whether it is a feature of our lessons that should be continued has been a serious question many times in my mind, but having raised the question more than once, it has seemed advisable to continue them. . . .

## FIELD WORK

Referring to field work, will just say that practically my vacation from college work was spent in the field. First, a trip north into Minnesota and Wisconsin attending reunions of Clitheral and Chetek, thence to the Southeastern Mission, attending the reunion at McKenzie, Alabama, and visiting, before and after the reunion, nearly all the branches in the mission, comprising about fourteen branches located in parts of Florida, Mississippi and Alabama. Most of my work in this mission was lecturing on Sunday school and Religio work mostly, but including education and social purity. At the reunion, however, a number of institute sessions were held and children's hour provided for. This field is worthy being cared for, as its needs are apparent, and promise of fruit from labor bestowed is abundant. . . .

## NOBODY'S BUSINESS

Does anyone wonder that we are not growing and making advancement? The wonder is, not that we have not progressed, but that we have done so well as we have. Has anyone thought that the officers are asleep and are not awake to the situation? The fact is that not one officer can give more than a passing thought to the matter, for he is compelled to give his working hours to earning his daily bread, and the little time actually given to it is time he should be asleep or is borrowed from somewhere.

Is it any wonder that, seeing that the increasing demands incident to the changing conditions of the times are not being met, organizations are being formed in various localities having in view the caring for just such interests as could be provided for by the Religio? In one district we hear of an association being formed for the purpose of directing the activities of the young people in benevolent work and self-improvement; also in the same district an organization for handling the literature distribution is formed, the funds to be handled by the Bishop, a work that has been distinctly a feature of this society from the first.

In another place a mutual helpfulness association is formed, to follow up something like the following line of work: relief, sanitation, hygiene, home economics, and reading. In this same place is another association covering art, literature, domestic art, lectures, personal hygiene, vocational training, etc. While some of this work may not be specifically provided for in our present plans, it could very appropriately be provided for by slight modifications of our committees and their work, for the spirit and genius of the Religio certainly covers all such.

These are only evidences of one of two things, either the full scope of Religio work is not sensed, or that it is not living up to its opportunity. It may, possibly, be both. But can we meet these demands under present policies? A letter came from an active district officer asking what are we going to do next? This question was provoked by some realization of these conditions. Your presiding officer has realized them to some extent for some time, and offered a suggestion one year ago along this line. But can your executive, whether constituted as at present, or of new officers, successfully cope with the situation? To move out successfully along these lines will require investigation and thought, consultation and cooperation. Can we expect men and women who must come up to the standard of efficiency as employees, to meet our requirements in these respects as officers?

This is a serious question. Can the convention by electing those who have more time or more ability bring relief? If not so, then is it possible to loose the hands of at least one person, or more, so that the Religio work can be made some one's business? Would it be wise and prudent to use some of our funds for the purpose of furthering our interests as a society, so as to be able to do larger things, by providing for the just wants and needs of some one, or ones, whoever that might be, even if we must do less in the way of aiding foreign missions, translating, and the like?

## YOUNG PEOPLE'S ACTIVITIES COMMITTEE

A committee should be continued upon the matter referred to the Presidency of the church and the executive committee, since the matter is susceptible of further development and is important.

## QUARTERLIES AND QUARTERLY EDITORS

Charles B. Woodstock was appointed editor of the Junior *Quarterly*, Brother Farrell feeling that he must be released, but continuing with the senior lessons. Brother Farrell has completed his course of lessons on the revelations in their historical setting and written a little more than two quarters'

lessons on topical study of the Doctrine and Covenants. He has done an excellent work in this series of lessons, and deserves a unanimous vote of thanks of the convention.

Brother Woodstock is giving us an excellent series on the Book of Mormon. They are enjoyed by the juniors and some of the seniors. . . .

## WORK. PRESENT PLANS

While this report emphasizes attention to present demands in order to future growth and development, it must not be thought that more efficient working of present undertakings would not be a good thing. From some quarters comes the information that but little attention is given to program work, and may it not be possible that our Sunday sessions will have a tendency to lessen the attention given to this sort of work? It will be fatal to the interest of a large percentage of our young people to allow the program work to lag. It will be equally detrimental to neglect the social work. Social committees have opportunity to be a source of great strength to the work of the society. The new department of temperance affords a slightly new outlet to pentup activities, but since we have always had temperance committees it is not altogether new. What we need to do is to study our present objects, plan our work in harmony therewith, and then work our plans with energy, looking forward to anticipate new demands and how to meet them effectually.

## Vice president T. J. Elliott reported:

The great amount of good that we know is being accomplished among our young people, especially where the principles and practices of the society are really being carried into effect, make us appreciate more and more the true value of such an organization, its wonderful influence and power for good, and how fortunate it has embraced so many of our members, and we are permitted the very gratifying and pleasurable experience of being colaborers therein.

We have not had the good fortune to have seen opportunity for extensive field service during the past year; but there has come upon us almost imperceptibly a yearning and a greater inclination to fill the measure of this requirement, and trust if permitted to continue in this work we shall be able to make this feature of our work one of greater activity. . . .

I approve most especially the closer contact in which our society is drawn to the great head—the church. Its deeper consideration in our behalf; our mutual and united purpose to work with greater harmony for the general good. This is one of the very best strides in years. Now we no longer feel we are left in our work to the struggle of our own feeble efforts, but we move out with greater confidence and assurance under the more direct influence and supervision of the church. The action bringing this about I consider but a first step to be followed and superseded by others that shall bring us more in harmony with the divine law.

Let us set in every way possible our house in order; let us honor the full and complete law, and then as an organization triumphant within the great kingdom we shall truly lift up our heads and rejoice.

All to the honor and great glory of God.

The secretary, Sister M. A. Etzenhouser, submitted a statistical report compiled from reports from 53 districts and 14 locals not in districts, showing active locals 284, loss 5; total enrollment 11,335, gain 58; home department members 2,402, gain 158. The following, commenting on the statistical report, was submitted by the secretary:

We will first glance down the line of active locals in districts. You will note that Mobile, Alabama, Utah, and South-

ern Wisconsin report but one local in their district. Under the ruling a district must have two or more active locals. We find that the Mobile, Alabama, District for the last two years has reported but one, Bay Minette, so the district should be declared disorganized.

The secretary of the Utah District writes me that the work is dead everywhere but Salt Lake City, and that they expect to declare their district disorganized at their next convention. Southern Wisconsin has two locals, but only one reported this year.

You will next notice the four districts that have not reported. Manchester, England, Ohio, Southwestern Oregon and Central Oklahoma. In a letter received about a month ago from the secretary of the Manchester, England, District he tells me that report would be delayed because some of the local secretaries were at the front engaged in war. Since then I have been informed that both the district president and secretary have enlisted, hence no report from England this year. Last year they had four active locals, with an enrollment of 91.

The Ohio District was organized just prior to last convention, but was not reported. The husband of the district secretary was appointed to a foreign mission last year by the General Conference, and the secretary accompanied him. I received a letter from Sister Booker that nothing had been done in the district until last February, when new officers were elected. She is now the district secretary and sent credentials but states that it is impossible for her to give the enrollment as she does not know what it is, no reports having been received.

About three weeks ago Southwestern Oregon notified me that a district had been organized and delegates elected, but no report was sent me. Upon inquiry I learn that this district has but one local that has received a charter, Bandon, Oregon, the other, Myrtle Point, not having made application for charter. We hope to induce Myrtle Point to ask for charter so that district may be legally organized. Central Oklahoma has not answered repeated request for report.

We will now take the loss column. Australia shows a loss of 77. This loss is mostly the Balmain Local. Last year they had an enrollment of 55 with an average attendance of 43; this year they report an enrollment of 13 and an average attendance of 11. Colorado's loss is in the home department.

Central Illinois shows the greatest loss. This can be explained. Last year they reported Taylorville with an enrollment of 161, and an average attendance of 54; this year they report an enrollment of 54, and an average attendance of 50. Taylorville's secretary evidently has been cutting out the dead timber.

Eastern Michigan District shows quite a loss; this is another case of weeding out the dead members. Last year their enrollment was 524, with an average attendance of 250, this year their enrollment is 439 and their average attendance 250. They show quite a loss in their enrollment, their average attendance is but 8 less than last year. Spring River District shows quite a loss; Pittsburg, Kansas, failed to report this year though they are very active; last year Pittsburg reported a membership of 168. If they had reported this year Spring River District would have shown a gain instead of a loss.

If we had received reports from England, Ohio, Central Oklahoma and Pittsburg, Kansas, we would have shown a slight gain in locals and added about 450 to the gain in enrollment as shown by printed report. Last year we were asked to make report to the First Presidency of the church by March 1. Both last year and this we note that urging early reports from districts so that we may report to the First Presidency has caused incomplete reports to be sent us, as it

hardly gives the district secretaries enough time to get reports from locals; this of course can not be avoided.

Last year our home department showed a loss, this year we are pleased to report a gain of 158. There have been 3 new districts organized, and 30 locals have received charters.

The secretary submitted a financial report showing receipts of \$30.05, expenditures \$30.05.

Treasurer J. A. Becker reported total receipts, including balance, \$3,987.28, expenditures \$1,067.42, balance \$2,919.86. This report, together with the report of the auditors thereupon stating same and the books to be correct, was approved.

Librarian S. A. Burgess reported, in part:

As librarian we beg leave to report that we have acted as a member of the Library Commission, though we have been able to give less time than heretofore to that work. Just prior to the last General Convention we had revised a list of over five hundred books including church publications arranged in alphabetical order under author and title, giving a description of the book, the suitable age, price, where it could be secured and Dewey classification number. At the college and church libraries we have also assisted as time permitted. A more complete report will be made through the Library Commission.

As a general officer of the association we have attended two reunions, Joplin and Stewartville, and have met with the executive committee. As a member on maps for the South Sea Islands we have had nothing to do, as we have been informed that the matter has already been adjusted to their satisfaction in another way. . . .

Home department superintendent Sister Eva Holdsworth reported:

Most of the reports are very encouraging. The home department is growing in numbers and in usefulness in most districts. Nine locals have been organized from our ranks and many of our members have been transferred to local organizations, and still there is an enrollment of 2,402, or a gain of 158 over enrollment last year.

We have striven earnestly to impress upon all home department superintendents the necessity of reporting the year's work, and that our effort has succeeded to some extent is evidenced in the fact that most superintendents have reported. The superintendents are energetic and progressive, and we see only success ahead of the department.

We visited the Spring River reunion last fall and presented the work as best we could, and enrolled a number of new members who were anxious to take up the work of department. . . .

The home department superintendent reported total receipts \$11.65, expenditures \$8.05.

Superintendent of temperance department, B. J. Scott, reported, in part:

Results are not what we expected, but considering the actual time we have been working in a prepared state it is most satisfactory. Ten of our fifty-two organized districts have reported appointment of their Temperance Superintendent: Little Sioux, Northeastern Nebraska, Northeastern Illinois, Northeastern Kansas, Saskatchewan, Ohio, Minnesota, Far West, and the Lamoni and Independence stakes.

Some of the superintendents report the locals are taking up the work, and three or more say they expect every local to be in line in a few weeks. Some have put on the Lincoln-

(Continued to page 349.)

# Hymns and Poems

## Selected and Original

### Lines of Encouragement

WRITTEN UPON HEARING OF THE DEATH OF OUR BELOVED PRESIDENT, JOSEPH SMITH, FOR THE COMFORT OF HIS SON AND SUCCESSOR, FREDERICK M. SMITH.

The Fatal Hour has come! God's will be done!  
 Thou dost not weep alone, the little flock,  
 Which under Christ he was the chosen one  
 To lead and feed with the true bread of life,  
 With bleeding hearts, bow to the will divine,—  
 They share with thee the pain and feel the loss  
 Of one so lov'd for the noble virtues of his life,—  
 His kindly words, his loving acts, his firm,  
 Unfaltering, and undaunted soul amid  
 The battle's strife with evil and its hosts  
 Who seek to tread mankind in sin's dread mire.  
 He firmly stood for God and Christ, the great  
 Shepherd of our souls, who by his precious blood  
 Redeem'd our fallen race from sin's dread pow'r.  
 May we as firmly stand as he, upon  
 The rock of truth eternal, truth divine.  
 Stand close to God,—and we will stand by thee,  
 And by his grace hold up thy hands by faith  
 And works of love and truth, as those of old  
 Upheld the hands of him whom God had call'd  
 To lead Israel hosts on to victory.  
 Lead on, where the Christ has mark'd the way  
 With bleeding feet and heart aflame with love  
 For fallen man; and by his grace divine  
 We will follow in "his steps," though rocks and  
 Thorns obstruct the way, and by his boundless grace  
 Will surely give thee strength that work to do.  
 He who has called thee to his work divine  
 Will surely give thee strength that work to do,  
 Upon thy soul his glorious light will shine;  
 Trust in his love, he'll bring thee safely through.

CHARLES DERRY.

### Old Friend of Mine

If charity, unselfish giving,  
 If noble life be worth living;  
 If eager helpfulness unbought,  
 If kindly deed, if loving thought;  
 If gentle wish to soothe, to share  
 Another's sorrow, pain, or care;  
 If cheerful word, if sunny smile,  
 In this sad world are worth the while;  
 If heart from pride and envy freed,  
 If quick response to every need,  
 If outstretched hand, if willing feet,  
 If love, if sympathy, be sweet;  
 If shining attributes like these  
 Entitle one to sweet surcease  
 Of toil, to lasting joy and peace;  
 Then, surely, dear old friend of mine,  
 Such blessed recompense is thine.

The Master knew how you would grieve,  
 Should grim death order you to leave  
 Your weeping loved ones here behind;  
 He silenced death, did Master kind.  
 He knew that parting such as this  
 For you would shadow heaven's bliss;  
 So he decreed that at the end

You'd fall asleep on arm of friend;  
 That vanquished Death, robbed of all sting,  
 To you but rest and peace should bring;  
 That tired eyes should see no more,  
 'Til they beheld on golden shore  
 Your other loved ones gone before.  
 Oh! surely, dear old friend of mine,  
 A blessed recompense is thine.

—Selected by Elder Eben Miller. In memory of President Joseph Smith's unselfish life.

## Original Articles

### A DOUBTFUL TRADITION

To disturb enjoyable reflections is not pleasant, and yet, when truth demands, it becomes a duty to do so, especially when there is a misconception regarding the facts of history.

Beneath the hill upon which stands the far-famed Kirtland Temple, there stands a substantial two-story house, bearing the marks of years upon its weather-beaten walls. It is conceded that the lower story of this house was occupied in 1831 by the mercantile firm of Gilbert and Whitney, and it has been supposed that the upper story was occupied by Whitney as a residence.

Each of these merchants became identified, and somewhat prominent in the Church of Jesus Christ of Latter Day Saints. Algernon Sidney Gilbert was prominently and intimately associated with the early movements of the church in Ohio and Missouri, and Newel Kimball Whitney became one of the prominent bishops of the church, following its fortunes through the vicissitudes in Ohio, Missouri, and Illinois.

When Joseph Smith and his family came to Kirtland from New York in February, 1831, they moved into the home of Newel K. Whitney. Of this Joseph Smith writes:

The latter part of January, in company with Brothers Sidney Rigdon and Edward Partridge, I started with my wife for Kirtland, Ohio, where we arrived about the first of February, and were kindly received and welcomed into the house of Brother N. K. Whitney. I and my wife lived in the family of Brother Whitney several weeks, and received every kindness and attention which could be expected, and especially from Sister Whitney.

From this circumstance it has been supposed that their son, subsequently President Joseph Smith, was born in one of the upper rooms of this building. This was the first part of February, 1831, and Joseph Smith was born November 6, 1832.

It is hardly safe to conclude that the "several weeks" spoken of would extend over twenty-one months. Then Mrs. Whitney, Bishop Whitney's wife, according to her grandson, speaks of the residence being across the street from the store. He says:

About the first of February, 1831, a sleigh containing four persons drove through the streets of Kirtland and drew up in front of Gilbert and Whitney's store. The occupants of the sleigh were evenly divided as to sex. One of the men, a young and stalwart personage, alighted, and springing up the steps, walked into the store and to where the junior partner was standing.

"Newel K. Whitney, thou art the man!" he exclaimed, extending his hand cordially, as if to an old and familiar acquaintance. "You have the advantage of me," replied the one addressed, as he mechanically took the proffered hand. "I could not call you by name as you have me."

"I am Joseph the Prophet," said the stranger, smiling. "You've prayed me here; now what do you want of me?"

Mr. Whitney, astonished, but no less delighted, conducted the party (who were no other than the Prophet Joseph Smith, his wife Emma, and two servants, just arrived from Fayette, the birthplace of the church) across the street to his house on the corner, where he introduced them to his wife. She shared fully his surprise and pleasure. Joseph says of this episode: "We were kindly received and welcomed into the house of Brother N. K. Whitney. I and my wife lived in the family of Brother Whitney several weeks and received every kindness and attention that could be expected, and especially from Sister Whitney." Says she: "I remarked to my husband that this was the fulfillment of the vision we had seen of a cloud, as of glory, resting upon our house."—Biographical Encyclopedia, pp. 223, 224.

So if they did remain in the family of Newel K. Whitney until their son was born it was not in the store building but across the street from the store. The record shows that they left the residence of the Whitneys, returned and left the second time several months before the birth of the son. But little if anything is said about where the family resided until September 12, 1831, when they removed to Hiram, Portage County, Ohio, where they resided in the family of John Johnson.\* (See Church History, volume 1, page 217.) They remained in the home of Father Johnson until March 25, 1832, when the mobbing took place, recorded in Church History, volume 1, pages 239-243.

April 1, 1832, Joseph Smith started on his second trip to Missouri, in company with Newel K. Whitney, Peter Whitmer, jr., and Jesse Gauze. After starting on this trip, Emma Smith, his wife, returned to Bishop Whitney's in Kirtland, but did not remain there. Joseph says of this:

After we left Hiram, fearing for the safety of my family, on account of the mob, I wrote to my wife (in connection with Bishop Whitney), to have her go to Kirtland and tarry with his family till our return. She went to Kirtland, to Brother Whitney's, and Sister Whitney's aunt, Sarah Smith (who was then living with her) inquired of her niece if my wife was going to stay there; and, on being answered in the affirmative, said she should go away, for there was not room enough for both of them; accordingly Sister Whitney invited my wife to leave, which she did immediately; having enjoyed about two hours' visit. She then went to Brother Reynolds Cahoon's, and father Smith's, and Doctor Williams's, where I found her very disconsolate on my return.—*Millennial Star*, vol. 14, p. 161.

So in April, 1832, before her son was born in November, Emma Smith spent two hours at Whitney's. Joseph found her elsewhere very disconsolate upon his return from Missouri, which was in June, 1832. (See Church History, vol. 1, p. 251.)

Mother Lucy Smith in her History of Joseph Smith the Prophet and His Progenitors, page 207, agrees with the statement quoted above. She says:

During her husband's absence, Emma Smith lived with William Cahoon and Brother Williams, occasionally spending a short time with us.

On the twenty-fourth of April, Joseph arrived at Independence. He made haste to attend to the business that lay before him, and on the sixth of May following, he, with Brothers Whitney and Rigdon, left Independence for Kirtland. When they arrived at New Albany, Brother Whitney had the misfortune to get his leg broken. This detained Joseph, who remained, in order to take care of him, four weeks, at Mr. Porter's public house in Greenville. While they were at this place, Joseph had poison administered to him in his food, which operated very violently upon his system, but he soon recovered, and the next morning they pursued their journey again, and arrived in Kirtland some time in the month of June. When Joseph got home, he immediately procured a house for his wife; and after making his family comfortable, he went on a mission to the East, leaving his family in the care of Hyrum. Shortly after he left, Joseph Smith the third was born.

Joseph Smith the son of the Prophet was, then, born in the house "procured" by his father after his return from Missouri in June, 1832.

Considering the treatment she had received the April previous, the Whitney residence would be the most unlikely place that he would provide for her, and that was across the street from the building where tradition says the boy was born.

The one possibility remaining to make this tradition true is that Joseph procured rooms above the store and left his wife there in the care of his brother Hyrum. If there is any record of other evidence that such was the case we would be very glad to be referred to it. Or if there is any testimony by which the place of the birth of Joseph Smith can be designated we would be glad to hear it. But with our present information we do not think it safe to point out the old store building as the birthplace on the bare and unsupported supposition that these were the rooms procured by Joseph Smith after his return from Missouri in June, 1832.

HEMAN C. SMITH.

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## EDUCATION AND PERSONAL QUALITIES

### SUCCESSFUL LITERARY WORK

One of the first things to be done in getting ready for church work of any kind is to get a clear and definite idea of the scope and purpose of church work. In looking about for a reason why the church was

established, it will be found that it was raised up to be an instrument in the hands of the Lord for the salvation of men. Men are saved through obedience to the truth, and in order that the truth may be obeyed it must first be learned.

The church is ordained to be an agency through which men may learn the truth. Men learn the truth from the messengers sent out by the church to preach the word of truth. They also learn it by means of the literature scattered abroad among the people in the form of tracts, papers, pamphlets, and books. Both of these agencies have been wonderfully blessed of God in bringing men and women to a knowledge of truth.

Experience has abundantly proven that the putting of printed matter into the hands of the people is a very effective auxiliary to the preaching of the word. A great many people have been brought into the church by this means; hence the publishing of papers and magazines should receive ample encouragement, and the writing necessary for the production of tracts, pamphlets, and books, be duly stimulated.

The expansion and development of the church are greatly extending the opportunities for literary usefulness. The organization of the Sunday school and Religio associations and the Woman's Auxiliary, as auxiliaries of the church, has immensely widened the sphere of those who may be qualified to write upon the things of the kingdom. The increasing number of church periodicals in addition to the first and leading organ of the church, the SAINTS' HERALD, have been doing a noble part in the literary education of the membership of the church.

#### FIELDS OF USEFULNESS

But so far as the youth of the church are concerned, special attention is directed to the great field of usefulness that has been occupied by *Autumn Leaves*. Without, for the present, taking into consideration the great amount of useful, instructive, and entertaining matter that has appeared in its pages from year to year, and its influence for good upon both the young and the old, it is enough to consider how many of those who are now competent writers for the church press received their first encouragement from the editors of this magazine. Name after name comes to mind of those whose early attempts at composition appeared in its pages, young men and women of worth whose native modesty would scarcely have permitted them to offer the productions of their pens elsewhere. In this way it has done a vast amount of educational work for the church, work that can not be too highly appreciated, and its columns still stand open for the same purpose.

Now let those young people who desire in their hearts to become useful in the church in a literary way take advantage of these opportunities to acquire aptitude in expressing their thoughts and ideas on paper. If any are too diffident to make an effort to compose for the *Leaves*, let them begin with the *Hope*, or *Stepping Stones*. Let them write in simplest words their observations on things around them in every-day life.

Another excellent opportunity for development in this line is found in the literary exercises of the Religio. If our young people are wise they will allow no chances of this kind to slip by without improvement. Facility in literary matters, like everything else, is acquired by practice. No matter how much native ability and talent a person may possess, practice is still necessary; and practice only will make perfect. The young writer should not expect to do great things at first. He should be satisfied with a simple beginning. If he waits until he can do great things the chances are that he will wait for ever.

#### GETTING READY TO WRITE

Perseverance as a necessary qualification comes in right here. No one knows how well he can do until he has tried and has persevered in trying. First attempts may be discouraging and may seem like great drudgery, yet if the effort be persisted in the reward will eventually come. By the reading of well-selected literature, with a careful observation of the manner in which facts and ideas are stated, a vocabulary and style may be acquired which will enable one to commit his thoughts to writing intelligently. If there be some degree of the use of words, phrases, and sentences, continued practice will give facility and preciseness of expression. Then if one has worthy ideas in store his writing will be profitable and instructive, providing his heart is in his work.

Then, having got himself ready to write, how shall one decide what to write about? He should write about those things in which he is interested and with which, therefore, he has made himself familiar. He should not attempt to write until he has given his subject long and serious thought with an earnest endeavor to arrive at the truth with regard to it. If he be sincere in this, the Spirit of truth will come to his help and give him clearness of understanding; and if he cultivates the presence of the Spirit he will be able to write with inspiration. Let it not be thought that the man who is to write by inspiration needs to give no previous thought to his subject. On the contrary, previous study, with prayer, is the best means of securing inspiration. The act of thinking may be defined as a search for the truth; when we

engage in profound thought or study in regard to any matter it gives the Spirit a chance to do its office work for us in guiding our thought and study. In this way Oliver Cowdery was taught that he might receive knowledge by revelation.

"There is a spirit in man; and the inspiration of the Almighty giveth them understanding." (Job 32: 8.) This spirit is the Spirit of truth, and truth is knowledge of things as they are, and as they were, and as they are to come. (Doctrine and Covenants 90: 4.) In this light we may understand the following lines from Browning:

Friends,

Truth is within ourselves; it takes no rise  
From outward things, whate'er you may believe,  
There is an inmost center in us all  
Where truth abides in fullness. . . .

And to know

Rather consists in opening out a way  
Whence the imprisoned splendor may escape  
Than in effecting entry for a light  
Supposed to be without. Watch narrowly  
The demonstration of a truth, its birth,  
And you trace back the effluence to its spirit  
And source within us.

#### STUDY AND THOUGHT. NECESSARY

Let it not be imagined because truth is within us that study or thought is unnecessary. The mind of man is like the soil of the earth. The ground of a man's field may have in it all the elements necessary to produce a crop of corn or wheat, yet he must plant his ground with the seed of corn or wheat if he would succeed in getting either of these kinds of grain out of it. The living power which is in the seed which he plants serves to draw out of the soil those elements which produce grain after its own kind.

So it is with the word of the truth. Although within man there is the spirit of intelligence, the light of truth, it is necessary to plant the seeds of truth in the mind in order to draw out and develop the elements of truth already there. By reading and study and meditation we plant and water and nourish thoughts and ideas in our minds, so that one idea sown in the mind may produce a great many more, if it is properly nurtured and cultivated. For this reason Jesus frequently compares the preaching of the word to the sowing of seed.

#### TRUE EDUCATION

True education, therefore, consists in drawing out what there is in a man, rather than in cramming something into him. The object of reading and study is to awaken our mental powers and to set them to work so that they may become capable of forming correct ideas concerning the truth, and thus

producing thoughts worthy of utterance. Our minds are intended to be something better than intellectual corn cribs from which can be shoveled out only that which was previously shoveled in. Rather they are designed to be like the soil of a fertile field that from each single seed thought will produce thirty, sixty, or a hundred fold. This is the reason we are enjoined in the word, "Seek ye out of the best books words of wisdom; seek learning even by study, and also by faith." (Doctrine and Covenants 85: 36.)

Inspirational writing should be cultivated as well as inspirational preaching. Teaching by the pen as well as that by the voice should be done under the influence of the Spirit, in remembrance of the advice, "The Spirit shall be given unto you by the prayer of faith, and if ye receive not the Spirit ye shall not teach." (Doctrine and Covenants 42: 5.) The importance of observing this instruction may be seen by paraphrasing a portion of Doctrine and Covenants 68: 1 as follows: And this is the ensample unto them, that they shall write as they are moved upon by the Holy Ghost; and whatsoever they shall write when moved upon by the Holy Ghost shall be scripture; shall be the will of the Lord; shall be the mind of the Lord; shall be the word of the Lord; shall be the voice of the Lord, and the power of God unto salvation.

#### QUALIFICATIONS

The last clause of the above quotation brings us round again to the thought with which we started, that church work is to be performed for the salvation of men, to redeem them from ignorance, error, and from spiritual darkness. Those young people who wish to get ready for successful literary duty should remember that "All victory and glory is brought to pass unto you through your diligence, faithfulness, and prayers of faith." (Doctrine and Covenants 100: 7.)

In closing I can not do better than to present the recommendation of Doctrine and Covenants 4: 1, for the benefit of the young man who wishes to prepare himself for literary service in the church:

He that thrusteth in his sickle with his might, the same layeth up in store that he perish not, but bringeth salvation to his soul; and faith, hope, charity, and love, with an eye single to the glory of God, qualified him for the work.

DUNCAN CAMPBELL.

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An Eastern legend said that the gate of heaven was so narrow that one man, walking alone, could not pass through; two men, walking side by side, one of whom had helped the other, found easy entrance; and when ten men came, who had all been serving one another in love, they found the gate so wide that they saw no post on either side.—Ozro R. Newcomb.

### HOW CAN WE REDEEM ZION?

Latter Day Saints have looked and prayed for the redemption of Zion,—the Zionie condition as it obtained in Enoch's time, the people realizing a condition of purity of heart. The revelations of both former and latter days foreshadow a Zion for the latter days, and here upon Joseph's land the Lord has designated the place to be redeemed, by his Saints, to prepare them to meet the Savior at his coming.

A condition of equality, in both temporal and spiritual things, is named in Doctrine and Covenants 70: 3. A cooperative work is outlined, wherein the Lord will work with his people, blessing them in all their doings, if they will show their love for God and man, by doing his commandments with a willing heart and mind.

This law is not a new one, it was made known to ancient Israel, revealed to the ancient Americans, and renewed to us in the latter days. Deuteronomy 28 is a very clear statement of conditions upon which the Lord will show mercy, and blessings will follow obedience to his law; and on failure to keep that law the heavens were to be brass over their heads, the lands, the crops, the herds, and all they possessed were to be cursed.

Here is a picture of cooperation on the part of man with God to sanctify the land over which God had placed man as a steward. The same fact is revealed in Luke 16, where we read that he who is not faithful in the unrighteous mammon, who will commit to him the true riches of heaven? And again, make friends to yourselves of the unrighteous mammon, that when you fail they will receive you into everlasting habitations.

How else could we so make friends to ourselves of the mammon of unrighteousness, so we could be received into everlasting habitations, than by obeying this financial law, honoring God with our substance, as directed in Proverbs 3: that our barns should be filled with plenty, and our presses should burst with new wine; and thereby we fulfill the conditions on our part to build the storehouse of the Lord, we having claim thereon in this life, and an everlasting habitation on the earth in its redeemed state. The land will be blessed for our sake,—the herds, and the crops were to be blessed; the same as is promised in Malachi 3, showing that it is unnecessary for God's people to suffer drought, pestilence, and so forth, if they will learn obedience.

Read Doctrine and Covenants 102: 2, referring to the withholding of our moneys, and saying we will not go up into Zion, but will keep our moneys. The Lord here says that his Saints must learn obedience if it must needs be by the things which they suffer. We see that as early as 1834 Zion could have been redeemed, but they would not honor God with their

substance; some even now are doing the same thing. Why not now as a people, heed the call of the Lord in our time and come forward with willing obedience as he has asked us to do? The day of trouble is here and in Doctrine and Covenants 45: 13 we learn the time is coming when he that will not take up his sword against his neighbor must needs flee to Zion for safety. What shall we do if we have no Zion?

Read Genesis 14: 21, 28: 22, Revelation 27: 30. Here we have a definite statement of the Lord's portion to be given into the treasury. And in Doctrine and Covenants 106 we have the surplus for the building of Zion, and so forth.

If Israel of old could sanctify their land, why can not we do the same to-day at the command of the same God? This is just as clearly a command as baptism for the remission of sins.

The Jews are now, as a people, paying their tithes and offerings, redeeming their land; they control the ready-made clothing of the world, and quite largely control the currency of the world.

There is the same necessity for a Zion as there was in Enoch's day, in Israel's history, and Book of Mormon history in America; and even more, as we approach the coming of the Lord and the evil day comes on when the world is in commotion. Nearly every civilized nation is now at war, nation against nation and kingdom against kingdom.

The developments of later years also indicate that a conflict between capital and labor is inevitable, therefore the necessity of a Zion as a place of refuge is made the more apparent.

The door of opportunity is now wide open for us to enter in and occupy, honor God with our substance, and redeem Zion.

HUBERT CASE.

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## Of General Interest

### OUR ARMY OF UNEMPLOYED

The only "army" in America of numerical consequence at this moment is the so-called army of the out-of-works. A year ago much discussion arose concerning the enlistment and maintenance of this army, and, according to an article contributed by Mr. William Parr Capes to the *North American Review* for December, this discussion had certain fruitful results. It has at least laid bare a situation that has existed in this country for a long time, but until recently had not been recognized by any except students of industrial and economic conditions and others whose occupation brought them into immediate contact with it. It is now known that every city at all times has an unemployment problem, and some of our State governments have been brought to see the need of constructive legislation.

There are those who contend that the size of the army of unemployed one year ago was only normal, and not the result of abnormal industrial and commercial conditions. If this is a fact, it simply furnishes added proof of our national negligence, and further emphasizes, as Mr. Capes points out, the necessity for constructive work. Within the last twelve months, says Mr. Capes, more consideration has been given to the needs of the men out of work by more individuals and organizations, and more has been accomplished in the way of making basic studies and providing remedial measures than within any similar period in some time.

#### GETTING THE FACTS

There is now a strong tendency to advocate and to demand something more than a temporary substitute for work for the idle. We are beginning to see the fallacy of trying to bring about permanent improvement by relying upon palliative measures such as bread lines and soup kitchens. Public officials having to do with this problem are more interested than ever before in obtaining the facts of the situation. The Department of Charities of New York City, supported by private social-service agencies, made a comprehensive inquiry during the first three months of the year 1914 into the physical, mental and social history of one thousand, four hundred and eighty-three homeless men who applied for aid at the Municipal Lodging House. This study yielded valuable data which may be used to guide the officials of New York in formulating a constructive plan to maintain its helpless dependents.

One of the first important steps in the solution of the unemployment problem should be a thorough and comprehensive study of the character and capability of the homeless men and women who apply for relief. We shall then have some basis upon which to establish the number of homeless applicants who are incapable because of old age or other handicaps; the number of those who have legal residence in other localities and friends and relatives able to assist them with homes or work; the number of tramps, vagrants, inebriates, and beggars; and the number of those who are aliens and should be returned to the Commissioner of Immigration as public dependents in accordance with the law.

#### FARM COLONIES

The State of New York has authorized the establishment of a State farm colony for tramps and vagrants, but at the present time this project is practically at a standstill. With an institution of this kind for those who either are unfitted to work or refuse to do honest labor, and who, after care and training, would be capable of honest self-support, every community would be able quickly to rid itself

of this class of helpless beings and parasites. Switzerland has shown what can be expected from this line of procedure. Another class of the unemployable would be provided for by the establishment of a State custodial asylum for feeble-minded delinquents. The municipality of New York has already committed itself to the policy of care for inebriates. The establishment of a farm colony for this class of defectives has been authorized and a site has been selected. There is also need of proper facilities for the detention of homeless wanderers ill of tuberculosis, and convalescent homes for the care of poor persons. To this list should be added adequate almshouse accommodations.

The operation of these institutions would certainly greatly reduce the number of those who are continually applying for public aid in our cities and towns. Besides reducing the number of the unemployed, the problem of finding work for the employable would be made less complicated. A greater number of employers would be eager to cooperate for the reason that they would have confidence in the fitness of those in whose behalf relief agencies and city administrations are laboring. This confidence is now lacking because of the knowledge that many seeking work and in whose behalf work is being sought are not worthy of hire.—*American Review of Reviews*, December, 1914.

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#### SEISMIC ACTIVITY NEAR CHARLESTON

Few people realize that earthquakes still frequently occur in the epicentral region of the historic Charleston, earthquake of August 31, 1886, yet such is the case.

In the *Bulletin* of the Seismological Society of America, Mr. Stephen Taber states that during the past fifteen years these shocks have occurred at the average of one in every two months. Eight were recorded in 1912, and that of June 12, 1912, was more severe than any felt in the district since 1886-1887. There has, however, been a gradual though irregular decrease in the frequency of shocks since 1886.

The author believes most of these earthquakes to be due to adjustments taking place along a fault in the crystalline rocks underlying the Coastal Plain formations. Any factor increasing the relative pressure on the northwest side of the assumed fault, or decreasing it on the southeast side, tends to bring about a readjustment of the strata, with accompanying earthquake shocks, the most important of these factors being rainfall, height of the water-table, and barometric pressure. The shocks are most common in September and least common in April.—*Scientific American*, December 5, 1914.

### COLOR-BLINDNESS

During recent years the subject of color-blindness has received much attention, especially in relation to men working on railways and on ships. Engine drivers and ships' officers are now subject to examinations as regards their sight, both in respect to its strength and also to the power of discriminating between different colored lights. Many tests have been devised by means of wools and colored counters, by which the sight of such people can be tested. It has now been found that color-blindness is always inherited, and that a man whose ancestry is free from it never exhibits it.

Curiously, as was explained by Professor William Bateson, in his presidential address, delivered before the British Association at Sydney, on August 21, color-blindness is always inherited through the mother, and never through the father. There appears to be no instance in which a color-blind father has transmitted his defect to his children except in connection with a mother who was a transmitter. It does not follow, however, that the mother herself need be color-blind, but she must have inherited the power of transmitting this defect from the ancestor. Some, probably all, the daughters of a color-blind father inherit the power of transmitting the defect, although they themselves may not be color-blind, and, as a rule, they transmit it to about one half of their offspring of both sexes. The sons who inherit color-blindness are, of course, color-blind, but they do not themselves transmit it; it is the inheriting daughters who become the transmitters to the next generation.

These facts ought to be of considerable assistance in the future to those who are responsible for investigating the eyesight of engine drivers and officers of ships, provided that they are able to carry their investigations back through at least a couple of generations in the family. If it can be shown that two generations are free from color-blindness, there is at least very good reason for supposing that the third generation will also be free.—*Engineering*.

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### RAILROADS IN ECUADOR

There is but one completed railroad in Ecuador, that between Guayaquil and Quito. Until this road was extended in 1905 Quito was, by modern standards, considered to be shut out from the world. Another road, the Ambato-to-Curaray Railway, one hundred ninety miles long, is under construction which will connect the Guayaquil and Quito Railway at Ambato with the easterly provinces of the Republic. The last consignment of rails for this new road is expected about November. Two Baldwin locomotives have been received and other rolling stock has been ordered from the United States.

The preliminary survey is nearly completed for

still another railroad between Puerto Bolivar and Borja, known as the trans-Amazon Railway. This road will connect the Pacific coast with the head of navigation on the Marañon River, the name by which the upper Amazon is known as it passes through the Peruvian Andes within a hundred miles of the Pacific Ocean.—*Scientific American*, November 14, 1914.

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### MUIR'S FIRST VISIT TO CALIFORNIA

When I set out on the long excursion that finally led to California, I wandered afoot and alone, from Indiana to the Gulf of Mexico, with a plant press on my back, holding a generally southward course, like birds when they are going from summer to winter. From the west coast of Florida I crossed the Gulf to Cuba, enjoyed the rich tropical flora there for a few months, intending to go thence to the north end of South America, make my way through the woods to headwaters of the Amazon, and float down that grand river to the ocean. But I was unable to find a ship bound for South America—fortunately perhaps, for I had incredibly little money for so long a trip, and had not yet fully recovered from a fever caught in the Florida swamps. Therefore I decided to visit California for a year or two to see its wonderful flora and the famous Yosemite Valley. All the world was before me and every day was a holiday, so it did not seem important to which one of the world's wilderness I first should wander.

Arriving by the Panama steamer, I stopped one day in San Francisco, and then inquired for the nearest way out of town. "But where do you want to go?" asked the man to whom I had applied for this important information. "To any place that is wild," I said. This reply startled him. He seemed to fear I might be crazy and therefore the sooner I was out of town the better, so he directed me to the Oakland ferry.

So on the first of April, 1868, I set out afoot for Yosemite. It was the bloom time of the year over the lowlands and coast ranges; the landscapes of the Santa Clara Valley were fairly drenched with sunshine, all the air was a quivering with the songs of the meadow-larks, and the hills were so covered with flowers that they seemed to be painted. Slow indeed was my progress through these glorious gardens, the first of the California flora I had seen. Cattle and cultivation were making few scars as yet, and I wandered enchanted in long wavering curves, knowing by my pocket map that Yosemite Valley lay to the east and that I should surely find it.

Looking eastward from the summit of the Pacheco Pass one shining morning, a landscape was displayed that after all my wanderings still appears as the most beautiful I have ever beheld.—From John Muir's "The Yosemite."

## Mothers' Home Column

Home and Child Welfare Department, Mrs. H. A. Stebbins, Lamoni, Iowa.

Literary and Educational Department, Mrs. L. S. Wight, Lamoni, Iowa.  
Eugenics Department, Mrs. Jennie Studley, 17 East Cottage Street, Roxbury, Massachusetts.

Domestic Science Department, Mrs. Bertha Anderson Hulmes, 616 Mill Street, Council Bluffs, Iowa.

Sewing and Aid Department, Mrs. Edith Cochran, 207 South Seventeenth Street, Saint Joseph, Missouri.

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

All money for the auxiliary, including subscriptions for leaflets, should be sent to the treasurer, address as above. Money raised for the Children's Home by local societies or by scattered members working for the society should also be sent to the Woman's Auxiliary treasurer.

### Advisory Board, of Woman's Auxiliary

Mrs. S. R. Burgess, president, 5920 Etzel Avenue, Saint Louis, Missouri.  
Mrs. B. C. Smith, vice president, 214 South Spring Street, Independence, Missouri.

Miss Minnie E. Scott, secretary, 821 West Electric Street, Independence, Missouri.

Mrs. J. A. Gardner, treasurer, 707 South Fuller Avenue, Independence, Missouri.

Mrs. M. A. Etzenhouser, 1595 West Walnut Street, Independence, Missouri.

Mrs. D. J. Krahl, 724 South Chrysler Street, Independence, Missouri.

### Home and Child Welfare Department

#### READING FOR MAY—PHYSICAL EXERCISES

"It is a matter of importance to both sexes to keep every portion of the body in a strong and active condition—prepared to meet what demands may be made upon it without strain or destructive or difficult exertion. . . . The most effective and essential service that exercise renders the body is the building of vitality and the increase in reserve energy that attends it, . . . for the effects of exercise are infinitely more far-reaching than the mere development of powerful and prominent muscles. . . . And it may be said that those forms of physical activity that involve the use of the trunk and that call for the especial activity of the blood-making and blood-purifying organs are the most efficient and most helpful. . . .

"One essential point to bear in mind is that no matter what one's physical condition may be—no matter how much one may lack energy, the persistent and regular performance of exercises will build up a degree of strength and vitality that will soon enable one to perform the exercises with increasing interest and enjoyment."—Bernarr Macfadden in *Physical Culture*.

#### EXERCISES TO BE TAKEN IN BED

One who is not strong or who has not developed an interest sufficient for taking other regular exercise may perhaps most easily be induced to begin with exercises that can be taken in bed. These may be taken night and morning, and, for sleeplessness, in the night. Each movement should be repeated five to ten times, commencing gently and increasing the number and force as the bodily condition admits without strain. Here as elsewhere, deep breathing should head the list and accompany all the exercises.

"1. Lying on the back, extend the body full length, stretching downward with heels and toes, drawing up on the arch of the foot. This is good to draw the blood from the head and to strengthen the arches.

"Work the ankle joint, drawing the toes as far up as possible. Alternate the two movements. In connection with the exercises that follow, these will help the circulation and prevent cold feet.

"2. Flex the knees and thrust the feet downward.

"3. Draw the feet up, and resting the body on the shoulders and the soles of the feet, lift the body slowly and hold while counting ten. Lower the body and count ten while resting. When sufficiently strong this may be varied by twisting the body and lowering it to rest first on one hip, then on the other. Rest the body and swing the knees from side to side.

"4. Stretch the whole body. Keep the heels down as far as possible, then stretch the back muscles, drawing up first on one side, then on the other, finishing the movement by lifting the head and drawing it forward, turning it gently from side to side, still stretching. Then start with the toes and stretch the front muscles, bending the head backward by resting on the elbows and the crown of the head. Spread and stretch the chest. Stretch the arms down at the sides, twisting them at the elbows.

"5. Lie on the left side with knees drawn up. Draw the chest forward and upward, spreading it as much as possible, the right fingers resting against the upper side of the chest.

"Thrust the feet downward and draw up again. Take the same movements on the right side.

"Go to sleep on the right side so that the weight of the stomach may not interfere with the action of the heart. After the food is digested one may turn to the left side, but the most of one's sleep should be taken while lying on the right side; or, some authorities tell us, while lying flat on the stomach, the face turning either way. While lying on the side the trunk should be well straightened, the knees slightly flexed.

"With the first waking thought fill the lungs, continuing to inhale as long as possible, spreading and lifting the ribs and pressing down the diaphragm. Then exhale as completely as possible."

#### EXERCISES FOR VITAL ORGANS

The following exercises are gleaned from the Physical Training Simplified Series, by Edward B. Warman.

If the heart is weak (with no organic difficulty) the desired strength may be obtained by any form of exercise that causes deep, slow, rhythmic breathing; increase the exercise from time to time as the heart increases in strength. Avoid jerky, spasmodic breathing. The exhalations should be slower than the inhalations, in order not to produce too great dilation of the heart.

To keep the heart, stomach and liver in good condition the muscles of the waist, sides, back and abdomen need to be exercised. Three exercises designated, bowing, bending and twisting are efficacious for this purpose. "So valuable are these three exercises in the obtaining and retaining of health that they should precede and succeed all others; in fact they are of so great importance that they could supersede all others. They care for that portion of the body almost wholly neglected by the average gymnast—the health of the vital organs."

Bowing.—Stand erect. Place hands on hips. Raise the chest muscularly. Draw hips and abdomen back as you bend the body forward slowly and as low as possible. Do not bend the knees. Rise slowly to position and bend the body backward, bending the knees in order to prevent an undue strain. After learning the position of the body, raise the hands high above the head, thereby lifting the chest and abdomen. Swing the extended arms backward over the head, bending the knees slightly, and then swing forward, weight solid upon both feet. Try to touch the floor with the fingers. At first you may not be able to do this. Later the knuckles and even the palms of the hands may be brought to the floor. Take this exercise very carefully and be not in haste to attain these later accomplishments. A washboard movement of the arms while the body is bent forward at the hips will assist in bringing the fingers to the floor. Take this exercise

not more than five times a day for the first week, then increase five times each additional week (or as conditions warrant) until you reach fifty times a day. Professor Warman says: "For many years I have not missed taking my fifty bows every morning as soon after arising as convenient, no matter what the conditions or surroundings."

**Bending.**—Stand erect, weight of body on both feet, hands on ribs. Drop the left hand and slowly bend the body to the left, passing the left hand down as far below the left knee as possible—keep the feet on the floor. Rise slowly and take the same movement to the right side. Repeat five to ten times.

**Twisting.**—Stand erect, weight firmly on both feet, hands on ribs. Turn as far to the left as possible without moving the feet. Then turn to the right. Turn head and body evenly. This exercise, especially the turning to the right, has been termed the "liver squeezer." It is the simplest, most efficacious, least expensive remedy for a torpid liver that was ever given to the public.

**Stair climbing.**—Touch only the ball of the foot to the step in passing either up or down, thus avoiding any jarring of the brain. In ascending, incline the body forward but do not bend at the waist. Keep the chest active and thus avoid stooping and interference with the breathing. Keep the mouth shut and do not puff out the remaining breath when reaching the top of the stairs. The mouth should not be opened until the breathing is normal. In descending the stairs the body should be erect. Bend only the knee joint, touch only the ball of the foot; descend lightly, gracefully, noiselessly, yet firmly.

"There is no one exercise that is more healthful or more invigorating than going up and down stairs, provided it is done in the right way and the air in the halls is pure."

#### STRETCHING EXERCISES

"If one has only a very little time to devote to exercise, it is best to give that time to exercise that will affect the spine . . . The more stretching and bending of the spinal column there is involved in the course of your general exercises the better. . . There are two factors of special importance involved. One is the question of the strength of the muscles and ligaments of the back, the other the condition of the disk-like cartilages between the vertebrae. The deterioration of the spine in old age only means the deterioration of these cartilages, with the loss of their elasticity and supporting power. . . With the flattening down of these cushiony disks there comes about more or less interference with the free course of the spinal nerves. . . All movements involving the bending of the spine have the effect of massaging and stretching these cartilages. . . Of course the cartilages are nourished and built up by the blood the same as all other tissues and to improve the local circulation is to better them in every way. It is only in this way that the backbone can be kept young and strong and the stiffening and flattening of the arteries prevented. . . Exercises that involve the stretching and extension of all the muscles of the body are certain to prove effective in increasing nervous energy."

A series of stretching exercises is given in *Physical Culture* for November, 1914, by Bernarr Macfadden, from whose writings the preceding extracts are taken. Of these exercises he says: The result of exercise of this nature is of a manifold sort. Entirely aside from bringing into play many muscles that are ordinarily quiescent in the course of one's daily work or one's physical exercises, they exert the limbs in such a fashion as to stretch the tendons, the ligaments and the joints. They aid in the maintenance of that activity is the chief capital of youth and they serve to insure against

those changes of the arteries that attend advancing years and inactivity. The effectiveness of these exercises depends absolutely upon one's stretching the limbs and portions of the body involved to the utmost. Some idea of these exercises may be gained from the following suggestions, though they are worth studying from the original.

Initial position for each exercise: Stand erect, (weight over the balls of the feet) arms extended at the sides on a level with the shoulders. Stretch the body as high as possible. Repeat each exercise ten or twelve times.

1. Rise on toes and reach up and back, stretching as far as possible.
2. Rise on toes, reach arms straight in front. Stretch both arms far to one side, then to the other.
3. Raise one arm, lower the other, and stretch. Reverse positions of arms and stretch. Same movement of the arms, bend at the waist, keeping feet firm and stretch far to one side, then to the other.
4. Stand on left foot. Stretch right arm and right leg in front of body as far as possible. Same movement with left leg and arm.
5. Stand on right foot, extend right arm upward and forward, left arm downward and backward, extending left leg parallel with left arm. Take the reverse movement.

"When you feel that you can stretch no further, make an effort to bring into play with each further movement an even greater degree of stretching."

Two movements that partake of the nature of stretching exercises are the following:

"Clasp hands back of hips then bend over backward to bring the hands down as far as possible"—"Extend arms and hands in front of the body, pushing down and out. At the same time press head and neck back firmly. This exercise strengthens and lifts the organs of the pelvis."

#### WALKING

"If women would indulge more in this form of exercise they would need to consult the beauty specialist less, as it clears the complexion, brightens the eyes, aids digestion, increases the circulation of the blood, deepens the chest and makes the liver active. It also tends to reduce excessive fat on the neck, abdomen and hips. The heavy person will lose weight by walking and it is through the same agency that the thin person gains weight. . . The heavy person's system is overcharged with fat, and vigorous walking eliminates and burns it. On the thin person's system there is an urgent need of a stimulus capable of arousing the digestion and assimilation to increase activity and this agency is found in fast walking. An improved digestion increases the appetite and when more food is assimilated it naturally follows that the weight of the body will increase. Walking then is an exercise that reduces weight in one and increases it in another and brings both to normal conditions. It is not, as many suppose, a leg exercise only, but an excellent one for the heart and lungs also."—William J. Cromie, University of Pennsylvania.

"One must learn to stand correctly before she can walk correctly. It is rare to find man or woman with weight borne upon the balls of the feet." See directions for correct posture in standing in the reading for February.

#### RELIEF OF PAIN, ETC. BY EXERCISE

"There is scarcely a pain that can not be worked out by twisting and stretching or by exercise in some form." One writer tells that he literally walked away from an attack of rheumatism.

"Stretch every muscle in the body. . . . Nothing will so effectively relieve congestion or contraction as persistent, gentle stretching in every possible direction, if jerky movements are carefully avoided. The more relaxed the position, the better. "Many a severe chill or painful inflammation can positively be greatly relieved, if not cured, in this manner alone. Nervousness will always yield to such treatment if systematically executed, as it is chiefly the result of contraction."—R. H. Krautz, M. D., in *Physical Culture*.

Neuralgia may be greatly relieved by the above treatment.

An exercise recommended for breaking up a cold is this: When one feels the first symptoms of a cold in head or throat, fill the lungs, then hold the breath while slowly working the diaphragm up and down. Repeat a number of times. This is also of value in relieving constipation. It may be more easily taken while sitting or lying down.

"When sitting where one is chilly a cold may be warded off by working the muscles of the back." The preceding exercise would also be a help.

"Stand erect. Rise on the toes and then on the heels. Rock forward and backward as far as possible without losing the equilibrium. This has a fine effect on the central nervous system and is valuable in nervousness. A relief at any time to the overworked or weary brain."

"With arms outstretched overhead and with head thrown back, raise right leg with knee bent until front of thigh touches abdomen. Raise left leg in the same way. Practice twenty times each. An excellent means for overcoming constipation."

"Stand erect; gently sit down until you almost touch your heels. Then gradually arise to an upright position. This is a very difficult exercise and must be taken *very carefully*. Take not more than five times at first and gradually increase to fifty. This will not only quickly and surely remove surplus fat from the abdomen, but it will exercise the bowels and the liver and will do much to give one a perfect digestion."

"Stand erect with arms extended from shoulders, palms up. Make the muscles tense and bring fingers to touch the shoulders. Bring the elbows forward till they meet. Then describe a circle with each elbow, up, back and down, turning the head and stretching the neck muscles. Inhale as elbows rise, exhale as they come down. This is excellent for enlarging the chest and for filling out hollows about the neck and shoulders; it will also relieve neuralgia.

"Bathing is always recommended to follow physical exercises,—usually the cold bath in the morning. The editor of *Physical Culture* says: "Don't make it a hard and fast rule to take baths of extreme temperature unless your own experience has proved to you that your condition demands them. Learn what sort of baths keep you in the best condition and are most agreeable to you and bathe as often and in the manner that you learn is best suited to your case."

Rubbing with dry salt has a tonic effect. A convenient substitute is the salt towel. Soak towel over night in very strong brine and hang to dry without wringing.

Housework and outdoor sports should also be discussed as means of promoting health, but space does not admit of their consideration here.

CALLIE B. STEBBINS.

"Rest is not quitting  
The busy career;  
Rest is the fitting  
Of self to one's sphere.  
'Tis loving and serving  
The highest and best;  
'Tis onward, unswerving,  
And this is true rest."

## Letter Department

SCAMMON, KANSAS, January 10, 1915.

*Editors Herald:* I have been engaged in this glorious work for fourteen years, and have never felt to turn from it. Although I have been tried in many ways, yet I know there is a grand reward awaiting the faithful.

Brother A. C. Martin has been with us the past two weeks. He is an able speaker. Good crowds attended most of the time, considering the weather. On the first Sunday of this month, all enjoyed the Spirit of the Lord during our sacrament meeting. Words of comfort and encouragement were spoken by our faithful brother. Our Sunday school is growing, and we hope to see it continue.

I hope to be one of the many who shall strive onward and upward to gain eternal life. This latter-day work is worth our time and faithful effort in seeking to advance the same. The more one examines it the more he is convinced that it is of God.

May we each and every one strive to live our religion in such a way that we may not bring reproach upon the work, so that when we pass to the great beyond the Master may say, Well done, thou good and faithful servant, enter into the joy of your Lord.

In gospel bonds,

MISS MAGGIE C. MARTIN.

ALEXANDER, KANSAS, January 10, 1915.

*Editors Herald:* I am still interested in this glorious latter-day message. It has proven a blessing to me in many ways. I obeyed the gospel fifteen years ago, February 20, 1900, and have tried since to be at my post of duty whenever and wherever the same was found. Sometimes great waves of disappointment have swept over our branch here, and I have felt downcast. Then I have thought that Satan was working in me this discouragement.

I press on, hoping and praying that I may not be one to be sifted out, and that God may give us grace and his blessed Spirit to sustain us, that our branch may again be continued and blessed as never before. When I think of the missionaries who in days gone by have sacrificed home, money, wife, children and friends, all to introduce the gospel at this place, I pray that each and every Saint may arise and put on the whole armor of God and plant their feet on higher ground.

We have eighteen members in Alexander at present. We spent three months at Fairfield last fall, helping care for my companion's father, and while there saw him baptized, also two sons and one daughter-in-law, and two children, six in all. Father Teeters departed this life two months after his baptism, strong in the faith and ready to go.

Dear Saints, let us shake off the coals from our garments and arise in the strength of the Lord, which is my prayer and wish for all.

Your humble sister,

MRS. EVA TEETERS.

EDMONTON, ALBERTA, January 10, 1915.

*Editors Herald:* Those who are acquainted with Brother Frank Lambert will be interested to know that he has been called to the Melchisedec priesthood, and that on the night when he was ordained he was chosen president of our branch, Brother J. N. Baldwin having resigned the presidency in his favor. This was on January 4. Brother Lambert preached his initial sermon on January 10, choosing for his text the statement of Christ in Matthew 16, Upon this rock I will

build my church, and the gates of hell shall not prevail against it. All were pleased with his effort.

Elder A. Fowler took the stand for a time after Brother Lambert concluded, interesting the audience.

We have had great meetings here for some time. Edmonton is likely to be heard from further. The branch is now fully organized, and all are talking of stirring things up. There is lots of room here for work, as there are sixty or seventy thousand people in the city, and only about forty Saints.

Our late branch president, J. N. Baldwin, and family, came here from the United States about three years ago. At that time there was no branch here. Elder J. L. Mortimore was doing missionary work, and my wife and I at that time went to prayer meetings when we would be the only people present besides Brother Mortimore and Brother George Winn, wife and I having just joined the church at that time. Such were the conditions when the branch was organized and Brother J. N. Baldwin was chosen for our first president. He has had a fight of it ever since. In fact, had it not been for his gallant stand we would likely have no branch here to-day. He is still with us along the firing line, acting as presiding priest of the branch, and is still as eager for the fray as ever.

Our progress has been slow but sure, and we hope for greater things with a full set of competent officers.

JOHN T. JOHNSTONE.

1714 Seventy-first Street.

WICHITA FALLS, TEXAS, January 11, 1915.

*Editors Herald:* My long absence from your columns is not evidence of a lack of interest, nor a failing faith in the message you bear. It has been more than two and a half years since I have written you. Since then I have moved from Dewey County, Oklahoma, to Oklahoma City, endeavoring to make ourselves a home there. The effort, however, overtaxed our financial store and resources, involving us in debt from which we have not yet been made free.

The prospect two years ago in the building line over the country was good, which encouraged me to make an effort with my trowel to liquidate our indebtedness, as the church itself was deeply involved in debt so the Bishop could not assist us.

I am willing to again express conviction that it is a mistake and a failure for a God-ordained and divinely called minister of the gospel to leave the ministry and engage in other labor; no matter if his prospects be as mine were of receiving seven dollars per day.

The hope of getting seven dollars per day is somewhat inviting to one who is in needy circumstances; and especially when no other resources are in sight. My efforts at brick work, however, have been a severe disappointment. For a year and a half at least the building business has been very dull, indeed. These conditions, disappointments, failures, etc., have been very trying, not only for myself and family, but for some of our creditors. But having made every effort which seemed possible, trusting continually in the Lord for guidance and assistance, it seemed that I was doing all I could do. Providence and fate seemingly were playing hide and seek with me, or peekaboo.

But, I have always been of good courage, and of a very hopeful nature. It is very fortunate that God has placed hope within us; otherwise our despondency would overcome

us at times. I have always had and do yet have such faith and confidence in divine providence and in the latter-day work that to think of failure was and is almost beyond possibility. One good brother gave me the title, "An incurable optimist." I thanked him for the compliment. We need hope. The good book says, "We are saved by hope."

Hope is a shining jewel given us of God

To cheer us on our pathway while through this life we tread.

It is far better for us to use the bright colors in painting the pictures of life than to dabble our brush in gloomy colors. The people of God are to be tried—tried severely, even as gold is tried seven times by fire. We should not forget these things when the trials come, whether caused by our own folly or mistakes—we can not always tell—or when permitted by divine wisdom to purify our lives we should not rebel and become despondent.

There is no disputing the fact that we are living in perilous times, times of war, oppression and distress. With the brightest optimistic mind possible, we can not fail to observe the dark cloud of distress which is now hanging over the world. But our God has promised relief, safety and victory to Zion and her children. The real live question is, Shall Zion's children continue in faith and hope, trusting in God?

It is rather easy to serve God when all goes well, when we have no financial trials, when our friends and loved ones are true, kind and trustful, when we are in the happy, peaceful environment of the church; yes, that is easy. But financial losses, deserted by friends, despised by neighbors, disowned by relatives, deprived of children and companion—these things come against us like a surging flood, and like the Apostle Peter we cry out, Save Lord, e'er we perish! Human nature is rather boastful, inclined to trust in self, rebellious and forgetful of God.

In the loss by death of President Joseph Smith the church has lost a true, faithful friend and servant. But there is reason to rejoice even in his death. While we miss him and regret his departure, yet we can well rejoice in the noble life and rich heritage he has left the church, and the wise provision made in appointing his successor. No need for confusion now; no stopping or halting in the work. But with love and confidence in the Lord and his chosen servant, appointed now to lead, all can rejoice in hope, faith and assurance for the success of the cause.

Just so soon as my financial affairs can be satisfactorily settled I shall be glad to again take up the mission work, and labor where the Lord has called and the church appointed. In the meantime, I shall endeavor to do what I can in a private way, also in public when opportunity affords. I am very conscious of human weakness, and know the need of divine assistance, but no one should fail to exert his own powers of mind and strength to do what they know to be right, and to refrain from wrongdoing. We are entitled to divine assistance, but we should not deceive ourselves by supposing that God will aid us in any line of selfishness or wrongdoing.

May love, peace, and prosperity abide with Israel.

Hopefully,

R. M. MALONEY.

Home address, OKLAHOMA CITY, OKLAHOMA, Route 9.

SPRINGFIELD, MISSOURI, January 12, 1915.

*Editors Herald:* In the queen city of the Ozarks, the land of the big red apple, the Springfield Branch has concluded to

shake off the coals from their garments, and arise in the strength of the Lord. The writer has presided over our branch here for fifteen years, and has had many seasons of rejoicing as well as of disappointment. Old in years when the latter-day work found me, I was soon placed in charge. All these years I have tried to do what I believed to be for the best interests of the work. How I have succeeded the Lord only knows.

Looking into the future welfare of the branch, I deemed it best to vacate and advised the branch to choose a younger leader. I am convinced that no mistake was made in the change on January 4 when Brother A. W. Duemler, our long-time presiding priest, was chosen president, and recommended for ordination to the office of elder. Our most worthy young brother Luke Bishop was again chosen teacher, with recommendation for his ordination to the office of priest, and our young brother Emery Nemp was recommended for ordination to the office of teacher. We have a new brother recently located from the West, and he and his good wife are live wires in this great latter-day work. Brother and Sister Thorp are a great help. Brother Thorp was chosen priest.

Last Sunday our newly-elected president occupied the stand and outlined the work that he would try to do in the future, with the help of the Saints and the Giver of all good. That evening our young presiding teacher took the stand and gave us the best talk that it has ever been my good fortune to hear on "What the gospel will do for us if we will only live it." This brother is only seventeen years old. May the Lord inspire others like him.

We feel to thank the Lord for the good stand that has been taken at the beginning of this new year. We trust that the work will be in a better condition at the close of the year than it is now. To this end we will work and pray. Our young Saints are living well, and will be heard from in the future.

We believe that the great upheaval in foreign lands is the beginning of the end, and though thrones may totter and fall, kingdoms become republics, and many run to and fro and cry Peace, Peace, when there will be no peace, we know that the end is not yet, but soon, even at the door. Will we be ready? Will God find faith on the earth as the cry goes forth, "Behold, the bridegroom cometh, go ye out to meet him?" May we all be ready when the roll is called.

Men are running to and fro and knowledge is being increased, but it is not in harmony with the divine plan of the Master of men. One says, "Lo here," and another, "Lo there," but he who spoke as never man spoke said, "Take heed that no man deceive you, for many will come in my name and say I am Christ, and shall deceive many." Surely no prophecy was ever more completely fulfilled, for false teachers and false doctrines are found upon every hand. Be not deceived, for God will not be mocked. Also that which you sow so shall you also reap. And the reaping time is not far distant.

May God inspire our minds so that we will be able to separate the wheat from the chaff, and be able to give an intelligent reason for the hope that is within us. May we move onward and upward until the perfect day, and may the time speedily come when Zion will be redeemed and God's people will have equality established among them is my prayer.

Missionaries and other Saints coming into this city will find our worthy branch president, A. W. Duemler, at 315 West Pacific Street, and our teacher at 2123 Roberson Avenue.

Ever praying for Zion and her children, I am,

Still in the conflict with no compromise,

1447 Lyon Street.

J. W. QUINLEY.

SAN ANTONIO, TEXAS, January 13, 1915.

*Editors Herald:* As the old year passes into history and the new year opens before us, we wonder what it will bring forth. And as the new ideas crowd in upon our minds suggestive of ways and means by which more good might be accomplished, one naturally takes a retrospective view of the work that has been done, and the good that has been accomplished in the past; there are many no doubt, who would be glad if they could have done more. But realizing that past opportunities are gone and we have the present to deal with, we begin to make new resolutions, our hopes are brightened with the prospects of the future, and we begin to move out.

Our church on South Flores Street is undergoing repairs. With the use of brush and paint the appearance of the benches is greatly changed, and with a touch here and there the little church is made to look quite presentable; and seeing the work going on, we conclude there are some New Year's resolutions going into effect.

Our Sunday school has had comparatively good attendance this winter, considering the disagreeable weather. We have just had the election of officers and as Sister Elma Neal was sustained as superintendent, and as she has served so faithfully in the past we feel confident that the school will grow and reach its zenith.

The writer spent the most of last summer in Arkansas, leaving San Antonio on June 12 and returning August 31. I joined my husband at Grannis, Arkansas, and in company with him traveled to several different points.

On July 4, we were at a place called Galena. We had been holding meeting a week there when on the last-named date we were attacked by a mob, the shot falling on the house like rain. One bullet went through the wall and passed just above Brother Harp's head. He was kneeling in prayer. The night previous he had offered the opening prayer while standing. We are led to believe that divine providence caused him to kneel on this particular occasion, and he was thus saved from his enemies. He had been greatly blessed in his efforts in breaking the bread of life to the people, several being near the kingdom. There are a few noble Saints in that neighborhood.

We went from there to Winthrop, Arkansas, making our home while there with Brother and Sister Sharp, whose kind hospitality will ever be remembered. We held a week's meeting there with fine interest. I call to mind one evening when suffering from a severe attack of neuralgia how wonderfully the Lord blessed me through the administration. I was relieved in a few minutes, and was able to attend the services. I am indeed thankful to my heavenly Parent for the strength afforded me, and which enabled me to attend every service that I was in reach of.

In about a month after this incident occurred, we returned to the same place and received the same blessing. My companion was holding a meeting in the town of Winthrop at this time, and the congregation was increasing each evening, and the writer being the only one of our number who played the organ, was of course anxious to do her part, so was administered to again with the same result. I am not relating these experiences to boast, but only to witness that those who have a desire to work will receive the Lord's care in time of need.

Brother Harp was greatly blessed in all of his efforts in Arkansas, but the climate did not agree with him, so he had to return to the sunny South, where he has labored since September 1, what time he was able to labor. At this writing he is at Pearsall, Texas.

Your sister in bonds,

RUTH HARP.

IOWA CITY, IOWA, January 15, 1915.

*Editors Herald:* Now that we do not have any church privileges, the HERALD seems more precious than ever. We are living here, for the present, while the boys are attending the State University. House life is far better than boarding when one has been used to a happy home. We would be so glad if a branch could be built up here so our students could have a church home, for there are many things to lead them astray where there are no gospel influences.

It has been fifteen years since the gospel was brought to me. I was very sad and heartbroken over the loss of my dear companion, and the next day after we laid him in the cold grave, Brother J. D. Stead buried me in the liquid grave that inducted me into the kingdom of God. And from the moment he raised me out of the water to the present, the beautiful light of the gospel has been mine to enjoy, and God's hand has been over me continually to bless.

Yea, many times when my burden seemed heavy, he came to my rescue. When sickness has been in our home he was there to bless and heal through the administration of his elders; and when the pangs of poverty were felt he was there through the ministrations of loving friends to succor in time of need; and the comforting influence of the Holy Spirit has many times confirmed my faith and it has enabled me to know the gospel is true.

This is my first experience of being without the companionship of the Saints since I obeyed, as nearly all that time was spent in Lamoni, where the dear Saints have rejoiced with me in my blessings, and have sympathized in time of trouble. I went there soon after baptism, with my four babies, feeling a great responsibility and an earnest desire to bring them up to be noble men and women.

Oh, the loving friends I found! The many kindnesses, the loving words of courage, the many times they helped in a financial way; many loving deeds, all made me love them and I cherish their memory, and hold those acts more precious than rubies and diamonds. Some of those who were so good have gone to their reward, among them Brother William Anderson, with his fatherly advice and counsel, always tender-hearted and willing to aid the distressed. And Sister Blair, angel of mercy, was there to cheer and comfort.

Such ties of love have been an incentive to me to try to live worthy of God's approbation, and have a good influence over those I come in contact with, that they may enjoy like blessings.

Since my marriage to Elder William Dowker, I have had some of the experiences incident to a missionaries' life, as I was with him in his field two months last summer. I can see there is great need of every Saint living a pure, upright life, and a need of helping our young people to become educated along gospel lines, that they may better defend the truth.

I am thankful for the provisions we have in the church, for the poor: the Children's Home, the college, the homes for the aged, and the Sanitarium, all to help and bless the people of God.

In two of those institutions I have had some varied experiences. I was cook in the Children's Home for a time, and if there are any who are in doubt about the home, let them lay all fears aside and do all in their power to help those who are so bravely carrying on the work. The children had good care, and were seemingly very happy there, with loving counsel and advice given by Father and Mother Robinson.

While there we were all made sad by the unfortunate accident that caused the first death, and left the home without

Baby Charles. I will never forget the beautiful gospel talk Brother Robinson gave those children about that lovely country where baby had gone and how they should live in order to meet him. I thought, How good that those children could have such a kind father, for I knew there are many homes that do not have such teachings. Saints let us all help this noble work.

My experiences in the Sanitarium were of a different character. I was a patient for three weeks suffering with nervous prostration brought on by overwork. The kindly administrations of doctors and nurses, and the enforced rest so aided that I was recovered to that extent that I returned in a few weeks and cooked in that nice roomy kitchen for a season. Here I learned that one must have the true spirit of love to assist in the work there, and the many beautiful characteristics I saw in some of those who labored there have been very impressive lessons to me, which I shall never forget.

Since that time I have once more been a patient; this time entering with grave fears for my recovery. Attending physicians said an operation was necessary. If ever I appreciated the gospel in my life it was then. Oh! how good it was to have the administration of the elders and the Spirit's presence to comfort and the assurance that the Lord was with me. This with the promise they would remain during the ordeal drove all fear from my mind. An evidence was then given to me that there is a beyond, and that when our spirits are released from our sick and weary bodies we shall be happy and know our loved ones on the other side. My health is now excellent.

My earnest prayer is that we may all be faithful, and so live that we may enter that rest God has prepared for those who serve them faithfully.

MRS. WILLIAM CASE DOWKER.

15 West Market Street.

RICHMOND, MELBOURNE, January 15, 1915.

*Editors Herald:* The *Melbourne Herald*, of December 12, published the following:

"MORMON LEADER DEAD, SON SUCCEEDS TO POSITION

"(Independent Cable Association) New York, Friday  
"Joseph Fielding Smith, president of the Church of Jesus Christ of Latter Day Saints, who was known as 'Independence Smith,' has died. Eight years ago he nominated his son to succeed him as chief of the Mormons."

Then followed about a three-inch sketch of the life of Joseph Fielding Smith. We were almost positive, from the cable message, "our" Joseph was dead, but not until two days ago (a month and three days after Brother Joseph died) did we have the facts.

As I am writing this I have before me an 8 by 12 enlarged photo of our departed leader which I brought from home with me, and as I look upon that noble countenance I think he would have been entitled to say, before he died, as did the Apostle Paul, "I have fought a good fight, I have finished my course, I have kept the faith: henceforth there is laid up for me a crown of righteousness, which the Lord, the righteous judge, shall give me at that day: and not to me only, but unto all them that love his appearing."

The first time I met Brother Joseph was a little while after I became a member of the church. I attended a conference at Kirtland some twenty-four years ago, I think. I will relate a little incident that I observed there, which revealed

the spirit of companionship, naturalness and humility which actuated him.

As I entered the Kirtland hotel one afternoon, I saw David Dancer laboriously polishing his shoes. Brother Joseph came in a few minutes after I did, and observing that Brother Dancer found it difficult by reason of his great size to stoop over, went up to him and said: "David, give me that brush." There was the prophet of God, the head of the Church of Christ, polishing his brother's shoes! We three were the only ones in the room at the time, so it was not a case of "posing," but a kindly little act, inspired by a kind heart. I had only been in the church a little while, and when I saw that humble act being performed it gave me a very favorable impression of God's servant. How often trivial incidents affect our opinions of others. I don't think it would have been difficult for Brother Joseph to have observed the ordinance of the washing of feet.

After I read the cable in the *Melbourne Herald*, I thought, Could there be a greater contrast in the lives of two men than in that of "our" Joseph and that of the Utah polygamous leader! As they both face the judgment, what a different record will confront them!

I wrote a letter to the editor of the *Herald*, and took it up to him. In the letter I said, If Joseph Smith, of Independence, was dead, he should not be confounded with the polygamous head of the Utah organization, with his five wives and some thirty children. I explained how the head of the Reorganization was carrying out the teachings of Joseph Smith, the founder of the church, which were antipolygamous.

It had been difficult to get anything in the papers here in favor of our work, so I thought it would be best if I made a personal visit to the editor, prepared to show him our position. A few weeks previous I had written to the government registrar general, who has charge of issuing licenses to marry, etc., asking him if the state of Victoria issued licenses to the Utah Mormon elders to marry. I kept a copy of the letter. He answered that up to date no licenses had ever been issued to the Utah elders. I took my letter, the answer from the registrar general, and my license to marry, Doctrine and Coverants, etc., and had an interview with the editor. I showed him that the Government of Australia understood the difference between the Utah Church and ours, and issued us licenses to marry, and we had no difficulty in obtaining them. I explained how the Utah Church had taken section 111 from the Doctrine and Covenants and inserted the polygamous affair. I explained how revelations must go through the quorums to stand the test, and that the polygamous "revelation" never could have stood the test, so it never risked it.

He gave me a respectful hearing, then remarked, "Why, I never understood your position before, you have a remarkable system, haven't you? I will publish your letter." And he did.

May the Lord guide the new President as he did Brother Joseph, and may we be found sustaining those whom God has called when they lead in righteousness.

C. EDWARD MILLER.

GREENWOOD, WEST VIRGINIA, January 15, 1915.

*Editors Herald:* I enjoy reading the *HERALD*. In reading the last number of the *Exponent* we note that Sister Mc-Nichols has been required to give up her work. We can sympathize with this sister, as we have been in similar physical condition this winter. We had a nice little Sunday school

last summer, but being scattered we hoped to have home class work this winter. My health would not permit me to carry on the work. My heart and soul are in the work of this department.

I spent many dark days and weeks. I felt idle, and had it not been for the letters I received from some of the good Saints, such as Sister Alice Scott, Sister Shinn, and Sister Coltrill, who are ready and willing to lighten the burden of another, I do not know how I could have stood it. I felt almost too weak to pray at times. But by the prayers of the Saints and strong effort, I feel the Lord is leading me on. I would be greatly pleased to hear from any of the Saints.

There is no room for the idler; the Lord has said long ago, The harvest is ripe and laborers few. Dear Saints, let us thrust in our sickles and reap. We can not all preach or teach, but we can all live our religion and warn our neighbors. Let us teach our children carefully and prayerfully, as we would bend the twig of the tree. Do not wait until to-morrow, begin to-day.

The home is the place for example. Some time ago my little boy, now seven years old, was following me down the hill, and said, "Mamma, be careful where you step. Don't step on any briars, for I am stepping right in your tracks, and, you know, I am barefooted." A thought ran through my mind like this: Our children are all barefooted so far as knowledge and understanding of the world's briars and thorns, pleasures and evil inventions are concerned. Let us be careful where we step, that they be not pricked by the briars if they step in our tracks. Let us keep in the straight and narrow way, directed by God's Spirit in all things.

Ever praying for the Lord to guide and direct us all in the continuance of his work, I am,  
Your sister,  
FLORENCE WILLIAMS.

UNION CENTER, WISCONSIN, January 16, 1915.

*Editors Herald:* I am about my Father's business, which is the joy of my life. This is practically a new place. Some brethren were here and baptized a few last summer. There are a few interested. We are holding meetings in the Methodist church. Some members of this church will not listen to their minister any more, being in sympathy with us. We are having fine meetings. So the good work goes on.

I am at home where I am at work for the Master. My way was hedged about the last three years on account of sickness at home, but now my wife is able to go about without crutches and care for herself largely. We are thankful to God for his power that has been manifested in her behalf.

I expect to spend the rest of the conference year in the field. The calls are plentiful for preaching in Wisconsin. I will try to fill as many as possible, the Lord willing. After leaving here I will work my way to our district conference at Porcupine, February 6 and 7. We are looking for a good time. May the work speed on.

Your brother in the one faith,

A. L. WHITEAKER.

NEW LISKEARD, ONTARIO, January 16, 1915.

*Editors Herald:* This northern country is clad in a mantle of white, and the air is clear and bracing. The woods resound with the noise of the bushmen, and over all is the bright sunshine.

The branch here is making arrangements for an event which will mark another stage in the progress of the work, namely, the dedication of the church, which is to take place some time in June.

Our missionary, Elder Ribbell, is laboring in the country to the north of us, and is doing a great work. In a conversation with him he said that he had an interest in different places, and requests from strangers to come and stay with them and preach in their homes.

In this place Elder Thompson, our president is devoting his time to the work in all its phases. This part of Ontario has a great future, and if the work gets a firm hold in the country now it will give us an advantage later.

Yours in the gospel,  
WILLIAM B. BARTLEMAN.

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LAMONI, IOWA, January 18, 1915.

*Editors Herald:* Thirty-five years ago to-day, the writer was as Paul said in Colossians 1: 13, delivered from the power of darkness and translated into the kingdom of God's dear Son, in whom we have redemption through his blood, even the forgiveness of sins. It seems to me that that sentence should all be written with large capital letters. Do we, can we comprehend all that is expressed in that wonderful sentence, What wonderful changes have come and gone since that day of my baptism!

In the fall of 1879, I first met our venerable Prophet and leader of the church. The thought came to me when I first saw our beloved Joseph, "A man of God; so humble, so lowly, so meek." Although I was an entire stranger to him, he would stop and talk to one just the same as to another. There was naught in him to lead him to look over or above the least one. But he is gone. He fought a good fight, he finished his course, he kept the faith; henceforth there is laid up for him a crown of righteousness, which the Lord, the righteous judge, shall give him at that day, and not to him only, but unto all them also that love his appearing. So we will try and not grieve after him.

When I look back to that fall conference in Gallands Grove in 1879, my heart still rejoices to call to mind the noble men of God I met there for the first time. Many of them are gone to their rest, and their works do follow them—such noble men as Brethren Joseph, Alexander, Ells, Lake, Caffall and others, all of whom have gone to their glorified home. I often wonder, Will I be able to meet them there? Many other changes have taken place since that time.

For more than thirty-four years I have been trying in my weak way to sound the gospel trumpet; and what have I accomplished? Eternity only can tell. I hope that it may be said, "He did what he could." I have baptized five hundred and seventy-seven. I have never shirked duty that I know of. But I have been admonished by Brethren Joseph and Alexander and others not to work so hard. Brother Joseph said to me once, "Brother John, you can extend your life ten years if you did not work so hard." I now see that I must slack up some. I am in my seventy-third year, and can not stand the hardships and knocks I could thirty years ago.

I have been at home now about a month. Some one may say, Why is Elder Roth not out in the mission field? Missionaries whose families are supported by the church ought to be out." Superannuated ministers do not need to travel unless they want to, and my family is not, and never was supported by the church. During the thirty-four years that I have been in the ministry, my family never drew a dollar from the church; and, more than that, I have paid much of my own expenses, too. Last year I paid seventy-six dollars out of my pocket for traveling expenses.

Some may think because we are now in the Saints' Home we (wife and I) are a burden to the church. When my wife became so afflicted with rheumatism that she could not do her work any more we broke up housekeeping; and for comfort and the sake of our health, we had to change location. In answer to prayer the good Lord opened a place for us in the Saints' Home. But, just as before, we are not living off the church. I pay the rent for our room monthly, and for our board also. And I am truly thankful to God for so good a home. I am willing to pay for our accommodations so long as we shall live.

I firmly believe that God ordered this home to be builded for his aged Saints. I do hope that all appreciate it as we do. The writer has been called on by Brother Smith to preach here in the home several times this winter, and the good Spirit is always present. We have some good good old people here, and all who have charge of the institution are very considerate of all. Matron, cook, waiters and all are good and kind to us, God bless them.

I have been greatly blessed the last year in preaching. I expect to be out again in a few days. I have thirteen calls now to come and preach, and I can be at only one place at a time. My last series of meetings was at Perry and Boone. There is a good class of Saints at both places, God bless them.

I am still willing to do all in my power for the salvation of souls. I am in the faith.

J. S. ROTH.

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COFFEYVILLE, KANSAS, January 19, 1915.

*Editors Herald:* It has been a good many years since I became a member of the church. I am living where I know of no Saints, and have no good opportunity to attend services. This has caused me to grow weak in the faith. A year ago last August I went to visit my mother, Mrs. Mary Hawkins, at Stewartsville, Missouri. During the time I was there the Stewartsville reunion was conducted. I was in poor health at this time. Mother took me to the camp and I was administered to and felt much improved. The doctors thought I would have to have an operation.

After I returned home, my sister Mary was taken from the State hospital at Jamestown, North Dakota, and sent to me at my request. I did not know she was in such a condition as to need care day and night. I did all I could for her, and more than I was able, and took a backset and grew worse. After being with us three weeks my sister was much improved, and thought she was able to return to Dakota to look after her property. Stopping with my mother on her way, she grew worse, and after nine months passed away.

I have improved much in health since last August, and feel like praising my heavenly Father for his goodness.

Your sister,

MRS. DORA BAEGLER.

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BAY MINETTE, ALABAMA, January 7, 1915.

*Editors Herald:* The wise man said, Train up a child in the way he should go, and when he is old, he will not depart from it. The following is a case in point. The writer of the following testimony is the son of Brother W. J. Booker, who was for many years a minister for Christ, but who now has gone to his reward. The testimony, which was written and sent to the Bay Minette conference, is self-explanatory. May it prove profitable to strangers in the flesh, as well as to the personal friends and relatives of the writer.

"SEPTEMBER 27, 1914.

"*Saints and Friends:* As it has happened that I can't come to conference, I feel it my duty this beautiful Sabbath to send you my testimony. I don't know that I will be able to say much, but as the Saints look over the record and run across my name they wonder, no doubt, where I am and how I am living. And as you have not seen or heard much of me since I left you, no doubt you have said, He is not living as he should, and your thoughts were, no doubt, true to some extent.

"And he also spake unto Lemuel: O that you mightest be like unto this valley, firm and steadfast, and immovable in keeping the commandments of the Lord.' (1 Nephi 1:37.)

"Notice how pleadingly the father talked to the boy that was going astray, and how loving the words were! How often has my father spoken the same words and plead with me; but for the space of thirteen years I wandered down the dark road, without help from the Lord. So far as religion was concerned, all seemed dark to me. Still, when I stopped to think of my condition, I still loved God, even though a sinner. I often thought I was lost, and thought of turning 'round and coming back to the starting point and traveling the other road.

"Two years ago I began to read and pray and to walk back over the road I had so long traveled. I came back over this road with a broken heart, bleeding, and with tears. Now, the more I read and pray the brighter the road becomes, and now I find this promise: 'And now, because of the covenant which ye have made, ye shall be called the children of Christ, his sons, and his daughters.' (Mosiah 3:8.)

"We, as Latter Day Saints, find that those who kept the commandments from the beginning were called the Saints of God, and even here in these last days we are promised that if we keep the commandments we shall be called the children of Christ, and we will know and remember the name when we are called. Now I ask the prayers of all the Saints and children of Christ that I may grow stronger in wisdom and understanding how to serve the Lord more perfectly each day of my life. Your prayers in connection with my prayers will make me stronger. I feel that if I could be with you I could say more as to the change of my condition, and as to what God will do when you put your trust in him. I ask the earnest prayers of the Saints of my branch. Though absent from you, I am ever your brother in Christ.

"Z. B. BOOKER."

Very sincerely,

A. E. WARR.

FAIRVIEW, MICHIGAN.

*Editors Herald:* We are still striving to do the Master's will. There are only three families of Saints left here, but we have our Sunday school and preaching services on Sunday, prayer meeting Wednesday evening, Religio Friday evening. We are all striving in the gospel, and although meeting opposition, we are not ashamed to give reason for the hope that is within us.

A few weeks ago Brother George Burt, the one under whose ministrations we came into the church, visited us for a week and preached in our schoolhouse. He was blessed with the Spirit, and the sermons were grand. Many outsiders came every night and much ill feeling was removed. A number seemed to be greatly interested. We wish some one could come again.

Brother Burt also preached in Comins Schoolhouse with fair attendance. Brother Burt and family once lived at Comins,

and have often tried to tell the people the gospel story there. At this time they came out, and some who had never heard our brother speak before say they wish he might have remained longer. Others in our community said they could sit all night and listen. So does the Spirit of God work with the children of men.

We have just heard of the death of our beloved President, which brings sadness, yet a degree of gladness also: Sadness at our loss of a noble brother, and gladness that the change will to him be glorious.

May we all strive to gain the reward that awaits those who are faithful to the end.

Your sister,

MARY HOGLE.

SOUTHAMPTON, ONTARIO.

*Editors Herald:* Christ has said that if we do his will we shall know of his doctrine and shall be made free. Paul declares that these things shall be ours if we keep in memory what has been preached, unless we have believed in vain. So we see that there is something for men to do.

We read in Acts 9, how Paul when journeying toward Damascus heard a voice saying, "Saul, Saul, why persecutest thou me?" And he, trembling and astonished, said, "Lord, what wouldest thou have me to do?" He was told to arise and go on to the city, where it would be told him what he must do.

Now, Paul was required to do what he was told, and not what he wanted to do. And are we to be carried to heaven on flowery beds of ease? Other religious persuasions have said, to believe on Christ is to be saved. But Christ said, "Except a man be born of water and of the Spirit, he can not enter into the kingdom of God." Even though we have obeyed the gospel, we are required to go on to perfection.

We must repent of our evil works, have faith toward God and in his ordinances, keeping all his commandments. If we love God and Christ, they have covenanted to love us. And if we truly love them we will do the works that Christ did when upon earth. It is he who said, "I am come a light into the world, that whosoever believeth on me shall not abide in darkness." If we have not this light of Christ, let us study into his life, that we may find the way. Let us live the life of Joseph who was sold into Egypt, who despite the persecutions of his brethren forgot not God, and gained favor of him as well as of man.

S. A. ROURKE.

## News from Branches

### Independence, Missouri, Second Branch

We present a few items in behalf of the Second Branch; being also second in numbers, we may be able to maintain this part of the title for some time to come, although the other two junior branches about ten and fifteen minutes walk from here are competing with us for the newcomers locating in the south part of the city. The new church located on Enoch Hill can be plainly seen from this church looking south-east.

With an able staff of officers in charge, this branch is still growing in numbers, and we believe spiritually. There has been a good average attendance during the winter months at the different meetings.

Quite a number from this branch attended the convention and stake conference held at the stone church in this city on March 12, 13 and 14, at which a good interest was manifested at the different sessions.

Yours for the welfare of Zion,

817 South Delaware, March 20, 1915. G. W. TOUSLEY.

## RELIGIO CONVENTION

(Continued from page 332.)

Lee Program; others have given different programs that have been well received and proved a help to the locals.

If we can select and elect the right party for general superintendent the coming year—one who can give his entire time to the work—I would expect the next general report to show a temperance superintendent in every Religio district organization, performing an effective work among his locals—and more, instead of being an expense, I have every reason to believe the work will be more than self-supporting.

There is no bigger wide-open door of service for our people, young and old, than that of temperance. In many places the Anti-Saloon League, the Young Men's Christian Association and Women's Christian Temperance Union and other organizations are inviting us. Are we ready? Have we efficient and skilled workers? As we see it, Zion can never be until "King Alcohol" is dethroned. He now sees "the handwriting on the wall." Then, forward, comrades; on to victory!

Sister Alta Young rendered a vocal solo.

Good literature superintendent Harvey Sandy reported the distribution of tracts, 130,273; *Ensigns*, 6,423; *HERALDS*, 7,826; *Gospel Standards*, 6,304; miscellaneous, 17,531; books, 550; *Autumn Leaves*, 486; subscriptions taken, 178. In the year 1910, in round numbers, 19,000 pieces were distributed; 1911, 21,000; 1912, 43,000; 1913, 103,000; 1914, 169,000.

Normal superintendent L. F. P. Curry reported, which will appear in connection with the reports to the Sunday School Association.

The report of R. W. Farrell, editor of the *Senior Quarterly* included:

The Religio is to be congratulated in that it has removed the great reproach which hung over it because of neglect of the Doctrine and Covenants. We have studied the entire book and will turn to consider other matter, perhaps, with only one big regret; that is that we had not a whole year to devote to the revelations given through the noble man and prophet who has passed from among us, while we whispered the beautiful German farewell, "Until we meet again." A topical study of the book has met with difficulties because no subject is dealt with thoroughly by the revelations, unless it be the subject of temporalities, or finances.

C. B. Woodstock, reporting, said:

While the lessons are drawn directly from the Book of Mormon text we have gained much help in their preparation from previous *Quarterlies* and from other publications of the church. We have tried to prepare a *Quarterly* that would interest the youth up to sixteen or eighteen years of age, but in so doing it has been difficult to make the lessons simple enough to meet the needs of many junior classes in which the age ranges from six to ten. If there is sufficient demand it would seem advisable to have a primary quarterly prepared for the younger of the junior classes. We recommend that at least another year's *Quarterlies* be prepared following the plan of the present *Quarterly*.

The lessons committee reported, having agreed:

To continue the study of the Doctrine and Covenants in the senior department in chronological order, finishing the book as rapidly as possible.

To follow the chronological study with topical study, using the other books as collateral text.

To use the Book of Mormon as the basis of study for the juniors.

The revising committee in reporting stated:

The revisions made by the committee have been of a minor character usually, and the data in the lessons can for the most part be depended upon as being correct.

The report of the executive committee included:

The committee on maps for the Society Islands was released, it being understood that the demand had been met for the time being.

J. A. Gunsolley and S. A. Burgess were authorized to represent the executive committee to act with the Board of Publication and historian in the matter of issuing a book on normal, or teacher training, study.

In the matter of field workers, the president was authorized to appoint such at his discretion, the executive officers being recognized as field workers.

It was agreed to allow the legitimate expenses of the temperance superintendent in launching and prosecuting the work of his department.

The committee on merging with the Sunday School Association was in part as follows:

We recommend that steps be taken by the society to confer with the Board of Publication with a view to the issue of all lesson literature, including appointment of editors, appointment of lessons committee, compensation of editors, appointment of committee or committees on revision of lessons, etc., that such work may be done by cooperation with church authorities or under such church supervision as will result in better coordination of departments, with the advantage of elimination of unnecessary machinery, expense, and division of effort. We believe that the work of the Religio and that of the Sunday school organizations would be advanced by such work of cooperation under supervision of the Board of Publication, which acts under direction of General Conference, including general authorities.

As a further step toward coordination and increased efficiency we recommend that appropriations to provide for leading lines of work, such as the translation and publication of the Book of Mormon and other church works into other languages, be submitted to the General Conference for approval; and that so far as possible all leading lines of work undertaken by the Religio be so presented for the approval of the conferences, and all this with the object of consolidating and compacting the work of all departments.

C. B. Woodstock of the Social Purity Board reported, which will appear in connection with the work of the General Conference.

The report of the library commission submitted by Sister Louise Palfrey Sheldon, submitted at this time, will appear in connection with reports of the Sunday school or church.

Standard of excellence recommended by the Lamoni Stake amended and adopted by a vote of 124 to 3, provides as follows:

District fully organized. Conventions at least once each year. Half the locals represented at district conventions. District fully reported to general secretary annually. District represented at General Convention by delegates with credentials. Half the locals with home department active. Half with normal department active. Half with good literature committee active. Half with temperance committee active. Literary work according to plan of Library Commission.

Institute work once or more each year at convention or reunion. Half the locals with active program work. First grade district to qualify on all twelve points; second grade on eight points, including number 4; third grade on five points, including number 4.

The session adjourned to engage in the following conferences, in charge of the parties named: Temperance, B. J. Scott; good literature, J. F. Rudd; relief work, J. A. Becker; district president and Religio administration, H. L. Barto.

7.30 P. M.

With T. J. Elliott in charge, the session was opened by singing number 14. Prayer was offered by Paul M. Hanson.

Brother and Sister F. G. Pitt rendered two beautiful vocal duets composed by Sister McDougal, a blind sister of Australia.

Messrs. Leonard Dickey, A. W. Fleet, Howard White and H. E. Gelatt entertained the convention with a saxophone quartet.

Walter W. Smith addressed the assembly on the theme, "What next?" He said the Religio had for twenty years been ministering to the youth of the church. He suggested that there be an influence thrown around the young so that in years when they have wandered they will again return to the environments of their youth. We all have social instincts, varying, but sure. We must learn to work together, allowing the young to develop in a normal way. In the East we have a junior Religio, composed of children under twelve. We do not have classes. We gather the children in, sing, tell them stories, provide for their social development, interest them in the church, baptize them and later their parents. Hence we need to minister along lines we are not occupying in now. We should enter into the field of social service and provide for our young people who are not cared for along the lines of their need.

W. A. Hougas gave a reading, "The man in the shadow."

The following report by the committee on articles of condolence in memory of President Joseph Smith was adopted by unanimous rising vote.

The young people represented in this General Convention of Zion's Religio-Literary Society express in sincere affection this tribute of appreciation of the far-reaching influence for good exercised in their behalf through the life and work of "Brother Joseph"—President Joseph Smith.

As the President and chief pastor of the church he ever expressed a genial, sympathetic interest in the spirit and efforts of the young people. He understood the life and temper of youth and remembered always and warmly appreciated their purposes and viewpoint. In the midst of burdensome cares, of great responsibilities, he forgot not the gladness of his youth, but learned, according to his oft-declared purpose, to "grow old gracefully." He diffused a spirit of cheerful optimism; his outlook was hopeful, inspirational, forward-looking in which he encouraged all by his

genial example to be cheerful in their warfare, that they might, as was he, be joyous in their triumph.

We recognize in the bigness of his nature and good qualities, breadth of intellect, largeness of heart-nature, and universal, sympathetic charity, an expression of those high qualities of true greatness which show out in his character as a worthy representative of the great Master and redeemer whom he served so constantly.

His widely-diffused influence in the expression of noble qualities, his characteristic bigness and goodness of nature, have left a permanent influence in forming the character of the young people that will continue to stimulate the uplift of the generations of the church that shall follow.

We gratefully pay this tribute of loving appreciation of his memory. His life was a stimulus to nobleness of nature, his memory a refreshing and reviving fragrance that will remain with time and continue in eternity.

Number 113 was sung, and J. A. Gunsolley pronounced the benediction.

8 A. M.

With J. A. Gunsolley in charge, number 121 was sung, followed by prayer by A. E. Warr. Minutes were read, corrected and approved.

The Graceland scholarship committee reported, recommending a change in the matter of administering this fund, providing that the president of the college should advise who should receive aid, and that the treasurer of the Religio be the treasurer of the fund.

A committee of three were appointed, J. A. Becker, Edward Rannie and R. S. Salyards, to consider the matter and report.

The following recommended by the resolutions committee was moved:

Resolved, That it is the opinion of the convention that the time has come for our Senior *Quarterly* to have its lessons based on the Book of Mormon.

A substitute that with the year 1916 the study of the Book of Mormon be again taken up in the Senior *Quarterly* prevailed.

The committee considering Graceland scholarship reported, recommending that aid be placed in the hands of the college treasurer to be expended according to the recurring needs of the student, funds to be repaid to the Religio treasurer, which prevailed.

The Appropriations Committee recommended that all appropriations providing for other than routine work of the society be submitted to General Conference for approval or disapproval, which prevailed.

The following appropriations were made: General purposes \$300, library commission \$100, normal department \$50, good literature \$75, temperance department \$50, Social Purity Board \$50.

The Independence Sanitarium asked for an appropriation of \$2,000 with which to purchase an X-ray. The matter was referred to the executive committee, they to confer with committees from the Sunday School Association and church, if appointed.



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instruction, etc.; the good literature superintendent to work in connection with publicity bureau of church if needed, and to cooperate with Board of Education encouraging reading of church literature; and that we require more definite records from each officer, showing exactly what has been done in department work.

with the Board of Publication in the matter of lessons, appointment of editors, revision, compensation, etc., with the idea of a closer coordination of the work between church departments, and report at the next convention.

The executive committee was authorized to confer

(To be continued.)

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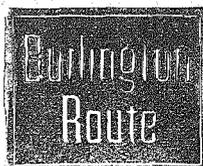
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# THE SAINTS' HERALD

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

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



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

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NUMBER 15

## Editorial

### PRESIDENT SMITH'S ILLNESS

In our issue of April 31 we referred to the illness of President F. M. Smith, stating that he was rapidly recovering. Since that date he has suffered a slight relapse. He seems again well on the way to recover however, report this Monday morning as we go to press seeming to indicate that his condition is decidedly hopeful. His wife, Sister Ruth M. Smith, wires President E. A. Smith, "Doctor says Fred's condition indicates wonderful recovery."

It will be understood of course, that President Smith is still at his temporary home in Worcester, Massachusetts, not having been able thus far to come to the General Conference.

The Saints have ceased not to pray for the speedy and permanent recovery of President Smith, and they are grateful for the Lord's blessings to him.

J. F. GARVER.

### CURRENT EVENTS

#### SECULAR AND RELIGIOUS

**MEXICAN AFFAIRS.**—Carranza forces claim victory over a Villa army north of Mexico City. Fighting continues in the vicinity of Tampico. Martial law is declared in the latter city. Engagements have occurred across the border from Brownsville, Texas, with stray bullets crossing the international line. In many parts of Mexico the people are said to be facing a serious shortage of food supplies.

**AMERICAN SHIPPING.**—The United States protest against the recent British order in council was on the 5th made public. Speaking "in the sincere spirit of friendship to make its own view and position . . . unmistakably clear," the United States Government claims the right of innocent shipments to "be freely transported to and from the United States through neutral countries to belligerent territory without being subject to the penalties of contraband traffic or blockade, much less to detention, requisition, or confiscation," declares the blockade unprecedented and a distinct invasion of the sovereign rights of neutrals interfered with, and suggests demands for "full reparation" in case of "violation of neutral

rights." The German Government has notified the United States of its willingness to pay for the American vessel *William P. Fry*, sunk by the *Prinz Eitel Friederich*, and for the cargo also, if it is shown to have been American owned. The German Government, however, justifies the destroying of the American ship and cargo under international law, as laid down in the declaration of London, agreeing to payment only under treaties between the United States and Prussia signed in 1799 and 1828.

**EUROPEAN WAR.**—Fighting in the Carpathians continues favorable to Russia. Germany is hurrying reinforcements into Hungary to withstand Russian advances. The Germans are also said to be moving soldiers from Belgium to their eastern line in Poland. The French claim gains in the West. Troops of the Union of South Africa have occupied Warmbad, a town in German South Africa. Serbian troops and Bulgarian irregulars have been in conflict on the Serbian side of their border. The British steamers *Eston*, *Lockwood*, *City of Bremen*, *Northlands*, the British trawlers *Gloxiana*, *Jason*, *Nellie*, *Agantha*, the French fishing vessel *Paraguerette* and the Norwegian bark *Nor* have been destroyed by German submarines, and the Dutch steamer *Schie-land* by a mine. The Swedish steamer *England* has been seized by Germany. Smyrna has again been bombarded. The commander of the German raider *Prinz Eitel Frederick*, on the 7th at Newport News, asked that his ship and crew be interned during the war. The German Government has asked the United States to make investigation into the action of the San Juan forts in preventing the *Odendwald* from leaving that port. Germany disclaims responsibility for the death of Leon C. Thrasher, lost with the British steamer *Falaba*, stating that ships and passengers were duly warned not to cross the war zone.

### NOTES AND COMMENTS

**GREENE CALLED HOME.**—Elder U. W. Greene, of the Quorum of Twelve, left the General Conference for his home in Winter Hill, Massachusetts, Sunday, being called by the serious illness of his wife. The prayers of the conference Saints accompanied him on this painful journey, and they continue to pray for the recovery of Sister Greene.

## Religio Convention

Resolution for the appointment of a field worker from among the executive officers, to be sustained on a ministerial basis from the funds of the Religio, was referred to the executive officers, First Presidency and Twelve.

Convention proceeded to the election of officers by acclamation and vote.

For president T. J. Elliott, J. A. Gunsolley, Daniel Macgregor and A. C. Barmore were nominated. The vote resulted in T. J. Elliott 23, J. A. Gunsolley 98, Daniel Macgregor 8, A. C. Barmore 2, J. A. Gunsolley being declared elected.

For vice president T. J. Elliott and Sister M. A. Etzenhouser were nominated, the former receiving 59, the latter 63, Sister Etzenhouser being the choice.

For secretary Arthur McKim and Nellie Brocaw were nominated. The former received 114, the latter 3, Brother McKim being announced as the selection.

For treasurer J. A. Becker was the unanimous choice.

The unanimous vote of the convention was cast for S. A. Burgess for librarian.

Nominated for superintendent of temperance department, B. J. Scott received 14, James Bunt 94, Sister A. L. Yingling 1, A. C. Barmore 1, James Bunt being the choice.

For home department superintendent, being nominated, Sister W. H. Deam received 1, F. F. Wipper 104, Sister Hale W. Smith 5, Brother Wipper being declared the choice.

Bertha Gunsolley sang a solo.

J. A. Gunsolley, Sister M. A. Etzenhouser and the editors together with another to be selected by them were chosen to constitute the lessons committee.

The merger committee, F. M. Smith, R. S. Sal-yards, J. W. Wight were continued.

For member of the social purity board C. B. Woodstock received 119 votes, J. O. Dutton 1, Arthur Allen 4, James F. Kier 1, C. B. Woodstock being declared the choice.

At adjournment number 153 was sung, J. F. Gar-ver pronounced the benediction.

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## Sunday School Convention

SATURDAY, APRIL 3, 2 P. M.

The beautiful weather of the day was even an improvement over that of the day previous, and the twenty-fourth convention of the General Sunday School Association opened under hopeful auspices, with the Saints in fine spirits, and anticipating a profitable season.

Number 100, Zion's Praises was sung, prayer was offered by J. A. Gunsolley, and number 122 was sung.

General Superintendent G. R. Wells and assistant D. J. Krahl were chosen to preside. E. D. Moore, secretary, was chosen secretary to choose assistants. He chose Sister John Midgorden and Vernon Reese. Presidency of convention were authorized to complete the organization. Credentials committee was announced, Jerome Wildermuth, La June Howard, Ruby Baguley, and were approved as previously selected.

The credentials committee reported.

It was moved that the rules be suspended and that W. H. Greenwood, of the British Isles, Brother and Sister J. Charles May and Brother and Sister H. W. Savage, of the South Sea Islands, Peter Muceus, of Norway, Brother and Sister H. N. Hansen of Denmark and Germany be made delegates from their respective fields.

Presidency announced committees on appropriations: G. W. Blair, John Smith, B. J. Scott; resolutions, W. W. Smith, Frank Rudd, T. J. Elliott, C. E. Crumley, M. A. McConley; notification, J. Bronson, D. J. Williams, A. C. Barmore; local deacons to provide ushers; music in charge of May Skinner, H. C. Burgess, Alta Mather, Mabel Carlile.

Superintendent G. R. Wells reported:

If we are to report to you . . . what progress the association is making or how near we are measuring up to the noble object of religious teaching among us, I confess that I am not in a position to report accurately upon it, nor even approximately. The duty of imparting religious instruction rests primarily upon the parents and upon the whole church. The association should not presume to carry the whole load. Considering that the secular schools can give children 27 hours instruction a week, while the Sunday school has but one half hour, we are not the whole thing. We are, indeed, just a "help," an auxiliary. But this should not cool our enthusiasm or lessen our efforts to become a more efficient help. Only God can measure the good that efficient Sunday school officers and teachers may do in assisting to hold to the church our boys and girls. . . .

The work is demanding more time every year and we fear the association will find it increasingly difficult every election to procure efficient workers who are in a financial position to give the necessary time, so much of which is always required for home duties or the earning of daily bread. This applies specially to superintendent, secretary, home department superintendent, and normal superintendent. The success of each is vital to the growth and success of the association. Correspondence is the heaviest part, the work that takes much time when the officers write their own letters could select officers living in the same town, a stenographer could be engaged to take the correspondence of all and release the officers for constructive and administrative work. It would make for efficiency. . . .

The library commission work has suffered from its members having too much to do in other departments. We wish to suggest that it would be well to consider if the church is not making a mistake in asking already overworked officers to take care of the important library interests of the entire membership. We urge that the association shall not contribute to such a case, and that we ask the Religio and conference to also take it to heart. Our representative on the board has

labored under discouraging conditions, according to her report to us. . . .

We are nearing the end of the course of study marked out by our lessons committee in July, 1912. Only one quarter remains to be written. Experience has shown that many alterations for the betterment of the course could be made. It took the International Lessons Committee three years to decide on subjects alone, for graded lessons, after the general course had been marked out. Our committee preferred to mark out a distinctly Latter Day Saint course of study on our faith, making it possible to start the little child in on matter adapted to it and graduate as a young lady or gentleman at seventeen or eighteen with a thorough knowledge of the gospel law of salvation, with a character a credit to the church and a blessing to humanity. That is the object of graded lessons with efficient teachers.

What is correct for one child is good also for every other child following it in the Sunday school—hence the wisdom of a settled course of study, with well-selected subjects. This we are endeavoring to obtain, but like all good and enduring things, it can not be built up in two or three years. We are just now to the point where we can revise our course in the light of over two years' experience, improve our subjects, and cut down the inequalities of the course, making each grade to fit smoothly and progressively into the other. This calls for time, experience and educational talent. We have called the editors and lessons committee together at this convention to revise the course. We consider it the most important work so far attempted with our system of graded lessons, so far as its bearing on our apparent progress is concerned. Let us name one good result that should accrue. We should be able to begin to furnish better teachers' helps and more illustrations for the *Quarterlies*. This can not be done unless we know the subjects far enough ahead to be able to draw, and plan and secure cuts. Opportunity to be deliberate counts for much. Hurried work is seldom satisfactory. And further, the reasonableness and beauty of a well-laid-out course will become more apparent as the workers study the changes made for the better, resulting in more loyal and hearty labor.

One of our most careful and exact workers, Miss Zimmermann, editor of the Primary *Quarterly*, has resigned because of home duties and personal plans. We regret to lose her valuable service. All of our editors have done well under the strain we have put upon them. . . .

We hereby call attention to the resolution moved in the convention of 1913. "Resolved, That it be the sense of this body that the general superintendent give his entire time to the work and that he be supported from the general fund." This was referred to the Presidency and Twelve. Very logically, they found it impracticable to make an appointment of this kind unless power to nominate the superintendent were given to them. They so informed the Sunday school executive, resulting in a recommendation that the joint council be given that power, which was granted unanimously by the convention of last year.

Sunday school work is church work and for that reason the association can not assume the right to appoint a church officer, claim his whole time, and support his family. That power properly belongs to the church; hence the above-named action, which seemed consistent. . . .

That, we request the joint council to nominate a superintendent who can give his whole time to that work, to be under conference appointment, and drawing his family allowance from church funds; and further, that the association hereby pledges support for such an officer and instructs the treasurer to pay into the church treasury the amount necessary

to cover the family allowance, if any; and further, that in this case the superintendent shall render to the Presiding Bishop an account of personal expense, the association to pay sonable and just.

Last year, the convention declared in favor of that kind of merger which is expressed in closer relations between the association and the parent body, the church. As a first step to accomplish this, it was decided to have on the executive of the association, the *Exponent*, during the year just past, the Twelve to act as "advisory" members. The convention should make that effective this year by writing into the constitution and by-laws a statement of the same. We recommend that the principles be extended also to district and local jurisdiction. . . .

As has been widely circulated through the church papers, the executive suspended the publication of the official organ of the association, the *Exponent*, during the year just past. Lack of support was the main reason for this step. Up to that time, the editors of *Quarterlies* had not yet caught up with their work. As half of the matter was written by those editors, the *Exponent* was invariably late, which also hurt the circulation. Stopping the *Exponent* helped the editors to catch up with their work.

We believe the class of matter should be carefully studied and selected for such a paper as the *Exponent*, and for this reason it deserves more time and attention than has been possible in the recent past. We do not hesitate to say the association needs such a help in its work, but we also recognize that we must make it attractive and the matter suitable to teachers and officers before we can expect the necessary support. For this reason, we urge that if the convention directs that publication be resumed, ample time be allowed those in charge for selection of editor and suitable writers and that publication be not commenced until assured of a first-class journal, so far as our resources can be expected to produce it. . . .

We have had in several places some trouble over organized classes. Not because organized classes are not a good thing but for the want of proper understanding of the objects in organizing classes and want of proper supervision by the officers in charge. Our young people catch the spirit of the times, and they need to be guided in this movement.

This and other similar matters only emphasize the need of constant interchange of ideas and experiences and some medium of exchange, bringing about uniformity. To respond to all the calls over one such item as organized classes through the mails entails a big amount of correspondence, which could be written once for all in the officers' and teachers' paper. Many troubles and misunderstandings might thus be forestalled. Samples of constitutions for boys' and girls', men and young ladies' classes printed for the benefit of all. . . .

Although working under a big handicap, we have enjoyed our labors and we close the year's work with gratitude to the Divine Superintendent whose Spirit has often been with us. . . .

GOMER R. WELLS.

The assistant superintendent, D. J. Krahl, in reporting, among other things said:

My activities in the General Sunday School Association have been limited to consultation with my associate officers and matters considered by the executive board, also institute work in the Independence Stake.

From the report of the secretary the following is quoted:

The work of this office has been done in addition to other

strenuous duties, but we have given it much time and thought, yet not nearly so much as it deserves. The ordinary routine requires much time and attention, but we have sought to do much more. About eight hundred and fifty personal letters have been written, many of them at considerable length. Copies of all these have been preserved in convenient form for the guidance of those who need it in the future. We had not the advantage of this.

A record of the correspondence with the various districts has been kept in systematic order, together with other information, as a basis for a future record. A new report blank has been created, which gives the information most valuable from the various conventions, and they are filed with the other records.

An aggressive campaign of work on the standard of excellence has been urged and carried on, and the results have been quite gratifying. . . . While the standard of excellence agitation has not borne much visible fruit as indicated in the reports, we think there have been foundations laid for some very effective work this year. The essential enthusiasm must be based on definite work, and the standard very consistently suggests this. Many of the districts have adopted local standards this year, by which they grade the work of the schools. We have encouraged this, believing it will localize the interest and incite friendly competition with those considered as equals. There will surely be a considerable showing of advancement in the grades in the next report.

As an illustration of the need of work along the lines suggested in the standard now in use for districts, we mention that first grade districts must have normal classes in at least half of the schools. This year we have only eighty-seven normal classes reported, while if all the districts were first grade, there would be three hundred and forty-five or more. This applies largely to home classes and cradle rolls.

It has been our aim to make the term *association* mean more than an annual gathering with just a few if any delegates from a district. It seems there should be more of the work of gathering and disseminating information between districts; a passing along of the best things to those seeking to improve. We have found a need for simple but comprehensive manuals of instruction for the various officers of districts and locals. This should be provided soon. A publication of our own would largely supply this, yet we believe it should be done anyway, to be sure the needs were supplied at the right time. The constant shift of officers requires a constant coaching and instructing. We have been anxious and willing to lend our assistance, but feel that the work has not been extensive enough.

We found the whole reporting system in need of revising and rejuvenation, and have made it over, after properly consulting everyone we thought would have any special interest in it. We think we have in the new standardized report blanks and school supplies a composite result of the demands of the most progressive workers we have. We owe much to our superintendent, who acted as a member of a subcommittee of the executive. We now have a complete set of blanks for all departments that can be filed in a convenient, loose-leaf binder that may be used for records of business and proceedings of all kinds. Those who have seen it in use warmly commend it. All these supplies are listed and described in a new catalogue which the Herald Publishing House kindly allowed us to write for them.

It gives us pleasure to report five new districts. A new district has been organized in South Australia, also in Victoria, Australia. In the statistics, we report the loss of one school in the former district since last report, which is a way of saying they have lost one school since organization. West

Virginia has been organized several years, but reports for the first time this year. Eastern Colorado gave up part of her territory and we now have a Western Colorado District. Montana did likewise, and we have an Eastern Montana District. Southern Missouri and Western Maine have reorganized, and we have a promise that Eastern Maine will try to gather forces and begin again. Northwestern Kansas is evidently almost disorganized, but is well taken care of by the home department officials. It is with regret that we print the statistics without all the reports, but we have written fully and often, urging these delinquent districts to report, but all to no avail. England and Germany gave promise of doing well early in the year, but in the gathering of war forces there was much demoralization of Sunday school forces. The reports from Germany are very meager and qualified with the significant words, "to August 1."

The increased interest in cradle roll work seems to justify the creation of an office of superintendent to have general charge of this work. Cradle roll work is not a fad, but a valuable feature to live schools. . . .

There is a steady growth in the demand for all grades of our *Quarterlies*. The junior grade, being a new one in the graded series, is fast taking its place with the others, seeming to indicate that the schools are seeking to properly grade. . . . For the present quarter, we are printing the following *Quarterlies*: Beginner, 5,700; Primary, 5,700; Junior, 4,750; Intermediate, 7,200; Senior, 17,200.

As a matter of information and for the records, we report an event of perhaps common knowledge among Sunday school workers. In July of 1914 W. N. Robinson placed his resignation as superintendent in the hands of the First Presidency and asked that provision be made for carrying on the work of the office for the remainder of the year. He gave as reasons for his resignation that serious and unlooked-for business complications had arisen which demanded almost his entire time.

The executive committee met on July 20, 1914, with Elbert A. Smith of the First Presidency and J. W. Rushton of the Twelve, these two acting in advisory capacity, and selecting G. R. Wells to fill out the unexpired term, D. J. Krahl to act as first assistant.

The following resolution was unanimously voted by the executive committee:

"Resolved, That we deeply regret that Brother W. N. Robinson has found it necessary to resign from the office of superintendent of the General Sunday School Association, but at the same time we feel that he is fully justified in the course he has taken, under the circumstances that have arisen in his affairs." . . .

The secretary submitted the following additional report:

Since making up the statistics for our report we have received reports from two districts, namely, Pottawattamie and Southern Michigan and Northern Indiana. The superintendent of the Manchester, England, District, reports informally of the work there, which we submit in separate form, and we have two letters from Sweden, which we present separately.

There are sufficient copies of the printed reports on hand to supply the reasonable needs of those who desire to secure extra copies for taking to the interested workers at home.

The statistical report of the secretary showed a membership of districts 77, schools 690, pupils 35,931, gain 2,869.

The secretary submitted the following letters:

STOCKHOLM, SWEDEN, March 11, 1915.

Dear Brother E. D. Moore: I wish to report that we are trying to keep a Sunday school going at Helsingborg, Sweden. I am not at that place at present, so can not give details.

We have an enrollment of ten, six of these are children from five to twelve years of age, and two of this number are children of outsiders.

We meet every Sunday at two o'clock and try to instruct the children the best way we know how. Two of the children belong to the church, and there are two more that belong to the church some ways from Helsingborg, coming in through Sunday school work.

I love the work and try to do all I can for its upbuilding.

Your brother in gospel bonds,  
Furntorpsgatan 63, Helsingborg. C. A. SWENSON.

STOCKHOLM, SWEDEN, March 6, 1915.

E. D. Moore, Lamoni, Iowa.

Dear Brother: We herewith send you a report of the Stockholm Sunday school for the year ending March 1, 1915: Number of sessions, 38; enrollment of main school, 20; enrollment of home department, 7; lessons in home department, 14; the usual officers, 1 teacher, 1 class and one home department teacher.

The school has had a vacation during the summer because nearly all the children were out in different parts of the country on their school colonies. The home class was organized in October, 1914.

Respectfully,  
E. M. CARLSON, *Superintendent.*  
JULINE FORS, *Secretary,* (per O. Okerlind.)

MANCHESTER, ENGLAND, March 18, 1915.

Elder E. D. Moore,

Dear Brother: I am sorry that you have been compelled to write me respecting Sunday school returns. I have written to the secretary, who has joined Kitchener's army, and he has promised to obtain a return and forward it in time for the General Sunday School Convention. My assistant superintendent and secretary both enlisted before I found out and I have been left short of men. I have so many duties to attend to that I must give up some so as to properly perform the few. I am about to call the Sunday school people together so as to place my resignation as superintendent before them. . . .

Please give our heartiest greetings to all at your annual convention. May it be a spiritual success.

Three of my Bible class are now out with the troops in Egypt. A brother and nephew are in the Athletic Corps, and my sister is a Red Cross nurse. Terrible conflicts are going on just now, and the crucial part of the whole land campaign is now upon us. There may be an attempt to invade our island yet, so you can see that the people are obsessed with war, almost to the exclusion of everything else. All the factories are to be taken over by the Government to produce ammunition, etc.

In conclusion, I wish to thank you for your letter. If any great change should take place, I will apprise you of the same.

With gospel love, I remain,

Your coworker in Christ,

W. R. ARMSTRONG, *Supt. Manchester District.*

John Smith, treasurer, reported total receipts \$9,506.68, expenditures \$7,082.69, leaving a balance of \$2,423.99. This report and the accounts of the treasurer were by the auditors, Oscar Anderson, Annie Allen and J. F. Garver reported audited and found correct.

The report, together with that of the auditors was found correct.

The report of the superintendent of home department included the following:

The home department of this great Sunday school organization comes to you with a message of encouragement. When the superintendent was stricken with a serious illness in the very beginning of the year's work, she issued an emergency call to the district superintendents, urging them to vigorously prosecute their work, unaided if necessary. The reported results prove the beauty of system and the real worth and intrinsic value of consecrated workers. And while our department is, in a sense, efficient, it is not sufficient, as the following statistics will show:

Total reported membership for the year .....6,336  
Transferred to local schools ..... 642

Present reported membership .....5,694

Five districts failed to elect a home department superintendent. Seven organized districts failed to report. Two hundred and seventy-seven reported schools failed to elect a home department superintendent.

Vision, if you can, the possibilities of the unworked territory: compare it with the accomplishment of the working districts, and think you we should be satisfied? No: *Every church member a Sunday school member*, is our slogan, and nothing less will satisfy.

Many of the ministry are alive to the fact that the home department paves the way for presentation of the gospel, especially in unorganized territory, and scores of members are secured by them. Hundreds of letters are received from God's servants telling us of isolated and almost forgotten members of the church, having been placed in touch with the "big family," through the home department, and requesting attention be given them. . . .

Aside from this, the financial feature is not to be altogether ignored, six districts alone, requiring more than 1,800 *Quarterlies*, and \$1,700 has been contributed by home department members during the year, according to incomplete reports.

Again we register a wish that a method might be devised relieving the general superintendent of the tremendous bulk of routine correspondence, in order to give time for devising and operating means for the great ingathering so conspicuously possible.

MRS. E. S. MCNICHOLS.

The superintendent of normal department reported, in part:

Despite handicaps, the state superintendents have worked faithfully, and some with much success. Three have been ill for a greater part of the time, and one, Mrs. Annie Reynolds, Los Angeles, California, has been taken by death. Practically every superintendent finds it necessary to engage in other lines of church work, and for that reason it has often been impossible to give teacher training the attention it deserves. But this handicap can be removed only when we have enough workers to go 'round.

A special effort has been made to secure greater enrollments in the courses offered, and we are glad to report that 520 new students have taken up the study.

Three hundred and eighty examinations in all courses have been given; 72 diplomas have been issued. . . .

Our examinations in the State of Missouri numbered approximately one fourth of those taken in normal courses by all denominations in the State. In our church the prejudice against teacher training seems gradually to be dying out, in place of which is a very noticeable desire on the part of the workers for better preparation for service. To what extent the arguments advanced by the supporters of the normal

courses have acted in creating this better sentiment it is impossible to say, but through study in this department many have grown into the "study habit" which has led them on to better things. So we feel that not only has something measurable been accomplished, as evidenced by the figures given above, but also something which may not be measured,—the broadening of the minds of students, an effect which may be seen in their development as servants of the church.

L. F. P. CURRY.

Louise Palfrey Sheldon of the Library Commission reported in part as follows:

We have been supplying requests for the names of good books with a small list that we got up and arranged under classified heads, making typewritten copies. We are at work upon a catalogue of books which it is hoped may be published in the near future. Notice will be given through the church papers when it is ready.

With a view to ascertaining the status of library work in the districts, locals and branches, we sent out about ninety inquiries, calling for reports. Up to the date of this writing, returns are not complete, but reports are coming in every day. A sufficient number have been heard from, however, together with the information gained through correspondence during the year, to obtain a fairly accurate idea of the general condition of the work. Bearing in mind that some exceptions are to be made, that we speak of the *general* condition, we have to report that very little has been done or is being done in library work. Districts and locals are organized; that is, they have library officers, or library boards, but there is little library activity. In many instances they go on electing these officers and do not know what they are for.

A practice that militates against library work in locals and districts is the changing of members on the boards. The office calls for knowledge and experience which take time to obtain, and changes should not be made so frequently that the benefit of this preparation is lost, and "green" members are kept constantly on the boards. . . .

The district circulating library does not seem to meet with much favor. In a number of instances after the plan has been tried for a while, it is abandoned, and the books are distributed among the local libraries. We believe that the local library is generally preferred to the circulating library, and it seems that where they have the one, they can not support the other, as a rule. . . .

The first matter that claimed our attention this year was that of a library for the Sanitarium. The commission voted an appropriation of \$100 for this purpose. A list of professional books were obtained . . . and a bookcase for them was bought, costing in all \$74.33. . . . We have left . . . \$25.67 which will be used in enlarging the library. . . .

We believe that the mission of our library organization is not primarily to deal with general literature, but with the making of intelligent Latter Day Saints who shall be prepared to creditably represent the latter-day message to the world, and to grapple with the peculiar problems which we as a people have to consider. . . . We enter upon another year with a balance of \$120.20. We spent last year \$177.20.

The social purity board reported as will appear in connection with the items of the conference.

Unable to arrange a meeting of the executive committee, Superintendent Wells reported for said committee on Sunday school paper:

At a meeting of the Executive in July, 1914, it was decided to discontinue the official organ of the association, the Sunday School *Exponent*, for the following reasons:

Briefly, it was not supported, there being only 1,090 subscribers on the mailing list, causing a loss of about \$200 the twelve months previous. . . .

Your superintendent since that time has endeavored by a call through the *HERALD* to ascertain what are the wishes of our people regarding a paper. We have received various suggestions but the responses were not numerous enough to enable me to discover a consensus of opinion in favor of any one of them. . . .

Viewing the association as a whole, we have no hesitancy in saying there is a need for a paper—especially in the small and far-off schools and districts. . . . This matter of the *Exponent* is with you for your action.

G. R. Wells, chairman, reported for the lessons committee:

The editors report that in all the grades lessons are prepared up to October, 1915. In several instances, the lessons of the three years just completed have been, of necessity, a departure from the course originally outlined. The practical work of writing lessons has revealed necessity for changes which could not be anticipated, and the effort has been to meet emergencies while adhering to the course as closely as seemed reasonable.

The work now before the committee is to revise the course, taking advantage of past experience to make the grades fit more smoothly together. In the past two years or more, the editors, working many miles apart and without opportunity to compare work with one another, have attempted to work out their individual courses. They are now called together to confer, with the hope of making progress in the correction of existing imperfections.

It has taken educational experts on other graded courses three years to select subjects alone, and we could hardly expect to perfect a course satisfactory to us upon a first effort.

In January, 1916, the lessons will begin again on the first year of the course. The committee, as a whole, or any of the individual editors will welcome any suggestions made in the interest of the lesson work by teachers or persons of experience; for the work of preparing teaching material upon the great subjects of true religion for the children of the church in arduous and of immense importance. The committee has held two meetings and expects to work during the conference.

Margaret Mather and Ralph Gaylord rendered a piano duet.

S. A. Burgess reported for the Board of Trustees of Graceland College on the matter of appropriation of \$500 to aid Graceland and worthy students, requesting a continuation of the appropriation, which was referred to the appropriations committee.

F. G. Pitt, E. H. Fisher and Sister Lucy L. Ressiguie were appointed as a committee to draft articles of respect in memory of the late President Joseph Smith.

Communications from Elbert A. Smith of the First Presidency and from the Quorum of Twelve in acknowledgment of notifications that the convention was in session and prepared to receive any suggestions, and extending the good wishes and cooperation of these quorums were read.

Request of Nauvoo District for some teachers' help to take the place of the *Exponent* was read.

Request for aid to secure an X-ray for Independ-

ence Sanitarium was referred to the executive committee in conjunction with committee from Religio and one from the church, if appointed, final action to be referred to the General Conference.

Request from West Virginia District for district field worker was referred to the executive committee with power to act.

The constitution was amended as per notice appearing in the HERALD as follows:

#### HOME DEPARTMENT BY-LAWS

To amend by-laws for Sunday schools, article II, section 4, page 13, "Home department superintendent," beginning in fourteenth line from top of paragraph by striking out the sentences, "He shall transfer all contributions received promptly to the treasurer of the school, keeping accurate account of the same. He shall receive from the school such supplies as shall be necessary for the proper conduct of the work." And in lieu thereof insert the following: "All necessary supplies shall be ordered through the secretary of the school; but if it is urgent, the superintendent of this department may order them, keeping an accurate account of the same. Once in every three months he shall report to the treasurer of school all receipts and expenditures and transfer balance in hand, if any. Should the department not be self-supporting, the treasurer shall supply the deficiency."

#### BASIS OF REPRESENTATION

To amend article IV, "Basis of representation," section 1, page 6, by striking out the word *ten* in third line and substituting in lieu thereof the word *twenty-five*.

#### MASS CONVENTION

To amend article X, page 12, "Mass convention," by striking out the number "400" and inserting "1,000," making the article read: "Any district association convention, where the membership is under 1,000 may upon a two thirds of the delegates present, change from delegate to mass convention."

Number 42 was sung, and the assembly was dismissed by D. J. Krahl.

7.30 P. M.

With D. J. Krahl in charge, number 75 was sung. J. A. Tanner offered prayer. Minutes read and approved.

The action of the executive committee in discontinuing the *Exponent* was by motion approved.

Matter of a Sunday school publication was referred to J. A. Tanner, Anna Salyards, G. R. Wells, M. C. Fisher, and Daniel Macgregor as a committee for consideration and report.

The Ladies Choir of Lamoni, under the leadership of Miss Nora Carter, rendered "At eventide it shall be light."

F. F. Wipper gave a stereopticon address, "The stereopticon in Sunday school work." He referred to the power to educate through the eye, and emphasized the help of the stereopticon machine in this work. Bible scenes, scriptural quotations and suggestive matters were thrown upon the screen to show ways in which the stereopticon may be used in Sunday school and other church work. Where the

stereopticon can not be secured, he urged the use of pictures, blackboards, etc.

Nettie Paulson entertained the convention with the piano solo, "Drifting."

Number 19 was sung, John Smith dismissing.

#### JOINT PROGRAMS

SUNDAY, APRIL 4

7.45 A. M.

A joint prayer service was held in charge of F. A. Smith and M. A. McConley. This was an excellent meeting, occupied largely by the young people.

9.15 A. M.

At this hour all departments of the Lamoni Sunday school except the senior met in regular session in the lower auditorium of the church, in charge of the local officers.

At the same hour in the upper auditorium, G. W. Blair superintendent of the Lamoni school in charge, a meeting devoted to auxiliary work in foreign fields was held. Number 141 was sung, B. J. Scott offered prayer, followed by singing number 189.

Speaking with reference to the work in the Hawaiian Islands, M. A. McConley, late of that mission, said: Because of their position these islands at this time are an important mission, being the center or crossroads of the traffic of the Pacific. They are the key to the Orient for our work. In Hawaii there is a variety of nationalities. At the present time very little work is being done by our church, while at the present time this is a very fruitful field for other churches. We have in Honolulu seven Sunday schools. Bible school classes in private homes have been productive of good work.

At 9.45 the Honolulu people meet for Sunday school. They are aided by teachers of different nationalities. Following this meeting they have preaching in English and Hawaiian. Leaving here at 12 o'clock they go to the other six points in the city where schools are conducted, in turn.

The Sunday school in foreign fields is the hub around which the work of the church revolves. People we are interesting in Honolulu will in time carry the gospel to Japan and China.

H. A. Koehler spoke of the work in Jerusalem: Our school in Jerusalem was composed mostly of Jews. Our experience there taught us that our work will be chiefly to the Jews. We do not hope to do much in the way of converting the Arabs.

We planned first to teach English and then to follow with Bible teaching. We taught the a b c's by sounding the letters, and combined letters by the same method. Words followed, by combining letters, and the use of objects. In two months some could converse in the English language.

A few Arabs came to our school at first. The Arab and the Jew will not affiliate. We had often to stop controversies at the close of school. When a Jew meets an Arab he fairly quails. Killing a Jew is not punished in Jerusalem: A Jew is not allowed on Christian Street, the site of the homes of the Christians.

Certain classes of Jews we could not interest. These have retrograded. The various classes will not affiliate with each other. Each lives in a different part of the city—"as towns without walls."

The Jews whom we can reach are willing to learn, the Arabs are not. Orthodox churches practically buy pupils by tipping them for attending their schools. The Jewish boys liked our method and came to us by dozens, without tipping.

J. Charles May spoke of the work in the South Sea Islands: My time for the past five years has been largely taken up in learning and speaking the Tahitian language. In two months after arrival I preached my first sermon in this language. The experience of Brother Savage was similar, he preached first to the people two weeks later than I. Missionaries of other churches sometimes have been unable after fourteen years to preach in the language. We realize that God has assisted us in this matter.

The majority of the time of my mission I was president of the Island Religio, Brother Savage being superintendent of the Sunday school. We went without experience. We were wonderfully blessed. I had only preached a few sermons in English. For five and a half years I have spoken in no other than the Tahitian tongue.

I have edited our island paper, and the Religio and Sunday school *Quarterlies*. I wote for these periodicals, set the type and run the press. Sister Charles Lake assisted me very materially in the preparation of the lessons.

We have about twelve hundred members in the island, with about eight hundred members of each Religio and Sunday school. We had about twenty each of Religios and Sunday schools—wherever there is a Religio there is a Sunday school.

The native Saints look at the scriptural side of everything. They were told my name was John Charles May. They said Charles was not scriptural—not found in the Bible. They would not call me Charles, but call me John, which was scriptural.

On leaving for the islands we were told we would return safely to America, but in a time of trouble. This has been fulfilled.

Brother May concluded by singing a Tahitian hymn. The audience was very visibly affected during the rendering of this hymn, following the statement that the same was sung at the memorial services of President Joseph Smith in the islands.

Brother and Sister A. M. Chase, son Charles and daughter Alice sang a quartet.

On evorse of number 73 was sung, and U. W. Greene dismissed the assembly.

10.45 A. M.

Lead by the General Conference choir, directed by H. C. Burgess, number 160 in the Hymnal was sung, A. J. Layland offering prayer. The choir rendered an anthem. J. A. Gunsolley was in charge of the meeting.

Sister M. A. Etzenhouser addressed the audience on the subject, "The Unemployed," emphasizing the need of furnishing for the young of the church employment in church work, such as they will be glad to do, that altogether we may perform the great work of the army of the Lord.

Anna Mae Morgan rendered a solo.

Sister Lucie Howes Sears spoke on the subject, "Sunday school essentials." She suggested the need of getting the whole boy to Sunday school—mind and heart as well as body, by finding the point of contact—what the boy is interested in—between him and the work we wish to present to him. The first essential for Sunday school work is training. The next is graded material—God has graded the pupils, we must grade the lessons.

Number 215 was sung, G. R. Wells dismissing.

2.30 P. M.

With J. A. Gunsolley in charge, number 156 from the Hymnal was sung, J. M. Stubbart offering prayer. The Lamoni Ladies Choir favored the gathering with a selection.

Wardell Christy spoke on the theme "The crisis," calling attention to the fact that character is the greatest essential—the world needs men, the church and God need men.

Paul Craig rendered a vocal solo.

J. W. Rushton addressed the meeting on, "The spiritual side of intellectual development," urging the need of intelligence and education in our religious work.

Number 135 was sung and J. A. Gunsolley dismissed.

At 4 o'clock conferences were held: secretaries, E. D. Moore in charge; librarians, S. A. Burgess; teacher training, Granville Trowbridge; home department, Sister Daniel Macgregor; the organized class, Sister M. A. Etzenhouser.

7.30 P. M.

J. A. Gunsolley was in charge, and number 206 from the Hymnal was sung, J. W. Wight offering prayer. The choir rendered an anthem.

Heman C. Smith spoke on the theme "Inasmuch." He dwelt upon the necessity of teaching the gospel of life in the home and everywhere, raising the ques-

tion as to whether we had done all we could in this line.

W. H. Greenwood, in charge of the British Isles Mission, spoke of the work there. Only the Manchester District, with seven schools, is at present affiliated with the General Association. In the mission there are thirteen other schools. Improvement classes, history classes and bands of hope do the work of the Religio, though in Manchester there are three locals. There has been opposition to the Sunday school in England. The general associations should do something for the auxiliary work in the British Isles, where organization and organized effort are needed. An official representative would do well in the mission. The work is passing through the trying times incident to the war. Some small schools are depleted of officers entirely, and the district is practically without officers, with the brethren in the service of the country.

Number 228 was sung and J. A. Gunsolley dismissed the meeting.

MONDAY, APRIL 5

8 A. M.

G. R. Wells called the assembly to order and number 9 was sung from Zion's Praises, A. C. Barmore offering prayer. F. F. Wipper gave a chalk talk, "Object lessons," demonstrating the usefulness of the blackboard in displaying statistics and teaching abstract principles.

8.30 A. M.

Conferences were held: Beginner in charge of Eunice Winn Smith, assisted by Callie B. Stebbins; primary, Anna Zimmermann, assisted by Sister J. A. Roberts; junior, Margaret Macgregor, assisted by Nellie Prall; intermediate, Lucie H. Sears; senior, Anna Salyards, assisted by Mable Knipschild; superintendents, G. R. Wells.

10.45 A. M.

With G. R. Wells in charge, number 120, Zion's Praises, was sung, W. W. Smith offering prayer. In the absence of D. J. Krahl, called home, and on suggestion of Superintendent Wells, J. A. Gunsolley was chosen to assist in directing the work of the convention.

Hale W. Smith sang, "God will take care of you." Minutes read and approved.

The constitution was amended as per following, notice having appeared in the HERALD:

ADVISORY MEMBERS AND EXECUTIVE COUNCIL

(A) To amend article III, "Relationship to the church," by adding the following: "To this end, a member of the First Presidency and one from the Quorum of Twelve, indorsed by General Conference, shall be considered as advisory members of the executive council, having voice in the deliberations of that body."

(B) To amend article IV, "Officers and elections," by add-

ing to section 1, the following: "These officers to be known as the executive council of the General Sunday School Association."

(C) On page 5, following "Librarian," under article V, "Duties of officers," insert a new section as follows: "7. *Executive Council.*—Upon the call of the superintendent, the officers mentioned in article IV shall meet to confer on those matters upon which the superintendent and his assistants need advice and counsel. At all such meetings, the advisory members mentioned in article three shall be invited to attend. This council shall evolve plans and methods for the furtherance of the work under their care; and select editors in the literary department and such workers in other departments as are not otherwise provided for. They shall meet conjointly with the executive committee of Zion's Religio-Literary Society for the selection of such officers or workers as are to act for both organizations, such as normal superintendent, field workers, etc."

(D) To amend article III, "Officers," page 9, district association, by adding to section 1, the following: "These officers to be known as the executive council of the district (or stake) Sunday school association."

(E) On page 11, following district librarian, insert the following new section, under article IV, "Duties of officers": "7. *Executive Council.*—Upon the call of the superintendent, the officers mentioned in article three, shall meet as often as necessary to counsel on the work under their care and evolve and discuss plans for the furtherance of the work of the district (or stake). The president of the district or stake shall be considered an advisory member of this council and shall be invited to attend its meetings, having voice in its deliberations."

(F) To amend by-laws for Sunday schools, article I, "Officers," by adding the following: "The elective officers of the school shall constitute the executive council thereof."

(G) To amend by-laws for schools, article II, "Duties of officers," by adding a new section as follows: "10. *Executive Council.*—Upon the call of the superintendent, the officers constituting the executive council shall meet to confer on those matters upon which the superintendent and his assistants need advice and counsel. The president of the branch shall be considered an advisory member of this council and shall be invited to attend its meetings, having voice in the deliberations."

A motion to rescind the action of last convention lodging the nominating of the superintendent with the First Presidency and Quorum of Twelve was lost by a vote of 82 to 87.

W. W. Smith, J. A. Tanner, T. W. Chatburn were appointed a committee to wait upon the joint council and receive nominations for superintendent.

Dismissed by J. A. Gunsolley.

2 P. M.

G. R. Wells called the meeting to order by announcing number 110. Daniel Macgregor offered prayer. Minutes approved.

The revising committee reported the work more satisfactory than ordinarily for the reason that matter for lessons had reached them earlier than common. Their associations had been pleasant.

Florence Johnson entertained the convention with a reading, "Letting things go."

The committee on respect in memory of President Joseph Smith reported as follows, and the same was adopted by rising vote.

Whereas, In the departure of our beloved brother, President Joseph Smith, we recognize that one of earth's noble men has passed from our midst, the Sunday school has lost a most loyal friend,—one whose broad-mindedness and great charity we will sorely miss

Therefore, we the General Sunday School Association in convention assembled desire to join with the host of personal friends and fellow laborers in expressing our sorrow and great loss, and to those who mourn for him in the closer relationship of home and family ties, we extend our sympathy, and pray that the consoling influence of God's peace may be theirs to enjoy.

LAMONI, IOWA, April 5, 1915.

An appropriation of \$100 was made to apply on the bust fund providing a bust of the late President Joseph Smith.

The report of appropriations committee on appropriation for Graceland College and worthy students was adopted as follows:

We recommend that the sum of \$300 be allowed, and . . . that a loan to any one student or family shall not exceed \$50 in one school year, and . . . that where loans are made and notes taken . . . made payable to the treasurer of the Sunday School Association that he shall be consulted before the loan is made; and we further recommend that the college furnish an annual report of the disbursements of said appropriations, including whatever balance the college may have on hand from previous appropriations.

Special committee on the matter of a Sunday school paper reported:

Your committee appointed to consider the advisability of reviving the *Exponent*, suggests that the matter be referred to your executive council requesting them to cooperate with the executive board of the Zion's Religio-Literary Society in an effort to revive the *Exponent* and make it a joint organ of both societies, the council to have full power to act. If this cooperative plan is found impracticable, the council is instructed to arrange for the publication of the Sunday school department through some of the church publications.

This report was amended by inserting after Zion's Religio-Literary Society the words "and Board of Publication," and adopted.

An appropriation of \$50 was made for social purity work.

A motion prevailed providing that "no school in organized territory shall be entitled to representation in General Convention except through the district in which it is located."

The following question and answer was ordered made a part of the record:

Under the basis of representation adopted at this convention, allowing to each district, or school not in district, one delegate for each twenty-five members or fraction over one half, will schools having less than twenty-five or even less than thirteen members have the right to one delegate?

Yes, and we base it on the principle pertaining to branches. Book of Rules, section 181, p. 114.

A resolution that it be the sense of the convention that schools and districts make a consistent effort to use the standardized system of reports and supplies was adopted.

The association was by motion requested to provide pictures for beginner and primary *Quarterlies* and for beginner and primary teachers' handwork.

J. A. Gunsolley was called to the chair and, following a vocal solo by Sister H. C. Burgess and the singing of number 96, the election of officers was taken up.

As per request of the morning session, the joint council of the First Presidency and Quorum of Twelve in report submitted as nominations for superintendent G. R. Wells and Daniel Macgregor. The former received 170 votes, the latter 56, Brother Wells being declared elected.

For first assistant superintendent, Daniel Macgregor, D. J. Krahl, T. J. Elliott were nominated. Daniel Macgregor received 146 votes, D. J. Krahl 49, T. J. Elliott 8. Brother Macgregor was announced the choice.

For second assistant superintendent, as nominated, T. J. Elliott received 116 votes, D. J. Krahl 91, R. D. Weaver 5. Brother Elliott being the choice.

E. D. Moore received the unanimous vote of the convention for secretary.

For home department superintendent, Flo McNichols, nominated, received 104 votes, D. J. Krahl 2, F. F. Wipper 13, Maggie Macgregor 55. Sister McNichols receiving a majority over all others was declared the choice of the convention.

John Smith was unanimously chosen as treasurer.

For librarian, E. H. Fisher, H. O. Smith, Louise Palfrey Sheldon were nominated. E. H. Fisher received 208 votes, H. O. Smith 3, Sister Sheldon 11, the first named being the choice, as announced.

Heman C. Smith was selected to succeed himself as a member of the lessons committee.

Oscar Anderson was selected to succeed himself as one of the auditors.

As the revising committee R. S. Salyards, John Smith and Albert Carmichael were chosen.

R. W. Farrell was chosen to succeed himself as member of the Social Purity Board.

An appropriation of \$100 was made for library work.

Number 99 was sung, and Heman C. Smith dismissed the meeting.

7.45 P. M.

G. R. Wells opened the meeting by announcing number 141, Zion's Praises. John Smith offered prayer. Number 83 was sung. The Lamoni Sunday school orchestra favored the assembly with a selection.

## GERMANY

Speaking of the work in Germany, H. N. Hansen said: We have four Sunday schools in Germany, two having been recently organized. They have since the war labored under disadvantage, most of the men being away to the front. Out of a membership of one hundred in Germany, seventeen men are engaged in the war. One has been killed, five wounded. We have no literature for Sunday school work in Germany, but the work is doing well under the circumstances.

The Utah people have repeatedly endeavored to start a Sunday school in Hanover, but have not been allowed to do so. When our brethren waited upon the authorities they were told to fear no harm, since they knew the differences between the two churches, and that we would not be hindered in our work. A good many of the children attending our schools are of families not of the church.

The prospects at some places are quite favorable. A year ago prospects were as promising in Germany as I ever saw anywhere.

## SCANDINAVIA

Peter Muceus, for fourteen years a missionary in that country, told of the work in Scandinavia: We have no Sunday school in either Scandinavia or Denmark. We had a good school north of Christiania but had to close because we had to give up our hall. We have a lot here, and hope soon to have a church building, the first on the continent. In Sweden we have four schools.

We have no literature for our work other than our mission paper and the Book of Mormon. If we had a textbook outlining a way for studying the Bible and our work it would be a big help to us.

Two verses of number 28 were sung.

## SOUTH SEAS

H. W. Savage returned after six years in the South Sea Islands, said of the work there: Our people in the islands are well informed in our work. However, in these islands there are many dialects, and in these we can not labor without literature. We were able only to write in two of these dialects. We were blessed in our efforts to simplify the message to the people. The people receive the word gladly. We need textbooks in this mission for our Sunday school work.

Two verses of number 46 were sung.

## PALESTINE

U. W. Greene said with reference to the work in Palestine: Immediately upon our arrival at Jerusalem we started a night school, getting together a few Arab boys. Our equipment was limited. We soon

interested a few Jewish boys, and finally had more than we could handle.

When other religious workers saw our success they began to circulate stories against us. By this time we had a small Sunday school and Religio. Some who attended our meetings were threatened that unless they ceased to come to us they would lose their positions.

We were handicapped for want of money and equipment, and could not take advantage of opportunities as they presented themselves. We were asked to open a school in Lebanon, but could not do so. We went into the mountains and ministered personally to the people. Many marvelous instances of healing occurred under our hands. Many had asked baptism at my hands, when the war broke out. I then returned to Jerusalem. We had also brought about conditions in Jerusalem for successful work. Under the advice of the United States consul, however, we prepared to leave.

The superintendency as elected at the afternoon session spoke in turn briefly of their work in and for the society.

Minutes read and approved.

Number 19 was sung and G. R. Wells pronounced the benediction, thus bringing to a close perhaps the most inspirational convention ever held by the association.

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## General Conference

The Sixty-Second General Conference of the Reorganized Church of Jesus Christ of Latter Day Saints was called to order by President Elbert A. Smith, who announced number 158 of the Hymnal, which was sung with feeling. F. A. Smith then offered the following prayer:

Our heavenly Father, it is with peculiar feelings of reverence to thee and a recognition of our own needs of the peculiar circumstances surrounding us at this time, that we come before thee at the General Conference. We have assembled at this time to do business in the interests of thy church, and with the need of reorganization to some extent, feeling, too, that we are somewhat depressed because of the fact that thy servant is not with us, we ask thee in Jesus' name that thou wilt let the influence of thy peace and thy Holy Spirit rest and abide upon this audience. That thou wilt give unto them wisdom; that thou wilt bless them with moderation, and give them the spirit of love and kindness, and of peace through these sessions. And O! Father, we pray that thou wilt exercise thy power and move with the power of thy hand in the interests of thy work at this time. And we petition for thy servant, that he may be speedily recovered and be with us.

And O heavenly Father, we pray that in all the work that is to be done thou wilt bless those who preside, those who shall take part in any part of the work, and may the Spirit of solemnity and of serious earnestness, devotion, and kindness be manifest all the way through. Take away from us every lightness. Plant within our hearts, we pray,

the spirit of peace, and of forbearance, and of kindness one toward another, and grant, O gracious God, that the spirit of wisdom above all things may prevail in everything that shall come before us.

We ask now that thou wilt forgive all that is displeasing to thee. Let thy influence and power be freely felt among the delegates, ex-officios, and visitors, and everyone recognizing that thou art still with us, and that thy hand is overruling for good, and that thy power is still blessing thy church. In Christ's name we commend ourselves into thy hands. Amen.

J. A. Tanner read the twenty-third Psalm.

President Elbert A. Smith read the following telegram from President Frederick M. Smith:

WORCESTER, MASSACHUSETTS, April 5, 1915.

ELBERT A. SMITH, Lamoni, Iowa.

*Greeting to the Saints in Conference Assembled:* I regret keenly my inability to be with you. I am gratified for your prayers and need them yet. I am in the Lord's hands. Let the work of the conference go on. May the Lord's Spirit be present to bless.

FREDERICK M. SMITH.

President E. A. Smith addressed the assembly as follows:

It becomes my unhappy lot this morning to stand before you as the sole representative of the First Presidency present. During the year we have met with the loss of our beloved Prophet and leader, President Joseph Smith. Brother Frederick M. Smith and myself were privileged to stand at his bedside during the last moment of his life. It seemed an accident or an impulse that called us back to his side just at the moment so that we could be there; but we felt grateful to divine Providence that we as his associates and counselors could be there at that time.

We took up the work of the Presidency with the concurrence and the kind support of the Twelve and the Seventies (the latter represented by their presidents). We entered upon the work sustained by the thought that each had the implicit confidence and support and affection of the other. And I may say here that when we were reading the "Letter of instruction" and we came to the statement, If there shall exist jealousy or division or rivalry among the two remaining counselors, etc., we turned and smiled at each other, because the only rivalry under heaven we had ever known was the rivalry as to which was to have the privilege to prefer the other in any honor; and the only jealousy that we ever had was for the good name of this church, whose servants it is our ambition to be. But now, because of this seemingly unfortunate and untimely illness of Frederick M. Smith, I am required to call this sixty-second conference to order, and stand before you alone for the Presidency. But while I feel bowed down to the earth, *personally*, so far as the church is concerned it is no time for doubt, it is no time for wavering. It is a time for courage and devotion and faith.

Some one said since our President died that the church was like a sheep without a shepherd. Have we not learned to say, "The Lord is my shepherd, I shall not want"? and to add, Even though I walk through the valley of the shadow of death I shall fear no evil. I never felt more confident in this work than I do now. It is a time for courage, it is a time for faith and for devotion. We have had trouble. We shall have more trouble; but God will be with us.

The matter before us now is the organization of the conference. Who will you have to preside over this conference?

G. T. Griffiths, president of the Twelve, addressed the chair, was recognized, and said:

*Chairman and Beloved Brethren:* We have been permitted to come together under peculiar circumstances, and I am reminded to-day of the familiar voice that we have been accustomed to listen to for many, many years in our General Conferences. But that voice is silent to-day. We miss the presence of one who has been in attendance upon the General Conferences for fifty-four years, with the exception of one, that was the conference that was held at Saint Joseph, Missouri, in 1889.

I am now speaking of our late beloved Prophet and President of the Church of Jesus Christ on earth. I formed his acquaintance fifty years ago when but a small boy. It has been my good fortune to be a coworker with him nearly forty years in the Master's service. Twenty-eight years of that time it was as a member of the Quorum of Twelve. So you see that I have been very closely associated with him, and I want to say to you to-day that during those years of association with our beloved Prophet I learned to love him truly, to me and to him as a father and a true friend. I am glad and rejoice exceedingly to-day that I have been so fortunate as to be a colaborer with such an honorable man on earth, a true servant of Jesus Christ, a man like unto Job of old, a man of integrity. The longer I knew him the more I loved him. I have not time to tell all that could be said in relation to our association.

To-day the form that we loved so dearly and admired so much is wrapped in the arms of death, confined in a silent tomb, in the city of the dead, not so very far from here, awaiting the signal that will be given when the dead in Christ shall come forth. I do rejoice to-day that the spirit in that old tabernacle of clay and that will soon pass away to old Mother Earth, because it was earthly, that the heavenly man is to-day mingling with the spirits of the just, the good old prophets, patriarchs and apostles, and all worthy Saints of gone by ages in the paradise of God and his Christ.

And I am reminded now of those beautiful words of the grand apostle given on the Isle of Patmos: "Blessed are the dead that die in the Lord, for they shall henceforth rest from their labors, and their works do follow them." And I am confident of the fact that the godly example, the noble deeds and the good acts and the grand work that he performed will follow him and will ever be fresh in our memories.

Mr. Chairman, I have the honor to move that the honorable son of this grand man that has gone to his reward, whom the Lord has designated to succeed him in that holy office as President of the Melchisedec Priesthood and of the church, the Reorganized Church here on earth, and his worthy nephew, Elbert A. Smith, whom we all love and have implicit confidence in, preside over this conference.

Columbus Scott, senior president of the Seven Presidents of Seventy, obtained the floor and said:

I am in full accord with what the mover of the resolution before you has said. I will not take up your time in eulogizing particularly. I was personally acquainted with our former President of the church, and was intimately acquainted to quite an extent for years. I studied the man, but I studied his mission more. I love to study the mission of great men, and all men for the efforts they make for the forward movement at the head, for the battles they fight, and the victories they win through God. When I was a mere lad one time I was transported into the presence of this man and his two brothers, and the great, dominating element in their presence was that of peace, godly peace. When the

telegram came announcing the father had passed away peacefully that afternoon at one o'clock, again the evidence of God's security and peace for his church came to your humble servant, assuring him that the Lord was still at the helm.

There's just one thought I would impress upon your minds concerning our former President. If you will look at his revelations, or those given through him, the work that he did, it was constructive, uplifting, without a jar, except the little jars that might have been made, now and then, by those of us who did not always just understand at the moment. It is a wonderful thought to me, this uplifting, up-building and constructive spirit that pervaded his character and his mission. No one can point to an incident where the church has ever suffered on his account. This should speak volumes in the fifty-four years of his faithful service. Being in accord, therefore, with what was presented by the mover of this motion, on behalf of the assembly in the church, I take pleasure in seconding the motion.

G. T. Griffiths stated the motion, which was assented to by unanimous rising vote.

President Elbert A. Smith requested that in the absence of President Frederick M. Smith some one be associated with him or with the Presidency in presiding over the conference. He suggested G. T. Griffiths as a logical man, in consideration of his calling, and added that J. A. Tanner, president of the Quorum of High Priests, or F. A. Smith, presiding evangelist, would either be satisfactory. G. T. Griffiths and F. A. Smith were chosen.

The Presidency were authorized to perfect the organization, determine nature and order of meeting, speakers, etc.

The chair announced as secretaries of the conference R. S. Salyards, with M. H. Siegfried and Zaide H. Salyards as assistants; stenographer Belle James, to choose assistants; Audentia Anderson in charge of the music, to choose assistants and organists; credentials committee Heman C. Smith, C. I. Carpenter, L. G. Holloway; ushers local and visiting deacons; press committee Charles Fry and J. F. Garver; administration committee T. W. Chatburn, M. M. Turpen, John Midgorden, to choose assistants. Order of meetings were announced: Prayer service 9 a. m., preaching 10.45, business 2 p. m., preaching 7.45, except when special meetings might be arranged.

Printed and additional report of credentials committee was approved, subject to correction.

Asked if districts have a right to appoint alternates to have place upon the conference floor in the absence of regulars, the chair stated that they have the right to appoint, but that place in the conference could be had only by action each year until the present rules be changed, if changed.

Ruth Lewis and Eunice Smith were announced as assistant stenographers; H. C. Burgess, Paul N. Craig, F. A. Russell assistant choristers; Edith Yarrington and Gracia Nicholson organists.

Number 104 was sung and G. T. Griffiths pronounced the benediction.

2 P. M.

With President Elbert A. Smith in charge, number 131 was sung. Minutes read and approved. Additional report of credentials committee approved.

Sister M. P. Tilton was announced as assistant chorister, Amy Vredenburg and Nettie Paulson assistant organists.

The church secretary, R. S. Salyards, submitted a report having to do chiefly with clergy rates, routine work of the General Conference, etc. This report included:

The work includes general correspondence with members and nonmembers in furnishing information, keeping of minutes, records, arrangements with passenger associations and local railroads to facilitate issue of clergy credentials and other railroad rates, furnishing information to church and secular press, proofreading, issuing of licenses to general church officers, certificates of appointment, of indorsement, and work connected with membership of general committee. It may be stated in general that increasing requests for information, from private parties and from publishers, indicate an increasing interest in the true latter-day work. . . . The General Conference of 1914 made appointment as follows: Of the Twelve, 12; evangelical ministers, 17; high priests, 38; of the Seventy, 128; of the elders, 115; of the priests, 26; total, 336. To these, 10 new appointments were added, 5 released, and 4 transferred during the year.

Boundary Lines of Missions, Stakes, and Districts.—A record of such boundaries is complete and on file in this office, for the information of all concerned.

The recorder reported:

The books of this office were held open until well into the month of January, when it became necessary to close them in order to have the annual report ready within the time set by the First Presidency. After recording all reports received up to the time of closing the books we find the following facts revealed therein:

Our total last year was 71,702, to which has been added by baptism 2,635; by certificates of transfer 1,619; with a loss by certificates of transfer of 1,534; by expulsion 82, and by death 441, giving us a net gain of 2,197, and a present enrollment of 73,899.

Of the baptisms 2,300 were in the United States, and 335 foreign. Of the present number, 62,427 are in the United States, and 11,472 foreign. The reports further show, 5,064 holding the various orders of the ministry, including the Aaronic priesthood, 280 ordinations, 361 marriages; 29,889 absent from the branches, and 1,451 children blessed.

I regret the necessity of calling attention to the fact that some district clerks are not sending their reports in as promptly as it would seem they should. Up to the closing of the books, no reports had been received during the year from the following districts and branches: London, and Toronto districts, Ontario; London District, England; Society Islands; Northern California District; Idaho, and Kewanee districts, Independence Stake; Central Nebraska, New York, Ohio, Portland, Southwestern Texas, and Utah districts; Jerusalem, Palestine, Dunedin, New Zealand, Bisbee, Arizona, and Eros, Louisiana, branches. Since closing the books, however, reports have been received from London, Toronto, Northern California districts, Independence Stake for 1913. New York,

and Southwestern Texas districts, and Bisbee, Arizona, Branch, as well as from a number of other districts which had already reported during the year. The Kewanee District has been changing its system of records and has held the reports with approval of this office.

During the year 28 new branches have been added to the records: Australia: New South Wales District, Anna Bay, 13 members; Canada: Chatham District, Glen Rae 20; Alberta District, Edmonton 24, Innisfree 9, Calgary 11; Germany: Brunswick 21, Hanover 26; Alabama: Florida District, Sunlight 42; Arizona: Unorganized territory, Phoenix 21; Colorado: Eastern District, Holyoke 17; Illinois: Southeastern District, Skillet-Fork 13; Iowa: Des Moines District, Perry 49; Nevada 36; Pottawattamie District, Loveland 21; Kansas: Unorganized territory, Wichita 53; Maine: Western District, Sargentville 19; Michigan: Central District, McIvor 62; Sage 27; Alma 18; Missouri: Saint Louis District, Brentwood 31, Maryland Heights 19; Southern District, Cooter 34, Mill Spring 30; Nebraska: Unorganized territory, Pleasant View 44; Oklahoma: Eastern District, Wagoner 29; Texas: Central District, Houston Heights 22; West Virginia: Pittsburgh District, Glen Easton 8; West Virginia District, Girta 13. The organization of other branches has been reported to us by those officiating, and space has been allotted to them on the books, but no statistical reports received as yet.

Of the 437 branches reporting during the year, 270 show net gains in their enrollment; 142 show net losses, and 25 have had an equal number of gains and losses, so their total numbers stand as last year.

On account of so much territory being unreported, an attempt at comparative statistics would be not only disappointing, but actually misleading, so we leave that for a The reports received have shown much activity, resulting in very satisfactory increases in nearly all the territory cov-future time when the reports may be more nearly up to date. Reports are arriving nearly every day now, which if they could have been sent in early enough to have been recorded, would have no doubt given us the best year yet, so far as report is concerned.

Our department has been affected by the general depression which has been felt everywhere, but we look forward and crease the efficiency and the value of the office to the church. hope for a change in conditions which will enable us to in-

Your fellow servant,

C. I. CARPENTER.

The church historian reported in part as follows:

Not since the eventful year of 1860 has there occurred an event fraught with such grave possibilities to the church as one which happened at Independence, Missouri, in the closing days of 1914.

On December 10, President Joseph Smith passed from earth life into the activities of another existence, and thousands of minds were filled with anticipations of what it would mean to the church, and thousands of hearts were pulsating with anxious solicitude regarding the result, as in poetic language they inquired: "Watchman, what of the night?"

The membership of the church, even those grown gray in service, had never met an emergency like this, for Joseph Smith had presided for fifty-four years. By agreement of the remaining members of the First Presidency, the Twelve, and Presidents of Seventy, representatives of the quorums named by President Smith in his letter of instruction issued a few years ago, arrangements were made for each officer to continue to discharge the functions of his office as before until the Annual Conference of 1915, when a more permanent adjustment would be in order.

Preceding President Smith by only a few months, another

veteran left the ranks of the church militant, in the person of Apostle John H. Lake, who departed this life at Kirtland, Ohio, March 6, 1914. He had been a member of the church fifty-four years; a deacon, two years; an elder, eight years; a seventy, two years; served in the Quorum of Twelve Apostles, twenty-nine years; and as an evangelical minister about twelve years. . . .

Under the supervision of the First Presidency and under the direct charge of the Quorum of Twelve and others, the missionary work has prospered though the plans for its prosecution have been seriously interfered with by the recall of Elder Gomer T. Griffiths from Australia on account of critical sickness of his wife, and the return of Elder Ulysses W. Greene from Palestine on account of conditions brought about by the perils of the great European war. . . .

The following periodicals are issued under the auspices of this board (Publication): SAINTS' HERALD, *Journal of History, Autumn Leaves, Zion's Hope, Stepping Stones, Religio* and *Sunday School Quarterlies*, from Lamoni, Iowa. *Zion's Ensign* from Independence, Missouri; the *Gospel Standard* from Rozelle, Australia, and *Sandhedens Banner* from Porsgrund, Norway. A large number of books, pamphlets, and tracts are also issued by these publishing houses, especially those at Lamoni and Independence.

The office at Lamoni does a large amount of custom work, and operates an electric light and power plant, furnishing light and power in Lamoni and neighboring towns. It also operates an ice plant, supplying the local market and shipping some to other markets. . . .

These agencies (press and pulpit) occupy about the same attitude towards the church as in past years. Though there are some spiteful and criminating attacks made upon the church, the general tendency upon the part of our opponents is to be more respectful and courteous. With a very few disreputable and dishonorable exceptions, the press comments upon the death of our late President Joseph Smith have been fair and truthful, and some have given glowing tributes to his memory.

These people (Indians) are still active in their efforts, both in demanding proper recognition of the merit and character of many excellent and cultured people among them, and in their efforts to benefit and elevate their race. They are seeking not only the welfare of their own race, but the elevation of humanity, with especial reference to the Government in their native land. The *Quarterly Journal of the Society of American Indians* is still issued regularly, and in educational, moral, intellectual, and literary sense is of high character.

By action of General Conference the committee to look after this feature (museum, or historical relics) was abolished, and it was made a function of this department. Not much has been done in this line. We have not had the time to classify and catalogue the material, but propose to do so as soon as our plans are matured and opportunity offers.

The General Historian wishes to express appreciation for the excellent efforts of many of the local historians, who without hope of honor or substantial reward, and sometimes keenly sensitive of the lack of proper appreciation and recognition, have shown their love and devotion to the work of preserving an honest record of passing events. Their work will be appreciated in future years and their reward is sure.

The correspondence is growing and through this means we have been enabled to correct many errors and give much information regarding the history of the church. The most important item is perhaps the writing of an eight-thousand word historical article for an Encyclopedia of Religion and Ethics to be published in Scotland under the editorial supervision of Doctor Hastings.

The *Journal of History* continues to be the chief medium of gaining access to the historical world, and getting in touch with the best writers.

The Historian, through the earnest efforts of President Joseph Smith, had opportunity during the year to carry out more fully the divine injunction to "travel many times from place to place, and from church to church, that he may the more easily obtain knowledge—preaching and expounding, writing, copying, selecting, and obtaining all things which shall be for the good of the church, and for the rising generations, that shall grow up on the land of Zion, to possess it from generation to generation, for ever and ever."

In pursuance of this object, several of the larger libraries of the East were visited and much research work done, resulting in the accumulation of much valuable data, the importance of which will appear in due time. In all this work he received the valuable cooperation of his wife.

The experience of the year has impressed more seriously than ever before the wisdom of the divine injunction quoted above; but it can not be successfully prosecuted until provision is made for more assistance in the office.

No further progress has been made in the manuscript for volume five of Church History. While my strength holds out I wish to serve the church in this capacity, or elsewhere, as God and his people may decree.

Respectfully submitted,  
HEMAN C. SMITH.

The physician to the church reported, including the following:

Allowing for the concurrences at last General Conference as an exception, my experience as Physician to the church has been unmarked by any unusual feature during the year. I have answered all calls by mail and at office that have been made, to the best of my ability, and the results, so far as I have been able to judge, have been quite encouraging.

I have never yet learned the religious or medical secret by which I can remain conscientious and yet please all people. I do not even *know* that I have fully pleased God, but I have earnestly—*oh, so earnestly, tried to*, above all other things, and I welcome his judgment upon the efforts, feeble as it has been.

Believing that there are others who would be more acceptable to the majority of the body than myself, and that I have of late been formally sustained in the office only because of a "revelation" authorized my being placed in it at the first, I have, for this and other reasons, which need not be mentioned, decided to relieve the situation for you by submitting my resignation, which I do *hereby*.

If God still desires my services as a physician to his people, my dropping the official title of "Church Physician" will not in any wise interfere, for I shall remain as fully his servant and the servant of the people—whether they be in or out of the church—as ever. All will be as welcome as ever, regardless of remuneration. I received no *ceremonial ordination* to the office, hence I surrender nothing but what your vote conferred, viz, the official title and whatever honor and responsibility attached thereto. I have appreciated these and my thanks are here expressed to all who honestly helped to confer and continue them; but I am convinced that the divine blessing attaches to the *work done* (if with a pure motive) rather than to the office under which it is done in this case, and that is of first importance to me.

Feeling justified, therefore, in what I here do, I hope to continue to work while I live, in the same or any other sphere divinely opened to me, for Christ and mankind, in such a way that the church and humanity will receive all the good in-

tended by my service through such channels. The church is all it ever has been to me, and did I not think I could serve it and mankind better by this course, I certainly would not pursue it. With love to you all and a prayer for the church's continued well-being, I remain, as ever,

Yours in the covenant,  
JOSEPH LUFF.

### The Library Commission reported:

In taking up the work we found that no record had been kept by the commission of its transactions or proceedings, other than that which could be obtained by looking up the published reports in the General Conference Minutes. This will explain to future secretaries why the record begins with 1914.

The only printed matter the commission had for distribution was a pamphlet published in 1908. The library board of the Lamoni Stake publishes an excellent, practical leaflet on local and district work which we have been using in connection with the commission's leaflet until we could gain sufficient acquaintance with local conditions to enable us to ascertain if anything else were needed, and if so, what it should be.

We have been supplying requests for the names of good books with a small list that we got up and arranged under classified heads, making typewritten copies. We are at work upon a catalogue of books which it is hoped may be published in the near future. Notice will be given through the church papers when it is ready. . . .

Bearing in mind that some exceptions are to be made, that we speak of the *general* condition, we have to report that very little has been done or is being done in library work. Districts and locals are organized; that is, they have library officers, or library boards, but there is little library activity. In many instances they go on electing these officers and do not know what they are for.

A practice that militates against library work in locals and districts is the changing of members on the boards. The office calls for knowledge and experience which it takes time to obtain, and changes should not be made so frequently that the benefit of this preparation is lost, and "green" members are kept constantly on the boards. . . .

The district circulating library does not seem to meet with much favor. In a number of instances, after the plan has been tried for a while, it is abandoned, and the books are distributed among the local libraries. We believe that the local library is generally preferred to the circulating library, and it seems that where they have the one, they can not support the other, as a rule. In some cases, where the circumstances suggested such a course, as where we receive inquiries saying, "Everyone has read the books we have, and we wish to dispose of them (perhaps to make room for others); what shall we do with them?" we have advised that a circulating library be started with books that have served their period of usefulness in the local libraries.

In some localities they say they have all they can do to meet local expenses and contribute to the general calls, and there is nothing for library making.

The first matter that claimed our attention this year was that of a library for the Sanitarium. The commission voted an appropriation of one hundred dollars for this purpose. A list of professional books were obtained. . . . and a bookcase for them was bought, costing in all \$74.33. The Sanitarium still needs, however, books of a general literary character, good fiction, poetry, biography, travel, etc., for convalescent patients and for the nurses when they wish to rest the mind as well as the body. We have left, of the one hundred dollars appropriated, \$25.67, which will be used in enlarging the library, but this small amount will not go far,

for before other books can be accommodated, new bookcase sections will have to be purchased.

Believing that no class of literature is more wholesome and helpful for the young than the biography of good and useful men and women, we have encouraged the publication of "Beatrice Witherspoon" by calling the attention of district and local librarians to it. We are informed that it has been decided to publish the book, and we trust that the cause of good literature for the young will be encouraged and the book have the sale that it merits. . . .

We believe that the mission of our library organization is not primarily to deal with general literature, but with the making of intelligent Latter Day Saints who shall be prepared to creditably represent the latter-day message to the world, and to grapple with the peculiar problems which we as a people have to consider. . . .

The object of the commission is to harness the intellectual forces with the spiritual and thus increase the total pulling strength, but money is an important factor in carrying on our work. We enter upon another year with a balance of \$120.20. We spent last year \$177.20, and the outlook is that we shall need to spend as much the coming year, and more. . . .

Very sincerely,

LOUISE PALFREY SHELDON.

E. A. Blakeslee, treasurer of the Library Commission, reported total receipts \$297.40, expenditures \$177.20, balance \$120.20.

Heman C. Smith, church librarian, reported on books acquired by purchase and donation, with total cost receipts \$168.45, expenditures \$114.20, balance \$54.25.

Reports were submitted by the following ministers in charge: J. A. Gillen, J. W. Rushton, P. M. Hanson, R. C. Russell, J. E. Kelley, W. H. Greenwood, H. N. Hansen, J. F. Curtis, U. W. Greene, W. M. Aylor, Peter Anderson, F. M. Sheehy, J. Charles May.

The Trustees of the Children's Home reported. It was moved that Richard Bullard be elected to succeed himself as one of the trustees. A substitute prevailed referring the nominating to the Order of Bishops.

The report of the Trustees of the Children's Home was in part as follows:

The children of the home of school age have attended school in the public schools of Lamoni.

Since the home was started there have been 33 applications for children. Twelve have been placed in homes, and 3 of these have been returned.

The number of children in the home on this date is 22; 11 girls and 11 boys, ages from 2 years to 17 years.

One of the Articles of Incorporation prohibits the association accumulating a debt or executing a lien of any kind on any property of the association.

The expense of the home is kept up mainly by donations. . . .

The summary report of the treasurer of the Children's Home, as reported by the secretary, showed: Receipts, \$4,897.51, less \$355.64, on hand January 1, 1914, and expenditures \$4,897.51, less \$135.24, on hand January 1, 1915, with net assets of \$15,056.42, as follows:

#### Receipts

Balance on hand Jan. 1, 1914, in hands of treasurer .....	\$ 355 64
Balance in hands of Presiding Bishop .....	84 64
Donations, moneys and credits, (treasurer) .....	3,077 42
Donations to Presiding Bishop .....	588 64
Loans returned .....	100 00
Earnings .....	91 17
Sale of vacant lots .....	600 00
<b>Total .....</b>	<b>\$ 4,897 51</b>

#### Expenditures

Outstanding checks, January 1, 1914 .....	\$ 255 50
Home running expense .....	3,041 70
Office expense .....	32 99
Interest .....	258 80
Payment on loan .....	500 00
Paid out by Presiding Bishop .....	5 00
Balance in hands of treasurer .....	135 24
Balance in hands of Presiding Bishop .....	668 28
<b>Total .....</b>	<b>\$ 4,897 51</b>

#### Assets

Real estate, home place .....	\$12,400 00
Real estate, vacant farm land .....	2,500 00
Home furnishings .....	1,200 00
Provisions .....	254 90
Live stock .....	455 00
Machinery .....	100 00
Dry goods .....	100 00
Avails from farm crop .....	239 00
Receipts in hand .....	803 52
<b>Total .....</b>	<b>\$18,052 42</b>

#### Liabilities

Present worth, January 1, 1915 .....	15,056 42
<b>Total .....</b>	<b>\$18,052 42</b>

Approved by the Board of Trustees, March 18, 1915.

OSCAR ANDERSON, *Secretary.*

The Board of Trustees of Graceland College submitted as their report to the conference the reports of S. A. Burgess, college president and treasurer of the board, to the board, which were extensive and in detail. The first was in part as follows:

We should emphasize that every possible effort is being made to see that Graceland retains satisfactory credits. Application has been made on behalf of the College Preparatory Department to the State Department of Education, and we have no fears but that we shall receive a favorable answer. Our students are readily accepted at the State Universities of Iowa, Kansas, Missouri, and elsewhere. The Normal Department will await special credit until such time as we have students specifically designed to graduate.

The new Lamoni High School building was seriously damaged by fire on the morning of November 8. With the consent of the executive committee we extended to them an invitation to use the facilities of the college building, which was accepted. . . .

Owing to Zion's Religio-Literary Society of Lamoni changing their meeting night from Friday to Sunday evening, it was deemed inadvisable to continue either the vesper service or the study hour on Sunday. The president of Lamoni Stake and the president of the college arranged for the young people's prayer meetings to be held jointly at the studio in town

for the present, on all except the last Wednesday evening of each month. This went into effect the first of January. Some excellent prayer meetings were held at the college chapel prior to that time. The college students and faculty have taken a great interest in the prayer meetings, since they have been moved to town. The meetings are under the direction of the branch president.

These two elements have affected the opportunity for the real inspirational services at the college, but we are pleased to report as above that the interest has not seriously decreased, as a large part of the attendance at the young people's prayer meetings are the college young people, and there always has been a good attendance at the union prayer meetings once a month in the church.

The chapel services have continued very much on the same plan as previously. After the high school moved to the college the meetings were arranged for jointly between Superintendent Neveln and the president of the college. Slides, fifty to the set, have been secured from the State University of Iowa, to be used in the chapel on four occasions so far.

The attendance at the college has been less than for the previous year. The financial stringency growing out of the war has been one reason. This has also meant that several of the students now attending have had to defer their payments of tuition and in some instances their board, but with the expectation of taking it up before the end of the school year. We have been confronted with the necessity of letting some students come on this plan, or not come at all. Yet the payment is secure finally, and we deemed it better both for the students and for the college, that their attendance should be encouraged now.

If Graceland could be run on a strictly cash basis, it would help it financially to a limited extent. But to do this we would have to close her doors to all except those who can afford to pay their way, and this we are not prepared to do. It means a special effort to accommodate those who are in need of help to secure their school or college work. On this account the Industrial Department has been continued as heretofore, under the direction of Mr. Berve. The aim has been to give the preference to those students the most in need of help. It is quite possible that it costs a little more to do the work with student help than it would to hire outside help. But if we did the latter it would mean that we would either have to carry many more students without payment, or else refuse to them the right to come at all. We are so thoroughly convinced of the advisability of continuing the Industrial Department that it is with serious regret that we can not accommodate all who apply, but only a small part, as we have to give the preference to those who apply first, who are the most worthy and the most in need.

The enrollment for the current year is as follows: Collegiate, 24; Preparatory, 56; Bookkeeping, 19; Stenography, 23; Piano, 41; Vocal, 11; Oratory, 26; special, 8; total, 208; duplicates, 39; net, 169. . . .

Student self-government was initiated the last of April, 1914, and was tried with no marked success to the end of the school year. A number of amendments were suggested, and finally a system was evolved. . . . This system permits of some supervision by the deans, but requires and permits the cooperation of a committee elected by the students who handle the actual administration.

As a general rule there have been but few advanced college students at Graceland of late years. In fact, the past three years there have been no applications for a degree. We are frank to state that we do not believe that the college is at present, or has been, in a shape to give the advanced work successfully. But it is in a position to give the first and second year in a wholly acceptable manner. These two

years always differ from the third and fourth years of college and university work, and do not require such elaborate equipment. Two years work in college is required by most professional schools. Two years work must be done in a university, or college before a major is selected. The position of a junior college is well recognized in educational circles. . . .

The college is now placed as a junior college, and we trust as such that its place may be more than justified. We can not help but hope for that day when the church will support and see the need of supplying a full college course, but we consider it preferable at present to attempt no more than we can do justice.

If additional means were secured, we are very decided in our own opinion that such means should be used after meeting the most necessary running expenses, which should be kept to the lowest possible point, in reducing the present indebtedness. We should continue to reduce the debt till it is paid. When this is done, the next problem before us will be to strengthen in every way possible the departments we have already established and secure additional facilities, so far as it can be done without going into debt. Later, and probably after some years, would come the problem of enlarging so as to handle justly a larger amount of work, but this should not be done until there is the need and demand from the church such as to warrant it. . . .

Our present faculty can readily handle at least twice the number of students in preparatory work and the first two years of college that we have at present, and this without additional expense, or at least so slight an additional expense as not to require consideration. We should not consider ourselves justified in urging students to come to Graceland if we did not believe that the work can be given to them as well here as elsewhere. In fact, we know that in many instances it can be better taken care of here than elsewhere. But we do urge an increased attendance, since we consider that such would mean not only additional incentive to the student body, but also almost clear gain to the college financially. . . .

We have under consideration the advisability of recommending a slight increase in our charges for tuition, in order that those receiving the benefit should pay a somewhat larger percentage of cost of their education, though at present they pay nearly one half, while in a large percentage of colleges and universities the amount would often run as low as one third and one sixth of the cost, the balance being met by endowment. . . .

In the Library, N. Ray Carmichael has continued to look after the work very carefully without other assistants. There have been some valuable additions to the Library by way of donation or loans. . . . The additions during the latter half of 1914 were small. The gain in volumes for the year have been 132, from number 8,463 to 8,595, but a total value of a little over \$200. . . .

There has been very little change in the indebtedness for July 1, 1914, over July 1, 1913. This is accounted for in the greater part by the support received by the college, and also in the devoted way in which all helped in keeping down expenditures. . . .

For the current college year the receipts have been decidedly less than a year ago. First the Sunday school the previous year donated \$500 to help worthy students. J. W. Wight raised \$1,800. The Lamoni Branch gave \$500 additional. Helen M. Merrit of Red Oak willed the college \$500. Mrs. L. A. Schmutz willed the college \$292.33. Besides this there has been a falling off in the endowments and College day collections, the greater part of the latter were received by the Presiding Bishop. . . .

It is evident that to have a budget for the college alone will hardly prove fully satisfactory, because, in fairness, its needs should be considered in connection with the needs and necessities of the other various church institutions.

It will be also observed that with \$4,500 for the calendar year, the college could meet its annual deficits and even reduce its indebtedness. We are firmly of the opinion that the utmost economy must be practiced until the debt is greatly reduced and finally paid, and when paid should be kept paid. . . .

Very little has been bought during the past year, and only those things which were most necessary. A policy of the most rigorous economy has been followed. There are still some repairs needed for the building, and this must be taken into consideration on account of our policy of depreciation.

The financial report of the college included the following:

It will be noted also, that there is a decrease of present worth as compared with January 1, 1914, of \$715.26. This is not surprising, as this is proving to be one of the hardest years of the college. The endowments have fallen off greatly, because many have written that they would pay it into the church, since the church was taking charge of the finances.

The increase of indebtedness as compared with January 1, 1914, is:

Accounts payable, principally in Lamoni .....	\$ 2,281 79
Interest on bills payable .....	225 42
Due the church .....	929 14

Total .....	\$ 3,436 35
Decreased in bills payable .....	\$ 1,560 09

Net increase .....	\$ 1,876 26
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The amount due the church was at a low point January 1, 1914, having decreased \$400.00 from July 1, 1913. Between January 1 and March 1, 1914, the college received \$564.00 from the Bishop, of which \$64.00 was for tuition of children in the Children's Home. In the same period this year the college received \$1,000 to pay on accounts in Lamoni, and in March \$1,180 to apply on bills payable.

The receipts from Bishop E. L. Kelley from July 1, 1913, to November 11, 1914, have been as follows: [Aggregating \$6,061.66.—HERALD EDITORS.]

Of this \$3,379.70 was represented by endowments and offerings. This means that in the last twenty-one months the college has received \$2,680.00 from the general church. The larger part of this is for the year March 10, 1914, to March 10, 1915.

It will be noted that the present worth has increased \$1,969.55 since July 1, 1914. However, it must be remembered that this is the most favorable time of the year to take an inventory, since we have received much of our tuition or had it charged. And on the other hand we have paid but three months' salaries. It may be remarked that in the student ledger account much has been collected on account for this year during the past two months.

#### BUDGET

The matter of budget must be represented by averages as near as we are able to calculate the expenses and amounts as follows:

For salaries of fifteen instructors and helpers.....	\$ 8,400 00
Fuel, and labor at heating plant .....	1,300 00
Insurance .....	130 00
Care of library .....	160 00
Advertising college work and properly presenting the institution .....	200 00

Bookkeeper .....	160 00
Stenographers .....	300 00
Interest for the year .....	1,440 00
Electric light expense, water and expense .....	700 00
Depreciation of real estate, which should be be spent to keep up the building .....	1,000 00
Depreciation of furniture and other personalities .....	600 00

\$14,390 00

This is made by tuition .....	\$ 4,000 00
Offerings and endowments, and gifts and furnishings .....	4,500 00
Hotel, farm and book office .....	750 00

Total .....

\$ 9,250 00

Which is merely another way of saying, that the college should have approximately \$9,500 from offerings and endowments and gifts and furnishings and from the general church. We believe it is possible to run inside of these figures, but in safety, we ought not to figure lower for the present. This means that if we receive \$4,000 or \$5,000 by private donations, that we should have to receive a corresponding amount from the church to keep even. But we hope for the time, that we can gradually reduce our indebtedness.

It will be noted that this is practically the same result as is set forth in the report of the Presiding Bishopric to the General Conference, 1914 (General Conference Minutes, page 1873). We have run it inside of this the past two years by neglecting repairs needed to the buildings.

From January 1 to March 11, 1915, we note that additional accounts were turned in for the previous year amounting to seven hundred and forty-five dollars (\$745). We have now gone over our accounts so carefully that we have a complete list. The accounts for the two months total one thousand dollars (\$1,000) additional. On this we have paid \$1,400, and on interest over \$300, and through the help of Bishop Kelley on our bills \$1,000. This has, however, meant an increased indebtedness to the Bishop for the church of \$2,180.

This means over January 1, 1915:

Increase accounts payable .....	\$ 344 00
Increase E. L. Kelley for the church .....	2,180 00

\$ 2,524 00

Decrease bills payable .....	\$1,000
Decrease interest .....	60

\$1,060

Net increase of indebtedness .....	\$ 1,464 00
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It should be noted that in fact, there is a decrease of accounts payable of \$400. In addition to this the cash on hand March 11 is \$400 more than on January 1, but we have the March salaries to pay on the 15th which means the total indebtedness at this time, March 1, 1915, is:

Accounts payable .....	\$ 7,507 85
Bills payable .....	22,737 15
Interest earned to March 1 .....	724 18
E. L. Kelley for the church .....	\$ 6,553 23

Total .....

\$37,522 41

The Independence Sanitarium trustees reported:

During the year Doctor G. Leonard Harrington has had charge of the medical side of the Sanitarium, and Lester H. Haas the business department. . . . We have tried to keep in as close touch with the working of the institution as possible for men who have other duties to perform. Business manager resigned January 14, 1915, but extended his service

till a new manager was obtained. W. H. Callin was selected and since has served the institution as its business manager.

The Society of Patronesses of the Sanitarium have been faithful and diligent workers in behalf of the institution, as their report to the board indicates. Balance on hand March 6, 1914, \$2.91; receipts to March 1, 1915, \$107.07; total, \$109.98. Paid out, \$76.51. Present membership, 66.

A summary of the physician's report indicates development in the work under his jurisdiction. "Arrangements have been under way for the establishing of a visiting nurse department in the Sanitarium. . . . It is a known fact that people are taken from the environment that has directly caused their disease to a hospital where they have recovered, then they have returned home—a disease-producing place—to be again made sick. To correct the conditions at home, to teach the people how to keep well, is in our opinion one of the first duties of the Sanitarium."

Report of the superintendent of nurses to Doctor Harrington throws light upon the details of the work in that department, which is a very important part of the work in making the Sanitarium a success.

The business manager's report is quite encouraging along the financial lines. . . .

During the year there were 383 patients admitted, an increase of 70 over the preceding year.

Earnings of the institution, \$19,100.19, as compared with \$16,750.89 for 1913. The accounts of McDavitt Drug Company, \$213.60, and Pendleton and Gentry Drug Company, \$294.55 that existed last year and were paid under his administration which would give us a gain of \$323.23 instead of loss of \$184.92 as per balance sheet. Also the salary of Doctor Messenger of \$913.00 which was due him when he was dismissed was paid this year, which would make quite a consideration of salary expenses if deducted from this year and applied on last year's account where it belongs.

The financial statement of the Sanitarium trustees, too extended for this report, showed net assets of \$52,572.58, with a loss for the year of \$184.92.

The following was submitted by the Board of Publication:

Cash on hand, February 1, 1914	\$ 210 59
Cash expended from February 1, 1914, to February 1, 1915	92,239 58
<b>Total</b>	<b>\$ 92,450 17</b>
Cash expended from February 1, 1914, to February 1, 1915	\$ 87,743 75
Cash on hand February 1, 1915	\$ 4,706 42

Resources

Cash on hand	\$ 4,706 42
Real estate	37,556 32
Machinery, fixtures and plates	33,562 15
Electric Light Department	58,700 85
Merchandise	34,429 94
Supplies	4,925 96
Bills receivable	1,415 30
Accounts receivable	8,222 64
<b>Total</b>	<b>\$183,519 58</b>

Liabilities

Bills payable	\$ 32,575 08
Bonds outstanding	33,800 00
Accounts payable	2,348 76

Depreciation fund	16,715 15
<b>Total</b>	<b>\$ 85,438 99</b>
Present worth, February 1, 1915	\$ 98,080 59
Present worth, February 1, 1914	96,240 74

Net gain .....\$ 1,839 85

The trustees of the United Order of Enoch reported:

This our annual report does not take on the proportion that some had anticipated it would by this time, but the society has grown slowly and we trust that there will not be any necessity for taking back steps, but a steady forward move that will demonstrate its power for good.

During the year we have lost two members by death, Sister Mabel Holdworth and President Joseph Smith. Present membership is 178, a net gain of fifteen during the past year. The treasurer's report indicates what has been done along the financial line, which we submit in its entirety.

Credits

General sundries	\$12,106 42
Accounts payable	992 00
Accounts receivable	1,077 25
Interest and discount	630 55
Cash	11,842 47
Real estate	2,890 00
Home (rent)	150 00
Donations	2,538 88
Donations	5 70
Sundry expense account	5 70
<b>Total</b>	<b>\$32,233 27</b>

Debits

General sundries	\$15,268 08
Accounts payable	825 00
Accounts receivable	1,815 66
Interest and discount	634 98
Cash	11,895 53
Real estate	1,100 00
Charity	479 26
Home	58 87
Office expense:	
Salaries	62 50
Miscellaneous	32 17
Sundry expense account	61 22
<b>Total</b>	<b>\$32,233 27</b>

Cash on hand at close of last year	\$ 382 96
Cash on hand February 28, 1915	53 06
March 1, 1915.	

STATEMENT OF ASSETS AND LIABILITIES

Assets

Accounts receivable	\$ 210 77
Accounts receivable (secured by real estate)	850 41
Bills receivable	1,210 00
Cash	53 06
Home and furnishings	5,745 72
Central Lumber & Manufacturing Company (stock)	405 00
Independence Coal Mining Company (stock)	50 00
Office furniture and fixtures	180 75
Accounts receivable, real estate contracts	5,325 81
Real estate and improvements	27,289 30
<b>Total</b>	<b>\$41,320 82</b>

Liabilities	
Accounts payable .....	\$ 97 00
Bills payable .....	10,964 50
Kelley, E. L., trustee .....	72 66
Received on unselected real estate .....	93 90
Present net worth .....	30,092 76

Total .....\$41,320 82  
Present net worth March 1, 1915 .....\$30,092 76

Respectfully submitted in behalf of the board,

A. H. PARSONS, *Secretary.*

The Woman's Auxiliary for Social Service, by its president, Sister S. R. Burgess, and secretary, Sister Minnie E. Scott, reported:

The Woman's Auxiliary for Social Service reports a membership of 2,024, covering 10 district organizations with an enrollment of 672, and 59 active isolated locals, numbering 1,352; an increase of 3 districts and 22 locals,—373 individual members.

Our six departments are represented as follows: Home and Child Welfare, 51 locals, with an enrollment of 1,021. Literary and Educational, 14 locals, with an enrollment of 234. Domestic Science, 7 locals, with an enrollment of 122. Eugenics, 7 locals, with an enrollment of 103. Sewing and Aid, 83 locals, with an enrollment of 1,361. Young Woman's, 7 locals, with an enrollment of 91. And the Patroness Society has an enrollment of 66. The organizations effected during the past year are: The Alberta District; the Des Moines District; the North Dakota District; and the following isolated locals: Bald Knob, Arkansas; Lansford, North Dakota; Spearfish, South Dakota; Rockford and Deselm, Illinois; Nevada, Perry, and Sioux City, Iowa; Detroit, McGregor, and Shabbona, Michigan; Audubon and Clitherall, Minnesota; Saint Joseph (Wyatt Park Mission), Missouri; Fairfield, Nebraska; Brooklyn, New York; Eagle City, Oklahoma City, and Tulsa, Oklahoma; Houston Heights, Texas; Everett, Washington, and Honolulu, Territory of Hawaii.

Reports from our seventeen active field workers show they have visited or corresponded with 47 branches, having organized 6 of our 22 new locals.

The balance in our treasury February 15, 1914,

General fund .....	\$ 33 76
Leaflet fund .....	59
Children's Home .....	70 44

Total .....\$104 79

#### Receipts

Local assessments (general fund) .....	\$ 94 97
Leaflet fund .....	37 81
Children's Home fund .....	682 00

Total .....\$919 57

#### Disbursements

Postage, supplies, books and printing.....	\$117 00
Children's Home .....	\$675 00

Total .....\$792 00

General fund .....\$ 43 28

Balance on hand January 20, 1915:

Leaflet fund .....	6 90
Children's Home .....	77 44

Total .....\$127 57

Moneys raised by districts and locals have been reported as follows: For

Children's Home .....	\$ 386 00
Local purposes .....	3,536 83
Sanitarium .....	10 00
Graceland .....	5 00
Tithing .....	23 43
Miscellaneous .....	222 24

Total .....\$4,183 50

as compared with \$2,828.05 of last year.

Our departments in the *Autumn Leaves*, *HERALD*, and *Ensign* have been creditably maintained by Sisters Louise Palfrey Sheldon, Callie B. Stebbins and Maude Mills, respectively. Herein the auxiliary reaches more than its membership, the excellent quality of the work presented being open to all readers of these publications.

We have enjoyed and appreciated the assistance and support of some of the missionary force this year, and are grateful, indeed, for the general manifestation of increased interest in our work.

Report of Zion's Religio-Literary Society, by its president, included the following:

The society as a whole has about held its own in membership and work. There have been some new organizations, both in locals and districts, and some locals have given up the work. In some localities the membership has increased, while in others it has fallen off some, leaving the present number slightly larger than last year.

The Temperance Department was provided for at last convention and bids fair to become one of the powerful agencies for good. A number of districts and locals have fallen in line with the idea, and report that the indications are favorable and encouraging.

In the matter of field work, not so much has been undertaken in the way of appointing local field workers, for the reason that the general authorities have felt that there were local workers either among the missionaries or the brethren or sisters residing in the various districts and localities that could care for the work of the Religio. I refer to the general authorities of the church, particularly those in charge of missionary work. Hence the matter has been largely left to the local authorities of the Religio to arrange for the special work at the reunions and elsewhere. Just how satisfactory this may be in time can not be told now, but it is hoped that it will prove the wiser thing to do. A number of the general officers of the society have spent more or less time in the field, with varying degrees of success.

The president reports that he spent about three weeks in the North, Michigan and Wisconsin, and seven weeks in the South, Florida, Alabama, and Mississippi. His time was divided, however, among the college, Sunday school, and the Religio. This was the first time that any of the general officers of the Religio have made a trip into the South, and the conditions were found to be such that great need is felt by the people of the South for help and instruction in the auxiliary work. They are very ready to receive instruction and suggestions. They are earnest and sincere in their efforts to live the law of the gospel, and to avail themselves of the help of the different departments of church work, but efforts should be made to follow up the work from year to year for some time to come to bring the work up to where it should be, and to where it may be. The thing needed there, as well as elsewhere, is leaders—leaders whose hearts are in the work, who will endure disappointment and discouragements at times, but who will become one of them in their conditions in life and make himself or herself a true friend to those in need. Leaders of this kind can accomplish much good. . . .

We feel quite satisfied in a general way with the work of the year and with present conditions, but one thing is evident, and that is, that if the society is to continue to grow, in fact, if the work of the auxiliaries is to develop and expand to meet the need of changing conditions and the growth and development of the church, it must needs be that there be some one or ones who will make the auxiliary work their business. They will not develop of themselves. The growth of the past has been healthy from infancy to the adolescent period, but now is the time when training and guiding must be more thoroughly and more carefully done.

As evidence of the fact that the growing demands are not being met, let us reflect that in some districts, organizations are being formed independently of the Religio for the purpose of carrying on the literature distribution. And societies for the purpose of looking after the social welfare and the industrial interests, and the amusement feature, in the lives of our young people. All these could be attended to under the auspices of the Religio, did some one or more persons make it their business. But with executive officers in every department who are compelled to hustle for a maintenance of themselves and families under the present high cost of living, there can be but little hope that conditions will be any better.

Respectfully submitted,

J. A. GUNSOLLEY.

#### The Social Purity Board reported:

As chairman of the Social Purity Board elected jointly by the conference, the General Sunday School Association, and the General Religio Society, we desire to submit the following brief report of the year's work:

As hitherto, the board has felt to move cautiously into a field in which a world of good may be done by wise and consistent effort, but in which an equal amount of harm may follow hasty, injudicious, and unwise action. Answering what we felt was a general demand from among the people for information and direction, some twenty of the general ministry who have manifested an interest in the purity movement and who gave evidence of a willingness to make special preparation for the needs of purity instruction, were selected in various parts of the mission field, and asked to cooperate with the board. Besides those appointed by the board there doubtless have been many others who have given the subject of purity special attention in their ministerial labors, and all ministers of the gospel are recognized as workers for the causes of purity. Their efforts, also are appreciated, though not included in this report.

The reports of the twenty who were cooperating with the board show about one hundred public lectures, addresses, and sermons in which an aggregate of over six thousand people were reached. Nearly all report that they find their general preaching "seasoned" with best of purity ideas and ideals, that they enjoy a marked degree of the Spirit of God in their purity efforts, and that they feel more and more the need of careful personal preparation if their efforts shall always do the good they desire, and never any harm.

The Saints in general have received the instruction provided in lectures and in the sale of the purity books recommended by the board in a most kindly spirit and in many cases eagerly. We believe the Saints are coming to realize that only as they live on the highest plane of purity of life can they expect to enjoy the fullest measure of the Spirit of God.

One of the first essentials of a pure life is a knowledge of life—pure, true, and undefiled. This should be available to all who are willing to be instructed and who would become the sons and daughters of God. On every hand testimony is borne that the most prolific source of the vices undermining society and sapping the vital forces of humanity is ignorance.

The great educational problem is that of presenting the sacred truths of generation and the responsibility of parenthood together with the serious nature of the vices and excesses that are extant in the world in a plain, comprehensive, and wholly sacred manner to children, youth, and mature young men and women. Obviously, the most logical and effective teachers are our parents of to-day; but in most cases parents feel the sad need of instruction themselves, providing not only the facts, but these in terms which are appropriate to the occasion. To this end we have urged the sale and distribution of the best books to be purchased and the qualification of men of the ministry and others to safely undertake the education of the membership. The efforts of the ministry are enumerated above. The Herald Publishing House reports the sale of a total of 1,200 purity books, recommended by the board, indicating the extent to which our people desire to inform themselves.

#### The committee on Saints' Homes at Lamoni, Iowa, reported:

Since last reporting, several changes which were almost compulsory have been made while conducting the homes at Lamoni, as have some changes which are regarded as properly economic in their nature.

For a number of years these homes have needed many improvements, most of which have been neglected, because of the absence of money with which to work. Among these improvements are the overhauling and adding to the heating plants, both at Liberty Home and at the Saints' Home; the painting of the main buildings at both homes, and of the out-buildings of the farm. The barn at Liberty Home was in such condition that stock could not be kept in comfort and at a profit. The farm buildings still need very much rearranging and repairing. Fences are needed almost over the entire farm. The brick and cement work at the Saints' Home was in bad condition, and there was a crying need for walks at Liberty Home.

Beginning with the most insistent needs, the committee in the early summer started to make such improvements as it could finance. First, the repairs which were absolutely necessary to the cement and brick work at the Saints' Home were made and some walks were built at Liberty Home. After this the following were accomplished in the order named:

Cream separators were put in at the homes; a fine herd of foundation stock for dairy purposes was purchased and placed on the farm, with the purpose in mind of disposing of the present herd and building up a herd of profitable dairy cattle; the painting of Liberty Home buildings was accomplished; improving the barn at Liberty Home by putting in cement floors and rearranging the interior to some extent was then undertaken; a very small amount of fencing was done where the old fence was entirely useless, and with the repairs and additions to the heating plant at Liberty Home the improvements of the year were completed. This leaves much more for the committee to do the coming year, which should be done in order to make our homes a credit to the church, and also to make them more nearly self-sustaining than they now are.

In order to help put ourselves more upon this self-supporting basis, the committee is at present considering the advisability of putting in a home canning factory, thereby to enable us to preserve fruits and vegetables for the home tables, and this will also insure safety from adulteration and insatiation should there be any such in these lines of trade.

Laundry work at each of the homes is at present a very burdensome piece of work, and the committee is of the opinion that some money should be spent equipping a laundry

room to take care of this work in a more economical and satisfactory manner, but it should not be attempted until some other matters are first accomplished.

The spillway from the dam at the Home Pond, as it is known, needs either some extensive repairs or it should be discarded and a new one built, for several reasons, among them being the fact that with the present arrangement there are many acres of the home farm which are made difficult of access. This can be remedied by bridging the spillway, but this would be expensive if the present location for the spillway is retained.

The work of the committee within itself has been very pleasant the entire year, but the junior members felt to a considerable extent the loss of the labor and the counsel of the senior member of the committee, Brother Lorenzo Hayer, who had the misfortune of getting his leg broken and receiving other severe injuries, all while performing his duties as superintendent of the farm.

The main work of the committee, which to them seems to be seeing that the members of the home are made safe and comfortable, has been quite successfully carried out, but can be improved upon when it is possible to give more time and a little more money to the work. We feel secure in saying that the old people residing at the homes are as happy and healthy as any like class of people anywhere, the matrons living devoted lives for the accomplishment of this end.

Sister Alice P. Dancer remains matron at the Saints' Home, and Sister Carrie Goode at Liberty Home.

Some Statistics

	Males	Females	Total
Number of aged inmates .....	26	38	64
Number of helpers .....	3	9	12
Temporary admissions .....	2		2
Removals by death .....	3	2	5
Dismissed .....	3		3
Left for private homes .....		3	3

SUMMARY OF THE TREASURER

January 1, 1914, to January 1, 1915

Receipts

Cash January 1, 1914 .....	\$ 277 01
Sales from farm .....	1,656 76
Board and keep .....	1,739 72
Cash offerings direct to treasurer .....	170 38
Loans from all sources .....	1,288 49
From Presiding Bishop .....	1,400 00
From Lamoni Stake Bishopric .....	493 49
From Presiding Bishop to Supply Store .....	1,973 37
Miscellaneous .....	12 85
	<hr/>
	\$9,011 97

Expenditures

Indoor labor .....	\$2,004 48
Outdoor labor .....	775 72
Live stock and feed .....	1,636 42
Miscellaneous accounts paid .....	2,213 10
Machinery .....	194 05
Personal and traveling .....	76 81
Loans returned .....	486 42
Groceries (Supply Store) .....	1,473 37
Balance .....	151 60
	<hr/>
	\$9,011 97

Besides the accounts shown here there are outstanding obligations to the amount of \$4,227.06; this shows a reduction over January 1, 1914, of \$839.11.

Farm Inventory, January 1, 1915

Poultry, 359 chickens .....	\$ 135 00
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Horses, three head .....	375 00
Hogs, twelve head .....	163 75
Cattle, thirty-six head .....	2,113 50
Harness and machinery .....	485 50
Hay and grain .....	1,163 50
Miscellaneous .....	188 90
	<hr/>
	\$4,625 15

Respectfully submitted,

LORENZO HAYER,  
JOSEPH ROBERTS,  
R. J. LAMBERT,  
*Committee.*

R. W. Farrell, treasurer of the Social Purity Board, reported total receipts \$87.95, expenditures \$66.41, balance \$21.54.

Committee on Book of Mormon concordance reported that they had been unable to accomplish anything in the furtherance of this work. A motion to discontinue the committee was lost.

Committee to meet with joint committee on Church of Christ reported that there had been no occasion for a meeting during the year, and that no meeting had been held. The report was adopted and the committee continued.

The committee on General Conference resolutions reported:

The committee appointed to compile General Conference resolutions has completed the work of compilation to date. We are informed that the compilation of resolutions adopted by the conferences of 1914 and 1915 will be published in supplement form by the Herald Office. The last publication includes acts of 1913.

At the conference of 1914 the following action was taken as instructions to this committee:

"To instruct this committee that when they get out the next revision of General Conference Resolutions, it be revised to date by eliminating rescinded motions and matters of that character so as to bring the book up to date."

This action is indefinite, inasmuch as there has been little if any actual rescinding resolutions adopted by the General Conferences. The committee therefore has not felt warranted in attempting to do more than continue the work of compiling the resolutions of General Conference, as authorized by former action.

If the General Conference has further work for the committee we ask that it be made specific by clear instructions.

Respectfully submitted on behalf of the committee,  
R. S. SALYARDS, *Chairman.*

The report was adopted and the committee continued.

The committee on library building reported:

*To the Presidency and General Conference:* At the General Conference in 1913 this committee reported that considering the general needs of the church in other directions it was not considered advisable to do anything at that time regarding the construction of a library building for the general church library. Since that time the committee has taken no further action in the matter, and as conditions remain much the same, they have nothing further to report.

Respectfully submitted,  
ELBERT A. SMITH, *for the committee.*

The report was approved and the committee discharged.

The committee on monument to the Martyrs submitted the following report:

But little has been accomplished during the year. In August three of the committee viz, George P. Lambert, Frederick A. Smith, and Heman C. Smith, met at Nauvoo, and requested Elbert A. Smith to act as a member of the committee pro tem. He was also made temporary chairman.

The committee decided that on account of high water it would be impracticable to build a retaining wall as before decided upon, but the more feasible plan was to riprap the bank to keep the high waves from cutting into the lot. G. P. Lambert was appointed to oversee this work. But there being no funds available he has not been able to have the work done, but he has been before the city council of Nauvoo asking for donation or special price for rock. He has, however, received no answer from the council. We wish to call the attention of the body to the fact that the waves are lashing the shores furiously in time of high winds, the banks are receding and in time the graves will be endangered unless the banks are protected. There should be something done at once.

A subcommittee, consisting of E. L. Kelley, George P. Lambert and F. A. Smith, visited the light and power company at Keokuk, in November, but found that they had procured all the rights necessary and we could expect no further relief from that source.

Respectfully submitted,  
HEMAN C. SMITH, *Secretary of Committee.*

The report was received and the committee continued. A motion to authorize the committee to take necessary steps to protect the property was deferred until after action on the financial report of the Presiding Bishop.

The committee in charge of old folks' homes, Lamoni, Iowa, reported.

Committee on revision of church history reported no occasion to meet during the year. Report received and committee continued.

Committee on translation reported no meetings held. Report received and committee continued.

Committee on publication of Young People's History reported:

We are pleased to report that volume one of this valuable work has been published during the year and placed on sale. It covers the history of the church to the year 1852, contains four hundred and ten pages, divided into eighty-five chapters, and illustrated with eighty-seven cuts of historic places and persons.

The manuscript for the second volume is now being prepared by the author of volume one, Sister Vida E. Smith, but is not yet ready to present to the committee on revision.

Respectfully submitted,  
A. CARMICHAEL, *for Board of Publication.*  
HEMAN C. SMITH, *Historian.*

The report was approved and the committee continued.

Committee on American archæology submitted an extended report, which was referred back to the committee for further consideration and report.

Number 60 was sung and M. C. Fisher dismissed the meeting.

7.30 P. M.

The speaker was A. B. Phillips, assisted by W. C. George.

APRIL 7, 8 A. M.

Arrangements had been made by the First Presidency for S. A. Burgess to deliver to the ministry a course of lectures on the history of philosophy, and at this hour he delivered his first lecture.

9 A. M.

The Woman's Auxiliary for Social Service met in a eugenics and home and child welfare conference.

The prayer service was in charge of William Lewis and A. S. Cochran.

10.45 A. M.

Preaching by James Pycock, assisted by G. W. Best.

2 P. M.

With President Elbert A. Smith in charge, number 1 was sung, and prayer was offered by W. W. Smith. Minutes read and approved. The chair was yielded to G. T. Griffiths. Credentials committee submitted an additional report.

Ministerial report of Gomer T. Griffiths, of Australasia was submitted.

Petitions for changes in boundary lines and for division of the Kirtland, Ohio, District, were referred to a committee on boundaries consisting of R. S. Salyards, C. I. Carpenter, O. W. Newton, D. J. Krahl, J. F. Garver.

Resolutions from Eastern Colorado, Far West, Missouri, Northern California, districts and Duneden Branch, New Zealand, expressing the confidence of these bodies in Frederick M. Smith as the divinely appointed successor to his father in the presidency of the high priesthood of the church were received.

A petition of Sister J. D. Stead was referred to a committee.

The following was by motion referred to the joint council of the First Presidency, Quorum of Twelve and Seventy for consideration and report:

*To the General Conference of the Reorganized Church of Jesus Christ of Latter Day Saints:* The conference of the Eastern Colorado District held in Denver, March 6, 1915, passed the following resolution:

That we, the Eastern Colorado District, ask the General Conference of 1915 to take a definite stand concerning the atonement and the law of burnt offerings and bloody sacrifices, and that their decision be requested.

E. J. WILLIAMS, *District Secretary.*

The following was submitted by the Second Quorum of Elders of Independence Stake:

Resolved, That it is the sense of the Second Quorum of

Elders of the Independence Stake, that fonts in our churches be not used by other religious bodies for baptismal purposes; and also that a copy of this resolution be sent to the coming General Conference for approval or disapproval.

By motion this resolution was disapproved.

The report of Joseph Luff, physician to the church, containing his resignation, was read. By motion the resignation was adopted.

The following action of the Quorum of Twelve was submitted:

Resolved, That it is the opinion of this quorum that when charges are filed against any, with any responsible officer of the church it should be left to the discretion of such officer to decide as to the validity of empaneling a court of investigation.

Respectfully submitted,  
J. W. RUSHTON, *Secretary.*

The resolution was by motion adopted.

Bishop E. L. Kelley requested ten minutes in which to address the assembly on the matter just passed, stating that he had endeavored to secure the floor but had failed, and that he wished to show that the matter just adopted was in conflict with the law. By motion the privilege was granted.

Bishop Kelley took the floor and began his address. A point of order was raised, the contention being that the matter could be reopened for discussion only on a motion to reconsider. The chair overruled the objection, and his decision was appealed from. Considerable discussion followed, and the chair was sustained.

Bishop Kelley at this juncture waived his privilege to give place for a motion for reconsideration, to be made the special order of 2.15 p. m. the 8th, which motion prevailed.

Number 82 was sung, and Bishop E. A. Blakeslee dismissed the assembly.

7.30 P. M.

The evening was devoted to Graceland College, the following program being rendered:

Fair Graceland .....	Led by H. W. Smith
Invocation .....	David Harder
Short Talk .....	S. A. Burgess
Vocal Duet .....	Bertha Burgess, Alice M. Chase
Short Talk .....	Paul M. Hanson
Reading .....	Aura Fike
Short Talk .....	Myron McConley '03
Vocal Solo .....	Audentia Anderson '06
Reading .....	Mabel Horner '01
Short Talk .....	Lyman Fike '07
Piano Solo .....	Faye Rhodes
Let Graceland Stand .....	Led by H. W. Smith
Benediction .....	David Harder

THURSDAY, APRIL 8, 8 A. M.

The First Presidency having made arrangements for the same, the first of a series of lectures by Professor F. M. McDowell on the History of Education was delivered.

9 A. M.

The prayer meeting was in charge of W. H. Garrett and T. A. Hougas.

At this hour the Woman's Auxiliary for Social Service met in annual business session, at which time the following officers were selected: Sister S. R. Burgess, Saint Louis, Missouri, president; Sister B. C. Smith, Independence, Missouri, vice president; Sister Verna Cochran, Saint Joseph, Missouri, secretary; Sister J. A. Gardner, Independence, Missouri, treasurer. To act with these officers as an advisory board, Sister Jennie Yingling, Independence, Missouri and Sister Anna DeJong Smith, Saint Louis, were selected.

10.45 A. M.

The speaker was J. Charles May, assisted by H. W. Savage.

2 P. M.

With President E. A. Smith in charge, number 182 was sung. Prayer by T. C. Kelley. Minutes read and approved.

It was moved to reconsider the matter presented by the Twelve at the session of the afternoon of the 7th and then adopted, which was as follows:

Resolved, That it is the opinion of this quorum that when charges are filed against any, with any responsible officer of the church, it should be left to the discretion of such officer to decide as to the validity of empaneling a court of investigation.

It was moved to amend so as to read:

Resolved, That in the opinion of this quorum when charges are filed against any with any responsible officer of the church it should be left to the discretion of such officer to decide as to the validity of the charges and the advisability of impaneling a court of investigation subject to appeal to the higher officers of the church.

It was moved to amend the amendment by striking out the words "appeal to the higher officers of the church," and insert instead thereof the words, "subject to appeal as provided for in the law."

The amendment to the amendment prevailed, and the amendment as amended prevailed. The resolution as amended prevailed.

The credentials committee submitted an additional report.

The following report of the committee on boundaries was adopted:

LAMONI, IOWA, April 8, 1915.

To the Conference: We your committee on boundary lines, wish to report that we have organized with R. S. Salyards as chairman and C. I. Carpenter as secretary.

We recommend the adoption of the petition from the Kirtland District which in substance is as follows:

That the present Kirtland District be divided, forming the Northwestern Ohio District, the eastern line of which shall be the western lines of Erie, Huron, Richland, Knox, and Licking counties to the 40th parallel, the southern boundary to be the said 40th parallel. The eastern line of the North-

western District to be the western line of the Kirtland District. The eastern line of the new Kirtland District to be the eastern lines of Lake, Geauga, Portage, Stark, Carroll, Harrison, and Guernsey counties. That the remaining portion of the present Kirtland District be known as the Youngstown-Sharon District, and that upon the concurrence of the Pittsburgh District the counties of Warren, Forest, Venango, and Lawrence, Pennsylvania, be added to the Youngstown-Sharon District.

We recommend that the name of the present Ohio District be changed to Southern Ohio.

We recommend the approval of the petition of the Saints of San Juan County, New Mexico, that the said county be annexed to the Western Colorado District.

We recommend that the petition of the Saints of Montavista, Colorado, be referred to the Eastern and Western Colorado districts for their action and report to the General Conference.

Respectfully submitted,

C. I. CARPENTER, *Secretary of Committee.*

Request of Philemon Pement for literature in the French language for use in Québec was referred to Bishopric and minister in charge of that field.

Action of Massachusetts District as follows was read:

Moved that the Massachusetts district conference hereby petition the General Conference for its indorsement of the individual sacrament service to be used throughout the church as the authorized form of service in conformity with the laws of health as prescribed by the health officials of the United States.

It was moved that the petition be granted. Question, the chair stated that he would understand that if the motion prevailed the individual service would be the form having the approval and authority of the church, but that he would not understand that any branch would be prohibited from using another form. The previous question was moved and passed, and the motion to grant the petition prevailed.

Committee to consider the petition of Sister Stead was announced as C. J. Hunt, M. H. Siegfried, M. C. Fisher.

Number 197 was sung and J. W. Rushton dismissed the assembly.

APRIL 8, 4.15 P. M.

The First Presidency having arranged for the same, to be looked after under the auspices of the Graceland Extension Institute, with Sisters Lydia Thomas-Wight and Helen Silsbee-Smith in direct charge, the first of a series of lectures in English were delivered for those interested, especially those taking work under the Extension Institute.

7.45 P. M.

Preaching by C. E. Crumley, assisted by James F. Kier.

APRIL 9, 8 A. M.

S. A. Burgess delivered his second lecture on "The History of Philosophy."

9 A. M.

The prayer meeting was in charge of J. L. Butterworth and G. L. Harrington.

10.45 A. M.

The speaker was Peter Muceus, assisted by Oscar Okerlind.

2 P. M.

With F. A. Smith of the presidency of the conference in charge, number 145 was sung. Prayer was offered by U. W. Greene. Minutes read, corrected and approved. Credentials committee submitted additional report.

The following motion was adopted:

That the matter of providing an authorized concordance to the Book of Mormon be taken up and a committee appointed to prepare the same.

The following was moved:

Resolved, That committee on General Conference Resolutions be instructed to revise the compilation of such resolutions and to eliminate therefrom that portion of the conference actions that are obsolete. That in the work assigned the committee they be authorized to eliminate what according to present course of procedure they consider obsolete.

The following was offered as a substitute:

That the committee revise the book of General Conference resolutions and report their proposed changes to the next General Conference for ratification and action.

The whole matter was by motion laid on the table.

It was moved that those heretofore constituting the committee on Book of Mormon concordance, F. M. Smith, Heman C. Smith and R. S. Salyards, be the committee to continue the work on the concordance.

A substitute was moved that the presidency of the conference appoint the committee.

It was moved to amend the substitute by making it to read that Heman C. Smith and R. S. Salyards with one other to be chosen by them be the committee.

The amendment to the substitute was lost. The substitute prevailed.

The list of ex-officio delegates was read.

The following was adopted:

Inasmuch as there is an urgent need for an X-ray apparatus for the Independence Sanitarium, and inasmuch as the Religio and Sunday school have given favorable consideration to the same, each having appointed committees from their respective bodies to act in conjunction with a committee desired to be appointed by the General Conference,

Therefore, be it resolved, That we appoint a committee for the purpose named and request the joint committees to consider the matter and report to this session of conference.

The presidency of the conference was authorized to appoint the committee.

The Presiding Bishopric submitted the following report:

*To the Presidency, Officers and Members of Conference;*

*Greeting:* The department of the work of the Bishopric for the year past has met with success, notwithstanding the great changes in the political and financial conditions of the world, and the many special matters of heavy expense arising during the year in maintaining the work in both home and foreign fields.

The general summary and itemized report already submitted for publication and made a part hereof will, we trust, acquaint the Saints with the fact that the church in its financial work to-day stands in a sounder condition than at any time in the past, and that the work of providing both for the ministry and the poor, the children and the aged is upon improved grounds.

To our heavenly Father, the Saints and friends who are helpers in his work, we extend special thanks for the good being accomplished.

Since the outbreak of the war in the countries of the East, additional means has been required to keep the missionaries in the field and to provide suitable places for preaching. This is true of Norway, Sweden, Denmark and Germany, also the British Isles Mission and Jerusalem.

However, the missionaries inform us from all of these countries, except the latter, that the opportunities for good, effectual labor are as great as before the breaking out of the war and in places the people even show a greater interest to hear. Bishop May informs us that this is the status in London.

The effort of all Saints then should be renewed in helping to sustain the work in these foreign fields and place the message of "Peace and good will to men," where its immeasurable worth may be viewed and weighed, contrasted with the unchristian doctrine of rapine and war.

It is also important that alongside of this special missionary effort in home and foreign fields that the Saints give earnest, special attention to the reasonable work of redemption and the proper settlement of the Saints without which we shall not be able to overcome notwithstanding the conflict among the nations.

The spirit necessary to success in this divine work of safety and peace is that which inspires the holy desire to be helpers in the Lord's work and which for ever banishes the unholy purposes of making money or gaining wealth by the change, or of at any time getting advantages of a brother or neighbor. On the contrary, the work of redemption must be by a people who fully and faithfully abide in the doctrine set forth by Jesus: "In all things whatsoever ye would that men should do unto you do ye even so to them. This is the law and the prophets."

The Bishopric have placed the work before the Saints and asked them to gather up their means, send their committees, and purchase in a proper way and as directed by our heavenly Father, and of late we have reexamined the articles and noted their completeness. This is the article upon which discussion arose in some of the quorums during the conference of 1902, and the division ended with the revelation to the conference stating:

"In regard to the gathering and the work of the Bishopric in regard to the law of tithing and consecration, I made inquiry what should be the attitude of the church in regard thereto. To this question I was answered, that the Book of Doctrine and Covenants as accepted by the church was to guide the advice and action of the bishopric, taken as a whole, each revelation contained therein having its appropriate bearing upon each of the others and their relation thereto; and unless the liberties of the people of the church should be in jeopardy, the application of the law as stated by the Bishopric should be acceded to."

Seven years later reference was again made to the rendi-

tion of the temporal law by the Bishopric in language as follows:

"The church has been directed to accede to the rendition of the Bishopric with respect to the temporal law; and until such heed is paid to the word which has been given, and which is in accordance with the other revelations given to the church, which has been before given, the church can not receive and enjoy the blessings which have been looked for when Zion should be fully redeemed. Therefore, hearken once again unto the voice of inspiration, in warning and instruction, and conform to that which is given and receive what is awaiting the upright and pure in heart."

To those who are desirous of arriving at the correct rendition of the law as applicable to the Saints and the church at the present time we ask that they secure the work entitled, "The Law of Christ and its Fulfillment," and carefully and prayerfully examine the same, beginning with the article under the heading, "Duties and responsibilities of the Saints," page 49, and read: Anything any person, member or elder, may wish to controvert and thus correct or throw more light upon, will be gladly entertained and examined by the Bishopric, who will thus assist in the turning on more light if it is found needful.

In connection with this we will state that the book entitled, "The Law of Christ and its Fulfillment," was prepared by the recommendation of the Order of Bishops and published by order of the General Conference. You can secure them at the Publishing House, at 35 cents and 50 cents per copy, owing to binding.

During the past year the office has also been gathering statistics of the branches and church buildings in various parts of the world, and out of 700 branches, not including Australia and the British Isles, reports are received from all except 44 branches.

The work will be continued until fully accomplished. Valuation placed upon these buildings, \$862,232.85; indebtedness, \$80,074.28; net by those reporting, \$782,158.28.

During the year Bishop Blakeslee, counselor, has been able to increase his help in the work, and from April to September Richard C. Kelley gave valuable assistance in the office. We regretted to lose his services, but his financial work was in such a state that he could not continue without borrowing largely or receiving the help from the church, which he positively refused, with the statement that other young men could not be helped out and he did not believe it right that he should do so. We reported the matter to President Frederick M. Smith at the time, and he commended R. C.'s position with the statement that he was glad he set the example, but that he did not wish him to continue his work in the university longer than the present year.

The bishops of stakes and districts in nearly every part of the world have been anxiously working for the good of the Lord's people. We call especial attention to the complete itemized reports set out herewith. If there should be found omissions or mistakes the same may be reported first to the bishop or agent in whose report such error may be found, and if the party is not fully satisfied with the explanation then it will be proper to apply to this office.

We have not taken up and reported upon the work of our homes, including those of old people as well as children, or the work of the Sanitarium, for the reason that since my return from the West I have not had an opportunity to examine into these so as to fully satisfy myself, neither has Bishop Blakeslee; but this far we are ready to affirm, that good has been accomplished in all of these the present year, and they are moving forward helping in the work of the Master, which is helping his children who are needy, sick and afflicted for the present in this world.

At the last General Conference the Bishopric presented statement of what they considered proper financial work in order to keep the college running as it should do. The total estimate as presented to the last General Conference was \$11,000. We have not had the time to take up and make out an additional report of the college for the present year but commend to the Saints the report of the treasurer and president, Prof. S. A. Burgess. The report of the college by him is duly set out in pages 56 and 57 of reports to the General Conference, 1915. Statement is made by Treasurer Burgess that the estimate furnished by the Bishopric last conference was within bounds, that they were able to come within the lines of the estimate. We present the matter of the work of Graceland to to the candid and courteous attention of every brother and sister, neighbor and friend, and bespeak for the college for the ensuing year special help, that the indebtedness may be entirely removed, which we think may be accomplished by a little effort on the part of each and everyone.

Trusting the Lord may bless and direct every institution organized for the good of his work, and that the Saints may grow in grace and knowledge of the truth, we are,

Very truly and respectfully,  
E. L. KELLEY, *Presiding Bishop.*

Number 110 was sung, and E. L. Kelley pronounced the benediction.

4 P. M.

The second of the series of lectures on English was given.

7.45 P. M.

The Woman's Auxiliary for Social Service gave their annual program, as per the account of Sister J. A. Gardner found under the heading "Woman's Auxiliary" elsewhere in this issue.

#### SATURDAY, APRIL 10

8 A. M.

Floyd McDowell delivered the second of the series of lectures on "The history of education."

9 A. M.

The prayer meeting was in charge of Samuel Twombly and Philemon Pement.

10.45 A. M.

The preaching was by O. R. Miller, assisted by F. J. Ebeling.

2 P. M.

President E. A. Smith called the assembly to order, and number 131 was sung. Prayer by J. R. Lambert. Minutes read and approved.

The Order of Evangelists reported:

*To the General Conference:* The Order of Evangelists consists of 23 members, one, Isaac M. Smith, having been added to our number, and one, John H. Lake, having died since our last report.

Of these 23, 21 have reported labor done during the year, the summary of which is as follows:

Sermons preached, 2,162; in charge of meetings, 568; assisted 59; other services attended 943; total services 4,909; baptisms 60; confirmed 112; ordained 21; children blessed

124; patriarchal blessings, 1,884; administered to sick 1,195; married 13; and pastoral visits 15.

FREDERICK A. SMITH, *President.*

H. O. SMITH, *Secretary.*

The following was submitted:

LAMONI, IOWA, April 9, 1915.

*To the General Conference:* On April 4, 1915, the Sunday School Association in convention assembled decided to "refer the matter of a Bible normal book to the General Conference." The secretary of that convention overlooked the forwarding of this information to the last conference. We therefore do it now. We regret the loss of a year's time in this matter, for our teachers are in urgent need of a work and authorized by the church, and would prefer such to the book we are now using, temporarily. We therefore respectfully urge that this matter be given early attention.

G. R. WELLS, *Superintendent.*

E. D. MOORE, *Secretary.*

The matter was by motion referred to a committee of three, to be appointed.

The following were recommended by the First Presidency and Quorum of High Priests for ordination to the office of high priest: John L. Berger, William Grice, Israel A. Smith, John A. Hansen. The first two named requested time for consideration. Israel A. Smith expressed his willingness to accept, and his ordination was approved. The ordination of John A. Hansen, he being absent, was also approved.

The joint council of the First Presidency and Quorum of Twelve recommended for ordination to the office of evangelical minister John H. Jones, J. W. Barcus, J. T. Gresty, all of the Australian Mission. Each was separately approved for ordination.

The following was read:

*To the General Conference:* At the last business meeting of the Independence, Missouri, Branch, April 5, 1915, a motion prevailed inviting the General Conference of 1916 to convene at Independence, Missouri.

Very respectfully,

LOUISE GIESCH, *Secretary.*

It was moved that the invitation be accepted.

It was moved to amend so as to read when this conference adjourns it does so to meet at Independence, Missouri, May 6, 1916.

The amendment was lost, and the original motion prevailed.

Proposition to amend the Rules of Order and Debate, section 161, page 101, to provide for presiding elder, presiding priest, presiding teacher, presiding deacon, in branches, to constitute the presidency of the branch to nominate assistant officers, subject to ratification, was referred to the committee or revision of Rules of Order and Debate.

The missionary chorus, composed of a number of missionaries, favored the conference with a selection.

The chair announced as the committee on X-ray, M. H. Siegfried, Richard Bullard, M. C. Fisher.

Number 111 sung and F. A. Smith dismissed the assembly.

4 P. M.

The third of the series of lectures on English was given.

7.45 P. M.

The speaker was Richard Baldwin, assisted by F. M. Slover.

APRIL 11

Sunday was a beautiful day, and all the services were largely attended, the Saints enjoyed the ministrations of the good Spirit of peace both at the church and the Coliseum, where a series of gospel sermons are being delivered by Bishop R. C. Evans, of Toronto, Ontario.

9.15 A. M.

Sunday school was held at this hour in charge of the officers of the General Sunday School Association.

10.45 A. M.

The speaker was Walter W. Smith, assisted by C. E. Crumley.

2.30 P. M.

At this hour prayer and sacrament service was held in both the upper and lower auditoriums of the church. John Smith and G. E. Harrington were in charge of the meeting in the upper auditorium, where the membership of the church met to partake of the emblems and participate in the services. In the lower auditorium the priesthood met with the presidency of the conference in charge, enjoying a very spiritual hour.

4.15 P. M.

At this time an ordination meeting was held in the lower auditorium of the church, the presidency of the conference in charge, at which time Israel A. Smith was ordained to the office of high priest under the hands of President E. A. Smith and G. T. Griffiths and J. A. Koehler to the office of seventy under the hands of P. M. Hanson and W. M. Aylor.

7.30 P. M.

The conference choir rendered the oratorio "From Olivet to Calvary," to a packed house. The program is to be repeated to-night for the benefit of those who could not be admitted at the first performance. The rendition was preceded by an address by J. W. Rush-ton, which was fitting to the occasion.

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"The leg you use must grow very tired," remarked an onlooker to a potter working at his wheel. "No, it's the leg that does nothing that gets tired," was the reply. And it is the people who do most who are least tired in the Lord's work.—Mrs. R. W. Lowe.

## Letter Department

OWEN SOUND, ONTARIO, January 20, 1915.

*Editors Herald:* I have been greatly blessed in reading the HERALD. I was made sad when I read of the death of our Prophet, but glad that he left a grand life behind him and a son to whom the Saints can look as a man of God. My prayer is that he may lead the church higher, and fill his place like unto his father. I was greatly impressed with the vision of Brother R. C. Evans.

The work in this part is moving along slowly. Some have come into the church lately, one young brother, who some day, if faithful, will hold a priesthood. His father and mother rejoice to see him in the church.

Many brethren are out of work owing to hard times caused by the war. Oh, may the time soon come when the King of kings shall reign and war be no more. The factories are nearly all closed down. If times do not brighten up there will be many who will be needing help soon.

The presiding elder of this branch has gone into the field to work. We have two priests, one teacher, one deacon. They need our prayers. The one who has left his wife and little flock to go into the field also needs our prayers, as does his family.

The first thing I look for when I receive the HERALD is the letter department. I was glad to hear from our sisters in the West.

My prayer is that God will bless the church, from the one who presides to the weakest Saint. Your brother,

W. G. ELLIOTT.

KNOX, INDIANA, January 22, 1915.

*Editors Herald:* The few Saints here are trying to do their duty and keep God's work on the move as best they can. It is uphill work at times, but occasionally a bright spot appears which gives those faithful to duty a real pleasure. After some effort on the part of the Saints, we secured Brother S. W. L. Scott to hold a short series of meetings here. His arrival one week after being advertised only served to create inquiry on the part of the people as to when he was coming. Many were anxious to hear him. He arrived on Wednesday evening, January 13, and commenced services the same night, with a good-sized audience. The crowd increased as the series continued, while at the same time a big revival was in progress at one of the popular churches.

We have not had such large numbers at our church for many years. The interest was splendid. Those attending were of the thinking class of people, who want to dig below the surface and find the truth. These services were held at just the right time, when the minds of the people were stirred up. Elder Scott gave three lectures on the present war, which were indeed grand. These lectures alone sufficed to show that God is and that the Bible is true. They were well received by the people. Some almost begged Elder Scott to remain longer, but duty called him elsewhere. The meetings were to close January 20, but the audience voted for at least one more service, so the request was granted and the meeting closed the following night, with a promise of another service later on. Some good, intelligent people are investigating our church claims, and we have hopes of their uniting with us in the near future.

We have a small Sunday school and Religio, and about half a dozen Saints meet now on Thursday afternoons for prayer services. We feel that God is rewarding our efforts. It is indeed a struggle at times to keep the work on the move, but our desire is to live humble so that God will recognize our feeble efforts and that there may be an ingathering of the honest in heart at this place.

Many of our young people who have helped have moved away. God moves in a mysterious way, and who knows but that they have been scattered to sow the good seed in other places? At one time when some of our young Saints were leaving, and we thought that we could not possibly get along without them, the president of our branch compared our community to a recruiting station; he said that we made the people ready and then sent them out to other places to work, so it mattered not so much after all where we were just so we did our duty.

In the faith,

BERTHA LOHSE.

FRESOIL, MICHIGAN, January 21, 1915.

*Editors Herald:* We look over the field of opportunities of the new year and recall the changing conditions of the old. We have learned many good lessons, some of which have caused bitter pain. With the joys and perplexities of the past, we have learned that there is no trial without a way of escape if we put our trust in God. In all of this we have finally discovered blessings in disguise, though the lessons have been hard to learn. As I read the many letters from different writers and the soul-inspiring sermons and other items of interest, I find food for my soul.

While struggling along, doing all circumstances will permit, there are so many calls for help that my heart is grieved. I long to go, but companion and little ones need support, and I must care for them, sparing all the time I can for the gospel work, anxiously praying for the time and opportunity of realizing the desire of my heart for entering the great harvest field of the Lord.

I know that the gospel is true, that its principles are divine, and that no one can assist in the work unless he is humble and full of love. The parting words of our beloved President, "I have loved to learn, and I have learned to love," sink deep into the hearts of every true Saint, and every minister of the restored gospel. We know that he lived great and died great, and that of his life every Saint may be proud.

This, the greatest work ever given mankind, has been restored and promulgated through humble agencies. My earnest prayer is for the noble son of this ancestry. The words of Paul should impress us: "Therefore we ought to give the more earnest heed to the things which we have here, lest at any time we should let them slip. For if the word spoken by angels was steadfast, and every transgression and disobedience received a just recompense of reward; how shall we escape if we neglect so great salvation; which first begun to be spoken by the Lord, and was confined unto us by them that heard him." (Hebrews 2:1-3.)

In gospel bonds,

A. M. BOOMER.

SAN BERNARDINO, CALIFORNIA, January 25, 1915.

*Editors Herald:* The good news the HERALD so often brings to us in this far-away country gives us renewed courage. The work does not progress as we would like to see it. In San Bernardino we have a few faithful ones who are striving to let their light shine. The Lord adds one now and then to the honest in heart, and bids us battle on to subdue error and help others to see the truth.

Our Sunday school is progressing nicely, with Sister Hott as superintendent. The Religio work is also progressing, under the very energetic efforts of our president, Sister Bessie Bemis. Our pastor, Elder George H. Wixom, gave us a very able sermon last Sunday on "Being prepared," and Sister Johnson, of Chicago, sang a beautiful solo, which was much enjoyed by all.

While we feel deeply the loss of our esteemed President,

Brother Joseph, we have full confidence in his successor, and pledge ourselves to rally to his support with all the ability within us.

May the Saints everywhere be up and doing until we are gathered safely in Zion, is my prayer.

W. O. WHETTESBEE.

GLASGOW, MONTANA, February 10, 1915.

*Editors Herald:* We wish Brother Peter Anderson and others to know of our efforts since he left us. We have been busy scattering tracts, loaning copies of the Book of Mormon and talking our gospel to clergy as well as laity. We visited a Catholic priest and found him a man who, as he says, open to conviction, but the Lord will have to show him he is wrong.

On Saturday morning, February 6, Elder Newby came to us quite unexpectedly. We all got busy, secured the courthouse and put up notices. The enemy was on the alert and tore these notices down. We were kept busy putting them up again. We occupied the courthouse four evenings with a good attendance. On account of its being so near court session we were allowed the use of the Christian church, which we used three evenings. We gave all the ministers in Glasgow a special invitation. Not one of them came.

The Methodist, Baptist and Christian churches have each in turn had protracted services. We attended nearly every night. I bear my testimony when opportunity is offered. The Baptist minister sought to do us harm by slandering the fair name of our martyred dead among the people with whom he associated. After continuing his meetings for six weeks, he baptized the wife of a Baptist member and the daughter of a Baptist father. The Methodists held services for three weeks. The minister said they made nineteen converts.

Brother Newby had fine liberty in conducting our services. The Spirit was with him in power. The last evening two of the audience, men about forty years old, both heads of families, and who had been attending all of the meetings, were seen with tears coursing down their cheeks after the last service. They asked Brother Newby to go home with them. They told him that they had seen an angel standing back of him in the pulpit and that they were ready for baptism. We trust that brethren Peter Anderson and Newby will be returned to this field.

We wish the General Conference people this year a very spiritual time, and hope that the Lord will bless us with more of his instructions if it is his will. May heavenly blessings attend the work. Your sister in Christ,

CAROLINE SANDIDGE.

IRONTON, OHIO, February 11, 1915.

*Editors Herald:* The HERALD is a welcome visitor to us, bringing cheering letters and articles from all over the world, written by God's people and intended to cheer and comfort. We have a small church here for which we are grateful to our heavenly Father. We have Sunday school each Sunday and sacrament the first Sunday of each month.

Brother Booker was with us for two weeks and preached some very interesting sermons by which we were spiritually strengthened. Two were baptized and others became interested. Thus we are trying to please our Lord and Master in our weak way, and to keep the banner aloft in this part of God's vineyard.

Your sister in Christ,

MRS. ANNA GRIFFITH.

## Miscellaneous Department

### Conference Minutes

**NORTHERN CALIFORNIA.**—Met at San Francisco, March 6. Reports: Oakland 298, gain 15; San Francisco 231, loss 4; Sacramento 226, gain 3; San Jose 196, gain 5; Tulare 146, gain 2; Santa Rosa 144, gain 2; Chico 108, gain 13; Stockton 99, loss 6; Fresno 55, loss 2; Ceres 34; Irvington 30, gain 2. Bishop's agent C. A. Parkin, reported: Receipts, \$5,365.62; expenditures, \$4,638.76. Collection on church debt \$53.50. Treasurer reported on hand \$8.26. Officers elected: President, C. W. Hawkins; vice president, Edward Ingham; secretary, John A. Lawn; treasurer, C. A. Parkin; member library board, Sister L. Day; chorister, Sister H. R. Burgess; member auditing board, L. B. Christopher. Delegates to General Conference: Brother and Sister F. M. Sheehy, Brother and Sister J. Charles May, Brother and Sister H. W. Savage, Brother and Sister M. A. McConley, Brother and Sister R. J. Parker, Sister J. A. Crocker, Sister A. J. Young, to cast majority and minority vote. Adjourned to meet time and place next reunion, subject to call of minister in charge and district president. The following was adopted: "Resolved, That it is the sense of this conference that Frederick M. Smith be sustained as successor to his father as president of the church." Preaching by F. M. Sheehy, Edward Ingham, W. A. Brooner. John A. Lawn, secretary.

### Convention Minutes

**CLINTON.**—Sunday school met at Fort Scott, Kansas, February 26. Officers elected: W. E. Reynolds, superintendent, 1220 North Ash Street, Nevada, Missouri; Mrs. Lucy Silvers, assistant superintendent, Walker, Missouri, Box 23; Zora Lowe, secretary, El Dorado Springs, Missouri, Box 242; Mrs. Mabel Davidson, treasurer, Horton, Missouri; Dollie Brunson, Home department superintendent, El Dorado Springs, Missouri, Route 5; Merle Quick, member library board, Rich Hill, Missouri. Zora Lowe, secretary.

**SOUTHERN MISSOURI.**—Sunday school met at Springfield, February 26, organizing district association. Mass convention was held. Following officers were elected: Henry Sparling, Springfield, superintendent; A. T. Grav, Joplin, Missouri, assistant; Myrtle E. Pearson, Tigris, Missouri, secretary-treasurer; Luke Bishop, Springfield, librarian; Lulu Rowley, Springfield, home department superintendent. Seven schools were represented, as follows: Springfield, Ava, Cooter, Beaver, Bagonia, Thayer, Mill Spring. Adjourned to meet Friday before conference in October. Secretary would like the names and addresses of superintendents and secretaries of schools. Myrtle E. Pearson, secretary.

**INDEPENDENCE STAKE.**—Religio met at Knobnoster, January 22 and 23, in, we believe, one of the best conventions held in the stake. Auxiliary committee was authorized to investigate possibilities of a summer vacation camp to be under the direction of the Religio, looking forward to a permanent camp for any who may wish to spend a quiet vacation under church influence. Interest in the work is shown on every hand, giving evidence of development by some of our young Religians. Officers elected: W. A. Bushnell, president; F. A. McWethy, vice president; Mrs. R. Brocaw, secretary; Earl Redfield, treasurer; Mrs. A. Allen, home department superintendent; J. A. Gardner, member library board; J. W. Gunsolley, temperance superintendent; Vernon Lee, good literature superintendent. Mrs. R. Brocaw, secretary.

**EASTERN COLORADO.**—Sunday school met at Denver, March 5. Officers elected: Louisa Fishburn, superintendent; Coral Willis, assistant; Agnes Massey, secretary; Bertha Black, treasurer; H. S. Cramer, librarian; Sadie Wulf, home department superintendent. Standard of excellence for schools adopted with a few changes from one printed. Adjourned to meet same place next conference. Agnes Massey, secretary.

**SPRING RIVER.**—Sunday school met at Joplin, Missouri, March 5. Officers elected: Superintendent, Mrs. Mollie Davis; assistant, J. C. Virgin; secretary, Mrs. A. V. Karlstrom; treasurer, Mrs. S. G. Carrow; home department superintendent, Mrs. J. N. Madden; librarian, Raymond Carrow. Mrs. A. V. Karlstrom, 1702 Picher Avenue, Joplin, Missouri.

### Addresses

Samuel Brown, Merlin, Ontario, Route 4.

### Requests for Prayers

Prayers are requested for Sister H. W. Thomas, of Collinsville, Oklahoma, who is sorely afflicted with cancer. May she be remembered.

M. R. Brown, of Wayne City, Illinois, asks the prayers of the Saints during the conference, that he may recover from paralysis from which he has suffered for some time.

### Died

**RAMSDEN.**—Mary Ann Ramsden was born May 6, 1854, Bomanville, Ontario; died of paralysis at Cedar Springs, Ontario, February 22, 1915. Married Edward Ramsden in 1874. She had a desire to unite with the church but was not able to do so. Kindly to all, she was loved by the community. Services by Samuel Brown from Saints' Church, Cedar Springs, assisted by David Snoblin.

**TASKER.**—The six-months-old child of Brother and Sister William Tasker died March 5, 1915. Services at the home in charge of Samuel Brown, Merlin, Ontario, interment in Merlin Cemetery.

**PRITCHARD.**—Lillian Gertrude Pritchard, youngest daughter of the late Elder James and Mrs. Pritchard, was born at Chatham, Ontario, November 29, 1902; died of tuberculosis March 21, 1915. Baptized by Stewart Lamont when 8 years old. She was attentive to Sunday school and church duties, and endured her suffering patiently, looking forward to the end. She leaves mother, 2 brothers, 1 sister. Services at Saints' Church, Chatham, by Samuel Brown, from Revelation 14:13, to a large, attentive audience, assisted by Stewart Lamont. Interment in Maple Leaf Cemetery.

**RAINEY.**—At Lamoni, Iowa, March 22, 1915, William J. Rainey, aged 92 years, 9 months, 5 days. Born in Tyrone County, Ireland. Came to Canada in 1871. Baptized at Saint Marys in 1884 by Joseph Luff. Ordained a teacher in 1887, by J. H. Lake. First wife died in 1891, second wife survives him, with daughter Ruth. Son and daughter by first wife are living, also 5 grandchildren. Services in charge of John Smith, sermon by H. A. Stebbins.

**FLANDERS.**—Lucinda E. Flanders was born in Rutledge, Vermont, March 24, 1829, died in Missouri, March 24, 1915. With parents she removed to Dunkirk, New York, where they were baptized, thence to Kirtland, Ohio, where she was baptized in 1837. They came west. Her father died at Huntsville, Ohio. Thence to Far West, Missouri, until driven out, then to Nauvoo, remaining until 1847. Married Daniel Douglas 1853. Three children were born to them, one of whom, George J., survives. Her husband died January 15, 1859. Married Joseph B. Flanders, Missouri, 1859. To them were born 6 children, 3 of whom with husband survive. There remains also 20 grandchildren, 16 great grandchildren. Services by T. T. Hinderks and William Lewis.

**MOLDRUP.**—Peter Moldrup was born October 8, 1835, Willrup, Denmark, died February 26, 1915, Holden, Missouri. Married Maria Dybdahl 1864. To them were born 4 daughters, 1 son, of whom Mrs. S. K. Sorenson, Lamoni, Iowa, Mrs. J. W. Peattie, Oklahoma City, Oklahoma; Morris, Ceiling, Oklahoma, survive. Came to United States in 1871, locating at Chicago, working at his trade, cabinet making. Moved to plano 1874, where his wife died. This sad event proved a blessing in disguise. Knowing nothing of the work only bad reports, in this hour of bereavement the Saints, and Brother Joseph Smith in particular, proved to be friends indeed, which finally brought him to the gospel covenant. Married Mrs. Johanna Engh 1875. To this union were born 1 son, 1 daughter. The daughter, Mrs. Olga Lippincott, Shelton, Nebraska, her mother, with the remaining children of the first companion, mourn the loss of a kind husband and father. Baptized June 5, 1879, by F. G. Pitt. Ordained a priest 1880 by Joseph Smith and F. G. Pitt, an elder 1888 by James Caffall. Sermon by R. O. Self, Saints' Church, Holden, Missouri.

**ROBERTS.**—Isaac Newton Roberts was born in Page County, Virginia, near Lucy, in November, 1843, died February 2, 1915, Independence, Missouri. At seventeen he took up arms under Stonewall Jackson in the Civil War. Was taken prisoner and held at Palmyra, New York, to the close of the war. Married Luvina Waggey in 1868. To them were born 7 children, 2 of whom with the mother and 5 grandchildren remain. Baptized by Gordon E. Duell in 1874. Labored 35 years in the active ministry, was a successful minister; baptized hundreds. Services in charge of T. T. Hinderks, sermon by William Lewis, Stewartsville, Missouri, where he formerly lived.

**LEWIS.**—Thomas J., son of the late Joseph R. Lewis and Susan Lewis, was born December 26, 1878, Stewartsville, Missouri, died February 22, 1915, Kansas City, Missouri. Baptized by Arthur Allen, June 30, 1895, confirmed by B. J. Scott, E. T. Atwell, and D. F. Winn. He was injured in the Frisco car shops about ten years ago, from which he never recovered. The past five years he was confined to his bed. He leaves mother, 4 sisters, 2 brothers. Funeral from the home by J. A. Tanner, burial at Elmwood Cemetery.

**NASH.**—Rhoda F. Nash was born in Michigan, January 17, 1847, died at her home, Lawton, North Dakota, February 22, 1915. A member of the church, she died strong in the hope of the first resurrection. Four children survive her, 2 of whom are earnest members of the church. Funeral from the Congregational church, Lawton, by J. E. Wildermuth.

**McELWAIN.**—John William McElwain was born at Bureau, Illinois, November 30, 1851, died in North Dakota at the home of his daughter, Mrs. John Stowell, March 4, 1915. Went to Missouri when about twenty years of age, and a year later married Mary Caroline Robinson. They both joined the Reorganized Church in 1890. Removed to North Dakota in 1905. Wife and 7 children survive him, all of whom are members of the church. Funeral from the Methodist Church, Lansford, North Dakota, by J. E. Wildermuth.

**SIMMONS.**—Wallace A. Simmons was born Cayuga County, New York, July 4, 1843, died at Denver, Colorado, February 19, 1915. Married Estella Richardson, in Illinois January 20, 1870. Baptized June 18, 1893, at Fremont, Nebraska, by J. B. Ogard. Enlisted in Company B 127th Regiment Illinois Volunteers. Fought in the battle of Chickasaw, Arkansas Post, Vicksburg and Atlanta campaigns, and was wounded at Kenesaw Mountain, recovering sufficiently to march with Sherman to the sea. His religion was put to practical use in everyday life. He was an uncomplaining sufferer. Services by H. D. Bartlett.

**BEARDSMORE.**—Joseph Beardsmore was born July 23, 1850, Staffordshire, England, died March 3, 1915, Denver, Colorado. Baptized February 27, 1898, Denver, Colorado, by J. W. Gillen, confirmed by J. W. Gillen, E. F. Shupe, K. Seli. He is survived by wife, 3 sons, 2 daughters. Sermon by Peter Anderson.

**CRILEY.**—Alfred Henry Criley was born May 4, 1837, Galion, Ohio, died February 19, 1915, Kansas City, Missouri. He survived his wife, Laura Criley, two months. He leaves 2 sons, 2 brothers. Funeral from O'Donald undertaking rooms by J. A. Tanner. Burial at Lyndon, Kansas.

**BUCK.**—Mary Buck was born at Thornbury, Gloucestershire, England, June 2, 1836, died at Cheboygan, Michigan, March 15, 1915. Married Robert Buck, December 12, 1864. To them were born 4 children, 3 of whom survive. Baptized January, 1869, by C. Crump. Her exemplary Christian life of kindness, patience, and self-sacrifice was a blessing to all. Services at the home of her daughter Jane, by Reverend H. R. Marsh. Interment at Pine Ridge Cemetery, Cheboygan, Michigan.

**AULD.**—Sarah Jane Sanderson Auld was born November 26, 1839, at Waynesburg, Pennsylvania, died January 24, 1915, at the home of her daughter, Mrs. George Gray. At the age of 16 she joined the Baptist Church. In 1890 she joined the Reorganized Church, baptized by Henry Hart. In early womanhood she married William Auld. She leaves 7 children, 22 grandchildren, 2 great-grandchildren.

**STEVENSON.**—Elizabeth Ann, daughter of Elmer and Sarah Rowlett, was born in Saint Louis, Missouri, December 29, 1861, died at Burlington, Iowa, March 10, 1915. Baptized at Keokuk, Iowa, June 5, 1877. Married Ralph W. Stevenson, June 25, 1882. She is survived by 4 sons, Briley J., David R. of Lamoni, Iowa; Pearl F. and Charles T. of Adrian, Illinois. Three daughters, Carrie J. Grotts, May V. Thomas and Flossie A., all of Adrian. Services from Rock Creek Church, Illinois, G. R. Wells in charge, sermon by Heman C. Smith.

**LOOMIS.**—Lucy Cross Loomis was born September 16, 1836, died March 9, 1915, at Los Angeles, California. Married Denslow Loomis in 1853. She was the mother of 8 children. Survived by husband, son John, 3 daughters, Amy, Lydia and Lucy, 13 grandchildren, 6 great-grandchildren. Baptized many years ago, together with her husband by Brother W. W. Blair. She was firm in the faith and rich in hope and found great comfort in the ordinance of administration and in the sacrament of the Lord's supper just previous to her demise. Her end was peaceful and death came without a sting. Funeral from the home by V. M. Goodrich, assisted by R. T. Cooper.

THE SAINTS' HERALD

Elbert A. Smith, Editor; John F. Garver, Assistant Editor.

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**VINTON.**—Charles Vinton passed away after a long illness at his home near Seattle, Washington, February 4, 1915, aged 62 years, 1 month, 15 days. Companion and 2 daughters survive him. Funeral from the residence in charge of A. W. Gorbut, sermon by J. M. Terry.

**ROSS.**—Isaac Ross was born February 3, 1838, Gibson County, Tennessee, died February 6, 1915, Pleasant View, Kansas. Baptized July 19, 1868, Gallatin County, Montana, by John E. Reese. Ordained an elder November 28, 1869. He was one of the pioneers of the Reorganization, also a pioneer of the "Sunflower State." A good man of church and state has gone to rest. Two sons and 2 daughters mourn. Services from the home by T. W. Chatburn.

April St. Nicholas

An unusual animal story is announced for the April *St. Nicholas*. Stephen Chalmers has written a life history of "Timothy," a black bear, from the time when, a little rolling mass of black fur, he strays from his mother and is carried home by boys, to the time when he is a full-grown animal, a terror to men. The story is not only a story—it is an analysis of the bear's feelings in captivity, his incomprehension of his troubles, his unwillingness to learn that his captors are not his friends. It is a story that will fascinate little ones, but adults will see in it a plea against unnecessarily depriving an animal of freedom. An article that men will enjoy as well as boys is F. B. Master's description of locomotives, "What every boy—and man—should know about locomotives" will tell of the development of the locomotive in the United States, from the "De Witt Clinton" of 1831 to the "Matt H. Shay" of 1915, and explain in detail the various types of railroad engines in use to-day, showing the why and the wherefore of freight and passenger types. There is a word, too, on electric engines.

April "American Boy"

"The worm's April turning," by Walter Kellogg Towers, featured in the current issue of *The American Boy*, is a story with many a laugh tucked away in it. The story portrays, what the magazine stands for, clean wholesome, alert, vigorous boyhood. "The leaping quananiche," by George M. Johnson is the unusual story of a boy and a big fish. "The only one who knew," by Don Cameron Shafer, is not only a com-

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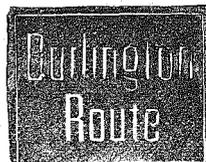
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"If ye continue in my word, then are ye my disciples indeed; and ye shall know the truth, and the truth shall make you free."—John 8: 31, 32.



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

VOLUME 62

LAMONI, IOWA, APRIL 21, 1915

NUMBER 16

## Editorial

### OUR WORK

#### NUMBER I—A MISSIONARY WORK

Prosecute the missionary work in this land and abroad so far and so widely as you may. All are called according to the gifts of God unto them; and to the intent that all may labor together, let him that laboreth in the ministry and him that toileth in the affairs of men of business and of work labor together with God for the accomplishment of the work intrusted to all.—Doctrine and Covenants 119: 8.

This language is full of meaning to Latter Day Saints. It suggests in brief outline the work God has committed to the church, and the spirit and motive under which it is to be done. In these few words, forming a firm basis of operation, is gathered up every lawful Christian activity, individual and collective. The devoted Saint finds here if nowhere else his inspiration and his field of labor.

The first and essential work of the church is missionary work. To reclaim the wayward was the mission of Christ, and as an aid in this mission was the church called into existence. Through the church God purposes to send out the gospel cause into all the world; and in the church to open up a way of return for those who will hearken and heed his counsel. Hence the instruction, "Prosecute the missionary work."

In this work of reclaiming for God there are various departments of activity. The proselyting quorums go into the world with uplifted ensign, upon which is inscribed the fact and terms of celestial salvation. The pastoral quorums remain in the places of gathering to welcome and to aid in the development of the converted. That both these departments may be sustained, the order for temporal ministration receives and distributes the offerings of the Saints. That others may have opportunity to assist in special ways, various auxiliaries are provided for their activities, and for the instruction of still others, and the enlistment of their energies, that thus there may be kept up a constant and un failing recruiting contingency for the many fields of lawful operation within the church. All these departments serve but the one and same end—the redemption of souls for celestial glory, which is the mission work of Christ.

To this work of reclamation "all are called," even as God has given to every man abilities to assist, or, "according to the gifts of God unto them." Each member is in a position to serve, unless he is unwilling, or has failed to catch the missionary spirit of the church. And by serving in the talents intrusted to him he may gain other talents, widening his field of usefulness and his powers of comprehension until finally in the ultimate consummation of the purposes of God he may enter into the glory of his divine presence.

To one it is given to go preach; to another it is given to remain and nurture the flock; to others it is given to render a just account in tithes and offerings, that both these may remain in service, that the poor may have relief and means of livelihood, and that those to whom it is given to minister in the affairs of the moneys and properties of the church may have wherewith to set in operation and maintain the varied institutions of temporal Zion. To all it is given to live godly in Christ Jesus and to assist in every way possible, in whatever department of service.

All this is missionary work. For where is the wisdom of converting the world unless an opportunity for development is given under environment conducive to saintly life and development? And how is either possible only through the activities of a godly people, who sense and carry into effectual operation in letter and in spirit "pure religion and undefiled," which is "to visit the fatherless and widows in their affliction, and to keep himself unspotted from the world"; or, in other words, unless the people of God engage unreservedly in every constructive work, and in the performance thereof live as becometh the children of God, untouched by the sins and follies of the world.

Who will say then that the obscure Saint who in the performance of his every duty makes possible the effectual ministration of the work of God is not a missionary? And who will say that there is not work for every man? For to each comes the call to occupy as a Saint, which is the greatest of all.

The missionary spirit, the spirit to give, and to labor, and to sacrifice, and to live—this is the need

of the church of God to-day. Not that we do not have this spirit within the body, for, thank God, it is at work among us; but it must needs be extended until in every community every Saint is imbued with the consuming desire for souls saved and a Zion redeemed that will carry him forward in consecrated service to the purpose of Christ in the missionary work of his church.

J. F. GARVER.

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## CURRENT EVENTS

### SECULAR AND RELIGIOUS

**FOR PEACE.**—Jane Addams and a band of Chicago women are on the way to Europe to work for peace.

**"WILHELMINA" CARGO.**—The British Government has purchased the American cargo of foodstuffs aboard the *Wilhelmina* and bound for Germany, which was seized some time ago.

**ALASKAN COAL FIELDS.**—The Government has purchased the Alaska Northern Railroad Company property and will begin extension work at once to open up the Alaskan coal fields.

**MEXICAN AFFAIRS.**—General Huerta on the 12th arrived in New York from Spain. He expects to remain in the United States about thirty days. Villa is said to have defeated Obregon with a large army north of Mexico City.

**ELECTION FRAUDS.**—Twenty men convicted of election frauds at Indianapolis, Indiana, were on the 12th sentenced to be confined in the federal penitentiary at Fort Leavenworth, Kansas, and eighty-seven in the local jail for short terms.

**THAW LOSES.**—Harry K. Thaw was on the 16th by the appellate division of the New York Supreme Court ordered back to the hospital for the criminal insane at Matteawan. Plans are being made to take the case to the State Court of Appeals.

**PLOT ALLEGED.**—In injunction proceedings filed the 12th in the District of Columbia Supreme Court, the Riggs National Bank of Washington charges Secretary of the Treasury, McAdoo, and Comptroller of the Currency, Williams, with conspiracy to defame and damage said bank by improper use of official power.

**GERMAN CHARGES.**—In a formal note made public the 11th, Germany charges the United States with one-sided neutrality, favoring the allies, with acceptance of England's violations of international law, and with exclusively supplying Germany's enemies with munitions of war. Germany suggests that the United States place an embargo on munitions, adopt a means to stop exclusive exportation of arms to the allies, or use this export trade to force England to recognize the freedom of legitimate trade in foodstuffs between the United States and Germany.

**EUROPEAN WAR.**—Desperate fighting has occurred along the Meuse in France. The struggle in the Carpathians continues, with the Russians claiming possession of almost all the main chain of mountains. The Russians report steady advances in Hungary, which the Germans and Austrians deny. The French sailing vessel *Chateaubrind* has been sunk by a German submarine. The Dutch steamer *Katwyk*, bearing grain en route from the United States to the Netherlands Government, has been sunk by a mine or German submarine. The German converted cruiser *Kronprinz Wilhelm*, has put in at Newport News. Germany has prohibited exports to Italy. The British Government has offered a "full and ample apology" to Chile for sinking in Chilean waters the German cruiser *Dresden*.

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## NOTES AND COMMENTS

**PRESIDENT SMITH IMPROVES.**—The Saints will be pleased to learn of the continued improvement of President Frederick M. Smith. Last word from him, which was dated April 15, was:

My physical condition continues to improve, and with the Lord's help I shall soon be able to give attention to matters demanding my attention.

**HONOR CONFERRED.**—The following item of interest refers to our Brother Herbert S. Salisbury, at one time president of Graceland College:

Herbert S. Salisbury, of this city, has received notice of his election to membership in the Topsfield Historical Society, with privilege of admission to the Parson Capen House which is the museum of the society. Admission to this famous Massachusetts historical society is not alone a recognition of Mr. Salisbury's merits as a historian, but is partially due to his relationship to so many of its founders, as Mr. Salisbury's ancestors were the most prominent leaders of Topsfield and Essex County, Massachusetts, in the Colonial period and the American Revolution.—*Carthage (Illinois) Gazette, February 12, 1915.*

**PUBLICITY BUREAU HELPS.**—The Bureau of Publicity has endeavored to assist missionaries and local officers in securing publicity, arranging for series of meetings, etc. A recent letter to Brother E. D. Moore, member of the Bureau of Publicity, from Brother W. I. Newman, of Bridgeport, Connecticut, makes the following favorable comment on work of the bureau along this line:

Have your very kind letter of the 15th giving suggestions for newspaper articles on our coming church opening. These are fine, and I thank you sincerely for them and your letter. . . . I expect to get out some handbills, and if you have samples of ones that have been successful I wish you would lend me a few; also any suggestions that you can offer in this connection. . . . Your work along this line is sure to be of great benefit to the church through having available experience and data which the amateur may draw on when facing the publicity problem. I wish you every success in your work.

## General Conference

APRIL 12, 8 A. M.

S. A. Burgess delivered the third of his series of lectures on "The history of philosophy."

9 A. M.

The prayer meeting was in charge of T. W. Chatburn and N. N. Cooke.

10.45 A. M.

The speaker was F. M. Cooper, assisted by E. E. Corthell.

2 P. M.

With President E. A. Smith in charge, number 134 was sung, prayer by J. A. Grant. Minutes read and approved.

The following was submitted by Sister Audentia M. Anderson, for those interested in and working in the music of the conference in church:

At 9 o'clock on the mornings of April 7, 8 and 9, meetings have been held at the Graceland Music Studio, in the interests of the cause of music in our church. These meetings have been under the direction of Brother Paul N. Craig, and have been attended as largely as was possible among the multiplicity of other meetings and appointments.

The enthusiasm was very marked, and each lecture or paper was followed by a veritable volley of good and pertinent suggestions, which brought out many helpful suggestions.

Lectures were as follows, and were interspersed with appropriate musical relations: "Choirs, choristers and accompanists," by Mrs. B. M. Anderson, "The voice and its culture," by Mrs. W. N. Robinson; "Piano Study," by Miss Laura B. Kelley; "Orchestras and their leadership," by A. N. Hoxie; and "District choir work," by Mrs. Plato.

One short prayer service has been held, and partial and animated discussion on many phases of the musical work have been indulged in with profit to all. Other meetings are contemplated, which, it is hoped, may be so appointed as to permit of still larger attendance, especially by those missionaries who are interested in music.

As the committee on normal Bible book the chair appointed G. R. Wells, J. A. Gunsolley and J. W. Wight.

William Grice and John L. Burger expressing their willingness to so occupy, were approved, separately, for ordination to the office of high priest.

At 2.30, the chair stated that the table was clear of business, but that the quorums had important matters before them, so the session would adjourn.

Number 60 was sung. R. C. Evans pronounced the benediction.

4.15 P. M.

The third of the series of lectures on English was given.

7.45 P. M.

The conference choir rendered the oratorio, "From

Olivet to Calvary" for the benefit of those who wished to hear it, and who could not be accommodated the night before on account of the limitations of the building. The program was preceded by an address by P. M. Hanson.

APRIL 13

8 A. M.

F. M. McDowell gave the third of his lectures on "The history of education."

9 A. M.

The prayer service was in charge of M. M. Turpen and T. T. Hinderks.

10.45 A. M.

The speaker was W. A. McDowell, assisted by F. M. McDowell.

2 P. M.

President E. A. Smith called the assembly to order. Number 95 was sung. A. B. Phillips offered prayer. Minutes were read and approved.

Committee on Bible normal book reported:

*To the Conference:* Your committee on Bible Normal find that there is a special demand for such a work edited and published by the church.

We recommend that the matter be referred to a committee consisting of Professors S. A. Burgess, J. A. Gunsolley, and F. M. McDowell, to provide for the writing of the book, such textual matter to be submitted to the First Presidency for approval, and later to the Board of Publication for printing; and that the book should be provided as soon as possible.

G. R. WELLS.

J. A. GUNSOLLEY.

J. W. WIGHT.

The report was adopted.

The following were recommended for ordination to the office of high priest: R. W. Farrell, Holmes J. Davison, A. E. Stone. The recommendations were approved and the ordinations provided for.

The chair at 2.20 stated that the table was clear, and that the assembly would adjourn to allow the quorums to continue the work before them.

Number 187 was sung, and Joseph Luff dismissed the meeting.

4.15 P. M.

The fourth of the series of lectures on English was given.

7.45 P. M.

The speaker was B. S. Lambkin, assisted by I. M. Smith.

APRIL 14, 8 A. M.

The fourth of the series of lectures on "The history of philosophy" by S. A. Burgess was delivered.

9 A. M.

The prayer meeting was in charge of J. C. Crabb and Joseph Seddon.

10.45 A. M.

The speaker was H. N. Hansen, assisted by Alfred Needham.

2 P. M.

With President E. A. Smith in charge, number 172 was sung, and Albert Carmichael offered prayer. Minutes read and approved.

President Elbert A. Smith officially notified the conference of the demise of the late President Joseph Smith, and suggested that the time had come to choose a successor to him as the president of the high priesthood of the church.

The chair was yielded to Gomer T. Griffiths, president of the Quorum of Twelve.

F. M. Sheehy addressed the chair, was recognized, stated the law and instructions with reference to the choice to be made and moved that President Frederick Madison Smith be sustained as the president of the high priesthood of the church to succeed his father.

Joseph A. Tanner, president of the Quorum of High Priests, after fitting statement, seconded the motion.

Addresses supporting the motion were made by W. H. Greenwood, J. R. Lambert, James McKiernan, J. S. Snively, J. W. Wight, Bishop E. L. Kelley, Frederick A. Smith, E. A. Smith, J. Charles May, R. C. Evans, R. C. Russell, G. E. Harrington, J. D. Stead.

The motion to accept and support President Frederick M. Smith as the president of the high priesthood was adopted by unanimous rising vote.

The Aaronic priesthood and members not delegates were given opportunity to vote on the matter just passed, and by rising vote they unanimously sustained the same.

The chair was yielded to President E. A. Smith. Number 83 was sung.

The blessing of God was by Presiding Patriarch Frederick A. Smith asked upon the action just taken.

By motion it was ordered that the ordination of President Frederick M. Smith be referred to the Quorum of Twelve, in harmony with the pattern given in Doctrine and Covenants 117:3.

The following was adopted:

LAMONI, IOWA, April 14, 1915.

*To the General Conference:* The Joint Council of First Presidency, Twelve, Seventy and Order of Bishops this day adopted by a vote of 92 to 5 the following resolution, which is respectfully submitted to the General Conference for consideration:

"Whereas, the Presiding Bishop is now past seventy years of age, and owing to the enormous increase in the extent and

burden of the work in his department and the probable continued increase of this work, therefore,

"Be it resolved, That we as a joint council of the Presidency, Twelve, Seventy, and Order of Bishops, recommend to the General Conference that the Presiding Bishop who has been long in service, zealous in the performance of his duty, faithful in office, and has unreservedly given his life to the work of the church, be and is hereby honorably released from the responsibility of the work of the Presiding Bishop of the church, said release and a reorganization of the Presiding Bishopric to take place during the present year, under the direction of the Presidency and Twelve, subject to ratification by the next General Conference."

Respectfully submitted,

ELBERT A. SMITH, *President.*J. A. GILLEN, *Secretary.*J. F. MINTUN, *Secretary.*

The Board of Auditors reported as follows:

LAMONI, IOWA, April 14, 1915.

*To the Church in Conference Assembled:* The Board of Auditors have checked the books and accounts of the office of the Presiding Bishop.

The Board has made special report to the Joint Council of the First Presidency and the Quorum of Twelve with reference to affairs of the office of the Presiding Bishop, and are of the opinion that the same should rest as they are.

Our associations with those in charge of the office have been pleasant, and we have been treated with kindness and consideration.

Respectfully submitted,

G. W. BLAIR.

D. MACREGOR.

J. F. GARVER.

After some discussion the previous motion was ordered, and the report was adopted.

The following was presented:

LAMONI, IOWA, April 14, 1915.

*To the General Conference:* The Presidency, Twelve and Seventy, to whom was submitted the question of the atonement coming up from the Eastern Colorado District, beg leave to report that action on the matter was deferred by them for one year, and they respectfully ask for further time for consideration.

Very respectfully,

ELBERT A. SMITH.

J. A. GILLEN.

J. F. MINTUN.

After brief discussion, the previous was ordered, the report was approved and the request for time granted.

The Quorum of High Priests reported sermons, 6,250; other meetings attended, 15,018; in charge of meetings, 4,587; baptisms, 587, confirmations, 497; ordinations, 96; children blessed, 440; administrations to sick, 7,693; marriages, 123; branches organized, 2; Sunday schools organized, 6; Religios organized, 4. Gained by ordination: S. A. Burgess, I. M. Smith, J. W. Love, J. F. Keir, G. W. Stewart, A. J. Corbett, Ephraim Squire. Loss by death: John Chisnall, J. R. Greenwood, I. N. Roberts S. J. Jeffers. Total enrollment, 167.

Heman C. Smith was sustained as a member of the Library Commission.

President Elbert A. Smith was by motion con-

tinued as a member of the Library Commission from the First Presidency.

Brother E. A. Blakeslee was sustained as the member of the Library Commission from the Presiding Bishopric.

Number 1 was sung, and Bishop Richard Bullard dismissed the assembly.

4.15 P. M.

The fifth of the course of lectures on English was given.

7.45 P. M.

The speaker was Joseph Luff, assisted by Heman C. Smith.

At this hour, with C. B. Woodstock, chairman of the board, a men's social purity meeting was held, under the auspices of the Social Purity Board. The leading address "Social purity from a medical standpoint," was delivered by Doctor G. L. Harrington. Short speeches were made by a number of brethren.

APRIL 15, 8 A. M.

The fourth of the lectures on "The history of education" was delivered by F. M. McDowell.

8.30 A. M.

At a meeting of the Quorum of High Priests at this hour the following were ordained to the office of high priest, G. T. Griffiths, president of the Twelve, being in charge of the ordinations: John L. Burger, by R. C. Russell and J. A. Tanner; William M. Grice, by J. A. Tanner and Charles Fry; A. E. Stone, by J. F. Curtis and J. A. Gunsolley; John A. Hansen, by W. M. Aylor and W. H. Garrett.

9 A. M.

The prayer meeting was presided over by F. G. Pitt and W. D. Bullard.

10.45 A. M.

The preaching was by J. A. Becker, assisted by J. A. Dowker.

2 P. M.

With President E. A. Smith in the chair, number 141 was sung. Ammon White offered prayer. The minutes were read and approved.

The executive committee of the General Sunday School Association reported the condition of and work done by said association.

Zion's Religio-Literary Society, by its executive committee, reported work and condition of the society.

The Woman's Auxiliary for Social Service reported. The leading features of this report have appeared in the DAILY HERALD. The Auxiliary nominated Sister Callie B. Stebbins to succeed herself as member of the Board of Trustees of the Children's Home, Sister Stebbins being elected as nominated.

The Graceland College Extension Institute reported:

*To the First Presidency and General Conference; Greeting:* A meeting of the Graceland Extension Institute was held in the lower auditorium, last evening at 7 p. m. The reports from the managing board showed that over forty have been enrolled as fellows, as fellows, and these are selected from every part of the country. There has been a unanimity surprising in the circumstances, shown by those who were requested to assist in the work as fellows. The general tone of the letters has been one of anxiety to help in the work of the church and of pleasure at this opportunity.

Thirty-seven students have been enrolled, twenty-six of whom are missionaries and most of the others hold the priesthood; they are very widely scattered, from Maine to California. No special effort has been made this year to secure a large enrollment, but it is planned to push the work more earnestly the coming year. So far the principal course is English grammar and rhetoric.

The following action was adopted by the meeting of the Institute: "that the managing board be authorized to provide for such auditing as may be necessary." "That the matter of providing such office help as may be necessary be left to managing board." "That the managing board be authorized to provide such help as may be necessary for the fellows in doing their work."

The following were elected as the managing board: 'Frederick M. Smith, director; Samuel A. Burgess, associate director; Charles B. Woodstock, registrar.

The chair was authorized to appoint a committee to report next year on the feasibility of establishing a library for the Institute and appointed J. W. Rushton, Charles B. Woodstock and Walter W. Smith, who will report next year.

Respectfully submitted,

S. A. BURGESS, *Chairman.*  
R. S. SALYARDS, *Secretary.*

LAMONI IOWA, April 15, 1915.

The Council of Seven Presidents of Seventy reported:

Since March 27 when the Council of the Presidents of the Seventy held their first session we have met in regular sessions thirty times, and have held sixteen sessions with other quorums.

The most pleasant and spiritual experiences in all our sessions have been experienced this year.

All the council have been present, namely, Columbus Scott, James McKiernan, J. F. Mintun, W. E. Peak, T. C. Kelley, J. A. Davis, and A. B. Phillips.

Brother Columbus Scott has resigned both as senior president and a member of the council, both of which resignations have been accepted, which if our action is approved will leave one vacancy in the council, and will make it necessary to choose a senior president, which we may do ere the conference closes, if we have the time. This action when approved will still leave Brother Scott a member of the Second Seventy.

The following words of respect and condolence were adopted by the Council and concurred in by all the Quorums of Seventy:

"RESOLUTION OF CONDOLENCE

"Since it has pleased the All-wise Father to permit the hand of death to remove President Joseph Smith from the council of his brethren on earth to the family in heaven, we the Council of the Presidents of the Seventy, and the several quorums of seventy assembled hereby express our deep

sorrow that for a season we are deprived of the comfort of his presence, his cheery voice and his wise counsel.

"He was a living example of patient endurance of physical ills, and manifested great fortitude in endurance of physical of the body that the prayer of faith, the administration of the elder's or the skill of the physicians did not remove.

"While we deeply mourn our loss, yet we humbly bow in submission to the will of Him who said, 'Dust thou art and unto dust shalt thou return.'

"We hereby express great thankfulness that we were granted the privilege of being associated with him as our beloved and honored president for so many years, and were helped by his wise advice, cheered by his good example and led to noble deeds by his brotherly hand.

"In his death the church has lost a wise and noble president, the family a fond father and companion, and the wife a loyal and loving husband.

"He was an earnest and effective worker for temperance and a loyal, patriotic citizen, using his every influence for civic righteousness in city, state and nation.

"We hereby express to the bereaved family our deep sympathy in this the time of their profound sorrow. And while we know that no words of human wisdom can assuage the pignancy of such sorrow, we would, therefore, commend them to the God of all comfort, who has comforted us in like afflictions, and pray that he will abundantly bless with his sustaining grace and support them by his Spirit to endure until he shall call them to join the loved one gone before to receive his reward."

The council have according to the law selected to be ordained to the office of a Seventy the following named elders: Alvin H. Christensen, John A. Dowker, Richard D. Weaver, Hinman W. Savage, John R. Gricé. We ask that these selections be approved, and that their ordinations be provided for.

Respectfully submitted,

J. F. MINTUN.

*Secretary of Presidents of Seventy.*

The above recommendations for ordination were separately approved, and the ordinations ordered provided for.

It was moved that the action of the Council of Seven Presidents in the matter of the resignation of Columbus Scott be approved.

A substitute was offered to refer this matter back to the Seven Presidents.

After some discussion the previous question was ordered. The substitute was lost, and the original motion prevailed.

The Seven Presidents submitted the following:

The Council of the Presidents of Seventy have adopted the following relative to the service and release of Brother Columbus Scott from our council by accepting his resignation. "Whereas, The resignation of Brother Columbus Scott has been accepted by the Council of Presidents of Seventy; there- and also as a President of Seventy, which resignations have been accepted by the Council of Presidents of Seventy; there- fore, be it

Resolved, That we, the Council of Presidents of Seventy, hereby express to our brother our unreserved appreciation of the associations of the past, by which our love and esteem for him have been enlarged and made enduring, and assure him that our confidence in his integrity, devotion, and consecration to the work of God is supplemented by our earnest desire that

the divine blessing shall continue to attend him throughout the course of his future labors." Truly yours,

J. F. MINTUN, *Secretary of the Council of the Presidents of the Seventy.*

### The First Quorum of Seventy reported:

The first seventy have held seven regular sessions and sixteen sessions in joint council with other quorums and councils. . . .

We have lost one by ordination to the office of high priest, Brother A. E. Stone, and one by death, Orlin B. Thomas. The following expression of respect was unanimously adopted by the quorum:

"In the providence of God our beloved brother and collaborer, Orlin B. Thomas, has been removed by the hand of death. By his departure we lose a tried and true soldier of the cross, a devoted and faithful servant of the Master. We feel keenly the loss of our beloved brother's association, and hereby extend our sympathy and condolences to the bereaved family.

"A hero in Israel has fallen at his post of duty with his armor on, and facing the enemy. We feel assured that his passing from this mortal existence was but a call to 'Come up higher,' that he might rest from his labors.

"And a copy be sent to the family." . . .

The reports from 68 of the 69 members of the quorum show the following totals: Sermons, 8,611; assisted or in charge, 4,182; baptisms, 538; confirmations, 504; ordinations, 71; marriages, 74; children blessed, 385; administrations, 2,393; branches organized, 3; Sunday schools organized, 16; Religios organized, 7; new openings, 76; debates, 7. There are now 67 members in the quorum. Seven have been on foreign missions, 4 have acted ministers in charge, 5 district presidents, 1 bishop's agent, 1 bishop's counselor, 5 branch presidents, 1 district historian, and 7 have been laboring locally; 1 choir was organized, and 2 ladies' aid society and 1 Woman's Auxiliary. Many tracts and other pieces of literature have been distributed, and many fireside sermons have been preached especially by the brethren on foreign missions.

There is manifest much of the spirit of peace, unity and earnestness in all our sessions.

J. F. MINTUN, *Secretary of First Seventy.*

LAMONI IOWA, April 15, 1915.

### The Third Quorum of Seventy reported:

*To the General Conference; Greeting:* The Third Quorum of Seventy wish to submit the following report.

There are 18 members of the quorum in attendance at this conference, 22 have made reports of the labors of the year showing the following results:

Sermons preached, 3,003; times in charge, 1,004; times assisted, 186; total services attended, 4,023; baptisms, 276; confirmations, 218; assisted to confirm, 13; ordinations, 17; assisted to ordain 1; children blessed, 77; administered to sick, 887; assisted to administer, 10; marriages solemnized, 21; new openings, 44; discussions, 1; Sunday schools organized, 3; sacraments, 3.

The following changes have occurred: Bro. J. W. Davis has resigned his position as secretary of the quorum, owing to his being sent on a foreign mission, and Ward L. Christy has been duly elected to fill the vacancy.

Ralph W. Farrell has been chosen to the High Priests' Quorum, making a loss of one in the personnel of the quorum; to this date there has been no additions, this year.

Respectfully submitted,

WARD L. CHRISTY, *Secretary.*

Number 179 was sung.

Mass meeting of the elders, by C. I. Carpenter, president, and F. F. Wipper secretary, reported on meetings held and discussions had. This report included:

During the time that the quorums of the church were in session deliberating some important questions of the church, we felt it a pleasure and a duty to especially pray for them during our prayer sessions, and that the result has pleased us is evident from our decision when the vote was called for at the conference session.

Matter of a biographical dictionary of the ministry was referred to a committee consisting of R. S. Salyards, Heman C. Smith, C. I. Carpenter.

A motion prevailed authorizing the appointment by the chair of a committee to draft resolutions expressing the sentiment of the church concerning the life, work, and death of President Joseph Smith.

The Board of Publication was sustained.

The Board of Auditors reported:

LAMONI, IOWA, April 15, 1915.

*To the Church in Conference Assembled:* The auditors have checked the books and accounts of the Independence, Sanitarium, Graceland College, the Herald Publishing House, the Ensign Publishing House, Children's Home, Saints' and Liberty homes, verifying same with the reports and statements, finding them to be correct and in agreement with the statements.

Respectfully submitted,

G. W. BLAIR.

D. MACGREGOR.

J. F. GARVER.

The report was adopted.

The committee on biographical dictionary reported recommending that same be referred to the Board of Publication and historical department to be prepared and published as soon as practicable. The report was adopted.

The committee on X-ray for the Independence Sanitarium reported having conferred with committees from the Sunday school and Religio, which societies had agreed to appropriate \$300 each when the balance shall be obtained. The committee had conferred with the Order of Bishops, and concurred in the action of the order as follows:

Resolved, That we disfavor the appropriation of general church funds for this purpose at the present time.

After some discussion the previous question was ordered. The report was adopted.

Number 123 was sung. J. M. Kelley pronounced the benediction.

7.45 P. M.

Preaching by E. K. Evans, assisted by R. M. Elvin.

APRIL 16, 8 A. M.

S. A. Burgess presented another lecture on "The history of philosophy."

9 A. M.

The prayer service was in charge of W. M. Grice and A. E. Stone.

10.45 A. M.

The speaker was W. H. Greenwood, assisted by J. C. Dent.

2 P. M.

With F. A. Smith, of the presidency of the conference in charge, number 92 was sung. Prayer was offered by Joseph Luff. The minutes were read and approved.

The following telegram from President Frederick M. Smith was read:

WORCESTER, MASSACHUSETTS, April 15, 1915.

*To the General Conference, care Elbert A. Smith:* I greatly appreciate your expression of confidence, and accept the responsibilities with a full realization of its arduousness. I unhesitatingly nominate Elbert A. Smith as a counselor, but am not prepared at present to nominate the other.

My physical condition continues to improve, and with the Lord's help I shall soon be able to give attention to matters demanding my attention.

FREDERICK M. SMITH.

G. T. Griffiths moved and James McKiernan seconded that the nomination of Elbert A. Smith as a counselor to President Frederick M. Smith in the First Presidency of the church be indorsed.

Discussion followed with reference to the law, some holding that if sustained as a counselor Elbert A. Smith must be called to such position by a direct and additional revelation, others holding that Elbert A. Smith was, as given in Doctrine and Covenants 129: 5, one of the presidency, properly called by revelation, and to so continue, as nominated, until removed for cause, or released by the Lord.

A substitute was offered to sustain Elbert A. Smith as acting counselor to President Frederick M. Smith in the First Presidency during the coming conference year.

The discussion continued.

The expression was unanimous in support of Elbert A. Smith as one worthy and who had been expected to occupy in the place under consideration. The only difference was in the matter of procedure.

The previous question was ordered.

The substitute was lost by a vote of 71 to 222. The original motion to indorse the nomination prevailed by a vote of 254 to 43.

The missionary chorus favored the assembly with a selection.

The ordination of President Elbert A. Smith was by motion referred to the same authority and with the same instruction as was that of President Frederick M. Smith, which was to the Quorum of Twelve, to ordain according to the pattern given in Doctrine and Covenants 117: 3.

The committee on resolutions of condolence in honor of the late President Joseph Smith reported:

We, your committee appointed to draft resolutions on the death of President Joseph Smith, present the following:

Whereas, President Joseph Smith, who, for upwards of fifty-four years, was President of the Church of Christ on earth, has, during the past year, been removed from our midst by the hand of death, and

Whereas, during those years of his official life he gave himself to us and for us and for the uplifting of humanity and the dissemination of the principles embodied in the "Angel's Message" and characteristic of the faith committed to the trust of the church in this last dispensation, and

Whereas, in his life among us there was furnished an exhibition in exceptionally high degree, of those virtues and excellence of character for which our religion stands, and

Whereas, his love for mankind and devotion to the church and its well-being, and the self-sacrificing consecration of his powers and life at the shrine where all our best interests are represented, has made his life a part of our own and an inspiration to love and good works and has endeared him and his memory to us imperishably.

Resolved, That we place on the church records this memorial of our gratitude to God for having given him to us and having extended the years of so exemplary a life so long among us; also of our sadness in the loss the church has sustained by the removal of his presence from us.

Resolved, further, That we seek to perpetuate and make effective his mission work among us, by continued emulation of his admirable qualities and in increased devotion to the Christ to whom he ever pointed us, and the interest of the cause with which his name stands so intimately and sacredly associated.

Resolved, further, That we extend our condolence to the immediate family of the deceased, to whom his death means so great a bereavement, and that a copy of this memorial be furnished them by the secretary of the church.

HEMAN C. SMITH.  
JOSEPH LUFF.

The report was adopted.

The joint council of the First Presidency and Twelve recommended that James F. Kier of Chicago be ordained to the office of bishop. The recommendation was approved.

The Board of Auditors submitted the following, which was adopted:

LAMONI, IOWA, April 16, 1915.

*To the Church in Conference Assembled:* An error occurred in the report of the Auditors covering the work with reference to the Presiding Bishop's office, which we beg leave to correct. The statement referred to reads: "The Board has made special report to the Joint Council of the First Presidency and the Quorum of Twelve with reference to the affairs of the office of the Presiding Bishop, and are of the opinion that the same should rest as they are."

The correction desired would read as follows: "The Board has made special report to the Joint Council of the First Presidency and the Quorum of Twelve with reference to the affairs of the office of the Presiding Bishop, and are of the opinion that said report should remain with the Council as lodged."

Respectfully submitted,

G. W. BLAIR.  
J. F. GARVER.  
D. MACGREGOR.

The Order of Bishops reported:

*To the General Conference:* Since April 5, the Bishopric

has held six meetings of their order, one meeting with the Bishop's agents and six meetings in council with the First Presidency, Twelve and Seventy. Eleven bishops and five counselors have attended our meetings this year and all have been very regular in the attendance.

By your action the Order of Bishops was requested to present a nominee for trustee of the Children's Home. We present the name of Richard J. Lambert, of the Lamoni Stake Bishopric, as such nominee. . . .

Our meetings have been harmonious and very beneficial, the spirit of willing service being manifested by all in attendance.

J. A. BECKER, *Secretary.*

This report was approved and the nomination of Richard J. Lambert was indorsed.

The committee on book of rules reported:

LAMONI, IOWA, April 16, 1915.

*To the General Conference Assembled:* We, your committee appointed to revise the Rules of Order and Debate, report as follows:

That part which contains the rules of parliamentary procedure has been thoroughly revised, and most of this has been approved unanimously by the committee, but owing to other work we have not had time to complete the examination. We respectfully request that the conference authorize the publication of this work as soon as it has been approved by the committee after completing the examination.

We further recommend that a special committee be appointed by the conference to revise and prepare for separate publication all matters referring to branches and districts, church articles of incorporation, court procedure, rules of representation, church records and any matter referring to the church, to be submitted to the next General Conference for its action thereon. Respectfully submitted,

F. M. SHEEHY, *Chairman.*  
H. O. SMITH, *Secretary of Committee.*

A motion to adopt the report and approve the recommendations was lost.

It was moved that the committee continue their work and report to the next conference. The previous motion was ordered, and the motion prevailed.

It was moved that the committee on book of rules be authorized to call to their assistance any help necessary. Carried, after previous question.

The committee on Book of Mormon concordance was announced as Heman C. Smith, C. E. Crumley, H. O. Smith.

Number 110 was sung and R. C. Evans pronounced the benediction.

7.45 P. M.

The speaker was I. M. Smith assisted by W. H. Garrett.

APRIL 17, 8 A. M.

F. M. McDowell delivered his closing lecture on "The history of education."

At this hour T. W. Châtburn spoke, relating personal reminiscences. He was assisted by John Smith.

9 A. M.

With President E. A. Smith in the chair, number 156 was sung, W. A. McDowell offering prayer. Minutes read and approved.

President E. A. Smith made the following statement:

I presume that most of us who have been here this year will cherish this year's conference badges as souvenirs of one of the most peculiar and remarkable conferences that we have ever attended. Certainly to your speaker this badge will be such a souvenir.

Some three or four weeks before the conference began I told my wife that the day was coming when I would be required to stand in the breach alone, that was so far as the Presidency was concerned. I did not know how or when that would come, but I have felt it impending for a year or longer, and I believe that presentiment has been at least partially fulfilled. I want to express my gratitude to Almighty God for the way in which he has come to our rescue, and to my rescue personally at this time. Shortly before the conference I had recovered from illness and was not in good condition for the conference, but God has blessed me in body and I believe has directed me by his Spirit. And so naturally I feel very grateful to him at this time.

I also wish to thank the Saints for the confidence that they have manifested in me personally in divers ways since the conference began. Next to the confidence and favor of God, I prize the confidence and fellowship of the people of God, and I appreciate the confidence they have expressed in me by their action of yesterday. It is a matter of keen regret to me that the matter should have so shaped itself that I could not command the same unanimous vote that was given to Frederick M. Smith, but I have been assured that there is nothing personal in the matter, and I take that assurance for all it purports to stand for, and I shall accept that which has been placed upon me, believing that so long as God set me in the Presidency by revelation, and so long as you care to support me there, instead of asking for additional revelation to stand there, I would feel inclined rather to demand additional revelation before I could consistently lay the burden down.

I also appreciate the support which I have received from the two men who have been associated with me during this conference, Brother Gomer T. Griffiths, and Brother F. A. Smith. It may be that mistakes have been made by your chairmen. It may be that the conference has made mistakes. If so, our record has been made thus far and we must abide by it; but I never saw a time in my recollection when the people of God were so anxious to use their intelligence, and to secure divine direction in their proceedings, and it would seem strange to me under these conditions if God would permit us to make some blunder that might bring great loss to this church. If that should be the case I can not understand it.

Some said that they were afraid to go away for fear they would miss the best part of this conference, and I told them the best part of this conference would be the motion to adjourn. Perhaps that was not correct, we have had some excellent experiences, but our conferences are not to my mind arranged as they should be. The quorums of the church do not have an opportunity to come in contact with the people and enjoy the spiritual opportunities the conferences should afford. The conference is one terrific grind from beginning to end. I have not attended a single preaching meeting since the conference proper began. I have only been to one prayer meeting. I have only attended one lecture of the lecture course. I hope the time will come when we can arrange these matters otherwise and the things that have taken our attention in years gone by may require them no longer.

As I feel now I am very grateful to God, and in remem-

brance of our experiences at this conference, if I ever become agnostic I believe the angels of God will be justified in preferring in the court on high the charge against me of the base crime of ingratitude.

President E. A. Smith for the First Presidency, the Quorum of Twelve informally concurring, recommended that M. H. Siegfried be ordained to the office of bishop. The recommendation was approved, and the ordination was ordered provided for.

The Board of Publication reported:

*To the General Conference; Greeting:* We herewith submit our annual report for the Herald Publishing House and its interest.

During the past year we have changed our business policy with reference to the subscription of the church periodicals. The board, after careful consideration, deemed it advisable to put our subscription list on a cash basis. We believe this will result in a saving to the office. We have had a great many letters commenting favorably on this policy. The general depression in business through the country during the last year has affected the business of the publishing interests of the church to some extent.

The Board of Publication is ready and anxious to move out in compliance with the revelation requesting that tracts in foreign language be furnished. Up to date we have done nothing with reference to getting out a teachers' edition of the Inspired Translation. This matter, if you remember was referred to the Board of Publication with power to act. The board placed the matter in the hands of the president of the board and the business manager. The initial financial cost being so great, as well as the difficulty to get proper help to do this work, has caused us to hesitate in moving forward in this matter.

We feel that the publishing concern of the church should be one of service to the church and to the world. In harmony with this idea we have established several departments to which any of our people could refer for proper information.

The question of efficient advertising is one that should receive careful consideration from the ministry. To aid along this line we have established an information bureau to which all of our ministry may appeal for pointers in this work. This information is furnished without any cost to the ministry. We shall be much pleased to receive from our ministers samples of their advertising matter used, with such information as they can give us as to the results obtained from said advertising. We solicit a close cooperation along this line, believing that a vast amount of good can be accomplished by handling this arm of service in an intelligent way.

Another department which we think will be of great benefit to our people if taken advantage of is that of supplying proper reading material. We are offering our services to all freely in helping them to obtain proper literature on any subject. Many inquiries from parents and others asking for the names of books suitable for their children has shown us the necessity of such a department which has been established, and we are prepared to secure books for those desiring at a minimum cost. We are working in perfect harmony with the Library Commission along these lines.

We take this opportunity to thank those of the ministry and other live workers of the church for their loyal support in past years to the interest of our publishing house.

Very respectfully,  
A. CARMICHAEL, *Manager.*

Albert Carmichael, president, R. J. Lambert, secretary, Joseph Roberts, treasurer, of the trustees of

the Lamoni Order of Enoch, reported that order organized during the conference year. This report included:

The general work of the order has been in the nature of more fully organizing itself, and some minor help to those who are wishing to engage in the establishment of industries.

The condition of the treasury was reported as follows: Receipts, cash, \$407.60, property \$1,343, loan \$500, disbursements, loans, \$846.15, balance \$1,404.45.

The Quorum of High Priests submitted an action pledging loyal and faithful support to President Frederick M. Smith as president elect of the high priesthood and the church.

The Second Quorum of Seventy reported:

LAMONI, IOWA, April 16, 1915.

*To the General Conference; Greeting:* The Second Quorum of Seventy have held three meetings, and engaged in sixteen joint meetings with other quorums. . . . Labor done by those of the Quorum during the past, who have reported, is as follows: Whole number of services attended, 11,093; sermons preached, 6,801; number of times assisting or presiding, 2,566; baptisms, 434; confirmations, 437; children blessed, 194; administrations to the sick, 1,076; marriages, 32; ordinations 42; debates held, 11; new openings made, 91; actual time in the field 301 months; organized 10 Sunday schools and 1 Religio. . . .

H. E. MOLER, *Secretary.*

The Quorum of High Priests submitted the following:

LAMONI, IOWA, April 16, 1915.

Whereas, in the providence of God, by his unerring hand, he has removed from our midst and association our former brother and friend, President Joseph Smith, and

Whereas, as the prophet of God among men and the leader of his church upon earth in his supervisory administration and contact with all people we have found in all kindness and a life of unselfish devotion he dispensed the pure love of God;

Be it resolved, That we express our deep and sincere sorrow in the breaking of the family tie of this earth relation, keenly sensing therein that there has gone from us a pillar of great strength—a father in very deed and a friend of God.

Be it further resolved, That we extend our fervent sympathy to his loved ones and immediate family, and a copy of these resolutions be sent those thus bereaved.

Quorum High Priests,

H. O. SMITH.

J. A. BECKER.

T. J. ELLIOTT.

Report was made of the musical institute of the conference.

The Council of the Seven Presidents of Seventy submitted the following:

LAMONI, IOWA, April 17, 1915.

*To the General Conference:* The Council of the Presidents of Seventy have since previous report held three regular sessions, and two sessions with the three quorums of the seventy.

The council have selected Brother James McKiernan to act as president of the council for the year, which act was approved by the seventy in joint session.

At a meeting of the council with the quorums of Seventy and the Quorum of the Twelve the ordinations of John A. Dowker, Richard D. Weaver, Hinman W. Savage and John R. Grice was attended to by the Twelve.

Respectfully,

J. F. MINTUN, *Secretary of Council.*

The action of the council in selecting James McKiernan as president for the year was approved.

The committee appointed to consider the petition of Sister J. D. Stead was granted time.

Report of the trustees of the Children's Home was adopted.

S. A. Burgess, treasurer, was allowed to make corrections for the Board of Trustees of Graceland College in the report appearing at the top of page 56 in the printed reports, and the report of the trustees as corrected was adopted.

T. A. Hougas was unanimously elected to succeed himself as a member of the College Board of Trustees. To succeed F. W. Newcomb, C. B. Woodstock and Daniel Anderson were nominated. The former receiving 229 votes as against 7 for the latter was declared the choice.

Report of the Board of Publication was approved.

The report of the committee in charge of the Old Folks' homes, Lamoni, Iowa, was approved. Nominated by E. L. Kelley, A. J. Yarrington was selected to succeed Lorenzo Hayer as a member of this committee, Brother Hayer having resigned.

It was moved to adopt the report of the Presiding Bishop. A substitute was offered to receive the report and spread it upon the minutes. The substitute prevailed.

It was moved to adopt the report of the trustees of the Independence Sanitarium. It was moved to amend the report by striking out the words "was dismissed" as referring to Doctor Messenger, and insert in lieu thereof, the word *resigned*. Motion was offered to refer the amendment to the Sanitarium Trustees. The chair ruled that the motion to refer applied to the whole matter. The motion to refer was lost. A substitute was offered to strike out the words "when he was dismissed," which prevailed.

For trustees of the Independence Sanitarium, the following were selected, C. O. Leeka and A. H. Mills having also been nominated: George A. Hulmes, J. A. Tanner, Lester Haas, Ellis Short, Richard Bullard, Doctor Charles Keown, A. H. Parsons.

To succeed J. F. Garver on the Board of Auditors, the following were nominated: J. F. Garver, Albert Knowlton, F. F. Wipper, Eli Etzenhouser. J. F. Garver was selected.

It was moved that the Board of Auditors be instructed to report their findings direct to the conference. The motion was lost by a vote of 114 to 148.

J. F. Garver was elected to succeed himself as a member of the Social Purity Board.

A motion was adopted to add two members to the Board of Auditors for the present year. Eli Etzenhouser, Albert Knowlton, Robert Winning, F. F. Wipper were nominated, Brother Knowlton and Robert Winning being selected.

President E. A. Smith resigned the chair to Frederick A. Smith of the conference presidency.

The following quorums, orders, etc., were sustained: First Presidency, Quorum of Twelve, Seven Presidents of Seventy, Quorums of Seventy.

The following with reference to the Presiding Bishopric was adopted:

Moved that the Presiding Bishopric as at present constituted, composed of Bishops E. L. Kelley and E. A. Blakeslee, be sustained pending the reorganization by the Presidency and Twelve as arranged for by previous resolution.

Order of Evangelists, High Priests, quorums and bodies of elders, Aaronic priesthood, historian, recorder, church secretary, Board of Auditors, Board of Publication, Library Commission, Orders of Enoch, Children's Home Trustees, Graceland College Trustees, standing committees, general church chorister and assistants, auxiliary associations. Motion to sustain the Reorganized Church of Jesus Christ of Latter Day Saints by our faith, prayers, and money was carried.

A motion to tender a vote of thanks to the Saints and friends of Lamoni for their kind treatment and hospitality, and especially the catering committee, prevailed.

#### CONFERENCE APPOINTMENTS

The following conference appointments were read:

##### Ministers in Charge

Mission Number 1, comprising Alberta, Saskatchewan, Manitoba, North Dakota, South Dakota, Minnesota, Nebraska, Iowa, James A. Gillen in charge.

Mission Number 2, comprising Kansas, Missouri, Central and Southern Illinois, F. M. Sheehy in charge.

Mission Number 3, comprising Maritime Provinces, Maine, Vermont, New Hampshire, New York, Massachusetts, Maryland, Connecticut, Rhode Island, Pennsylvania, New Jersey, Delaware, District of Columbia, Ohio, Gomer T. Griffiths in charge.

Mission Number 4, comprising Southern Indiana, West Virginia, Virginia, Kentucky, Tennessee, North Carolina, South Carolina, Mississippi, Alabama, Florida, Georgia, R. C. Russell in charge.

Mission Number 5, comprising British Columbia, Washington, Oregon, California, Hawaii Territory, J. W. Rushton in charge.

Mission Number 6, comprising Nevada, Arizona, New Mexico, Mexico, James E. Kelley in charge.

Mission Number 7, comprising Montana, Idaho, Wyoming, Colorado, Utah, Peter Anderson in charge.

Mission Number 8, comprising British Isles, Scandinavia, Germany, Palestine, U. W. Greene in charge.

Mission Number 9, comprising Oklahoma, Arkansas, Texas, Louisiana, W. M. Aylor in charge.

Mission Number 10, comprising Australasia, Paul H. Hanson and C. A. Butterworth in charge.

Mission Number 11, comprising South Sea Islands, Clyde F. Ellis in charge.

Mission Number 12, comprising Ontario, Quebec, Wisconsin, Michigan, Northern Illinois, Northern Indiana, J. F. Curtis in charge.

##### Evangelical Ministers

1. Angus, A. D., New York and Philadelphia District.
2. Baty, James, British Mission.
3. Butterworth, C. E., Gallands Grove District.
4. Davis, James, Western, Central and Eastern Michigan Districts.
5. Carlile, Joshua, Pottawattamie District.
6. Greenwood, Henry, British Mission.
7. Lambert, J. R., Independence, Second Branch.
8. Leverton, Arthur, Chatham and London Districts.
9. Lewis, William, Kirtland District.
10. McDowell, W. A., Wisconsin and Northeastern Illinois.
11. Pitt, F. G., Southern Ohio District.
12. Shields, John, Toronto District.
13. Smith, Hyrum O., Texas and Oklahoma.
14. Smith, Isaac M., Maine.
15. White, Ammon, Eastern Colorado District.
16. White, I. N., Independence, First Church.
17. Wight, J. W., Lamoni Stake.

##### Bishops

1. Becker, J. A., State of Ohio and Pittsburgh District.
2. Hunt, C. J., Gallands Grove District.
3. Lewis, George, Australia.
4. May, Roderick, British Mission.
5. Parkin, C. A., Northern California.

##### High Priests

1. Armstrong, W. R., British Mission.
2. Baker, J. M., Des Moines District, Des Moines objective.
3. Berve, Amos, Little Sioux District.
4. Bond, M. H., Independence Stake.
5. Burt, George W., Central Michigan District.
6. Chatburn, T. W., Southwestern Oregon District.
7. Chrestensen, J. C., Eastern Oklahoma District.
8. Closson, A. V., Virginias.
9. Cook, M. H., Eastern Oregon.
10. Ebeling, F. J., Eastern Maine District.
11. Fry, Charles, Independence Stake, Independence, Second Church.
12. Goodrich, V. M., Sacramento, California.
13. Hayer, Eli, Lamoni Stake.
14. Johnson, William, British Columbia and Seattle.
15. Jones, Thomas, British Mission.
16. Jones, John, New South Wales, Australia.
17. Jordan, T. J., Saskatchewan District.
18. Lambkin, B. S., Minnesota District.
19. Lemont, Stewart, Chatham District, Canada.
20. Leggott, George W., British Mission.
21. McLain, J. R., Kentucky and Tennessee.
22. Miller, C. Ed., Australia.
23. Moore, A. J., Western Montana District.
24. Scott, B. J., Far West District, Saint Joseph, First Church.
25. Smith, W. W., New York and Philadelphia District, Philadelphia, First Church.
26. Sparling, William, North Dakota District.
27. Stone, A. E., New York District.
28. Tanner, J. A., Independence Stake, Central Church, Kansas City.
29. Taylor, J. W., British Mission.

30. Taylor, Thomas, British Mission.
31. Terry, J. M., Seattle.
32. Thomas, T. U., New York and Philadelphia District, Scranton objective.
33. Turpen, M. M., Lamoni Stake.
34. Twombly, Samuel, Northeastern Kansas District.
35. Wells, Gomer R., Transferred to the Sunday School Association.

## Seventies

1. Allen, Arthur, Kewanee District.
2. Anderson, William, Eastern Mission.
3. Arber, Joseph, Central Oklahoma District.
4. Baker, A. M., Central Illinois District.
5. Baldwin, Richard, Kirtland District.
6. Barmore, A. C., Southwestern Oregon District.
7. Booker, Alma, Little Sioux District.
8. Booker, N. L., Utah, Ogden objective.
9. Bootman, W. P., Alberta District, Canada.
10. Bronson, J. A., Spokane District, Washington.
11. Burt, Ernest N., Western Michigan District.
12. Case, Hubert, Central and Western Oklahoma Districts.
13. Chambers, D. R., Gallands Grove District.
14. Chase, A. M., New York and Philadelphia District.
15. Christy, Ward L., Saint Louis District.
16. Condit, S. D., Arizona.
17. Cooper, F. M., Southern Wisconsin District.
18. Cornish, J. J., Saskatchewan District, six months.
19. Crumley, C. E., Washington and Oregon.
20. Davison, H. J., Eastern Mission.
21. Davis, J. Arthur, Southern Kansas.
22. Davis, John, South Dakota.
23. Davis, J. T., Central Idaho.
24. Davis, R. D., British Columbia and Seattle.
25. Davis, J. W., Hawaii Territory.
26. Davis, William, Eastern Michigan District.
27. Dowker, D. E., Northeastern Illinois District.
28. Dutton, J. O., Northeastern Illinois District.
29. Ellis, Alvin R., Northern Michigan District.
30. Ellis, Clyde, South Sea Islands Mission.
31. Ellis, W. D., Toronto District, Ontario.
32. Erwin, E. A., Arkansas and Louisiana.
33. Etzenhouser, R., Western Nebraska and Black Hills.
34. Farr, Fred B., Western Oklahoma and Panhandle Texas.
35. Farrell, R. W., Eastern Mission, Providence objective.
36. Gamet, Levi, Central Nebraska District.
37. Goodenough, E. J., Northern Wisconsin District.
38. Greenwood, W. H., British Mission.
39. Gregory, Fred, Alberta District, Canada.
40. Grice, J. R., Chatham District, Canada.
41. Grimes, J. F., Southern Nebraska District.
42. Haden, W. E., Pottawattamie and Fremont Districts.
43. Halb, J. G., Kirtland District.
44. Hansen, H. N., Pottawattamie and Little Sioux District.
45. Hansen, J. H., Referred to Minister in Charge of Great Lakes Mission and Presiding Bishop.
46. Harpe, Charles, Nauvoo District.
47. Harp, John, Eastern Texas.
48. Hawn, O. J., Central Michigan District.
49. Haworth, W. J., Australia.
50. Henson, E. L., Texas.
51. Hills, L. E., Southern Ohio District.
52. Holloway, L. G., Eastern Iowa District.
53. Houghton, Leonard, Northern Wisconsin District.
54. Jenkins, George, Independence Stake.
55. Jenkins, Rees, Pittsburgh District.
56. Jones, J. H. N., Western Australia.
57. Keck, F. C., Clinton District.
58. Kelley, T. C., Southern Kansas.
59. Knisley, Alvin, Western Nebraska and Black Hills.
60. Koehler, H. A., Eastern Mission.
61. Layland, A. J., New Mexico.
62. Lentell, John, Eastern Mission.
63. Long, E. E., Des Moines District.
64. Macgregor, Daniel, Alberta District, Canada.
65. Macrae, W. S., Clinton District.
66. Mannering, W. H., Arizona.
67. May, J. Charles, Eastern Colorado District.
68. McConaughy, J. C., Kirtland District.
69. Metcalf, J. W., Southern Indiana.
70. McConley, M. A., California.
71. McKiernan, James, Nauvoo District.
72. Miller, O. R., Northern Indiana District.
73. Mintun, J. F., Lamoni Stake.
74. Moler, H. E., Ohio District.
75. Moore, L. C., Southern Indiana District.
76. Morgan, E. B., Eastern Iowa District.
77. Mortimore, J. L., Saskatchewan District.
78. Muceus, Peter, Scandinavian Mission.
79. Okerlind, O. W., Nodaway District.
80. Page, J. C., Eastern Montana District.
81. Palmer, D. S., Texas after October 1.
82. Parker, J. L., Des Moines District.
83. Paxton, J. W., Central Illinois and Saint Louis District.
84. Peak, W. E., Pittsburgh District.
85. Peterson, J. W., Saskatchewan District for six months, and North Dakota for six months.
86. Petre, J. F., Southwestern Colorado.
87. Phillips, A. B., New York District.
88. Pycocock, James, Toronto District.
89. Quick, Lee, Spring River District.
90. Rannie, Edward, Eastern Iowa District.
91. Reiste, S. M., Nevada District.
92. Riley, J. T., Arkansas and Louisiana.
93. Robertson, E. F., Mission Number 1.
94. Roberts, J. A., Kentucky and Tennessee after November 1.
95. Roberts, J. W., Mission Number 2.
96. Russell, F. A., Saint Louis District.
97. O. E. Sade, Kewanee, Illinois, District.
98. Sawley, E. L., Independence Stake.
99. Scott, Columbus, Lamoni Stake.
100. Scott, S. W. L., London, Canada, District.
101. Shakespeare, W. E., Northeastern Nebraska District.
102. Shippy, G. M., Washington and Oregon.
103. Shower, J. D., Northwestern Kansas District.
104. Silvers, A. C., Spring River District.
105. Simmons, S. W., Western Oklahoma and Panhandle Texas.
106. Simmons, J. W., Southwestern Texas District.
107. Smith, Joseph W., South Dakota District.
108. Smith, S. S., Arizona.
109. Smith, W. A., Saint Louis District.
110. Slover, F. M., Alabama, Florida, Georgia and Mississippi.
111. Self, W. M., Central Nebraska District.
112. Smith, J. M., Eastern Oklahoma District.
113. Sparling, Henry, Southern Missouri District.
114. Stead, J. D., Southern Michigan and Northern Indiana.
115. Stubbart, J. M., Eastern Wyoming.
116. St. John, S. G., Toronto, Ontario, District.
117. Sutton, J. R., Eastern Colorado District.
118. Swenson, Swen, Alabama, Florida, Georgia, and Mississippi.
119. Thorburn, George, Western Montana District.
120. Tomlinson, G. C., London, Ontario, District.
121. Tucker, D. E., Northeastern Missouri District.

122. Vanderwood, J. E., Central and Western Oklahoma and Panhandle Texas.
123. Walters, R. T., Clinton District.
124. Weaver, R. D., London, Ontario, District.
125. Whiteaker, A. L., Northern Wisconsin District.
126. Whiting, Birch, Minnesota District.
127. Wildermuth, J. B., Fremont District.
128. Wildermuth, J. E., North Dakota District.
129. Wildermuth, L. O., Southern Wisconsin District.
130. Willey, C. E., Kewanee, Illinois, District.
131. Williams, D. J., Nauvoo District.
132. Yates, J. E., Arizona.

#### Elders

1. Anderson, Peter T., Denmark until October 1.
2. Araiiti, South Sea Islands Mission.
3. Bailey, J. W. A., Northeastern Kansas District.
4. Bailey, John, British Mission.
5. Baker, J. H., Western Oklahoma District.
6. Barrett, J. B., Gallands Grove District.
7. Beckman, J. A., Saskatchewan District.
8. Bishop, James E., Pittsburgh District.
9. Brackenbury, F. S., Western Michigan District.
10. Brooner, W. A., California.
11. Bronson, L. W., North Dakota.
12. Brown, Robert, Toronto District.
13. Burdick, L. G., referred to minister in charge of Mission Number 4 and Presiding Bishop.
14. Burr, Abram E., Northern Michigan District.
15. Burrows, William J., New South Wales, Australia.
16. Burt, George E., Northern Michigan District.
17. Cady, C. J., California.
18. Chandler, W. H., British Mission.
19. Chrestensen, A. C., South Sea Islands.
20. Christensen, W. W., Arkansas and Louisiana.
21. Cook, Phillip, referred to minister in charge and Presiding Bishop.
22. Cousins, Charles, British Mission.
23. Craig, Paul N., Northeastern Nebraska District.
24. Davis, E. R., Saskatchewan District.
25. Dickson, S. E., Kentucky and Tennessee.
26. Doty, B. H., Southern Michigan and Northern Indiana District.
27. Dowker, J. A., Southern Nebraska District.
28. Dubose, J. W., referred to minister in charge of Mission number 14 and Presiding Bishop.
29. Eccleston, William, British Mission.
30. Eden, G. A., Victoria, Australia.
31. Edwards, George, referred to minister in charge of Mission number 2 and Presiding Bishop.
32. Fetting, Otto, Eastern Michigan District.
33. Fields, S. H., Southeastern Illinois District.
34. Flint, B. C., Southern Wisconsin District.
35. Fulk, R. L., Central Illinois District.
36. Fyke, L. W., Northern Wisconsin District.
37. Gammidge, W. H., South Australia.
38. Goodman, J. C., Northern Michigan District.
39. Gray, Sydney N., Spokane District, Washington.
40. Gresty, J. T., New South Wales District, Australia.
41. Grice, W. M., Eastern Michigan District.
42. Hardin, Jesse, Kirtland and Ohio District from October 1.
43. Henson, R. H., Southeastern Illinois District.
44. Higdon, A. T., Western Colorado District.
45. Holmes, John, British Mission.
46. Horahitu, South Sea Islands Mission.
47. Hull, E. B., New York and Philadelphia District, Brooklyn objective.
48. Jenkins, John G., British Mission.
49. Jones, C. E., Eastern Oregon.
50. Judd, John, British Mission.
51. Kapnick, Roland, Western Michigan District.
52. Kehauri, South Sea Islands.
53. Koehler, J. A., Eastern Mission.
54. Kelley, W. H., Utah.
55. Kendrick, Albert, British Mission.
56. Kippe, Alexander, Germany.
57. Kuykendall, G. R., Oklahoma.
58. McFadden, L. M., Southern Missouri District.
59. McKim, B. L., Utah District.
60. McKnight, J. W., Southern Wisconsin District.
61. Maloney, Edward, British Mission.
62. Marerenui, South Sea Islands Mission.
63. Meredith, J. E., British Mission.
64. Miller, A. G., Alabama, Florida, Georgia and Mississippi.
65. Mosier, Fred, Jr., Virginias.
66. Newby, R., Eastern Montana.
67. Newton, Thomas, Southeastern Illinois District.
68. Nunley, J. M., Kentucky and Tennessee.
69. Osler, William, Alberta District, Canada.
70. Paia a Metuaaro, South Sea Islands Mission.
71. Patterson, William, Queensland, Australia.
72. Pement, Philemon, Toronto District and Quebec.
73. Pendleton, S. D., Central Michigan District.
74. Pickering, W. P., Far West District, Saint Joseph, Third Branch objective.
75. Picton, Thomas J., British Mission.
76. Pierce, H. N., Northeastern Nebraska.
77. Pisker, E. A. H., Queensland, Australia.
78. Poi a Bellais, South Sea Islands Mission.
79. Prettyman, C. W., Western Nebraska and Black Hills.
80. Pritchett, F. O., Spokane District, Washington.
81. Pugsley, J., British Mission.
82. Rawson, George T., Australia.
83. Ribbel, Henry, Toronto District, Canada.
84. Robinson, Arthur, New South Wales, Australia.
85. Rowe, F. A., Southern Indiana.
86. Tane a Pou, South Sea Islands Mission.
87. Tane a Tenai, South Sea Islands.
88. Tanetarau, South Sea Islands.
89. Tai, South Sea Islands.
90. Taja a Piritua, South Sea Islands.
91. Taihia a Paite, South Sea Islands.
92. Tapu a Moana, South Sea Islands.
93. Taylor, Reuben, referred to minister in charge of Mission number 14 and Presiding Bishop.
94. Tefautuata, South Sea Islands.
95. Temanaha, South Sea Islands.
96. Tenati, South Sea Islands.
97. Terai, South Sea Islands.
98. Tetaku a Moeava, South Sea Islands.
99. Te-tuarere, South Sea Islands.
100. Thomas, M. E., Kirtland District.
101. Trapp, E. J., British Mission.
102. Tuteirihia, South Sea Islands.
103. Savage, H. W., Eastern Michigan District.
104. Schofield, James, British Mission.
105. Schofield, John, British Mission.
106. Sheehy, J. F., Eastern Mission.
107. Shelley, E. C., Alabama, Florida, Georgia and Mississippi.
108. Slye, R. F., Pacific Slope.
109. Smith, Hale W., New York District.
110. Swenson, C. A., Sweden.
111. Varoa, South Sea Islands.
112. Warr, A. E., Alabama, Florida, Georgia and Mississippi.
113. Williams, D. T., Des Moines District.

114. Wilson, Nelson, Winnipeg District.
115. Winegar, G. W., Idaho.
116. Winegar, H. E., Eastern Idaho.
117. Wipper, F. F., Northeastern Illinois District.
118. Wiriamu a Teihoarii, South Sea Islands.
119. Wragg, Ernest, British Mission.
120. Young, Roy M., referred to minister in charge of Great Lakes Mission.

#### Priests

1. Argent, J. M., West Australia.
2. Argent, C. G., New South Wales, Australia.
3. Bozarth, C. E., Ohio District.
4. Carlisle, J. D., Kirtland District.
5. Darby, Horace, Saskatchewan District.
6. Ely, John, Northeastern Missouri District.
7. Green, H. K., Eastern Michigan District.
8. Gray, A. T., Southern Missouri District.
9. Holmes, Joseph, British Mission.
10. Harnish, T. D., Southern Ohio District.
11. Hedding, C. N., Washington.
12. Hall, Abel, British Mission.
13. Johnson, W. A., Northwestern Kansas District.
14. Jones, H. J., New South Wales, Australia.
15. Liston, Matthew, Kirtland District.
16. Loving, C. A., New South Wales, Australia.
17. Leitch, Thomas, North Dakota District.
18. Mills, Frank, Ohio District, Ironton objective.
19. Martin, A. C., Southern Kansas.
20. Morris, George, New York and Philadelphia District.
21. Nolan, C. A., Kentucky and Tennessee.
22. Neville, W. C., Pittsburgh District.
23. Budd, R. S., Spring River District.
24. Sykes, Harry, British Mission.
25. Velt, H. I., Victoria, Australia.

The appointments were by motion approved.

The name of J. R. Lambert was at his request stricken from the list of evangelical ministers as appointed, Brother Lambert stating that he had informed the appointing authorities that he did not desire an appointment when he was not physically able to perform extensive labor, it being his preference that he be allowed to withdraw.

One verse of "Nearer, my God, to thee" was sung.

Mark H. Siegfried was ordained a bishop under the hands of Elbert A. Smith and Gomer T. Griffiths.

The minutes were read and approved. Formal adjournment was had by motion.

President Elbert A. Smith offered the following benediction:

We look to thee, our heavenly Father, thanking thee for the blessings enjoyed, praying that that which we have done conscientiously and in harmony with our best judgment may result in good to thy church and kingdom.

Commending ourselves to thy care for the year, and invoking thy blessings to rest upon thy ministry as they scatter to their various fields of labor, and their families in their lives of sacrifice, we pray that thy love and favor may be with them. May thy church go forward. May our Brother Frederick M. Smith be soon restored to health of body and mind to take up the work intrusted to him, and carry it forward; and when we again meet in conference may our hearts be light and our minds be inspired and our feet turned forward in the path of righteousness. In Jesus' name, Amen.

#### SUPPORTING PRESIDENT SMITH

In the conference April 14 the important event of supporting and receiving President Frederick M. Smith as president of the high priesthood and president of the church occurred without a dissenting voice. Under an opportunity open to all, every expression was favorable and in support of the action. The vote was unanimous.

President Elbert A. Smith, formally reporting on the demise of the late President Joseph Smith, and in suggesting that the conference proceed to choose his successor in office, said:

I desire as a member of the First Presidency, to make formal report to you of the loss by death of our senior member, and beloved President and Prophet, Joseph Smith, which occurred on the 10th day of last December, and I suggest that you proceed to designate his successor as president of the high priesthood.

Owing to the unfortunate absence of Frederick M. Smith, because of illness, there are made necessary some slight changes in our procedure. If he should be designated, the ordination may be provided for to take place when circumstances may permit, and in the event that he should be designated, he will have further recommendations to make to this conference.

It has been advised by a council, including the Twelve and Seventy, at the beginning of this conference, that the president of the twelve should preside over the assembly during the choice of the successor. Hence at this juncture I yield the chair to Brother Griffiths, president of the twelve.

Elder G. T. Griffiths, taking the chair, said:

In the opinion of the chairman, this to my mind is a very important occasion. The events about to take place are such that few, if there be any present, have ever witnessed. There may be a few here who were present at the time that Joseph Smith was ordained at Amboy, Illinois. I do not expect to live to see another such event.

In view of what is to happen, I trust that we will all try to put ourselves in the proper attitude before God, that the Holy Spirit may be present to guide us on this occasion, that whatever course we may pursue may be acceptable to our heavenly Father, and that it will have his approval, sanctified by his holy power, to the good of God's great church on earth.

As has been before said, we are about to provide a president over the high and Melchisedec priesthood, a man to be a seer, prophet, and revelator to this church, as president of it.

We will now proceed to provide for that position made vacant by the hand of death, of which you have been made acquainted. We will now entertain motions of nomination.

Elder F. M. Sheehy, of the Quorum of Twelve, in moving that President Frederick M. Smith be accepted as president of the high priesthood and of the church, said:

According to the instructions of the Quorum of Twelve, I have been designated to formally make this motion, following out the Letter of Instruction from the late president governing procedure of this kind, and it affords me a great deal of pleasure and doubtless honor, to have this opportunity of engaging in such an historical event as this, and one that probably few of us will ever have the privilege of witnessing again, at least we hope not in our lifetime.

We are very fortunate on this occasion to be situated so that there need be no uncertainty as to our course. The great principle involved in the statement of our Savior as given in Matthew, "I will build my church," is made eminent in our time. At the beginning of our great latter-day movement provisions were clearly and distinctly made by him for us, whom the pronoun *I* in Matthew represents—that he would build his church. And long before the Latter Day Saints thought or even had an opportunity to think that there would arise such things as would come along in the history of their church, there were provisions made, in 1830, in the month of September, or a few months after the church organization.

We find the voice of inspiration, as in Doctrine and Covenants 27: 2: "Behold, verily, verily I say unto thee, No one shall be appointed to receive commandments and revelations in this church excepting my servant Joseph Smith, jr., for he receiveth them even as Moses; and thou shalt be obedient unto the things which I shall give unto him, even as Aaron, to declare faithfully the commandments and revelations, with power and authority unto his church. And if thou art led at any time by the Comforter to speak or teach, or at all times by the way of commandment unto the church, thou mayest do it. But thou shalt not write by way of commandment, but by wisdom; and thou shalt not command him who is at thy head, and at the head of the church, for I have given him the keys of the mysteries and the revelations, which are sealed, until *I* shall appoint unto them another in his stead."

You will notice *I* referred to there is the voice of the Spirit. When necessary to make a movement of this kind he will do the work. The following December we have this, Doctrine and Covenants 34: 4: "I have sent forth the fullness of my gospel by the hand of my servant Joseph, and in weakness have I blessed him, and I have given unto him the keys of the mystery of those things which have been sealed, even things which were from the foundation of the world, and the things which shall come from this time until the time of my coming, if he abide in me, and if not, another will *I* plant in his stead."

Following on down the revelations to 1831, Doctrine and Covenants 43: 1, we have this: "O, hearken, ye elders of my church, and give ear to the words which I shall speak unto you: for, behold, verily, verily I say unto you, that ye have received a commandment for a law unto my church, through him whom I have appointed unto you, to receive commandments and revelations from my hand. Add this ye shall know assuredly, that there is none other appointed unto you to receive commandments and revelations until he be taken, if he abide in me.

"But verily, verily I say unto you, that none else shall be appointed unto this gift except it be through him, for if it be taken from him he shall not have power, except to appoint another in his stead; and this shall be a law unto you, that ye receive not the teachings of any that shall come before you as revelations, or commandments; and this I give unto you, that you may not be deceived, that you may know they are not of me. For verily I say unto you, that he that is ordained of me, shall come in at the gate and be ordained as I have told you before, to teach those revelations which you have received, and shall receive through him whom I have appointed."

These are revelations given to the church in its very early period, making provision for such an event as we find confronting us to-day.

In Doctrine and Covenants 107: 18 we have another line of identification:

"And now I say unto you, as pertaining to my boarding house, which I have commanded you to build, for the boarding

of strangers, Let it be built unto my name, and let my name be named upon it, and let my servant Joseph and his house have place therein, from generation to generation; for this anointing have I put upon his head, that his blessing shall also be put upon the head of his posterity after him; and as I said unto Abraham, concerning the kindreds of the earth, even so I say unto my servant Joseph, In thee, and in thy seed, shall the kindred of the earth be blessed. Therefore, let my servant Joseph, and his seed after him, have place in that house, from generation to generation, for ever, and ever, saith the Lord, and let the name of that house be called the Nauvoo House; and let it be a delightful habitation for man, and a resting place for the weary traveler, that he may contemplate the glory of Zion, and the glory of this the corner stone thereof; that he may receive also the counsel from those whom I have set to be as plants of renown, and as watchmen upon her walls."

The latter further continues here in regard to some of the processes, and I call your attention to Doctrine and Covenants 104: 11, the well-known section on priesthood: "Of necessity, there are presidents, or presiding offices, growing out of, or appointed of, or from among those who are ordained to the several offices in these two priesthoods. Of the Melchisedec priesthood, three presiding high priests, chosen by the body, appointed and ordained to that office, and upheld by the confidence, faith, and prayer of the church, form a quorum of the presidency of the church."

Instructions were given to us from the late President of the church in the following language: "Assuming the right seemingly conferred in the revelations contained in the Book of Doctrine and Covenants and conforming to the safer principles enunciated in the legendary teachings of the eldership, I, Joseph Smith, the present incumbent to the office of president of the Reorganized Church, definitely designate my eldest living son, Frederick Madison Smith, as the proper person to be chosen by the church as my successor in office, believing as I do that the Spirit of revelation and wisdom has manifested to me that such choice should be made as directed by the Spirit of the great Master-builder. The present incumbent of the office of president of the Reorganized Church states further that he has trust and confidence in that Spirit which called him to the position which he has held for the last half century of time, and more, that such manifestation will be given to the several eldership of the church as will confirm the advice and direction herein given."—SAINTS' HERALD, March 13, 1912; republished March 10, 1915.

And again we find bearing on the question: "I have been importuned to settle the question as to who should be my successor. We have advanced upon the hypothesis of lineal priesthood in this regard, and while I believe in it, I believe it is connected with fitness and propriety, and no son of mine will be entitled to follow me as my successor, unless at the time that he is chosen he is found to be worthy in character. I should not expect it. I now state to you, brethren, under the influence of, to me, the Spirit of God, that should I be overtaken by death before some of the things which are anticipated shall be wrought, you have my successor in your midst. I do not say that he should be chosen; if at the time that this emergency should occur he is found to be worthy let him be chosen, if unworthy let him be rejected and another chosen from the body as the revelation provides. And should he be found unworthy and another of my sons found worthy, let the line descend, as I believe that it ought to; for a man should be called to the office to serve in the church who had proved himself to be worthy of confidence and trust."—General Conference Minutes 1902, p. 541.

The qualifications belonging to that office are found in Doctrine and Covenants 104: 42: "The duty of the president

of the office of the high priesthood is to preside over the whole church, and to be like unto Moses. Behold, here is wisdom, yea, to be a seer, a revelator, a translator, and a prophet; having all the gifts of God which he bestows upon the head of the church."

Dear brethren, under these instructions, following them as we may, it seems to me the way is clear for us. There is just one man only who will comply and can comply or qualify for this very important office, and as he is presented to us causes me a great deal of pleasure that my confidence is all that is needful for one man to have in another, in the integrity, and character, and ability of Frederick Madison Smith.

I therefore, now nominate; or at least move, that he become by due process of nomination and ordination the president of the high priesthood and President of the church, in which office are found those various gifts necessary for the success and maintenance of that work.

Seconding the motion, J. A. Tanner, president of the Quorum of High Priests, said:

While I rise before you in a parliamentary way to support this motion, I believe I do so with the concurrent opinion and sentiment of the entire church as represented in this body here to-day in General Conference assembled. It is with utmost confidence in God and in his church as an authoritative speaking body amongst men in the earth, and with confidence in his divine appointment, also with confidence in the subject under consideration in this motion, Frederick Madison Smith, that I take pleasure in seconding the motion.

It is not practicable in consideration of time and space for all speeches made in support of President Frederick M. Smith and the motion to be presented here. Among those made were the following:

#### W. H. GREENWOOD

As a representative of this great latter-day work in Great Britain, I take pleasure in supporting the motion already made before us. And I wish to say for the information of this great body, this motion or resolution that is before us this afternoon is greatly anticipated in Great Britain, and so far as my experience has gone I believe that our Brother Frederick Madison Smith has the entire confidence of the Saints in Great Britain.

It was my pleasure and privilege to meet our late President some twelve years ago in the British Isles, and I can assure you that his visit caused great rejoicing in Great Britain, the uplifting of the Saints and the establishment of the church of the Lord Jesus Christ. Not only did they recognize in our late President a prophet, seer, and revelator, but they look forward with great expectation, especially since the death of our late President has been announced, to the coming forth of one whom they regard as a strong man.

Their expressions are rooted in language like unto this: They believe there is a great future before this church, and the man who is to lead this church to victory and to success is the one that is being nominated to succeed the late President Smith this afternoon. We regard our Brother Frederick M. as a man not only strong in character, but virtuous, and a man I believe who has been qualified by experience, especially during the last few years, and not only has he had this experience, but has received the advice and counsel of one who has stood before us for over half a century, giving him the benefit of his experience. And not only do we look upon our brother as a strong man, but we look upon him as the one who shall effect the organization of the church of Jesus

Christ in this last day and age in which we live—a man to whom has come knowledge, and the one who has that peculiar faculty not only of gaining knowledge but of applying the same as necessity shall deem it advisable.

I deem it my duty to express these words, because many have been expressed in our mission, and because I know that if this motion prevails this afternoon, it shall cause great rejoicing throughout the mission.

#### J. R. LAMBERT

I want to speak a word for the benefit of perhaps a few, if any, who may be hesitating about this matter, and have not yet decided whether they should support this motion or not. I think it is very clear that Brother Frederick M. Smith is entitled to this position, if found worthy. It is also clear, so far as I know, that we have nothing that we can present against his worthiness or claim for worthiness to occupy in this position at the present time; and the only way open, it seems to me, is to put this, our brother, on trial, not to sit back idly and watch and say, "We will see what he will do," but to give him a cheerful and strong support in the duties belonging to his office and calling. That is the way and the only way in which we can test his ability and worthiness to serve us as a servant of God in this high office and calling. I am willing to do it the rest of my days, to the extent of my ability. We ought always to rejoice in the success of our brothers and not in their failure. The failure upon the part of my brethren grieves me, their success pleases me, and the better our brother shall acquit himself before God and this people, the more highly I will be pleased. I believe it is the same with you. Therefore we should give him liberal and earnest support in the duties of his office and calling.

#### JAMES MCKIERNAN

Along with my personal indorsement of Brother Frederick Madison Smith as an ex officio delegate of Nauvoo District, I present to you what was passed in our district conference, that we have full trust and confidence in the qualifications, steadfastness, and faithfulness of Brother Frederick Madison Smith, and should question of his being made First President come up for final action, and all due forms have been observed, that we favor his selection to the presidency of the high priesthood of the church, and more than this from us would be unnecessary for us to state on this occasion.

However, our association with his beloved father for a period of forty-four years has endeared to us his children, and to say that we rejoice to have the opportunity of thus participating in this memorable occasion certainly but faintly expresses the emotions that move us to-day.

#### J. W. WIGHT

I do not wish to become sentimental nor take up unnecessary time, but for the last twenty years I have been personally acquainted with the brother under consideration, and have carefully noted his career. I am satisfied in my mind that he has approved himself unto God.

I wish to relate an incident of my own experience with him that delineates what I believe to be one of the grandest characteristics that can be noted among men. It was my privilege on the last occasion of my having to go to the Sanitarium to have his company the entire way, and none, had he been a brother in the flesh, or a father, could have possibly been more solicitous for my welfare. And I well remember on arrival at Kansas City and departing from the train, how that though already burdened with baggage, he took hold of the heavy part of mine, literally weighting himself down, and carried that baggage.

I regard this as a characteristic of nobility, of brotherly love, of humility, as a server of men, a laborer together with God, and I can give him my hearty support in approval of the motion before us.

E. L. KELLEY

I have a word to say by reason of the fact that I have been working with President Frederick M. Smith to a greater or less extent for the past ten years. You will want to know how he works, and whether he is competent to perform his labors. I have been pleased in noting his work, the manner of its accomplishment and the carefulness before he passes upon a matter, in that he obtains all the information that it is possible for him to obtain before he arrives at a conclusion. That is commendable in anybody. He first satisfies his own mind that he is right before he speaks. I believe that he will be careful in the work that he does in behalf of this people.

I am willing to move forward in confidence in the support of him from what I have seen, and I believe that he will receive of the divine Spirit in order to help him, without which of course neither he nor anybody else could ever succeed as president. We trust and believe that God will be with him, and that our support will not be in vain. I trust that the Lord will continue to bless him.

F. A. SMITH

As Presiding Patriarch I want to say that I can heartily indorse this motion for the ordination of Brother Frederick M. Smith as the President of the church. I will give to him my support and help so far as I am able to do it so long as he moves in the ways of right. I know that he is a clean, honorable man, that he wants to do the will of God, and if we sustain him and uphold him, God will bless him and he will accomplish the work designed of God for him to do.

ELBERT A. SMITH

Probably there is no man in the assembly who has been more intimately associated with Frederick M. Smith than your speaker, and I can unhesitatingly say that I know of no man in the church more worthy of this position or better qualified. He will have the same unhesitating support that I have given him hitherto.

R. C. EVANS

Mr. Chairman, Brothers and Sisters: It is with profound pleasure and I deem it a duty to speak upon this occasion. As many of you know by the revelations of the Almighty, I was closely associated with Frederick Madison Smith as counselor in the First Presidency under his father. For years we served together in this capacity. I have sat with him not only as presiding officer at the conferences, but in the high councils of the church when cases of grave importance were being heard by us. I have been with him in almost every condition of life, those of pleasure and of hard work, and I have found him to be a careful, fair, honorable, Christian brother—modest and yet firm; sympathetic and yet just; tender and yet true to his convictions of that which is right. When in examination of cases before the High Council I have known him to study deeply in profound silence for a long time before he would pass one word of judgment.

I feel that God has called him to this high and honorable position, and knowing the man as I do, both in boyhood and manhood before he held the priesthood and since, I feel that the church is and should be happy in the selection God has made as his servant and our president in the person of Frederick Madison Smith.

Following the action sustaining President Frederick M. Smith, Presiding Patriarch F. A. Smith offered the following prayer:

Our heavenly Father, it is with peculiar feelings that we come before thee at this time. While we move in confidence and faith toward thee, we recognize our weakness, and we recognize the weakness of mankind.

We ask thee at this time that thou wilt sanctify by thy divine grace the action that we have taken to-day, and that thou wilt grant that it may not only have thy approval, but that thou wilt let the mantle of power and inspiration of the prophetic calling rest upon him that we have voted to-day to stand at the head of thy church on earth. Thou art aware, O God, of the terrible responsibilities therein, and we pray that in thy loving kindness thou wilt remember thy servant, our Brother Frederick Madison Smith, and wilt thou give unto him strength of mind and necessary courage and determination. Give unto him the physical powers that are necessary that we may be able to assist him at times and to direct the in the fear of God, and in the strength and inspiration of the power that thou alone can give—that he may lead them to better conditions, to better understanding of thy will, and that we may be able to assist him at times and to direct the affairs of the church with those whom thou shalt appoint to labor with him, that thy work may be prospered and receive new impetus and go forward with greater power and increase, to a greater degree than it has ever done before.

Wilt thou grant, O God, to strengthen the faith of thy people, and may this action, this day's work, bring to them renewed courage, and they move out with greater determination to serve thee. And may thy laws be made clear, and thy will be carried out more successfully under the administrations of the new presidency that now comes unto thy church, than, if possible, has been done under those before.

We ask thee therefore, to let thy Spirit with its tender, loving, inspiring influence be with thy people and rest and abide with thy servant. Wilt thou touch him at this time that he may know and feel the impress of the Spirit of God, and that it may be made manifest unto him that thy people have recognized him and sustained him. And wilt thou blessing be with the conference to its close, that it may redound to thy name's honor and glory, and the honor and upbuilding of thy kingdom in earth. In Jesus' name. Amen.

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## MINISTERIAL REPORTS

The following extracts from reports of ministers in charge made to the General Conference will be of interest to many.

J. A. GILLEN

In many localities there is a decided improvement shown, particularly that of Western Nebraska and Black Hills. . . . With one or two slight exceptions the work in Nebraska is improved. Iowa, with the possible exception of one district, shows the result of good work. . . . Saskatchewan District shows results far beyond any previous years, and the prospect for a harvest in the future is bright indeed. Many new openings effected, and the gospel in this district is being taken into Russian settlements, where it is gladly received. In Alberta, . . . the cooperation of local with general missionary forces has certainly accomplished good in local conditions. Manitoba, or Winnipeg District, must have attention this coming year by way of conference help. . . . Minnesota District is in a very good condition, but needs more help from the general missionary force, as is the case with North and South Dakota. . . .

The pleadings for help are beyond our ability to supply with our present force, but I am glad to say that in this extremity, in many instances, the local help has responded admirably, and the Lord has blessed them in so doing. This thought is ever in my mind: the cooperation of general with local workers, where they are privileged to represent the church in and through efforts with district and branches. Unselfish cooperation, under the impulses of divine power, such as moved the Master to do his Father's will, certainly will conserve the interest of the church throughout.

In conclusion, I see no reason for discouragement. The Lord in the closing days of the year has surely given us enough of his holy and divine power to indicate what the future will offer if we can enter unreservedly into the conflict with full purpose of heart, with no other thought than to espouse the purposes of God, as did our Lord and Master. May the Lord help us to do so.

#### J. W. RUSHTON

The general condition of this field is encouraging and the statistics are by no means a proper measure of the real work accomplished. The brethren of the missionary corps have labored with zeal and ability and also with unity, making our relations very pleasant and producing results in the work making for solidarity. We are pleased to say that branches have been organized in Illinois, Missouri and Kansas. All of them manifesting virility and spirituality. All the districts have adopted a uniform code of by-laws which makes it much easier and effective in keeping intelligent and systematic supervision over the work. Without exception all have approved of the lifting of the morale of the ministry in prohibiting the use of intoxicating liquor and tobacco. The priesthood meetings of both conferences and reunions are events which are enjoyed by all who take part.

#### P. M. HANSON

Encouraging results have followed the active labors of the ministry, both local and general. An improvement in the spiritual life and attendance of some of the branches is noted. Generally speaking an encouraging response has been given to spiritual, intelligent leadership. In some parts of the mission a greater demand exists for labors than we can supply. Our missionary force is not large. Owing to literary work and other conditions several of the seventy were localized; but they labored with benefit to the church. The summer schools that were held seemed to prove a point of contact between the church and the world that was worth while. The reunion through the presence of a number of the leading men of the church proved to be of special interest and value to those who attended.

#### R. C. RUSSELL

The greater number of the missionaries appointed by the authorities have remained in the field and done a splendid work of building up the general condition of the Saints and bringing others into the fold, those who were not privileged to remain at their post during the full time owing to lack of finances served faithfully also while at their appointed labors and ceased not to do all in their power in local work when they retired. In general our association together has been quite pleasant and what little difficulties we met in our pathway have to a goodly degree been overcome, and in most parts of the mission peace prevails. . . . Our reunions and conferences have been marked by the prevailing presence of the Spirit of the Lord, causing a general longing for the grand reunion from which there is to be no parting.

#### J. E. KELLEY

This newly apportioned mission is in need of laborers, surely. Without any district organization, few branches, and but a small number of widely-scattered Saints. So it is not difficult to see why it is an expensive field, both to live and to labor in. . . . Nevada and New Mexico have had little or no missionary labor this year. . . . Condition of the work: Some members are very zealous, living in a manner that helps. Others are noted as having need of improvement, at once. . . .

Generally, the work is advancing in an encouraging way. At several points we have fine prospects and many friends. Especially at Phoenix, where we are making the headquarters of the mission. The mission has paid more than its apportioned share of the church debt.

The conference should know that my individual labor has been very small during the year, because of bodily conditions. Yet, in caring, so far as I was able, for the duties as one in charge, God has blessed me, abundantly. My heart has been made glad, my soul filled, and my desire for righteousness and willingness to serve have been enlarged. It is with courage and rich hope that I, with the rest of the church, face the future and its work.

#### W. H. GREENWOOD

The conference year opened with very fair prospects, open air work received a fair amount of attention, and the brethren seemed somewhat encouraged by the hearing that they obtained, and tracts were freely distributed. Our annual conference was truly a feast to all who were fortunate enough to be in attendance, the chief feature of which was the marked progress of our young ministers, which gave the greatest of satisfaction to one and all. Then came the terrible blow to our nation and the work, caused by the war that is still raging throughout Europe. Our work during the past six months has been very much disturbed and in some instances disorganized thereby. . . .

Our branches in some directions have suffered very much; so much so, that I have felt it my duty to assist them under these trying circumstances, seeking to encourage them to use all the available material at their command, and thus keep their organizations intact. Organization is one of the forces that seem to be overlooked in a great measure, therefore special attention is herein demanded.

Speaking generally, and taking into consideration all the circumstances at present existing, i. e., war, the results attendant thereupon, such as the unsettled condition of mind, price of food, increasing rents and taxes, together with the constant appeal for aid for the wounded, refugees, widows and orphans, etc., I think the Saints may be said to be exercising a fair amount of self-control, which bespeaks their faith in God and the work.

Our meetings are of a fair spiritual character, and well attended, all things considered. The progress of the Saints is marked, and better understanding, and enlargement of mind is also noted.

#### H. N. HANSEN

It has in some respects been a trying year, owing to the sudden outbreak of war, bringing about disturbed conditions, which for a time made it almost impracticable to direct people's attention to anything but the terrible calamity that had so suddenly come upon the inhabitants of the earth. . . .

After about a month of excitement, people's minds seemed to return to almost normal conditions, and we have been able to prosecute our work, preaching the gospel of peace and good will towards man. The mission may be stated to be in good condition. In some places the prospects are brighter and

more encouraging, while in others as about in the past. There have, however, been forty or more baptisms during the year and several others are near the door.

Our greatest increase has been in Germany, in which country Brother Kippe has been our only missionary. We have, however, some local brethren in that land who have been doing good work and to whom much credit is due, but some of them have had to respond to their countries' call to arms, thus crippling our force. Notwithstanding the disturbed condition Germany seems now to be the most encouraging part of the field, and if properly looked after will give good returns.

Help is needed both in Germany and Scandinavia and the mission should receive the support of the church. We are gradually being better understood and the distinction between us and the Utah people, in many instances, is being recognized, and I am convinced that a continuous, faithful and steady effort throughout the mission will eventually bring about good results.

#### J. F. CURTIS

With few exceptions the field is in good condition and most of the laborers have done well. We have baptized ten and four ninths persons to each man in the field. This does not include what has been done by the local force. During the year, seven reunions have been held in this mission with good results and should be continued, as they are of great help, spiritually, not only to the Saints but to many not of the church who attend and hear the gospel of Christ. The conferences of the districts have been well attended and are a great source of strength to the Saints. . . .

The outlook for the future is bright, as we have a noble band of workers that are doing what they can to live their religion and are laboring and sacrificing to spread the angel message. Administrations to the sick, in many instances have brought splendid results, for which we thank our heavenly Father. May we ever be worthy of his blessings.

#### U. W. GREENE

We were hopeful of having a successful year, for the determined opposition of the German Lutherans was waning and we were slowly making friends who were helpful to us. . . . We also received a supply of books from America and immediately enlarged the school till we had an enrollment of seventy-five, and an average attendance of about sixty. Most of the young men were of the better class who appreciated what we were doing for them and showed it in many ways. A number were learning English so they could talk with us, and we expected to add religious instruction to our curriculum during the year, but the sudden outbreak of the war changed every plan and finally, when martial law was declared, we were forced to close the school work.

In June, responding to an urgent request for school work and religious instruction among the villages of Mount Lebanon, I went to Roum, east of Sidon, and inquired into the situation. The people are friendly, honest, and seemed anxious to learn the gospel message. Brother Solomon Njeam accompanied me and proved of great help. I found him to be highly respected among his old friends and neighbors, and together we went from house to house, telling the story of the restoration of the gospel. At night many of the people would visit my room and listen as we explained the message of God. Among them were several Mohammedans who began to improve their home conditions and frequently said, "No one ever cared about our souls before." The power of God was displayed in healing in numerous instances, some of which caused me to marvel, and to praise the Lord for his goodness.

The sudden outbreak of the war compelled me to leave

there and return to Jerusalem, to save what funds we had in the banks if possible. It is not necessary to relate the trials of the next three months, suffice it to say that we felt it best to withdraw from the field, temporarily at least. Making such arrangements for the care of the Saints as we could, Brother Koehler, wife, and myself left Jerusalem in November and returned to America, arriving in Boston December 10.

During the year there were but three baptized; but in Mount Lebanon many expressed the desire for baptism; but I felt that more instruction was necessary before that step was taken, and that some one should be with them to assist them. I had intended remaining in that section until winter. I am satisfied that school work is necessary in Jerusalem, and that we need industries to assist the people to earn a living there.

Brother Jenkins and wife preferred to remain temporarily, than to endure the horrors of an ocean trip during the winter; they will probably leave there as soon as conference arranges to care for the mission.

#### W. M. AYLOR

This has been a hard year on us in the South from a financial standpoint. The South depends on cotton and oil to a great extent. Very poor price for these two products this year, and that made times hard. But we built some new churches and repaired several old ones, and I can see quite an improvement in many of the branches in a spiritual way. Altogether we think we have had a good, healthy growth this year. . . .

The excitement over converting the Indians has abated some in our field. I haven't changed my mind on this Indian question from what it was. I don't think we will accomplish much with them yet a while. It is true we can make a special effort among them and do a lot of baptizing, but I don't see much fruits from it. The Indian is like everybody else, he must be born again. I think the time is not far distant when there will be a great work done among them and the Jews. We don't expect to forsake them now, but will give them a reasonable portion of our time. We hope to continue in the conflict and do all the good we can among all nations.

#### PETER ANDERSON

With the exception of a few places the work in the Rocky Mountain Mission has made a decided advancement the last year. The Saints are developing spiritually and manifest a praiseworthy zeal and a desire to make all reasonable sacrifices for the cause. . . .

As I see it, our opportunities and prospects for a successful prosecution of our work in that field were never better, and I trust that the church shall be able to take advantage of conditions as they now present themselves. My association with the ministry and Saints in the mission have been very pleasant and profitable to me, and, I trust, helpful to them. Hoping and praying for the success of the work generally.

#### G. T. GRIFFITHS

The mission is in very good condition as a whole, and the prospects for the future are very bright indeed. There are several other young men who have offered their services to the church as general ministers, and thus the Lord is raising up an army of fine young men to carry the work to success. . . . Australia is an enterprising country and there is a demand from the people for the gospel.

#### J. CHAS. MAY

The mission is in fairly good order and prospects are bright for a continued increase. The return of those of

the "pupu" people through the labors of those sent to the islands during the past few years has been of vast importance and the means of bringing about greater activity in all departments. . . . Many new chapels are in course of construction and others are in contemplation. . . . We have learned to love the brethren and sisters of the Islands of the Southern Pacific, and it is with great reluctance that we have turned our faces homeward to the land of Zion. We are consoled, however, by the thought that others will take up the work where we have left off.

F. M. SHEEHY

An average estimate shows progress. We are not even leaning towards discouragement. Upward and onward is our slogan.

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## Letter Department

LAMONI, IOWA, April 25, 1915.

*Editors Herald:* My attention has been so much engaged since my advent to this great land, that I have not been able to write to my brethren and sisters of the British Isles. Not that I have forgotten them, but there have been many points of interest here in the land of Zion, and since the opening of conference our time has been taken up in many ways.

My reception among the brethren is everything that I could have wished for. Indeed I received a right hearty welcome all along the line of my journey.

The Saints of Independence gave me such welcome, it made me feel at home to a very great extent. I herewith tender to them my heartfelt thanks.

My advent at the home of our beloved Brother and Sister Rushton, came as a surprise to them, at 7 a. m., March 17. Still they gave me a royal welcome, which continued for the two weeks of my stay there.

Here at Lamoni the conference has been in session nine days, and we are now looking for the closing session of this great gathering almost any day. The conference has been peaceful, and the services of Sunday school, Religio, and the conference have been very uplifting.

I shall write again shortly, when I have experienced what I shall call the normal conditions of the work in America.

I trust that the day is not far distant when we may be able to return the spirit of good will thus shown.

In bonds,

W. H. GREENWOOD.

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## News from Branches

### Glover, Michigan

Glover Branch is very much alive. We are a happy people, earnest and joyous, working together in unity and living one for another. We receive the blessing and Spirit of God. Our branch is enlarging more and more, a great many are investigating the gospel, which we feel will bring some results soon. Elder S. T. Pendleton, of Beaverton, conducted meetings at Bentley and Glover last September, and thirteen were received into the church, myself included. Our presiding Elder Matthew Umphrey and Elder George E. Burt, of Beaverton, conducted meetings at Moores Junction, three miles north of here. Brother Burt was called home and Elder Umphrey is continuing the meetings.

I receive great peace and comfort through the Holy Spirit. Those who are slow to accept the gospel on account of friends and relatives should not hesitate. I have had my experiences

in this line. There were those who thought this gospel to be of Satan, and they were sincere in their belief. I felt that I was alone, and no one seemed to be with me except God. At times I thought he, too, had forgotten me. I imagined I suffered something of what Christ was suffering in the Garden of Gethsemane. I did not know the work was right, but something seemed to urge me on, and I fully decided to go ahead, and on September 7 Brother Walter Wilcox and Sister May Wilcox and myself were baptized. We will never forget the day. It was beautiful. We felt that there was truth in the work or we would not have been blessed as we were. In time we received assurance and evidence enough that we shall never doubt this to be the real church of Christ.

Now that I have obeyed the call others of my family have been persuaded through prayer and the help of God that this church is true, and I hope before long to see them with us in the work.

We want the Saints and others of the district to come to Glover this fall, as district conference will be held here. We can meet those who come by train at Bentley. All will find a hearty welcome.

We ask the prayers of all that we may continue steadfast and come up higher. Pray for our meetings also.

Your sister in the gospel,

STERLING, MICHIGAN.

MRS. BYRDIE CALVIN MAGARGEE.

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### Norwalk, Connecticut

Though the outlook here has at times been dark and discouraging and many of God's people seemed to have forgotten him, there still remained a few faithful souls who remembered their covenant, stuck to the work, and kept the branch organization alive. The clouds are scattering now, and the bright sunlight of God's favor is again shining upon us. As a branch we are rapidly taking on new life, and we expect to be able to give a good account of ourselves in the very near future.

Since disposing of our former church building several years ago we have been holding our Sunday school and sacrament services at the home of Sister Bertha Buttery, our Sunday school superintendent. Occasionally an elder would drop in and we would have preaching. These visits were not very frequent, however.

The work in this locality was opened up by Elder A. H. Parsons. Since then a number of our elders have labored here, among whom might be mentioned Brethren U. W. Greene, William Anderson, George Robley, A. E. Stone, and A. D. Angus. No doubt there were others, but the writer being practically a newcomer is not very familiar with branch history, so can not name them.

At one time, some few years ago, the work is said to have flourished here, and we are optimistic enough to believe that before many moons it will prosper again.

There are some fifty-four names on our records, but of course, we have not that many active members. Some have gone to their reward, some have moved into other regions, and a few have lost their hold and have joined other churches. But we have enough left to form the nucleus of a thriving branch, and we are glad to report that all seem to have the interests of the work at heart, and those who are able are doing all they can to roll it onward.

In July, 1914, the writer was authorized to look into the matter of building and ascertain what the prospects were. Finding things apparently favorable, a building committee was elected, and through their efforts we are now the proud possessors of our own little chapel, handsome in appearance, conveniently located, and thoroughly up-to-date in all respects. It has been pronounced by competent authorities to be the finest in the district.

Brother Homer Buttery was the builder, and he made our money go farther than we ever thought possible. Considerable labor was also contributed by Brethren Ernest Buttery, Judson Cable, and others. Many friends and well-wishers helped us, some with cash, others with labor. A handsome pulpit was presented by Fred Bedell and Homer Buttery, the former contributing the labor and the latter securing the material. Mr. Bedell spared neither time nor labor in its construction and as a result it is a fine piece of work in both design and construction. Mr. Bedell is not as yet one of us so far as membership is concerned, but we have hopes that he will see that we are on the right road and will want to be one of us. His wife and little ones are active members of our branch and Sunday school.

We are fortunate in that from the beginning we were able to have everything that is essential to our comfort—permanent seats, aisle carpets, pulpit set, toilets, etc. We deeply appreciate God's goodness to us in thus providing for us, and especially so when we realize that it is usually customary to start with the building only, and to add these other comforts at later times.

Our building is worth fifteen hundred dollars and has only a small debt outstanding against it, and even this is held by our own members.

Our opening services were held Sunday, March 12, and, despite the inclement weather, were quite successful. We had with us a number of out-of-town Saints, among whom were Bishop John Zimmermann, Patriarch A. D. Angus, District President Ephraim Squire, and many others. Brother Zimmermann spoke in the afternoon on the financial side of our work. Brother Angus remained with us for a few days, and in his kindly way preached several very good sermons. He possesses the rare ability of getting his points home, not by forcing them, but by good logic and kindness of manner. Despite the fact that in opposition we had what was perhaps the biggest attraction of the year, an industrial fair, we had fair attendance and good interest.

The newspapers also treated us very kindly, giving us a two column article, illustrated with cuts of Frederick M. Smith, and our late President. This is encouraging, for in past years the local papers have not always been favorable to our work.

At our dedication, which we expect will take place soon after the close of General Conference we hope to be able to make another effort to reach the people. We look for a number of Brooklyn Saints to be with us then, including some good musicians. We also hope that some of the missionary force may be traveling this way then, some could stop over for a series of meetings. We need men who are capable of stirring things up, and who could stay as long as the interest warranted.

We have tried to cajole Brother Daniel Macgregor into giving us a visit, but he is a man "under authority," and goes where he is sent. He is about the most capable "stirrer" that we have ever met, and we can not help wishing that the appointing authorities might see fit to send him this way.

We have been very fortunate in having in the person of Elder Ephraim Squire, of Brooklyn, a district president who is thoroughly alive to his responsibilities. Regardless of the long distance which separates our branches, he has met with us at least once a month, and has been a real help to us with kindly advice and encouragement. We have thus been made to feel that our interests are shared by others besides ourselves. And by observing the obstacles which others have to contend with in the performance of their duties, we have been encouraged to put up with our own little inconveniences. We are glad to note that the recent district conference saw fit to sustain Brother Squire for another year.

We are not going to be idle, and we fully expect to have plenty of encouraging news to report in the near future.

W. I. NEWMAN.

## Miscellaneous Department

### Conference Notices

Southern Indiana meets at Indianapolis church, 973 West Twenty-eighth Street, May 15 and 16, 10 a. m. Take Northwestern car to Twenty-eighth Street, walk west to above number. Edwin Perry, secretary.

Florida meets at Coldwater Schoolhouse, near Botts, Florida, May 22, 10 a. m. Mail priesthood reports to E. N. McCall, secretary.

### Convention Notices

Massachusetts Sunday school and Religio meet in joint convention, Saints' church, Attleboro, May 8, 2.30 p. m., continuing over Sunday. Ora Viola Holmes, 204 Huntington Avenue, Boston, Calvin Sears, 15 Sycamore Street, Somerville, secretaries.

### Requests for Prayers

Della Watson of Skiatook, Oklahoma, requests prayers for her niece who is afflicted with rheumatism.

### Corrections

In my letter of December 24, 1914, I stated that the Sheperdson Lumber and Building Company furnished the lumber and timber for the church until the Saints were able to pay for it. It should have been stated that they furnished all lumber and timber to the close of the year 1913 free.

HENRY RIBBEL.

### Died

**BARKSDALE.**—Mansford Riley Barksdale was born February 8, 1868, at Palmyra, Indiana, died March 5, 1915. Married Hallie Alstott, March 19, 1892. To them were born 11 children. Baptized December 14, 1913, by H. E. Moler. He leaves to mourn wife, 10 children, 4 brothers, 2 sisters. A large crowd attended the funeral, conducted by L. C. Moore.

**UPHOFF.**—Florence May Uphoff was born near Clarksdale, Missouri, October 4, 1898, died March 15, 1915. Baptized August 24, 1913, Stewartville, Missouri, by E. L. Henson. Services at Ridgeville Church in charge of S. J. Hines, sermon by A. W. Head. Burial in Amity Cemetery.

**TIDLAND.**—Emily Tidland was born in Salem, Massachusetts, in 1844; died suddenly of apoplexy at Saints' Home, Lamoni, Iowa, aged 70 years, 6 months, 21 days. In her youth removed with her parents to Minnesota. Married James Morrill in 1861, who served as a militia man during the Sioux War of 1862. She first heard the gospel in Minneapolis in 1893, and was baptized by Eli A. Steadman in 1894. Came to Lamoni in 1911. Sermon by H. A. Stebbins, assisted by A. S. Cochran.

**WHISTLER.**—Betsy Whistler, wife of William Van Whistler, was born at Montainville, Utah, November 6, 1854; died at her home in El Modena, California, November 18, 1914, after a protracted illness. Baptized into the Reorganized Church July 12, 1864, by R. L. Dewitt. She was the mother of 11 children, 9 of whom are living. Services at Santa Ana, sermon by N. Carmichael. A faithful wife and mother has gone to rest.

**SMITH.**—Pluma, wife of F. O. Smith, daughter of Brother and Sister D. K. Dodson, was born near Saint Joseph, Missouri, November 25, 1868; died at Mercy Hospital, Council Bluffs, Iowa, January 13, 1915. Baptized at Council Bluffs, July 12, 1877, by Lewis Davis. She leaves husband, 3 daughters, 3 sons, mother, 1 brother, E. D., 1 sister, Mrs. H. J. Clark, many relatives and friends, by all of whom she was greatly loved and esteemed. Burial from the home; services by E. F. Robertson.

**SEAVEY.**—David S. Seavey was born July 22, 1824, Saint George, Maine, died February 19, 1915. Baptized by J. C. Foss, Rockland, Maine, May 3, 1875. Ordained priest same day. Deceased is survived by 1 son, 1 daughter, his com-

panion, who was baptized with him, having preceded him thirty years ago. His father and mother belonged to the old church. Services at the home by J. C. Foss; interment in Sea View Cemetery.

**WESTLAND.**—Otto A. Westland was born in Sweden, January 15, 1854; died at Denver, Colorado, February 2, 1915. Came to America in 1868. Married in 1872. Baptized at Lamoni, Iowa, in 1880, by A. S. Cochran. Ordained priest in 1884. Went to Colorado in 1885. Was elected priest of Denver Branch when it was organized, November 10, 1889, and served in that capacity a number of years. Deceased leaves wife, 1 daughter. Services from his late residence, 3645 Clayton Street, in charge of E. F. Shupe; interment in Fairmont Cemetery.

**FLETCHER.**—Ellen Robson was born September 23, 1832, Mount Pleasant, Northumberland, England. Came to America and located in West Virginia when about 23 years of age. Married Isaac Fletcher, July 5, 1859. To them were born 3 sons, 3 daughters, all of whom survive her. After residing in West Virginia a few years, Mr. and Mrs. Fletcher moved to Illinois. They were baptized April 15, 1863, at Kewanee, by James W. Gillen. Brother Fletcher departed this life July 25, 1871, soon after the birth of their youngest child. Sister Fletcher and family moved to Pawnee County, Nebraska, about 30 years ago, where she lived with her children around her until February 27, 1915, when she was permitted to enter into rest. Funeral at residence, March 1, by C. H. Porter. Sister Fletcher was held in high esteem by all to whom she was known.

**PROUTY.**—Jane Prouty, widow of the late James B. Prouty, of Company E, Thirty-second Regiment Massachusetts Volunteer infantry, was born at Norwich, England, June 25, 1838, died at the Independence Sanitarium, February 27, 1915. Deceased came to America in 1883. Baptized by Richard Bullard, Boston, Massachusetts in 1905. Married William Littlepales in 1857. To this union was born one daughter, Mrs. B. P. Fairclough, Independence, Missouri, who with 3 sisters, 1 brother, 2 grandchildren, 4 great-grandchildren survive her. Married James Prouty in Massachusetts, August 18, 1908. Services at Carson's undertaking parlors, M. H. Bond in charge, sermon by Richard Bullard.

### Book Reviews

**SONGS OF THE OUTLANDS.**—Henry Herbert Knibbs. Houghton Mifflin Company, 4 Park Street, Boston, Massachusetts. \$1.25 net. Mr. Knibbs knows the West. He knows men and horses. All he combined in this book of poems, giving the joy of desert and plain together, with a tang of bitter experience. Mr. Knibbs is likened to Bert Hart in his portrayal of the "diamond in the rough," who has played an important role in subduing the West. The freedom and sublimity of the West is suggested in these lines from "The hills":

"Shall I leave the hills, the high, far hills that shadow the morning plain?

Shall I leave the desert sand and sage that gleams in the winter rain?

Shall I leave the ragged bridle-trail to ride in the city street—

To snatch a song from the printed word,  
Or sit at a Master's feet?"

**THE RAGGED MESSENGER.**—W. R. Maxwell. Dodds Merril Company, Indianapolis, Indiana. \$1.35 net. The principal character in *The Ragged Messenger* believes that the great message once delivered in the Holy Land is repeated to mankind at intervals, and that he is himself one of the appointed messengers in this work. He comforts the afflicted and lowly, mingles with the outcast, is tempted by a sudden access to wealth, which he administers as trustee. A story plot is developed which carries interest without detracting from the main idea. The author in his preface says: "The *Ragged Messenger* is an attempt to display the contrast between wealth and poverty under conditions of civilization at this time of day." *The Churchman* in reviewing this book says: "There are few works we know that display so vividly the contrast between wealth and poverty as it affects the social medium in which the Christian message must to-day be delivered."

**PAN-AMERICANISM.**—Roland G. Usher. The Century Company, New York. \$2 net, postage 10c. Mr. Usher, author of "Pan-Germanism" and "The Rise of the American People," is in charge of the department of history at Washington University, and has studied at Paris, Oxford, and Cambridge.

His new book, *Pan-Americanism*, is graphic and forceful in style, coming close to the American of this particular hour. It is about what is now happening elsewhere, and what may happen to America after the war. The author says in his preface: "I have sought to make as clear as possible within the confines of a brief volume the relation of the United States to the present European situation and to the probable or possible crisis which the end of the war may precipitate. With past history and diplomacy, with strategy and geography, I have dealt where it seemed to me essential to view present factors in their historic relationships; but the major part of the volume has been devoted to the present condition of the United States and of Latin America, with especial attention to Pan-Americanism as a possible solution of American problems. I have not scrupled to examine hypotheses about the future, to compare the probable results of policies, and discuss remote possibilities of war and conquest. The formulation of a national decision in regard to the interests to be furthered and the policies best adapted to that end can result only from an active interchange of opinions between the different sections and interests in the nation and fairly demands argument about past history and present factors. To analyze, to discuss, and to examine has therefore been my province and I have left advocacy and proselytizing for those who will draw conclusions from the body of ascertained facts I have done my best to gather."

**BOYHOOD AND LAWLESSNESS. THE NEGLECTED GIRL.**—Ruth S. True. Survey Associates, Incorporated, 105 East Twenty-second Street, New York City. This book deals with the neglected boys and girls of New York City, West Side, discussing causes leading to their lawlessness and remedies for same. In the introduction to the first part, "Boyhood and lawlessness," the author says: "The aim of this study, therefore, is to trace the principal influences which have formed the West Side boy; to consider some of the means which have heretofore been employed to counteract these influences; and to picture him as he is, exemplifying the results of circumstances for which not he but the entire community is responsible." Introducing the latter part, "The neglected girl," the author remarks: "The problem of waywardness among West Side girls can not be solved by long distance methods. Their environment must be made safe and their pleasures recognized and made decent . . . regular school attendance with manual training and flexible course of study; regular hours for sleep, for food, for work, and for play; plenty of nourishing food; fresh air and outdoor life; the social discipline of community life. . . . The same things would help to prevent; they would preserve the West Side girl to society as a daughter and as a mother, as a worker and as a citizen." While dealing with the conditions of New York, West Side, the suggestions of this book would be helpful anywhere. This volume would be valuable to those studying the problems of childhood and youth.

**PHILLIS' STORIES OF BIG ANIMALS.**—Lenore Elizabeth Mulets. Illustrated by Charles Livingston Bull, Frank Vining Smith, and John Goss. L. C. Page and Company, Boston, Massachusetts. \$1.25. This is a book for children. Animals told about are "The wolf family," "The bear family," "The cat family," "The elephant," "The camel," "The beaver," "The bison," "The deer family." The book contains a description of the animals named, their homes and habits. Practical suggestions for study follow each division of the volume, interspersed with adapted stories, fairy tales, legends, and snatches of poetry. Written in conversational style, containing as it does general information with reference to the animals described, this volume of 289 pages commands the attention of all children, and is invaluable as a stimulus to further study.

**HENRY ASHTON.**—Robert Addison Dague. The Milwaukee-Social Democratic Publishing Company, Milwaukee, Wisconsin. 25 cents. In this little volume the author represents the wreck of the *Osceola*, off the coast of California, and the experience of several of the rescued passengers and their establishment on the island of Zanland. The author says: "The author and the Reverend B. M. Fay, of the United States, visited the island recently and were astounded and gratified at finding in successful operation a Socialistic government in a fertile and beautiful island inhabited by more than one million of highly intelligent people. In chapter twenty we have described what we saw and heard, confidently believing that many readers will be interested in a description of their institutions and their methods of solving the problems growing out of the relations of capital and labor."

THE SAINTS' HERALD

Elbert A. Smith, Editor; John F. Garver, Assistant Editor.

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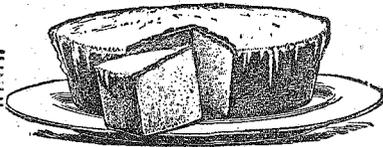
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# THE SAINTS' HERALD

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

Entered as second-class matter at Lamoni, Iowa, post office.

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



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

VOLUME 62

LAMONI, IOWA, APRIL 28, 1915

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## Editorial

### REMINISCENSES OF THE LATE CONFERENCE

Conference opened with the reading of the Twenty-third Psalm. In the spirit of that sublime Psalm it went forward. There may have been moments of backsliding, but always we came back to that confession of faith, "The Lord is my Shepherd; I shall not want."

During the year death had claimed our aged president, Joseph Smith, and word had come that President Frederick M. Smith was seriously ill. The church could sense the import of those words, "Though I walk through the valley of the shadow of death," but fortunately could add, "I will fear no evil: for thou art with me."

Never during our experience have we attended a conference at which a more serious purpose was manifested, or a greater desire to move intelligently and to secure divine direction. Conditions were such as we had never before confronted; yet the church demonstrated her ability to meet unexpected emergencies and ride over them with even keel.

### UNEXPECTED REVERSES

It seemed at times that the powers of darkness perceived their opportunity. Not only was President Frederick M. Smith detained from the entire conference, but at a critical time when their presence was needed, Apostle U. W. Greene was called home by the sickness of his wife and Apostle J. W. Rush-ton was summoned home on account of the death of his wife's father, while two others of the Quorum of Twelve missed several important sessions on account of sickness, and Bishop E. L. Kelley was called away by the death of his father-in-law. But the power of God is greater than the power of the Adversary, and the conference moved steadily forward with unshaken confidence.

### SACRAMENT SERVICE FOR THE MINISTRY

On Sunday afternoon the priesthood of all grades met in the lower auditorium of the church for prayer service and to partake of the Lord's Supper.

This meeting was most inspirational. The room was filled almost to overflowing with the ministry of

the Melchisedec and Aaronic orders. A great degree of the Spirit was present. The time was all too short for the service, and many expressed a desire that other such meetings might be held in the future.

The ministry were brought closer together, and the observance of that most solemn and impressive sacrament, the Lord's supper, had a very wholesome influence upon the conference. We endeavored to impress upon those present the thought that true greatness is manifested in the ability to meet an emergency; that the ministry could best demonstrate true greatness by meeting the present emergency in a courageous, Christlike spirit; that men should rule their own spirits, and the greater the provocation the more rigorous should be their self-control.

### THE MUSICAL FEATURES

On account of secular work, the General Chorister Albert N. Hoxie, discovered that he could not attend the conference. His genial personality was missed, but the work of his department was ably carried on by Sister Audentia Anderson, with the assistance of Brethren Paul N. Craig, Frank A. Russell, Harold Burgess and others.

The oratorio, "Olivet to Calvary," was twice rendered and was greatly appreciated by large audiences. The missionary chorus was popular, as always. The annual serenade about town was another feature appreciated by those so greatly favored as to receive the attention of the strolling night choir. The writer had retired, weary to the point of exhaustion, when presently rhythmic footsteps and happy laughter were heard. A moment later that splendid hymn, a musical coronal to the memory of David H. Smith, swelled upon the breeze, "The Saints shall wear robes as the lilies." It was at once a benediction and an incentive. God bless our singers.

### THE LECTURE COURSES

Professors S. A. Burgess and Floyd M. McDowell of Graceland College occupied on alternate mornings on "The history of philosophy" and "The history of education." These eight o'clock morning lectures to the priesthood were so interesting and instructive that the general public clamored for ad-

mittance. It is a debatable question whether we would gain or lose by throwing them open to all conference attendants. Primarily they were intended for the priesthood only.

Criticism of these lectures, so far as criticism has reached our ears, is entirely favorable. Probably the mere facts stated by the lecturers may be forgotten to a large extent,—the incentive to personal thought and research is the important thing, the acceleration of mental processes in the craniums of the auditors.

One elder complained that he had never been able to buy books such as are cited by the lecturers, hence could not pursue orderly courses of study, and now feels in a way rebuked by these young men by the very presentation of their high ideals.

It was not the intent of the promoters of these lectures to chide the elders, and it is quite foreign to the spirit of the lecturers to do so. Wherein individual elders are and have been hampered by lack of means to secure books they are blameless. But even after that is granted, by direction and suggestion many may be led to avail themselves of means to efficiency that might otherwise remain unimproved.

Many of the elders spend some time, perhaps days or weeks, sometimes months, in cities where there are good free public libraries. If interested in particular subjects and cognizant of the authors who may profitably be consulted, they can put these libraries to very good use. Again, most of them can secure by purchase or loan at least one or two good books each year, and if working in rural fields can carry these books with them and give them a most thorough study, which will be better than to run hastily through many volumes.

#### THE COLISEUM MEETINGS

The Lamoni Coliseum had been offered to the Presidency for use during the conference free of charge, excepting for the regular expense of light, heat, janitor services, etc. The total amount of this expense was \$91.58. The basement was used as a dining hall, conducted by the local branch, and the auditorium was used for a special series of preaching meetings. One half of the expense was met by the local branch and the other half, together with expense of advertising the special meetings (\$21.85), was met by local Saints by subscription (as they had expressed a desire to do that rather than that collections should be taken up). The amount thus raised defrayed the expense mentioned without expense to the conference and left a balance in hand of thirty-six cents. Bishop Evans, who conducted the special preaching services, received no collection or financial remuneration, giving his services freely, equally with others of the ministry, the singers, and others who served the church in various capacities. We

have been thus explicit in order that there may be no misunderstandings.

Bishop R. C. Evans, of Toronto, was the attraction at the series of meetings mentioned, occupying from Sunday, April 4, to Sunday, April 18, inclusive. He fully demonstrated his ability to hold the interest of the people, and the success of the meetings was all that had been anticipated. At practically every service the coliseum was crowded to its limit and the comment, particularly among resident Saints and nonmembers, was very favorable and enthusiastic. One object in holding the meetings was to reach nonmembers in this community, and in this considerable success was achieved.

We should have stated that conference having adjourned on Saturday, the Evans' meetings for the closing Sunday were transferred to the brick church, by agreement between Brother Evans and the local branch authorities. The church, including galleries and rostrum, was crowded at all three services. Baptism was administered at the close of the afternoon meeting, and including those baptized during previous days there were sixteen baptisms, of which eleven were performed by Bishop Evans. These baptisms are not cited as an index to the success of the meetings, as it is of course impossible to tell how many of them were the direct result of the meetings, or yet to estimate the good done but not manifested by any outward confession, but on the whole it is evident to the writer that a great deal of good was accomplished.

#### CHOOSING A PRESIDENT OF THE HIGH PRIESTHOOD

It fell to the lot of this conference to choose a successor to the late lamented President Joseph Smith to occupy as president of the high priesthood and president of the church. In this the Sixty-second General Conference was distinguished from all others since the memorable conference of 1860, at Amboy, Illinois. It fell to the lot of few men to attend both these conferences, but at least one man, Brother Charles E. Blair, of Lamoni, Iowa, had that distinction.

The unanimity of sentiment in the selection of Frederick Madison Smith as the man divinely appointed to fill the position designated was most remarkable and gratifying. There was not one dissenting vote among the delegates and ex-officio members, neither among the nondelegates, all of whom were permitted to vote after the regular vote had been taken. Such an indorsement and expression of confidence should be very cheering to the heart of Brother Fred M., as he is usually called by the Saints.

#### OUR DAILY HERALD

We undertook the publication of a daily HERALD during the conference with a degree of trepidation.

Yet the importance of this conference warranted such an undertaking, even though it might prove to be a losing proposition financially. About eighteen hundred subscriptions were received.

We feel rather proud of the HERALD that was put forth during the conference, considering all the difficulties encountered. The writer can make this statement without embarrassment, because his time was taken up with other work and the credit belongs almost exclusively to the associate editor, Brother John F. Garver. In felicitating ourselves on this success we do so of course with the full realization that no conference daily will ever meet the desires of the people in the way of revealing fully the spirit of the conference and reporting the thousand and one intimate and personal details that none but a reckless man would attempt to report. Those things must for ever be forfeited by the nonattendant.

#### THE PARTING

No matter how strenuous the conference may be or how hard the grind, no matter how welcome adjournment may be, the final breaking up brings a feeling of sadness and melancholy. It is a splendid experience to mingle with the ministry from many fields, to stand shoulder to shoulder with them for a fortnight, to confer with them, and when it is over and done, and they shake your hand and say good-by, with honest tears brimming their eyes, it is impossible to resist a feeling of sadness.

But, as at all conferences, the moment of adjournment came (after a long and busy forenoon session), and the visiting delegates and ex officios hied themselves away homeward. The memorable conference of 1915 was over and done, its record written in a book, "spread on the minutes" by our faithful secretary and his assistants. God grant that the record thus conscientiously made may bring the church no loss. And may the blessings of heaven be with those who at the closing of conference scattered to many fields to carry on the work of the church.

ELBERT A. SMITH.

#### OUR WORK

##### NUMBER II—REQUIRING AN ARMY

The Lord sometimes speaks of the church as his army, and so it is. God purposes, too, that his army shall become very great. And indeed it must needs become mighty, for there lies before it a mighty struggle.

We have seen that all are required to bear arms in this warfare, that "all are called." And so we sing:

God is marshaling his army  
For the rescue of his truth,  
He is calling now to battle,  
Both the aged and the youth.

It has come to be an axiom of warfare that a vol-

unteer army, fighting for the existence of country and home, is more mighty and more terrible than one drafted and fighting from compulsion. Now God has a volunteer service; one in which the soldier not only voluntarily enlists, but in which he becomes actively engaged only upon his own volition. In this, as in all other points, the army of the Lord differs from the armies of men, for the great cause at stake requires an integrity found only among volunteers who serve from a deep devotion to duty, and who know no fear and hesitate at no obstacle.

So it is that the army of the Lord is unlike armies for worldly empire. Service therein to be effectual must be whole-hearted and cheerfully rendered; to be highly efficient it must be constant. A lessening of activity brings a weakening of devotion, exposing a vulnerable point against which the enemy is ever alert to strike. Hence,

There must be no furlough granted;  
Never must the flag be furled.

Again, enlistment in the ranks of God is not for one or three years. It is until the full and complete purposes of the Father are achieved in this world and in the world to come; and it claims of each soldier all the energies of his entire being, for an enlistment for life and of all the capabilities of life is the sentiment of the words:

We have all for life enlisted,  
In the army of the Lord.

Finally, every soldier at the post of duty every hour is the slogan of the forces of the Master. In the armies of men others sleep while the sentry stands watch. In the army of God it is not so. The enemy of righteousness is not only in constant attack upon the main army, he is also ever at work with his "snipers" to pick off at unguarded moments individual warriors. He never sleeps. At darkest midnight, in the broad light of day, ever and always he stands alert and terrible. And he never fails to strike the man who lowers his shield. That is why we sing:

There can be no sleeping soldiers,  
In the army of the Lord.

If one rests upon his arms or falls asleep he does so at his peril.

God has called his army "For the rescue of his truth." This is the cause we serve, and this is why we must needs be ever ready. We go out against an enemy of long activity, and of the accumulated cunning of the ages, the end of whose every act has been to strangle from the lives of men the truth of God, and to snuff out from the world the light thereof. "The Devil . . . from the beginning . . . abode not in the truth." It was he who persuaded our forefathers to disregard the truth and believe a lie; and from that day forward has the battle been on.

To conserve to this generation the truth of God;

to hold aloft its great light that all may find the way of preparation, the converging lines of restoration culminating in the triumph of latter days; to keep that light strong and unflinching that it be not extinguished as in former dispensations; to hold the citadel of God, and to retake from satanic powers all that may be reclaimed from the wreckage of the past—this is the work of the church of Christ.

Little wonder, then, that God's army must become very great, in devotion, in service, in watchfulness, in purity, in wisdom and divine power. As is the strength of the volunteer, so is the strength of the army, organized for a divine and an eternal purpose. Hence,

Let us keep the camp fires blazing,  
Let us send abroad his word:  
There are glorious victories coming  
For the army of the Lord.

J. F. GARVER.

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## CURRENT EVENTS

### SECULAR AND RELIGIOUS

**DEFRAUDERS IMPRISONED.**—Mayor Roberts and fifteen other men convicted of election frauds in Terre Haute, Indiana, have been incarcerated in the federal prison at Leavenworth, Kansas, for terms ranging from one to six years.

**ROOSEVELT TRIED.**—Theodore Roosevelt is on trial at Syracuse, New York, under charges brought by William Barnes of New York, for libel and fifty thousand dollars damages, growing out of statements by Mr. Roosevelt in criticism of the Republican party machine and Mr. Barnes.

**THAW GAINS POINT.**—Harry K. Thaw was on the 23d by Supreme Court Justice Hendrick of New York, granted a trial by jury on the question of his sanity. The state's attorneys say they will appeal, asking for a stay of execution granting such trial until the matter it passed upon by a higher court.

**MEXICAN AFFAIRS.**—The report that Villa had defeated Obregon seems to be erroneous. Obregon is said now to have been the victor in the recent fighting north of Mexico City. Villa is reported to be fortifying Agua Calientes against Obregon's advance northward, and claims to have checked this advance. The Villa movement in the West is said to be collapsing. With the support of the United States authorities, efforts are being made to induce the several factions of Mexico to agree upon a man whom they can support as president. Peace is thought to be unlikely at this time, however.

**REPLY TO GERMANY.**—Replying to the recent German note charging the United States with one-sided neutrality, the United States authorities proclaim the policy of the United States to be, as it has been, the upholding of its rights against any and all belligerents,

and the enforcement of the laws of neutrality in force at the time the war began. It is claimed that at no time has the United States yielded any right as a neutral to any belligerent. It is urged that an embargo on arms at this time would be a direct violation of neutrality; and it is stated that to consider such a course is out of the question.

**EUROPEAN WAR.**—The Russian advance in the Carpathians seems to have been checked. The Austrians are said to have virtually evacuated Bukowina in Southern Galicia. Fierce fighting is reported in the vicinity of Ypres, Belgium, which point the Germans seem determined to take from the British. A Turkish torpedo boat has been destroyed by British vessels. The British submarine *E-15*, ran ashore and was blown up in the Dardanelles. Boat communications between England and Holland have been stopped by the British admiralty. Austrian and Italian forces have fired on each other along the international border. Austria is rushing troops to the border. Rumor continues to suggest the entrance of Italy, Greece and Roumania into the war.

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## NOTES AND COMMENTS

**HEARING THE FACTS.**—*The Norwalk* (Connecticut) *Hour* gave first page prominence and two columns to a write-up of our church, its history, development, reorganization, work and institutions, with a cut of our late President Joseph Smith, and of President Frederick M. Smith, in connection with the announcement of the formal opening on March 7 of our new church building at Norwalk. This most excellent article is one of many which in various communities are setting forth the facts with reference to the latter-day work, and which are helping in securing for our cause an unbiased hearing. Among other things *The Norwalk Hour* says:

These people . . . should not be confounded with the Mormons of Utah . . . ; between them and the Utah people there exists a world of difference . . . the Reorganized Church holding that such doctrines as polygamy, blood atonement, Adam-God worship, etc., taught by the Utah Church, are abominations in the sight of God. . . . In the light of the foregoing facts, the claim of the local members of the Reorganized Church that they have no sympathy for, nor connection with the sect in Utah, seems reasonable, and it would be an injustice to class them in the same category. They have suffered enough through this misunderstanding, and it is to be hoped that they will no longer be obliged to expend time and effort in denying responsibility for the abominations they hate, but will now be permitted to direct their efforts toward the upbuilding of their work in these parts.

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Let us remember that nothing, however small in the eyes of men, is small in God's eyes, when done in his name and for his glory.—M. M. Davis in *Christian Standard*.

## Original Articles

### GOD'S HABITATION

In whom ye also are builded together for an habitation of God through the Spirit.—Ephesians 2: 22.

This is one of a variety of figurative forms in which is expressed very beautifully God's regard for his church. The church is truly represented as the habitation of God, and in this divinely environed sanctuary his people find the most delightful rest, safety, and comfort. The land of Canaan, the city of Jerusalem or Zion, the tabernacle and temple, heaven, and the heart of his Saints are all in glowing similitude referred to as the habitation of God; but the most fittingly appropriate is that figure where the church is signified as the dwelling of God, and there he does signally show himself present by his Holy Spirit's power, and thus dwells among them as they venerate, extol and praise his holy name.

Of all love delightfully expressed, the love that God manifests to his church is the greatest. Love is God's constant delight in that which is good (Isaiah 61: 8). The gracious sovereign affection he bears to his covenant people, and that especial benevolence to all mankind is shown repeatedly in the word (Ephesians 2: 4; 1 John 4: 19; 1 John 3: 16). I would not imply he possessed the passion of love as we do; but within his glorious attributes burns that benevolent purpose and great and mighty strength to deliver, bless and save his people. His deep, abiding and unswerving love is shown in his wise designs and plans for the eternal happiness of his Saints. He loves the church with a devotion that is everlasting, immutable and free. He prizes it as his peculiar treasure, and as such he exercises his loving care without cessation. His love is more than a sentiment of gratitude; it is a high and noble expression of love that seeks our happiness and well being, that ennobles, directs, and entices us to ways of holiness.

There are several figurative representations in the word in which God represents his holy people, or church, as the special dwelling in which has been fixed his glorious residence therein. He seems to have chosen the church for his hallowed rest, and over it gleams his watchful eye. His heart and affections are upon it, provided the membership seek his will, and in spiritual chiding he longs for its highest development, that it might become "a glorious church, not having spot, or wrinkle." The church in royal splendor, in the language of the text, is represented as a building fitly framed and joined, and truly is "an habitation of God through the Spirit."

In the consideration of this structure we will first notice its foundation; second, its materials; third, the union and harmony of its materials; and fourth,

its hallowed and glorious purposes of erection. Let us then notice its

### DURABLE FOUNDATION

The foundation is the basic part of the building, which supports the other parts. The Lord, through the Prophet Isaiah, in glowing metaphor, says, "Behold I lay in Zion for a foundation a stone, a tried stone, a precious corner stone, a sure foundation" (Isaiah 28: 16). Jesus Christ is that foundation, and the church rests upon him. Truly "the foundation of God standeth sure," and with certainty we herald it as a durable part.

This Christ is the foundation of all the hopes, comfort, and happiness of the people of God. He is the ground work that is reliable, durable, and sure. He is the basis of the covenant of grace made with the church. He is the "sure foundation" on whom his people can rest their hopes, and will never fail them or deceive them. He is the "precious corner stone" that unites and binds the several factors of the structure together. He blends Jews and Gentiles in one common brotherhood. He breaks down the "middle wall," or barriers of race distinction, and unites implacable enemies into a federation of common welfare.

Paul says, "For other foundation can no man lay than that is laid, which is Jesus Christ" (1 Corinthians, 3: 11).

Peter responsive to the same figure as Isaiah, declares:

Behold I lay in Zion a chief corner stone, elect, precious: and he that believeth on him shall not be confounded. Upon you therefore which believe he is precious: but unto them which be disobedient, the stone which the builders disallowed, the same is made the head of the corner, and a stone of stumbling, and a rock of offense, even to them which stumble at the word, being disobedient: whereunto also they were appointed.—1 Peter 2: 6-8.

This firm, solid, immovable Christ, is truly the "rock of ages" upon which the salvation of the elect depends.

Paul again says, "And are built upon the foundation of the apostles and prophets, Jesus Christ himself being the chief corner stone" (Ephesians 2: 20). The foundation of the apostles and prophets is that foundation which they laid by their preaching and doctrine, which was Christ. It is wrong to conclude the apostles and prophets were a part of the foundation, for they were especially employed in building upon this foundation that had already been laid. With one chief corner stone to rest upon, and one spirit to inspire and control them, the apostles and prophets laid their foundation, which was Christ, and thus the church was builded together for an habitation of God.

These apostles and prophets as well as other officers of the church were confessors of the truth,

which was Jesus Christ as the one foundation. The foundation of the church is not so much in the witnesses of the truth as it is in the truth itself. The truth which sustained the martyrs and ancient defenders of the faith is within itself immovable. These early apostles and prophets laid the first course upon this foundation, in that generation and were careful to recognize and build only on this one, which united and held together the entire structure. It is therefore, hardly probable that anything so finite and susceptible to mistake as we know these humans were would enter in and become a part of the foundation of the Christian church. True they, through the aid of the Spirit of God were faithful in teaching the fixed pattern and standard of the true doctrine given by Christ and thus were loyal in preaching Christ, but these facts did not constitute them a part of the foundation. This foundation was too deep and broad to admit of anything human.

Paul again assures us, "and that rock was Christ" (1 Corinthians 10:4). Christ himself says, "upon this rock I will build my church," which leads some to believe the rock was the rock of revelation, yet this conclusion is not the whole truth. While Peter had received a revelation conveying knowledge to his mind, yet the facts of that revelation were the most important matter, and that knowledge was the fact that Jesus was the Christ. The rock, Christ, and the revelation that brings the knowledge of that rock, are both necessary.

This rock foundation was truly "elect" and "precious," and furnishes us with a basis for building that is strong as the pillars of heaven, against which not even the "gates of hell" can possibly prevail. On Jesus Christ all the interests of the church rest. He is the central figure. By him is sustained the whole weight of this massive structure, for he upholds all things by the word of his power. He is the ground of hope to guilty man, and the only true foundation of peace, comfort, and wisdom. All the great and precious promises God has made to men are made through him, "for all the promises of God in him are yea, and in him amen" (2 Corinthians 1:20). Such promises being ratified by his blood, and their accomplishment secured to the heirs of promise, we glory in his holy name, and look upon him as "the desire of all nations." Upon this foundation reposes the church, and we may conclude its strength, immovableness and durability is capable of withstanding any onslaught of opposite forces the enemy of righteousness may perpetrate.

#### MATERIALS OF THE BUILDING

It is obvious that the apostle as he wrote the text had the temple of Diana at Ephesus in mind, and intended a contrast of it with the church of Christ as the true temple of God. The beauty of the illus-

tration has been admired even by skeptics. The apostle had here taught to lessen in his brethren in that city their admiration of that famous temple, and wean them from the worship of a lifeless image of a heathen idol, contrasting with it the building of the holy church, which is a temple more magnificent and beautiful, not being built upon wooden piles driven deep, but upon a more sure foundation. The building he wished to impress as the most superior was not constructed of inanimate stones, and other lifeless materials, but of living men, whose hearts are purified by faith and are capable of offering up the most acceptable offering in spiritual worship. It was not a temple dedicated to an idol, but to the true and living God, who fills with his blessed Spirit every part of it. God is its great architect. His ministers are "lively stones," and they play no minor part in the structure.

The durability of any building is determined by the kinds of materials used, and the manner of its construction. No house is builded out of one material only. In a frame house there is the lumber, nails, plastering, brick, paint, and so forth, that go to make it complete. In like manner, the building of God has various component factors that are positively necessary.

These materials in their crude and unhewn conditions were at first unfit, being sharp and rough, and were only adapted to the use of the wicked one. Divine love and God's truth, applied by a skilled workman, brought them out of the quarry of nature, and gave them their beautiful shape and symmetry, by chiseling, polishing and fitting each piece for its certain place in the building. Some are apostles, others prophets, still others pastors, teachers, deacons, high priests, sevens, and so forth (1 Corinthians 12:28, Ephesians 4:11).

"He gave some apostles; and some, prophets; and some, evangelists; and some, pastors and teachers." None have the right to publicly teach and administer in the ordinances of the church only those who are called, sent and authorized for the work in the gospel way. Public preaching and administering in the gospel belongs peculiarly to those officials whom God has given this responsibility. As long as the building endures these essential materials must be there to compose it, for in the true and spiritual structure one part is as necessary as the other. It would be just as reasonable to take out the doors, the windows, or tear down a wall of the building after it is completed and then claim you have a complete building, as to take away some of the official paraphernalia of officers, and then claim you have the perfect church. It is a lamentable excuse of modern Christendom to claim one part and argue for a limitation of the other. If one office is continuous, they are all con-

tinuous for the same reason. The position is both logical and scriptural that if the church of Jesus Christ exists to-day it must have the same materials (offices) of composition that it anciently possessed. Do away with one part such as apostles and prophets, and with equal propriety you could do away with any or all of the rest. What right has any minister to claim the right of limitation, when the word specifically states all were to be continuous?

We wish to convey by the word *church*, that it refers to the whole body of God's chosen people, called out by obedience to the gospel, and organized after the pattern ordained of heaven. Or in other words, the church is a congregation of faithful people who have obeyed God, in which the true mind of God is reflected by his Holy Spirit, and in which the sacramental duties are administered, as well as all other duties, in God's own way.

Briefly considered, the term as variously applied refers to that providential moral and evangelical government of Jehovah on earth. Each particular part must be vitalized by spiritual life. Within it there should be none but what are truly converted and have become spiritually enlivened. There must be that living manifestation of honorable life that will make practical the very requirements in good deeds of charity and noble helpfulness. Of these materials there is a great variety, of character and condition, and extent of intellectual and moral worth. The number of these is known only to God, as they are recorded on the records of heaven from every nationality and clime. That record is no doubt a lengthy one, spanning every age of the world.

#### UNION AND HARMONY OF MATERIALS

In the analysis of this proposition we have such statements as these, "built up in him, established in faith," "builded together," "fitly framed together." showing the process of construction is an important one. Reason, if nothing else, would teach that a building can not be constructed without the combination of materials; so to effect the church there must be the union of certain parts. If the term *church* signifies a congregation of persons called out from the world and divinely organized and governed according to the order of heaven, it also means that those same persons should be united and associated with each other in one common brotherhood, with righteous desires and objects similar. There must be that bonded sympathy, and willingness to serve. The word is plain:

Behold, how good and how pleasant it is for brethren to dwell together in unity.—Psalms 133: 1.

Be kindly affectioned one to another with brotherly love; in honor preferring one another.—Romans 12: 10.

Let brotherly love continue.—Hebrews 13: 1.

Ye yourselves are taught of God to love one another.—1 Thessalonians 4: 9.

The natural man is a stranger to the household of God, and a foreigner to the city of Zion. He is an exile from the pleasant dwelling of the visible church. Believers are described as being "fellow citizens, with the Saints and of the household of God." They are citizens, for their sentence of exile is canceled, being naturalized by birth (John 3: 5). This process reconciles them to God, for now they are under God's government, and are fellow citizens with the Saints. They have communion with the Holy Spirit, and are united in mutual love. They have reciprocal duties and common rights and privileges. They have common prosperity, and adversity, and common enemies. They have a common history. They seek each other's welfare, and their spiritual intercourse—the communion of Saints.

Divine grace unites men to God, and federates the good and noble together in bonds of holiest alliances. Those who believed on the day of Pentecost "were all with one accord in one place"; and Christ says of the Jews, "how oft would I have gathered you," contemplating a union, or a coming together in one. In this way the safety of all is observed, for separated and in a divided condition they would be feeble and inefficient, while if united they would be as a wall of concrete. In a unified condition the comfort of all is enhanced and the social feelings are sanctified and cherished, to say nothing of the joy and felicity of their bonded relations.

Being "lively stones" of this great structure, there are duties to be discharged, offices to fulfill, for which the Lord has made us responsible. We must be eyes to see, ears to hearken, mouths to plead, hands to labor, feet to walk, shoulders to bear, and in all we are to concern ourselves with the task of being helpers and promoters. In the world, we are in it but not of it, lights of it and the salt of it. We are to be loadstones to draw men out of the world to Christ. What facilities we have we are to use to the glory of God. In doing good we obtain good. Conformity to Christ increases our peace and leads us to bless as we labor.

To serve Christ means, in a secondary sense, to serve one another. The hand and the foot both serve the body as well as each other. So can we, while we serve the church, be concerned in serving each other. In this way the usefulness of all is increased and promoted, and the name of God magnified. The first commandment is predicated on the second; thus in serving Christ the Christian virtues are exercised, God's ennobling graces are cherished, brotherhood feelings excited, and the lofty aspirations and more practical demonstrations of real Christian piety and service are very materially extended. There is holy pleasure and inexpressible delight in doing good. All true, holy men will certify the greatest enjoy-

ment is in dispensing benefits to others. Jesus Christ is the great model in well doing. Angels and God himself are so engaged, and why not we?

"Remember, faith, virtue, knowledge, temperance, patience, brotherly kindness, godliness, charity, humility, diligence" (Doctrine and Covenants 4: 2).

Thus the church as the building of God unites the holy in love and true felicity, and puts the duty to the brother on a par with the duty to self, and extends in every way the arts of peace, purity and service.

#### HALLOWED AND GLORIOUS PURPOSE OF ERECTION

This building is a "habitation of God." What a sublime thought to man. God dwells in the highest heavens, yet the heavens can not contain him, for his spirit's presence fills the world, and in this manner he is everywhere by the immensity of his omnipresent Spirit. More especially does he dwell in the midst of his church, and in the lives of his people, as their greatest glory, power and blessedness. His church is his habitation, his palace, and he sanctifies it, and in it he has his glorious high throne of matchless holiness.

Here he holds audience with his subjects, banquets them upon the priceless nectar of his love, and gives around the gifts of his holy grace. He expects the church to be a palace of glorious dwelling. He asks his stewards to keep it clean and well garnished, that it might be a sacred place for the tread of his holy feet. In the administration of his counsels he asks for everything to be in order, for the house of God is a house of order. His officers or ministers (1 Corinthians 12: 28, Ephesians 4: 11) are represented to be "a flame of fire." It is in the corporate precincts of this holy dwelling that he manifests himself as nowhere else in the world.

The church is a spiritual organization, pervaded and made vital and progressive by the presence and operation of the power of God. It is the depository of great religious privileges. God dwells in the church by dwelling in the heart of every true member of it. The church is to grow into a holy temple for God through the Spirit. We must not be content simply to have built on the true foundation, but are supposed to bring the structure to a beauteous and glorious condition. The membership is supposed to grow and make increase, both by the progress of its present members in knowledge and holiness, and by the addition of new members who become fellow workers in the spiritual building.

In this habitation God spreads his table with a sumptuous repast, and the invitation is "Come; for all things are now ready" (Luke 14: 17). How superior this feast! How tastily everything is arranged! With fine, white linen, spotlessly clean, is the table spread, and each invited guest has gar-

ments of whiteness. Notice the bounteous provisions of this feast,—wisdom, knowledge, faith, healing, miracles, prophecy, discerning of spirits, tongues and the interpretation of tongues (1 Corinthians 12: 1-10). God has supplied his table with a lavish hand. God is the God of abundance. He never stints in giving. His providence, grace, and all of his great realm of nature teems with plenty; the blessings of the gospel are infinite and inexhaustible, and he supplies us to the extent of our capacity to receive. These blessings of the gospel are not to be found anywhere else; they are capable of meeting man's varied wants, and bring wisdom, learning, dignity, and power. They are the bread and water of life, sweeter than the honeycomb. They are the balm of Gilead, bringing succor and strength.

To get the benefits of this feast we must come in the front way by observing the conditions of the gospel. Many desire the good things from the Lord's table, but like the vagrant, seek a morsel that may be given in charity from the back door. Let all come in as invited guests and sup with the Lord, then they will have his smile and gladsome favor.

The Spirit of God is the efficient agent that effects the mighty change in the lives of the truly penitent, and by which they are sanctified and hallowed in service to God. The Spirit illumines the soul and fits it to be a holy temple of light. It purifies the soul and fits it for the enthronement of the Immaculate Deity. It supplies the soul with all the graces and qualities by which it secures the approval and complacent smiles of the divine countenance. Through the means of the Spirit the membership of the church are so blessed that they individually have this indwelling, and their real growth and material welfare is contingent on its sanctifying power. Equipped with its glorious light, the individual counteracts and overthrows the forces of evil which would overwhelm him. Without that purity and holiness with which the church is beautified, which makes it a fit habitation of God, this power and every vitality and life would flicker away, and it would be left lifeless and inert, without the Spirit of God.

The church is God's habitation through choice. He has fixed his affections upon it, and has chosen it as his residence upon earth. His destined intentions are to make it a "glorious church," far more glorious than at present. He passes by the dwellings of the great and the mansions of the noble and dwells with his persecuted and afflicted Saints.

The church is the habitation of God's great love. It is not possible to measure the depth and the magnitude of his love. How much he loves, no seraph can tell. The amazing gift of his son gives us an inkling of its vast proportions. The suffering in Gethsemane and on Calvary declare and prove its

worth to us. Let the history of the many transitions of character and life, from the beggarly elements of sin and degradation to purity and holiness, certify his unchanging regard towards it. God's love passeth knowledge. We can not know it in its sublime heights, in its immense breadth, in its eternal lengths or in its profound depths; but we can know something of it. We may become acquainted with enough of it that we will have joy, peace, and the Holy Ghost. We may know enough to "count all things but loss for the excellency of Jesus Christ our Lord." This love should be the grand leading theme of the Christian ministry. It is the hope of the sinful world. It is the joy and triumph of the sincere believer. It is the glorious song of the redeemed before the throne of God and the Lamb. "Worthy is the Lamb that was slain, to receive power, and riches, and wisdom, and strength, and honor, and glory, and blessing."

The church is the habitation of God's provident care. He watches over this Church of the First Born. His eternal arms encircle it. His angels minister unto it. All his perfection, his goodness, his might, is pledged to support it upon the condition of righteousness on our part. His love is abiding and without change. Upon the stipulation of worthiness of life he will ever sustain us in time of trial, sorrow, and adversity.

This habitation is distinguished for its antiquity. Every saved worthy of ancient time was acquainted with it. For six thousand years it has been God's habitation. It has such vast proportions that it has reached to many lands, ancient, medieval and modern, and it shall ultimately reach from the rivers to the ends of the earth. In the redeemed condition of the world it shall be the joy and glory of the whole earth for ever and for ever.

#### OUR OPPORTUNITY

In conclusion, let this application be made: Do we constitute a portion of this blessed habitation—the holy sanctuary—the church of living God? If we so claim, does the Spirit of God dwell in us and bear that living testimony, making us witnesses for Christ? It is to be hoped all will reflect with seriousness on the sacredness, purity, and dignity that is associated with a representation of the church of the living God. How truly we should all sense the magnitude of the requirements of the possession of all the Christian graces, and the veneration of life and loveliness of mind with which every member of this church should be endowed. Was there ever a more splendid opportunity than the present? Others have had their chance, our opportunity is the present. Let us improve our time and talent that we may be the chosen of God. With becoming reverence to God, let us make solemn inquiry of ourselves, Are we rendering to the Lord the true tribute of righteousness;

and do we show forth the praises of him who has called us out of darkness into his marvelous light? Shall we offer our bodies, praying in deep humility, and yet in joyous expectancy, that our bodies may be fit temples for God's indwelling Spirit? We know the tender and comforting God will dwell in hearts, washed and made white in the blood of the Son, if we will dedicate our business pursuits and all our labors of head and hand, and the gains of honest industry, to be used in the service of God.

Faith adds its song of abiding trust to the yearnings of an immortal hope. It reveals the assurance of things hoped for, the evidence of things not seen, and if it is not distorted by a lowering shadow will take immortality for granted. With grateful reverence for the material things of life, yet with prophetic eyes, we see beyond the vision of the soul's higher destiny, and with hearts aglow and intellects responsive to the Spirits leadings, we recognize a confidence born of elements we can not always trace, but which are the soul's immediate understanding of its own higher exaltation and glory.

Our thoughts of immortality take a deeper strain of meditation when we think of those who have blessed our lives and gone on before. Life here and in the hereafter is elevated because of them. We do not long for, nor would we be satisfied with an immortality of solitude. We crave the association of those who have blessed us here. We hope the orbit of our love in the futurity may be even more extended than here, and we will yet have a more splendid opportunity than we have had here in our checkered lives, which we are conscious have been wrought with many failures.

The deeper instincts of our humanity call for a better day, and this hope stirs us to an inward prophecy, and to that deep and native anticipation of the soul that there will be an ultimate fulfillment.

We see the forward movement of the church. It constantly moves towards its ultimate triumph. The day is surely coming when God's habitation here, filled with his Spirit, will cease to be militant and become triumphant; and instead of the Spirit only being present, God, himself, will take up his abode, and the tabernacle of God will be with men, and in it will be a shrine of blessed memories where no discordant note of strife will be found, and peace, blessed peace, will be a joy for ever. Here will be a refuge from sin and sorrow, and the tree of life will be here for the healing of the nations. No crepe hangs from the doors of the mansions of glory. No solemnly draped hearses with horses of sable plumes are to be seen on the streets of the New Jerusalem. Nothing that disturbs the soul's deep and holy joy is found in heaven: no bereavements, no disappointments, no separations, no beggar's outstretched bony

hand, no sickness, no cringing fear, no besetting doubts. The church militant has become the church triumphant, and God's habitation then is the earth freed from the plague of sin, made glorious beyond anything in beauty in this probation.

May we dedicate ourselves anew. May we offer our souls more fully as lively stones, that through the word of God received in meekness, the indwelling spirit consecrating us as true worshipers, our natures may become divine, and Christ be formed within us, and the likeness of his nature be shown in reflection, that there may be seen transformed lives, unselfish alms, tender sympathies, and eager helpfulness to all men; and we be fitted for that greater and better habitation where God dwells supreme and his great Prince rules as King of kings and Lord of lords.

Milton's words are suggestive:

What in me is dark illumine,  
What is low raise and support;  
That to the height of this great argument,  
I may assert Eternal Providence  
And justify the ways of God to men.

S. S. SMITH.

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## WORLD-WEARY PILGRIMS

### A MODERN PARABLE

A pilgrim stood between the shores of time and eternity. He was weary. He had arrived at that particular place in life's journey where his soul demanded a satisfying answer to the great questions, What of God? What of life? What is at the end of this path—this strange medley of everything, sometimes seeming to be almost nothing? What is beyond?

There comes a time in every individual heart when these questions burn with more than ordinary intensity. There comes a time when thought swings into unwonted channels, and pries into mysteries awe-inspiring; when unseen fingers ply the deep emotions of the soul, and chords of being respond, as never before, in an effort to crystalize this most exalted concept: What of God?

This challenge to man's perception, this reaching out to discover whether the unknown be unknowable, is a thirst for the crystal water of everlasting life.

This is where our pilgrim of this short story stood. Others whose feet have pressed this path will appreciate the mingling of the emotions which strove in his breast, more than words can portray. We name our subject a pilgrim, not because he is especially homeless, or a deserted wanderer, but in the sense that all men in this world, whether king, prince, or peasant, find soon or late that we are all pilgrims here.

The high tide of broad experience in this world's affairs had favored this man of the world. Fortune had kissed his fondest ambition and filled his heart almost to surfeiting. But now he is weary of it all, and has arrived at the profound condition of desire which comes to every soul, either early or late. Soul salvation and eternal life is now the question. How absorbing a theme. What gravity of thought and honesty of purpose it requires. What a strong guarantee, and how much assurance such a question calls for.

In search of such a religion and such a guarantee, this man seeks to satisfy his awakened hungering for righteousness. And then a most curious spectacle confronts him. The supposed representatives of God in all the world are broken into contradictory factions and parties, and their various instructions as to how to approach him and receive the guarantee of everlasting life so conflict as to utterly destroy their validity. One who has been reared within the small denominational circle of some one sect or party may be content with that peculiar interpretation of God and religion; but to the broader view and keen vision of one who has not in very truth discovered the way, these conflicting representations of God and religion are distracting. So our pilgrim hears great, glowing eulogies of what religion once was, and is informed that such blessed guarantees of confirmation were limited to a remote age, and that we are to survive upon the faith acquired through the reading of those things.

He sees Christianity make a great profession and then fail in its most essential points. He hears great, sounding titles of certain of the Spiritual nobility, and, when in closer touch with some of the same, finds a sickening amount of the sounding brass and tinkling cymbal variety. He looks at things regarded in general as big, and sees them diminish under close scrutiny to comparative littleness. He sees much of the choice product of many religious cults to be bigotry, selfishness, and narrow-minded meanness. He sees a large percentage of certain kinds of religious supporters to be lamentably fanatical, and, quite frequently, almost imbecile in mentality.

Many sane pilgrims have turned away from all religious professions and determined to pursue an independent course and take the consequences. And who shall bring proof that they are not really better off in a moral, independent course than they would be if circumscribed by the bounds of a false and pernicious religion, such as makes up the greater part of the conglomerate lump?

So the pilgrim of this parable turns away from all, heavy-hearted.

But hark! Another voice is heard! It is merely another of the thousands of preachers—but listen

to his words: "If any man will do his will, he shall know of the doctrine whether it be of God or whether I speak of myself." Then the pilgrim wonders whether the preacher means that that kind of a guarantee is for mankind now, as it was for those of old. As he listens, this question is answered in the affirmative; and with the preacher's words comes a glow of spiritual light equal in power to the throes of uncertainty which formerly depressed his spirit.

This is but a small beginning to the many beautiful soul-inspiring things which the pilgrim subsequently hears from the lips of that divinely-called and regularly-ordained preacher and his colaborers. The material in those gospel sermons is constructive; and of such material there arises in splendid view this vision: A woman, clothed with the sun, radiant in holy beauty. Her feet gracefully adorning a block of white stone, upon which is this inscription: "Revelation from God to his church." Light is emitted from this stone in such power that no shadow falls about the woman's person. In each of her two hands, extended in presentation, she bears a scroll; upon these are written in letters of fire: "Stick of Judah and Stick of Ephraim."

A golden chain with links from many fields connects the scrolls and falls in resplendent beauty across the woman's breast. Her head is adorned with twelve stars. The darkness of the wilderness lies behind her, and those who envy her glory crouch in the distant, heavy shadows.

In deep contrition and joyous humility the pilgrim exclaims, "It is the bride of my Lord,—the Church of Jesus Christ! Receive me, O, Lord, and make me a Saint!"

So the guarantee is tested. And to the unspeakable joy of many world-weary pilgrims, it is found to be genuine.

JAMES E. YATES.

## Of General Interest

### PROFITABLE DAIRY STOCK

Uncle Sam,—that is to say, that part of the American population that farms,—keeps three immense herds of dairy cows; each herd contains seven million head and occupies a farm the size of the State of Illinois! One of these herds lacks \$50,000,000 annually of paying for its keep. Another of equal size makes a moderate profit of \$7.85 per cow, but the third herd of 7,000,000 high producing cows makes the splendid, but not extraordinary, profit of \$26.82 per head, or \$187,000,000 annually.

This is not a mere guess, but is based upon facts secured by the Department of Dairy Husbandry of the University of Illinois from a large and fair comparison of the individual yearly records of over 1,000 cows in herds, tested by this department, in the different parts of the State.

Investigations were not made to show that there is a difference in the producing power of individual dairy cows, as this has been known for a long time, but were made to show how wide and far-reaching this variation is and something of its meaning to the dairy industry of the United States.

The poorest third of these cows produced an average of 3,654 pounds of milk and 134 pounds butterfat annually, each cow lacking \$7.25 of paying for her keep. The middle third average 5,000 pounds of milk and 198 pounds of butterfat annually, returning an average profit of \$7.85; and the best third average 6,765 pounds of milk and 278 pounds of butterfat, each cow making an annual profit of \$26.82, besides paying market price for all items included in her keep.

As these cows were in commercial dairy herds in four different sections of Illinois, it is justifiable to assume that they are fair representatives of Uncle Sam's cows. According to the last census, the average production of the cows in the United States was 140 pounds butterfat, while the average production of the 1,000 cows tested in Illinois was 203 pounds, therefore, the figures here given do not exaggerate the actual conditions and are conservative.

Using the above figures as a basis for Uncle Sam's herds, the following noteworthy facts are brought out:

Since each of the three herds contains over 7,000,000 cows, or more than 230,000 herds of 30 cows each, it will require 230,000 farms containing 160 acres each (a quarter section being required to successfully handle a herd of 30 cows), together with all the buildings, horses, tools, equipment and labor, necessary for one of the three herds. These farms aggregate 36,800,000 acres, or 57,500 square miles, equal to an immense farm the size of the State of Illinois.—From "Uncle Sam's Three Herds of Dairy Cattle," by Wilber J. Fraser, in the *American Review of Reviews* for March.

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### THE ETERNAL HUMAN

President Wilson on Monday inaugurated the first transcontinental telephone service. He talked from Washington with the head of the Panama-Pacific Exposition at San Francisco.

A striking event in the history of the telephone. As the President says, it stirs the imagination to think of the human voice finding its way clear across the continent. And when we consider that the inventor of the telephone is still alive the immensity of the advance in so short a time strikes the imagination still more.

What a pity that the rapidity of the material and scientific advance of the nineteenth and twentieth centuries has not been accomplished by correspond-

ingly rapid changes in the mental and moral qualities of man himself!

What a pity that men to-day do not stand on the same secure eminence of admitted superiority, as compared with the men of other days, that science stands on when compared with the science preceding the last century!

Dazzled by the achievements in scientific lines, the world is at times inclined to assume they do. But at the moment of seemingly most secure assumption there comes a world war and men are seen reacting to the same old human and historic stimuli.

Man has progressed, but the progress is slow. His work outruns him. Human nature is the most stable thing in history. Compared with it the mighty empires that have come and gone are merely shifting shadows.—*Chicago Herald*.

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### HOW WEATHER MAKES US WORK

The ideal climate is said to be found in many parts of the world, but no one knows exactly what it is. The whole matter depends on our definition of "ideal." If we are looking simply for rest and pleasure, a warm, sunny climate is probably the best. If we want to go fishing, something different is preferable. The most essential fact in the lives of the majority of mankind is work. Therefore the climate which is best for work is ideal from that point of view.

If we take efficiency in the daily work of life as our standard, it is possible to measure what people actually do under different climatic conditions, and thus to form an estimate of the best kind of climate. From the work of about five hundred factory operatives in southern Connecticut and of about eighteen hundred students at West Point and Annapolis, I have prepared curves showing the relative efficiency under different conditions of temperature, humidity, and storminess. These curves, based on investigations among a large number of individuals, agree with similar curves prepared on the basis of a smaller number of people by two Danish psychologists, Lehmann and Pedersen, in Copenhagen. The two sets of data show that the physical activity of the races of western Europe is greatest when the average temperature is about 60 degrees—that is, "on days when the thermometer goes down to perhaps 50 degrees at night and rises to about 65 or 70 degrees by day. Mental activity, on the other hand, is greatest when the average is a little below 40 degrees—that is, on days which may have a frost at night.

Since life consists of both mental and physical activity, and each is essential to success, the most favorable conditions would seem to be those where the temperature never falls far below the most propitious point for mental work, or rises above the

optimum for physical work. In other words, if the mean temperature were the only thing to be considered, the best climate would be one where the average in winter is about 40 and the average in summer about 60 degrees. Only a few parts of the world are blessed with such conditions.

The most important of these, both in area and in population, is England. Next comes the northern Pacific coast of the United States, from Oregon to the southern part of British Columbia. Here, unfortunately, the mountains rise close to the sea, and so prevent the favorable conditions from penetrating far inland. A third highly favored area is found in New Zealand, especially the southern island. This, like its two predecessors, is recognized as one of the highly advanced parts of the earth. The fourth and last of the places where the mean temperature is particularly favorable is not generally so recognized. It lies in Patagonia and the corresponding part of Chile between latitudes 45° and 50° S. Few people live here, and we are apt to think of it as of relatively slight value. It differs from the other three regions in having a deficient rainfall except in the western part, which is extremely mountainous.

From what has been said it must not be inferred that the climates of England, the northern Pacific coast of the United States, New Zealand, and Patagonia are necessarily ideal. Mean temperature is by no means the only important condition. In the first place, not only a deficiency of moisture as in a large part of Patagonia, but an excess, as in the mountains of southern Chile or in Ireland, which otherwise is almost as favored as England, may hamper a country. Such conditions produce not only an adverse economic effect by making agriculture difficult, but also a direct effect upon people's capacity for work. A modern degree of dampness—that is, a relative humidity of from 65 per cent in summer to 90 per cent in winter—is favorable, but when the summers are wet or the winters very dry, people do not work so well.—Ellsworth Huntington, in *Harper's Magazine* for February.

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When the tongue of malice and slander tempts you to retaliate; when for an instant you forget yourself so far as to hunger for revenge—be calm. When the gray heron is pursued by its enemy—the eagle—it does not run to escape; it remains calm, takes a dignified stand, and waits quietly, facing the enemy unmoved. With the terrific force with which the eagle makes the attack, the boasted king of birds is often impaled and run through on the quiet, lance-like bill of the heron. No man ever attempted to wrong another without being injured in return—some way, somehow, some time.—William George Jordan.

## Letter Department

OTTAWA, ONTARIO, January 26, 1915.

*Editors Herald:* Developments are coming thicker and faster than I had expected and am ready for, and per consequence there are opportunities that must lay unimproved until a later time, for which I am really sorry. I am utterly unable to cope with the situation with my present equipment.

When I came here to plant the work in Ottawa and also in the province of Quebec, I was almost a stranger, so to speak. I have two Catholic brothers here, and of course it was very natural for them to make inquiries about how long I was going to stay, and what was the nature of my business. The most positive answer I could give them was to let them read my letter of appointment from the General Conference, which I did, and neither of them ventured a reply after their reading. No comment was passed on the reason for my presence in Ottawa. Well, that passed off easier than I thought it would. So I visited with them as though nothing ever had happened to create a gulf between us. But I knew it existed, and I sought to bridge it as best I could.

I have one brother who is a fine French scholar, as well as English Master of Arts. He has been admitted to the bar and practiced as a lawyer for some years. Now just imagine me, graduated from a blacksmith shop, edging up to such a man as that! Well, I did, whether you call it gall or grace, you must be the judge. But after I tell you what happened you will see that human learning is not all that stands for man's highest interest in this world.

I said to my brother, "I have some little tracts I wish to have translated into the French language; what chance would there be to get you to do the work?"

"Well," he says, "I will now ask you a question. If I came to you to get you to translate something that you knew was directly against your religion, would you do it?"

I replied, "Eugene, I am broad enough and liberal enough and free enough to do the work, and if in the translating I discovered that you had more truth than I had, I'd take it, and if I had more truth than you had I'd teach you." And he never answered me a word.

On another occasion he asked me why I did not go to the doctors of theology at the Catholic University and talk to them instead of going to the poor ignorant people to lead them off into my way of thinking. I said to him, "I'll go, but I want you to go with me so you can see for yourself just what they will do, and then you can judge." But he would not do it.

I said to him, "Who keeps these poor people in ignorance but the very men who are fleecing them? I am going to see them anyhow." So I did, and had a long talk with a doctor of philosophy, and before I left him I came to the conclusion that he was better qualified to teach foolosophy than he was to teach theology after the Bible idea. I made him deny his own Bible on the question of priesthood, and he admitted that for the most part they had no authority in the Bible; and when it came to himself he denied the necessity of revelation, and said that there was no such thing now, whereupon I said, You have made a fatal admission, for if there be no revelation then there is not a minister for Christ on the earth. Then he fell back on the infallibility they have created themselves.

These are just a few sideflashes in my wandering around town. I will now tell of what interests me the most of anything I ever met in all my experience since I came into the church, and I have been in it for almost twenty-two years.

I can not help but believe that the good Lord lead me to a family, who about six years ago were fervent Roman Catholics, and were engaged in keeping a boarding house in Que-

bec. They kept from fourteen to forty boarders. One of these was a perfect model of deportment among the rest, who displayed many unchristian traits of character. The proprietor had his eye on him and casually remarked, "Mr. Martel, how does it come that you are such a good man? We never hear you swear or say a bad word, or do anything that is not right, and yet you never go to church?" He replied that he went to church when he was at his home town in Boston, and that the Bible taught him how to conduct himself, at the same time asking them if they would like to read the Bible. The lady replied, We have the gospel in our prayer book and we read it; to which he said, You do not have it all, and when I go to my home I will bring you one if you would like to read it. They promised to do so provided it was a Catholic Bible. He said he would bring one.

On his return, the lady of the house who is a good reader in the French language, was assigned the role of reader for the entire crowd. They gathered around her, much as a family gathers to hear father or mother instruct their children.

The neighbors began to come to see and hear what was going on, and to listen to the teachings of the New Testament. The priest, hearing what was going on, came to put a stop to the reading—but never a stop. The people began to ask him to explain why they had been taught differently to what the Catholic Bible taught, and he could not answer, and as a result fourteen families, or fifty-four people in all, left the Catholic Church at that time.

The proprietor of the boarding house could not read a word in either English or French. The lady is a good French scholar—a kind, intelligent, reasoning, but determined soul, who is made of the very stuff to constitute a true Latter Day Saint. She is a worker. While he labored under the disadvantage of not being educated he has learned to read, and is now putting forth the right kind of effort to get an education. They did not know a word of English, but now they can speak fairly well. He is a high-spirited man, yet has remarkable control over himself, and is drinking in the gospel like a thirsty man at a fountain. He and his brother are both deacons in the church. He told me last Sunday night coming home from church that they both had severed their connection with the church, so far as ever belonging to it any more is concerned, as well as the lady and another friend.

I can not go into the details of their conversion, it is too long, but some day I'll have them write it up for publication.

I saw them to-day, and the thing they would like to do is to reach the balance of the fifty-four who are now scattered considerably, but could be reached by the mails. And here I am without a solitary line of French reading matter to send to these people, who have suffered many, many trials for the little light they have and enjoy. Besides, they tell me that there are something like fifty thousand of the Roman Catholic Church who have done just as they did, and no doubt would rejoice as they do if they only knew.

Saints, this thing is preying on my mind. I sometimes go to bed, but it is not to sleep, but to toss around and get up and think, and sometimes write the thoughts that come to me. And last Saturday morning, just before getting up, my mind was wrought upon this subject and I thought I'd try and write my thoughts, but no, I could not do it. I lay down again and slept for a little while, when I awoke, then my thoughts came as clear as a crystal, and I reached for paper and pencil and wrote what I here term

### MY MENTAL VISION

Lo! I behold a host that stands,  
Enslaved in chains of darkest night;  
Appealingly they stretch their hands  
To God for life and light;

Oh! could I to that host but bring  
The message of our Lord and King.

The prayer and tears of honest souls  
Who hunger, thirst for righteousness,  
As surely as the ages roll,  
Must answered be, and blessed;  
Wouldst't thou, oh brother, help in part  
To bless this host? Then ope thy heart.

Ope not thy heart alone, but tell  
To God, in humble, faithful, honest prayer,  
"Lord I will ope my purse as well  
And consecrate a mite, that there  
May come to this great hungering throng  
What shepherds heard—the angel's song."

And how can you this message send  
To such a host as this?  
Attend a moment brother, friend,  
My answer is, the printing press;  
Its whirring wheels, its mighty voice,  
In Christ can make this host rejoice.

The Angel's message we enjoy,  
A benediction on our heads,  
Would scarce be heard beneath the sky,  
And slumberingly lay as dead,  
Did not the printing press lay hold  
Upon that message, pure as gold.

'Twas thus it came to you, my friend,  
It came to me, as well it seems,  
Can we not for the self-same end  
Employ the self-same means?  
And to this mighty host send forth  
The message angels brought to earth?

Indeed we can if you will vow  
With me to join your heart and mite,  
Two million souls are waiting now  
To hear the printing press voice;  
Brother, reach forth your hand to me  
And we'll print the song to make them free.

Here I had to stop, the words would not come any more.  
I tried to finish what I felt was lacking, but it was of no use,  
I gave up. Sunday evening (the 24th.) my mind was still  
on the subject when the next verse came.

We'll print it in their native tongue,  
Of which the church prints not a line,  
No book, nor pamphlet, paper, song;  
Not e'en a word in prose or rhyme;  
Oh, let the Spirit come to you!  
And help to prove my vision true.

Here again I had to stop and did not write any more till  
Tuesday morning about half-past three. My thoughts were  
something like the following: Well, the Saints will think  
that what I want is money, and they do not feel like assist-  
ing and what is the use, and the following came, and I put it  
down on paper:

But first of all, think deep and well,  
Look in thy heart and see  
If love's the power that moves thy will  
To give the mite I ask of thee?  
If 'tis not love, in Jesus name,  
I pray you will withhold the same.

For, saith the Lord, the word that from  
My mouth departs mankind to bless  
Shall never void to me return,  
But will accomplish my behest;  
That word, my friend, I'm here to tell  
Although opposed by men and hell.

For not with precious stones nor gold,  
Nor eloquence that sways the throng,  
Will Jesus' holy kingdom roll  
O'er all the earth, we've prayed for long;  
Drop in thine heart this very hour,  
This word, "'Tis by my Spirit's power."

It is not love of gold I crave,  
Nor priestly pomp, nor footlight show,  
These things are cruel as the grave,  
Angels in death by these fell low;  
I seek for power as best I can  
From him who is the Son of Man.

And should it please my Lord to give  
To me his Holy Spirit's power,  
I want to use it while I live  
To bless mankind each day and hour,  
Through simple faith, light, charity  
Best gifts to man from Calvary.

Now Saints, the very large proportion of the two million,  
eight hundred and thirty-three thousand and forty-one Catho-  
lics of Canada are French-speaking people, and a very large  
percentage can not speak English at all. If they are ever  
reached it must be in the French language. What can I do  
without French reading matter? What I would like to see  
is a printing press in operation to publish our literature in  
the French language. I am just as satisfied as that I am  
writing these words that the help will be raised up to carry  
on the work if we could only get it started.

The song birds of hope seem to warble their music in my  
ears; the atmosphere seems to be charged with an aroma of  
sweetness, as by the Spirit. My skies of promise are ex-  
ceedingly clear at times, while occasionally a faint whisper  
of opposition steals through the stillness, but no weapon  
formed against this work shall prosper, and the nations of  
the earth shall bow to it.

Yours for success,  
218 Laurier Avenue, W. Ottawa. PHILEMON PEMENT.

KNOX, INDIANA, January 27, 1915.

*Editors Herald:* We welcome as good news from a far  
country the HERALD each week. Many times when unde-  
cided on questions of doctrine, the very next week the HERALD  
will have the information I want. I have thought that if  
those writing knew how they helped me they would feel en-  
couraged in their work. The many editorials by Elbert A.  
Smith are much enjoyed, as are other articles. I remember  
reading the autobiography of Sister Emma Burton in the *Autumn Leaves*  
many years ago, when I was a girl. I enjoyed it much. I admire  
the humble spirit this sister has manifested, and would enjoy  
clasping hands with her and telling her of the inspiration I  
have received from her writings.

We were glad to see the letter from Brother Clyde Ellis,  
and to learn of his pleasant trip. We trust his association  
across the water may not only prove pleasant but profitable.  
We appreciated his labors, with those of Brother G. W. Mc-  
Knight, in our branch. Memory of them both will ever be  
cherished for the work done here. We remember the sum-

mer of 1911 when our church building was in need of repair and we only had enough money to pay for the material. These brethren removed their Sunday clothes and attired themselves with old ones, and with hammer and saw, paint and brush, assisted William Fant, one of the carpenters of the town, in the completion of the church. The brethren worked days and held services evenings. We regret that Brother McKnight has had to leave his field of labor owing to poor health, and trust that he may soon enjoy perfect health and be able to resume his duties as usual.

We wish to express thanks to Brother Samuel Stroh for his many words of comfort expressed to us when we were troubled in being called to give up our brother, Charley A. Prettyman.

Our hearts go out in sympathy to Sister Joseph Smith and family in their hour of sorrow. In the death of Brother Joseph we have all lost a friend. We are grateful for his life, and know of no greater legacy that he could have left to his family and the church than the pure life he lived and the assurance he had of the future.

Our town has been roused as it has not been for some time, over the lectures delivered by Brother S. W. L. Scott on the present European war, as seen through the tubes of prophecy. The three evenings, January 20 to 22, our church was filled with attentive listeners. One gentleman after hearing the first lecture said there had never been such a sermon delivered in Knox, and wished he could have it in print. It was the common expression that Brother Scott ought to be here all the time so as to follow up the interest. There are some influential people who are interested, and we are hopeful of an ingathering if the work is followed up.

If the missionary in charge sees this letter, we trust he will be permitted to make us a visit, and if possible locate a missionary here in Knox so he could look after the work here and at Ora, ten miles from here, where we have a church building. We believe there is plenty of work in this community to keep one missionary on the move most of the time.

MOLLIE B. PIERSON.

ALPENA, MICHIGAN, January 29, 1915.

*Editors Herald:* We purchased our church two years ago last December, and with the kind assistance of a number of branches, Brown City in particular, we have it paid for. The deed is recorded and in the hands of the Bishop. For the first time in the history of the branch here, we have a building of our own in which to worship, for which we are truly thankful. We are going to remodel the building and make some improvements as soon as we have sufficient means on hand to take such a step.

We believe the Saints are trying to come up to the standard, and are enjoying some good meetings. We had a visit from our worthy district vice president, Brother Stokes, which was enjoyed very much. We believe him to be the right man in the right place.

Your sister in the faith,

418 Pine Street.

SIBYL O. BRYCE.

FILER, IDAHO, January 31, 1915.

*Editors Herald:* We are striving in our weak way to get the gospel before the people. I came here a little over a year ago, and since, Brother James Winegar and family and Brother W. P. Hanson moved here from Ellensburg, Washington. We have found three more families here, and now have a branch organized, for which we feel thankful. We have had good meetings this winter. Brethren Davis, T. C. Kelley, G. W. Winegar, and Peter Anderson have had good crowds and good interest. We feel encouraged at the prospect of a good branch here, if we fail not. We ask an inter-

est in the prayers of all that we may be found doing God's will.

We will be pleased to receive a visit from any elders or Saints passing this way. We always have a home for the elders, and have the use of two or three schoolhouses for meetings, when not in use.

In gospel bonds,

W. T. SHELDON.

BROOKLYN, NEW YORK, February 1, 1915.

*Editors Herald:* The Mormon people are making strenuous efforts to gather together a following sufficiently large to care for a church they intend to build in a section of Brooklyn about three miles from our church. Two female representatives have been canvassing certain sections. They visit the same family several times, if permitted, and if they find the parties favorable to their explanations, an elder follows up their work to try to make converts. If they come to a house where the people have known of our organization, they hasten to state that we are bad people, and have apostatized from their church. Of course the subject of polygamy is never entered into, except to say that there has been no polygamy in their church since 1890.

In the faith,

1339 Prospect Place.

E. B. HULL.

INDIAN RIVER, MAINE.

*Editors Herald:* I was eighty years old the twenty-fifth of January. Forty-three years ago Brother J. C. Foss came into the neighborhood where I lived and commenced preaching in a private house. I went to hear him. He preached on the first principles. I asked him how I was to know that he had authority to preach, and challenged him to perform a miracle. He informed me that the signs were to follow the believer, and promised that if I would do the will of God I would know of the doctrine. I became interested and commenced studying the church books. My wife would not listen, but I kept reading and reading aloud and after a while she became interested in the Book of Mormon.

When I had finished this book she said that she believed it was true. I told her I was going to be baptized and do the best I knew, and if God did not reveal the fact to me that this was his church I would give up the whole matter. When Brother Foss came again I was baptized. We had to cut through four feet of ice. My wife and I think six others followed me into the water.

For a time I had no outward manifestation, but the Spirit was working with me. The Bible seemed to be a new book; passages once a mystery became plain. At this time I was camping in the woods about four miles from home. One day my wife sent for me to come home at once. On reaching there I found our eighteen-months old child very ill. I withdrew from the house and prayed earnestly that the Lord would restore the child, and on returning found it sitting up and looking as bright as ever. The child's grandmother was nursing it. I told her of my confidence that God had restored the child in answer to my prayer. She had been a member of the Methodist Church for sixty years, but she was baptized into the Latter Day Saint Church soon after this blessing.

After this our eight-year-old daughter was ill and was restored by administration under the hands of Brother Foss. At one time I myself, was healed of a lame back under administration of Brethren Foss and Holand. After my ordination to the office of elder my companion was miraculously restored under administration of my hands.

My father and mother were not in the church. I was told by the Spirit that they would join with us. I appointed a meeting at my father's house and he and mother were con-

vinced of the divinity of the work, but procrastinated their obedience. After this my father took ill and the doctor said he could not live. Under administration, however, he grew strong and was baptized. Shortly after this he passed away. Mother was baptized later.

I can say that this is the true gospel of Christ, and that no man who will do his will can say otherwise, but he must work for his testimony. He must pray often in secret. There is nothing like secret prayer. When one can open his heart to God, he will hear and answer and reward openly.

Christ says this gospel must be preached in all the world before his second coming. Are we making sacrifice to carry the gospel? Are we paying our tithes? or are we robbing God by taking his money for that which we do not need?

In gospel bonds,  
A. M. KEELER.

INDEPENDENCE, MISSOURI, February 3, 1915.

*Editors Herald:* We had a profitable session all through the Religio convention at Knobnoster, Missouri, January 23 and 24. With the exception of one or two numbers, it was an inspiring time to all. Nearly all day Sunday we had a rather large crowd and a large majority of the congregation were delegates, so the interest taken showed that some one, at least, had an active interest in the Religio work.

All seem to have enjoyed themselves, and so well were visiting ones cared for that we could have no reasons whatever to ask for anything better; we only say that we hope the next convention can be as completely carried out to success as this one was.

We had some splendid talks and advice, and all things went off well. All seemed to work with such harmony that when the time came to wend our way homeward we were loath to go. We hope to meet again when the next one is in session next year, still keeping in memory the good we have learned by attending the one just passed.

The most awe-inspiring and cheering feature, to the mind of the writer, was the vision related by Brother B. J. Scott at the afternoon session on Sunday. This was the last session I attended. The good Spirit that was felt was surely indicative of the heavenly joy that must have been with the one to whom this vision was given.

Oh! the joy, comfort, and satisfaction that comes with that Spirit when one is trying to live a life of usefulness in helping others, and not simply living for themselves alone. There is surely a great need of this kind of work, not only for the young but also for the older ones, so that we may all come closer to our heavenly Father and thereby have right to the crown of celestial glory.

May we all so live, though "we know not the time of his appearing," that we will be ready to meet him when he does appear, and be able to face the great Judge and say, We have done all we could to make others happy and have tried to make their burdens lighter by carrying part of their load. May we all consecrate our lives more fully to this line of usefulness and become more obedient to our heavenly Father, is the wish and desire of

Your humble servant,  
A. A. GAYLORD.

OAKLAND, CALIFORNIA, February 4, 1915.

*Editors Herald:* The old historic town of Monterey is situated on beautiful Monterey Bay, noted for its fishing industries, and where you may stand and watch the boats come in large numbers loaded down with all kinds of fish, according to the season.

I shall never forget the first time I went surf fishing, and how happy we were as one after another was landed by the use of hooks and lines with sand fleas for bait, until we had

seven weighing on an average of one pound each (perch I believe is the proper name, though they are called there surf fish.)

Small fresh salmon can be bought for forty cents each at the wharves. I paid twenty-five cents for two abalones; they are very rich and fine in flavor. While spending a pleasant day with Sister Montgomery a lad came to the door with a bucketful of mussels for twenty-five cents, which she bought and cooked. They were very large ones and were a great treat, as I often had them when a girl in England.

It is a different kind of fishing I wish to speak of now. Those who are out with the nets are men and women who are working with all their might to show the beauties of the gospel to those who are willing to hear its glad message. Our Brother Hiram Holt occupies mostly in the stand and preaches with much assurance and plainness of speech, which makes us sometimes wonder how anyone who hears such sermons can hesitate to come forth and obey.

Brother and Sister Patterson of Los Angeles came from there at a sacrifice, with no other mission than to work with their might because they felt they were needed. For several months they labored, the brother with saw, plane and hammer on week days, and on Sunday inside the comfortable little house that the few faithful Saints had purchased to hold meetings in. The hospitality, love for each other, and for those who came out to hear, was a reminder to me of the words, By this ye shall know my disciples, because they love one another. I hear Brother and Sister Patterson had to return to Los Angeles. They will be greatly missed, and perhaps Brother Holt feels sad and lonesome, and is hoping for a few more workers.

This is somewhat of a summer resort, and joins Pacific Grove. It has a good climate, and is kept cool by the breezes from the bay.

Hoping time will bring good results, and that a branch may eventually be the outcome, is the wish of,  
3814 Maple Street.

SISTER TATE.

AMES, IOWA, February 7, 1915.

*Editors Herald:* The HERALD has brought me many precious messages from which I derive both comfort and benefit. So on this day while many are assembled in sacrament service, giving and hearing testimonies of the truthfulness of the latter-day work and the blessings received, I wish to add my testimony of God's goodness to me.

Something more than a year ago a sister in North Dakota wrote a letter to the HERALD telling how she had been helped. Being in very poor health at the time, as I read I said, "Why can't I have such faith?" I had prayed for bodily strength, but from that day I prayed earnestly for an increase of faith. I grew weaker for a time, but kept holding on. Early in the spring a sister here wrote to Brother Wardell Christy, then in Rhodes, asking for administration. The sister came to my house and we were administered to by Brother Christy. From that time I began to gain, and have gained steadily ever since.

My heart is filled with gratitude to our heavenly Father who is ever ready to hear and answer our call for help if we only come in faith. My desire is to live such a life that when I am called to lay my armor down it may truthfully be said, "She hath done what she could." I am striving to let my life shine. I would like to be with the Lamoni Saints as they meet at this hour. Pray for us who are without the privilege which the church there affords. Some time we hope to live with the Saints, when the Lord sees fit.

Ever praying that the work may prosper and that we may be a strong, united band. A sister in the faith,

CLARA LINSE.

RED LEVEL, ALABAMA, February 6, 1915.

*Editors Herald:* On December 8, 1914, a debate was held near Red Level between the Stumbling Stones and Latter Day Saints, the speakers being Daniel L. Watson, of Georgiana, Alabama, and Brother F. M. Slover. Good was done. Two schoolhouses were opened for the Latter Day Saints to preach in. Brethren Slover and I. M. Smith preached about two weeks after the debate and had a good audience. The people wish more preaching. Some of the followers of Watson were trustees of the schoolhouse where the debate was held, and they closed the doors and would not allow the Latter Day Saints to preach there longer. The trustees of the other schoolhouses made us welcome. We hope Brother Slover will be able to come here again soon. We believe there will be some baptized. Some are interested in the latter-day work.

Elder Watson, as Brother Slover said in debate, did much thundering but there was little lightning. He had told the people before the debate that the Latter Day Saints and the Utah Mormons were all the same. Brother Slover showed them in plain terms that these were different churches and not the same.

I feel sure that if sufficient work is done there will be some who will come into the church. I ask an interest in the prayers of the Saints that good may be done at these new openings.

In gospel bonds,

W. J. WILLIAMSON.

### Extracts from Letters

Sister Anna Jasper, Los Angeles, California: "California Saints appreciate the work of Brother and Sister W. A. McDowell. They have endeared themselves to the church in many ways. Brother McDowell through his wise counsel and simplicity, his quiet unobtrusiveness, has commanded respect and merit, and the good will of all, both inside and outside the church. He has stood firm for the right and has been tenacious for the enforcement of the church law."

C. M. Foulks, Independence, Missouri: "It is still my bread and meat to know and do our heavenly Father's will. Though my days be few or many, I want to be found my brother's helper and keeper. I am oftentimes blessed with the privilege of reading to and reasoning with those who call, and it does my soul good."

W. J. Cornish, Senlac, Saskatchewan: "The Artland Branch is quite alive, and the work in the district is onward. Brother T. J. Jordan did a good work last winter, as did also others."

Mrs. M. S. Brewster, Kirtland, Ohio: "I take this means of expressing thanks for the many kind messages received following the taking away of our daughter Mary, a few weeks ago. I feel unequal to the task of answering personally each letter. My hope in the gospel is undimmed, and, while this cloud rests heavily upon us, the Spirit of the Lord has been with us, cheering us by night and day. I only ask for grace and strength to so live that when I am called away I may be permitted to calmly fall asleep in Christ, as we know our loved one did."

L. C. Donaldson, Riverton, Iowa: "The weather during March has been bad so I could not get out. I have not been to church this winter. Hope we can hold our branch meetings and Sunday school during the summer. We have some good Saints in Riverton Branch."

C. C. Randle, Columbus, Kansas: "Brothers and sisters, let us strive honestly, earnestly, and faithfully to obtain and retain the Spirit of the Master, and thereby free ourselves of the evils of the world, leaving our vision of spiritual things

clean, and thus be lead and guided into all truth. Obedience is better than sacrifice, and he is only truly learned who reduces his learning to practice."

Arthur Galiser, Loyalist, Alberta: "I believe if some elder would come here at a time not too busy so that I could take him around, there could be some good accomplished. We should like to have Brother Daniel Macgregor, of Oyen, Alberta."

## News from Missions

### Western Australia

This mission has been brought to its present standing mainly by the efforts of local workers. Some of the missionary force have visited here, notably, C. A. Butterworth, J. W. Davis, F. G. Pitt, E. F. Robertson and George Lewis, but no sustained mission effort has hitherto been undertaken.

Prejudice is very strong, owing no doubt to the fact that the Brighamites have been advertising and tracting in the locality of the only church we have in Western Australia, for a long period before its erection; consequently most outsiders thought when the church was being erected that it was for the polygamous Brighamites, and they therefore shun it like a plague. It will take a long time, possibly, to allay this spirit sufficiently to enable us to get a hearing.

We are doing our best by tracting and talking, also by an occasional street service to explain the differences. We are also endeavoring to set the work on a better footing and arouse interest in the Sunday school and Religio, having organized a local on the 8th inst. In order to more effectively prosecute the work in the vicinity of the church, we recommended the erection of an anteroom at the back of the church, wherein we could live and labor. The local brethren responded cheerfully and worked hard until now we are living in the room, and we feel sure that the work will be greatly benefited by the presence of the missionaries in the church building.

News of President Joseph Smith's death filtered through to us about the end of January, and upon reading of his personal arrangements for funeral, etc., we felt that he was indeed a man of God, whose vision was not dimmed by the pomp and show of the world. He will long live in the hearts of the Saints scattered abroad throughout the world, and though many of us have never seen his face in mortal life, his name has been a household word among us and has ever been held in the highest honor.

We feel that he has kept his famous pledge made at the Amboy Conference, even until death, and though the Brighamites have ridiculed that pledge, it were good for them and their institution if they could point to a president of their church who had made and fulfilled such a pledge. We have confidence that Brother Frederick M. Smith will honorably fill his father's place, and that the progress of the Reorganization will be steadily onward to final victory.

Many things appertaining to God's purposes in the earth still and perhaps ever will in mortal life perplex us, but we see nothing that offers us such hope of their final solution as the gospel of latter days, and therefore we must cling to it as a rod of iron, though like Paul of old we now "see through a glass darkly."

My health and that of my young missionary companion is good, and we get on splendidly together. We are hopeful that good may be accomplished here as a result of our visit, and that the church will in the future always maintain a missionary in Western Australia.

As ever yours in bonds,

J. H. N. JONES.

### Far West

Far West District joins Independence Stake on the north and Lamoni Stake on the south. There are eighteen branches and a membership of two thousand, with sixteen church buildings, all paid for except two and they will soon be clear. The district was named after the old town of Far West, where a large number of Saints were located after leaving Independence. Far West was the birthplace of our esteemed brother and patriarch, Elder Alexander H. Smith, now deceased. There is a branch here of about sixty members, and a church building on the corner of the eighty-acre townsite of Far West, bearing the same name.

Far West District is in the "regions round about." About thirty-five years ago our late President, Joseph Smith, in company with Alexander McCallum, his son-in-law, drove from Lamoni to Independence with a horse and buggy, a distance of about one hundred and sixty miles, and stopped a few days with Saints at Stewartsville. At that time there were only a few members in Far West District, and only a few, if any, between Lamoni and Stewartsville, a distance of about one hundred miles, or between Stewartsville and Independence. President Smith said: "I expect to see the time when I can leave Lamoni for Independence and take my meals and stop over night with the Saints all along the way." This was true over twenty years ago, especially between Stewartsville and Independence.

Brother W. W. Blair visited us about the same time, and riding over the unimproved land from place to place said the time would soon come when upon this land, the "regions round about" there would be the homes of Saints. At that time there was a small branch known as the Stewartsville Branch. There are now four branches; one in Stewartsville; the German Stewartsville Branch, four miles north, and a little east; the Pleasant Grove Branch, five miles north; and the Dekalb Branch, three miles north and west. For about twenty years these four branches have had a union meeting the first Sunday of each month. They have preaching at 11 a. m., prayer and testimony at 12.30, and preaching at 7.30 p. m., in their respective branches. The union meetings are held at the branches in turn, and are looked forward to with much interest, for they are a spiritual feast for all who hunger and thirst for the heavenly manna.

The Saints of the Far West District are enjoying the promises made in Doctrine and Covenants 102, "they shall find favor and grace in the eyes of the people." One of our brethren upon the streets of Cameron heard one of the business men say, addressing several of the citizens, that for twenty years he had several of the Saints trade with him and had never lost a dollar. That was more than he would say for his church, and he wished that the town and country was full of Latter Day Saints, and for one he welcomed them. If the Saints continue to live in the future as in the last thirty-five years, the church will wield an influence that will be far-reaching for good. I am glad that the Saints who came to the vicinity of Cameron, Stewartsville, and other parts were not only Saints in name, but in deed also; they were men and women of good works, attended to their own business, did not speak disrespectfully of others, but preached the gospel. The good will and favor of the people of to-day is mainly because of the Christian deportment of our pioneers, many of whom have gone to their reward. Only a few are left, and I am glad the children are walking in the footsteps of their fathers, are lively stones in the building, and by their works are holding the good will and respect of good people.

How true the statement of our dear departed Brother Joseph, when he said he expected to live to see the day when the name of Latter Day Saint would be honorable. Surely

when we read the high tributes that were paid to our worthy president, we see the fulfillment of the prediction, and I am glad that the high compliments are not confined alone to him, but extended to a large host of our departed ones, and to the living. May we as a church in every land walk in ways of righteousness, so that like a city upon the hill, the light can not be hid.

The redemption of Zion is progressing slowly, but surely. Brother A. H. Smith in speaking of this subject once compared the land of Zion, the "regions round about" to an hourglass, and the Saints to the grains of sand. The grains of sand, one by one, go into the glass, almost unobserved, and in time the glass is full. So shall the Saints gather into the regions round about. The command to gather into the regions round about is in force, and it is possible that it has been treated lightly by members who have sought homes in other parts, thereby manifesting by their works no faith in the commandment to "gather into the regions round about."

At the time the revelation was given (section 117) in 1865, land could be bought for \$3 to \$10 per acre, unimproved. Ten and fifteen years later, improved farms were bought in Far West District from \$15 to \$25 per acre; to-day the price is from \$75 to \$125 for the same land. If the commandment had been obeyed, there would be in the land of Zion to-day some thousands who are outside of the regions, who are no better prepared financially to buy a home, at the present price of land, than they were when the command was given to purchase. With a very few exceptions, those who moved into the region round about bought land, making part payments, and they have been prospered, and to-day have good homes, many of them modern. I have reference mostly to the Saints in Far West District, for I am not prepared to speak for other parts, as Far West has been my home for forty years.

Cameron is located near the center of Far West District, thirty-five miles east of Saint Joseph, fifty-five miles north of Kansas City, sixty-five miles north and west of Independence. The Delaney Branch is four miles north, the Far West ten miles south, the Oak Dale fifteen miles south and east, Stewartsville fifteen miles west.

WILLIAM LEWIS.

March 23, 1915.

### Southeastern Mission

Another interesting missionary year has gone into history, and many precious souls have been made glad in hearing the angel's message through the sacrifices of God's people.

I entered my field of labor April 23, after General Conference, stopping at Escatawpa, Mississippi, where we have a nice branch of willing workers. I visited various points in Mississippi until May, when I joined Brother A. E. Warr at Century, Florida, in tent work. Brother Warr is one of our live wires, a young missionary, and one we can all feel proud of. We held forth there twenty-one days, baptized three near there. From there we went to Flomaton, Florida. We spent twenty-one days here and baptized two. I then attended the Alabama reunion at McKenzie, Alabama, which was fine.

After the reunion I went into Mississippi where the gospel of Christ had never been sounded. There I had good interest, baptized five, organized a Sunday school with forty-one members, which is still getting along nicely.

I then entered into tent work with Brother E. C. Shelley, who is another one of our young missionaries we feel proud of. We labored at Repton, Alabama, then back near Flomaton. But because of so much rain and because of close times due to the war panic, we decided to put the tent away until a better season.

At Wallace we baptized eight, Brother Shelley four and

myself four. We organized a Sunday school here with thirty-one members. We then attended the Mobile District conference at Bay Minette. From here we went to Mobile and Theodore. I left Brother Shelley and entered north-eastern Mississippi. From there to Dicksonville, Alabama. I attended the Florida reunion which was the best I ever attended.

After this reunion I came with my wife and the dearest baby girl in the world to Flomaton, Alabama. After getting her located with a new supply some of the Saints had given us, I went to Fashee, Alabama. I held forth there three weeks with good interest and attendance. I tried to secure the Methodist church but was denied. The people were willing but those in charge of the church were not. We preached at Brother Joseph Oden's house. He is a merchant and has a large dwelling, but it did not hold near all who came. Again I tried for the church or the schoolhouse, explaining my cause, but was denied.

On Sunday morning I attended their Sunday school. Their lesson being on temperance, I was asked by one of the teachers, with the consent of the superintendent, to teach the adult class. I accepted and gave a talk on organized class work and organization, after which the people voted unanimously for me to preach to them at eleven o'clock in their church. I did so with good liberty and some were interested.

While there I was called by special letter to Range, Alabama, to administer to Miss Della Hall, a nonmember. She expressed her desire to be administered to and confessed her faults. I read the law and proceeded.

Just before I entered the gate into her yard her brother and another man said if they had a Winchester they would make me move. This same brother and another man, who is now dead, once hid by the road a mile from that place with guns to kill Brethren J. T. Booker and G. T. Chute, but their hearts failed them.

I spent the night at S. M. Long's. I dreamed that night I met the Devil face to face and whipped him. I told the people next morning I was going to have trouble that day, but that I would come out victorious. Brother Long and I called during the morning to see the sick woman. I administered to her again, and as I was coming out at the gate her brother, the same one before mentioned, said, "I want this to be the last time you are caught on the inside of that yard." We asked him who we had harmed and what we had done to cause him to say what he had. He pointed to me and said, "That thing is what I am referring to. He is a beautiful thing to claim to raise the dead," etc. I confronted him with the Bible and the Devil was whipped. He could not withstand the truth. The woman is getting well.

I left there on March 4 for DeFuniak, Florida, one garden spot of the south. The city surrounds a beautiful small lake. There is a large Chautauqua conducted here annually. I preached here ten days and baptized two, one young school teacher nineteen years of age, and her mother. I then moved out into the regions round about and found a good many Utah Mormons. They were soon stirred up when I tried to tell them they were wrong. The young lady mentioned was converted by reading the Book of Mormon, left with her by I. M. Smith. She will make a good mark in the work I am sure.

I came to Cottondale, another new place for the gospel, on March 20. I secured the Baptist church and was given a home with a deacon of that church, Mr. J. G. Brennen, and was treated as one of the family. From thirty to seventy-five attended. A Mormon at that place called me a d— liar.

We can not fill half the calls for preaching. I went from here to Steel City, then to Alford, where I secured the Bap-

tist church. I had from one hundred fifty to two hundred out every night at this place. From here I went to Ayoce. I only spent one night at this latter place. I returned to Steel City where I preached to large crowds until April 3. I also visited Red Bay where I was challenged by a Russellite for a debate, which will be attended to later.

While there, the first night I preached, some one put a note in the man's wagon where he would be sure to get it. The note read: "Please inform your preacher to keep his head under the roof after sunset, and take good care not to be outside the gate." (Signed) "Community." The same day three men came and asked the man I was staying with if he did not know that they did not allow a Mormon in the community but a few minutes. I continued my meetings, and as Paul of old, I considered them a set of cowards.

This has been the happiest year I have spent in the mission field, though I have been away from my wife and baby. The hard times have hit the South a severe blow. Many poor people are near starvation. I pray God's blessing on all the Saints, that we may one and all cooperate together and respond this year more liberally to our financial needs. Missionaries' families that sacrifice home and loved ones should be cared for. Especially may God's blessing be on the work, to speed it onward to the end, is my prayer.

Yours in the cause of Zion,

J. A. MILLER.

COTTONDALE, FLORIDA, April 2, field address, Flomaton, Alabama.

### England

On yesterday, Sunday, March 21, we held our first open-air meeting for the season, at Finsbury Park. The day being fine, there was a large concourse of people present, as will be every Sunday if the weather is fine.

Finsbury Park is only a half-hour walk or a three-cent ride from where we live. Having made the necessary beforehand arrangements with the park board for the distribution of tracts, etc., we were well received by the park keepers, and allotted a place. There were about twelve groups of speakers, each at a distance of about sixty feet from each other. The arrangements are better than any other public park I ever visited in London.

We were twelve in our group to begin with. We had singing, prayer, then singing; the speaking was divided between the writer and Elder John Judd, of Enfield, London. Our subject was, "The unchangeable constitution of the church of Christ," placed on a placard twenty-four by forty-eight inches. On the day before I bought a speaker's second-hand platform, thirty by thirty inches, with a book rest in front (now we have one in two parks).

Quite a few people stand about and listen for a while and move off; others stay and listen attentively. Our members did not lose an opportunity to hand tracts to those who came within reach; the tracts were on faith, repentance, baptism, laying on of hands and divine authority, all gotten up specially for this mission.

As the writer stood upon the stand speaking, and could see over the heads of the people near the stand, it would seem as if the vision of old father Lehi as related in the Book of Mormon, 1 Nephi 2: 41-84, and especially from 61-84, came to view. I could see the people, methought, just he saw them. However, I kept on talking, my voice seeming to ring out so loud that the people of other crowds turned and listened to what we had to say.

I could also feel the presence of some one on the stand with me. At first I thought it was one of my daughter's little boys, who had playfully gotten up on the stand behind me. I turned half around to see, but saw no one. Three or four

times I felt the touch on my left side. I said nothing about my experience until after preaching services that evening, or just at retiring time, then it dawned on my mind that there was something said in my patriarchal blessing about experiences of this kind, my part coming to me in the performance of my work in the church.

About thirty years ago I had a similar experience. I was then at Independence, Missouri. Through some unwise action of one of our brethren, there arose a political strife between the citizens of Independence and the Saints. I was somewhat troubled about it. In the darkness of the evening, I knelt down under an apple tree in our garden. There I prayed that the Lord would dispel the cloud that seemed to hang so close over us, as I saw it; that we might not have another such experience as the church had in 1833-34. I felt a hand laid on my shoulder. With it came, "Peace be still, I am here." I thought I could feel myself as light as a feather. The weight and burden of my heart rolled away that instant.

Several months later Brother Henry Kemp came to Independence on a visit. At the Sunday afternoon prayer meeting he arose and spoke in prophecy, in part, The angel who was at first put in charge at Independence is still in charge. It went through me like a flash that that was the one who came to me on the evening before mentioned.

All the "theological" brains in London could not make me believe that angels do not come nowadays.

London apparently does not seem to realize that there is a war going on, except in a very few places. It looks like the fulfillment of the statement of Christ, They shall be eating and drinking until the Son of Man comes; just as it was in the days before the flood.

RODERICK MAY.

LONDON, ENGLAND, March 22, 1915.

### Hawaiian Islands

Since Sister Davis has written previously of our experiences incident to coming to this island country, I will confine myself to a narrative of more recent events. When we first arrived here we remained in the city of Honolulu for a period of two months, during which time we had opportunity to become acquainted with the Saints who reside here, and also to get a little insight into the general conditions that have to be met by missionaries who are sent to labor in this field.

It was decided that we go to the Island of Hawaii, so in the middle of October last we sailed from Honolulu to Hilo, the most important city on the "big island." We took up the work of the church there, but the conditions under which we worked were so different from what we had been accustomed to previously that I fear we did not do very well. It is needless to say that we were strangers in a strange land, but we found the people very hospitable and kind, and were accorded a warm friendship by them from the time we landed.

The missionaries who had preceded us there had made a good many friends for the church, which of course made it all the better for us. However, we were rather seriously handicapped owing to the fact that we had to get settled in quarters of our own, and this was difficult owing to a shortage of money with us. However, we rented a house, took possession with a scanty supply of furniture, and did the best we could at housekeeping.

We had no public place in which to hold meetings, so we improvised seats in our main living room, and proceeded to hold Sunday school and two or three preaching services each week. We also had a number of opportunities to preach in other people's houses, so we were able to reach quite a number of people after all, notwithstanding the fact that people here do not like to attend religious services in private houses much better than at home.

We continued in the above way, always on the watch for

an opportunity to secure a public place in which to hold services, until in the month of February, when we received word from Brother Waller, who is in charge of the work here, to return to Honolulu for a time, as he was going to California and I would be needed to help with the work in Honolulu during his absence. Accordingly we came, and have been here since.

For myself I have found the work here different in many ways, and have found it difficult to adapt myself to a style of preaching that will be within comprehension of the people here, and besides attempting to establish a household of our own on the means that the church has been able to afford us has proven very difficult and well-nigh impossible. It has also seemed to me that it has been costing the church more to keep me in the field here than my services can possibly be worth, and this has made me worry a great deal.

On New Year's Day Sister Davis was taken sick, and has been sick ever since. Repeated administrations, together with the prayers of the Saints of Honolulu have only secured temporary relief for her thus far, and although at present she is better than she has been during a part of the time since she first became ill, she is far from well, but on the contrary seems quite broken down and can not do work of any kind that requires vigorous exertion, so that she is unable to undertake ordinary household duties.

Brother Waller has returned from the coast, and we would return immediately to Hilo, were it not for the sickness of my wife, but on account of her broken health we are hesitating and debating the question as to the advisability of undertaking the work there again. It has seemed sometimes that the only proper thing to do would be to return home with her, where she could have rest and proper medical treatment, and this may have to be done yet. We earnestly solicit the prayers of the Saints that we may both have health and strength to continue the work here while the church deems it advisable for us to remain.

We have had a serious accident here during the past week. One of a flotilla of four submarines while maneuvering just outside Honolulu Harbor went down and failed to rise (perhaps I should explain that these are American submarines stationed in Honolulu waters). Rescue parties immediately went to the scene and began vigorous efforts to locate the lost craft and rescue the twenty-one men who were entombed in her, but up to the present all efforts have failed, and it is now thought impossible that the men can be alive any longer.

To add to our anxiety, there is a young Latter Day Saint on the mother ship of the flotilla, the *Alert*, a Brother J. S. Cochran, from Kansas City, and it was rumored among the Saints here that he was in the lost crew, but to our gratification and relief he turned up at Religio last night, safe and sound.

This is the first submarine accident that has been sustained in the United States Navy, and it is deplored that it should happen here. The people of Honolulu have been waiting in breathless excitement during the last four days for word that rescue work was meeting with success, but have met with disappointment only thus far. The boat lies at a depth that is beyond the reach of divers, having gone down in about fifty fathoms of water.

We will be anxious to get the report of the General Conference, and although we will be absent in person, we will be present in imagination at least. We sincerely trust that the Spirit of inspiration may direct in the proceedings of the assembly wherever needed, so that everything will be accomplished in the exact manner that will most please our heavenly Father.

With "aloha nui" (much love) to all.

J. W. DAVIS.

HONOLULU, HAWAII, March 29, 1915.

## Miscellaneous Department

### Conference Minutes

CENTRAL ILLINOIS.—Met at Springfield, March 12. Reports: Taylorville, Pana, Beardstown. Annexing of Adams County to Nauvoo District was disapproved. Officers elected: President, M. R. Shoemaker; vice president, Martin Bolt; secretary, W. L. Daykin; treasurer, Martin Bolt; member library board, Fred Ettinger. Preaching by J. W. Rushton, A. M. Baker. Clifford Norman, Beardstown, and Brother Phillips, Snicarte, were ordained priests. Adjourned to meet at Taylorville first Saturday and Sunday in October. W. L. Daykin, secretary.

### Convention Minutes

MINNESOTA.—Met at Minneapolis, December 4. Committees chosen to arrange program and advertise for next convention. Adjourned to meet day previous to next conference. Genevieve M. Whiting, secretary; E. M. Lambkin, president.

### Pastoral

*To the Officers and Members of Mission Number 3, Comprising Maritime Provinces, Maine, Vermont, New Hampshire, New York, Massachusetts, Maryland, Connecticut, Rhode Island, Pennsylvania, New Jersey, Delaware, District of Columbia and Ohio:* The Sixty-second General Conference will go down in history as a remarkable one in many respects, the effects of which will be far-reaching. It is to be hoped that the present year will surpass all previous years in winning souls to Christ and in building up the kingdom of God. That our mission work may be a great success, I herewith solicit the cooperation of all the local officers as well as the traveling ministry.

The following ministers have been appointed to labor in the above mission, and their fields of labor will be as follows: W. W. Smith and Hale W. Smith, First and Second Branches, respectively, in the city of Philadelphia; E. B. Hull, Brooklyn Branch, New York; T. U. Thomas, Scranton objective point; John Morris, Northeastern Pennsylvania; A. D. Angus, Evangelical Minister, New York and Philadelphia District; John Lentell, New York and Philadelphia District; H. J. Davison, Boston Branch; R. W. Farrell, Massachusetts District, Providence Branch objective point; J. A. Koehler, Massachusetts District, Fall River objective point; F. J. Ebeling, Maine, Jonesport objective point; H. A. Koehler, Western Maine District; William Anderson, Western Maine District; J. F. Sheehy, Eastern Maine District; I. M. Smith, evangelical minister, Maine, Nova Scotia during summer months; W. E. Peak, Pittsburgh District, Pittsburgh objective point; M. E. Thomas, J. E. Bishop, J. D. Carlisle, Rees Jenkins, Pittsburgh District; J. C. McConaughy, Matthew Liston, J. Harding, Western Ohio District, L. E. Hills, Cleveland city through the summer months, Southern Ohio District thereafter; Richard Baldwin, have charge of Temple during summer, Sharon and Youngstown thereafter; L. G. Burdick, Sharon and Youngstown and Pittsburgh districts; William Lewis, evangelical minister, Sharon and Youngstown and Kirtland districts; A. B. Phillips, New York District, in charge; A. E. Stone, New York District; J. A. Halb, C. W. Neville, Kirtland District; Southern Ohio District; H. E. Moler in charge; F. G. Pitt, evangelical minister, C. E. Bozarth, Frank Mills, T. D. Harnish; Bishop J. A. Becker will labor in Ohio State and the Pittsburgh District. He will also look after the Temple during April and May.

We urge everyone of the missionaries to go direct to his field of labor and to get there as soon as possible. None are expected to leave the field without consulting the general minister in charge, unless it be a case of emergency.

We desire to call the attention of all the Saints in the entire mission to the fact that we have three bishops in the mission, namely, John Zimmermann, M. C. Fisher, and J. A. Becker, who will be pleased to receive your tithes and offerings, also many bishop's agents. It will require considerable means to supply the wants of the traveling ministers' families and the poor in the mission. Hence, we sincerely trust that all will put forth their best endeavors to obey the temporal law, which is spiritual.

My mission address is 185 West Eleventh Avenue, Columbus, Ohio. I urge the missionaries and the presidents of branches and districts to be prompt in reporting to the officers

in charge. I will try to visit all points in the mission as time and means will permit.

Your brother and coworker in the one faith,

GOMER T. GRIFFITHS.

*To those interested in Mission Number 4, comprising Virginia, West Virginia, North Carolina, South Carolina, Georgia, Florida, Alabama, Mississippi, Kentucky, Tennessee, and South Indiana; Greeting:* It is with profound gratitude to our heavenly Father for his many blessings vouchsafed to us in the past that we begin another conference year, and with renewed faith and courage for the onward rush of our beloved cause I solicit on behalf of the missionary force your hearty moral, financial and spiritual cooperation, for without such from the local priesthood and membership the missionary force will be badly handicapped, and vice versa. Therefore, as we are laboring to the one great end, the amelioration of our fellow man and his triumphant entry into a happier future home, let us bend every energy in righteousness to thus make humanity better because we are a part of it.

A. V. Closson, high priest, Independence, Missouri, will be in charge of the Virginias, taking the place of Elder H. E. Winegar (who has been appointed to another field), with a view to electing him president of the district at the next election, the reason being that the district requires a president who can devote all of his time traveling in behalf of district work; he will also interest himself as fully as possible in the Religio and Sunday school work. Elder Frederick Moser, Jr., will report to him.

Elder J. W. Metcalf, Independence, Missouri, will be in charge of South Indiana and Central and Eastern Kentucky, and associated with him in the mission will be Elders F. A. Rowe and L. C. Moore. Elder Gratz of Indianapolis, Indiana, will in like manner labor by direction of and report to the assistant minister in charge.

J. R. McLain, high priest, Fulton, Kentucky, will be in charge of the Kentucky and Tennessee District. He will be assisted by S. E. Dickson, J. M. Nunley, J. A. Roberts and C. A. Nolan, who will also report to him.

Elder F. M. Slover, Independence, Missouri, will be in charge of Georgia, Florida, Alabama and Mississippi, and will be assisted by Elders Swen Swenson, A. G. Miller, A. E. Warr and E. C. Shelly, all of whom will receive directions from and report to the one in charge.

While the General Conference just past has been one very peculiar in many respects, yet I never attended one from which the missionary went to his post of duty with apparently greater and brighter prospects for a successful year in every respect. The consensus of opinion seemed to be that a brighter era is about to break upon us. May we all do our part in ushering it in.

I would wish all to please observe as closely as possible the following: The missionaries who are also district presidents will travel over your districts as rapidly as you consistently may, regulating and setting in order whatever requires your attention in harmony with your office and in conjunction with the local authorities and the First Presidency, observing the instructions given in Doctrine and Covenants 120: 7, informing the assistant minister in charge wherever his help is required, who in turn will seek counsel of the minister in general charge where necessary.

To avoid injury to the work by the ordination to any office in the priesthood of any person it is desired that consent will first be obtained from the district conference or missionary in general charge.

The General Conference appointee who is not a district president will please forget as far as practicable "The old, old path," that leads from one branch to another, and depending upon the Son of Righteousness to illuminate your path by day and the Star of Bethlehem to lead you by night, launch out as far as your united faith and prayers will unlock the vast Macedonia lying before you, and cease not while an unsaved soul may be reached, and thus rid your garments of the blood of the millions who have never yet heard the bugle notes of the true gospel call. In doing this you will enjoy a peace of mind and spirit that can not be had while following the old beaten branch trail.

A great extent of the mission is new territory, and the missionary will please push out into unorganized fields to the extent of his ability, and let us make every legitimate effort to make and work more new openings, and make more absolutely new converts this year than we have hitherto been able to do. This may be done if we confine our preaching chiefly to the gospel, leaving the abstruse problems incident to the outcome of the European war to those whose foundation is not on the rock revelation.

As the Lord has said that all men, women and children are called to labor for the Lord, let us hand in hand face the foe bravely, and with a prayer of faith in our hearts go forward bearing one another's burdens until we can lay them down at the feet of the General whose soldiers never fight but in the right.

If the readers of this article who may require assistance or who know of any in isolated localities will write the undersigned stating their needs, we will make every reasonable effort to supply the demand. Please write at once.

May the riches of heaven be abundantly showered upon all, is the prayer of  
Your colaborer for Christ,

R. C. RUSSELL, *Minister in General Charge.*

SAINT THOMAS, ONTARIO, CANADA, 44 Balaclava Street.

### Convention Notices

Florida Sunday school meets at Botts, Florida, May 21. W. L. Armstrong, secretary.

Southern Indiana Sunday school and Religio meet at Indianapolis, 972 West Twenty-eighth Street, May 14. Jessie Mast, secretary Sunday school; Goldie V. Brook, secretary Religio.

### Reunion Notices

Alabama District will meet in reunion with Pleasant Hill Branch, August 14. Singing school of ten days begins at same place July 26, same to be for benefit of reunion, and under direction of Professor W. I. Lee. W. H. Drake, chairman.

### Quorum Notices

#### HIGH PRIESTS

*To the Members of the Quorum of High Priests:* At the late sessions of the quorum held at Lamoni, Iowa, April 6-16, 1915, as an incentive to greater activity and a deeper interest in our particular work, the following resolution was adopted: "We request each member to furnish at least two questions and three features of special work to be embraced in quorum work." These questions with the features mentioned attached thereto should be in the hands of the program committee (Joseph A. Tanner, chairman, Kansas City, Missouri, 811 Lydia Avenue) not later than September 1, 1915.

Here is ample opportunity to every member who submits material for our 1916 program to write a paper upon the topic or topics that he may desire considered by the quorum; let none hesitate to move forward in the interest of our educational work,  
Your fellow servant,

ROB'T M. ELVIN, *Secretary.*

LAMONI, IOWA, April 22, 1915.

### Correction of Appointment

Apostle James A. Gillen requests the correction of the reading of the appointment of Elder Amos Berve. It was printed as Little Sioux District, and should have read Little Sioux District, Little Sioux objective point.

### Addresses

W. R. Armstrong, 12 Daisy Avenue, Plymouth Grove, Manchester, England.

### Notice of Appointment

The appointing of Elder J. W. Dubose was referred to minister in charge of Mission Number 9 and Presiding Bishop. This is to notify all concerned that the brother has been appointed to labor in Central Oklahoma District, during the conference year. We commend the brother to the Saints and friends of that field, and hope great good will come from this appointment.  
W. M. AYLOR, *Minister in Charge.*

INDEPENDENCE, MISSOURI, April 20, 1915.

### Notice to Missionaries

Many of the missionaries desire to have their letter heads printed especially to represent their work. We have a plan by which you can get this work done at a very low price. If 100 missionaries will send us an order for 500 letter heads each, we can print and deliver the 500 for \$1.50. The letter

heads will be uniform in printing, the only difference being that your 500 will have your own name and address. Answer immediately. Herald Publishing House, Lamoni, Iowa.

### Prayer Union

#### REQUESTS FOR PRAYERS

Sister Edith Cremens, Fort Smith, Arkansas, requests prayers for her mother, Mrs. W. H. Thomas, Collinsville, Oklahoma, who is sorely afflicted with cancer. Those who wish to do so may fast and pray with the family on Sunday, May 9.

Sister William Oaks, Battle Lake, Minnesota, asks prayers for her daughter, Sister Lillian Peterson, Dunseith, North Dakota, who is sorely afflicted.

Brother James M. Carothers, Transfer, Pennsylvania, requests prayers that he may be healed of affliction, if it be God's will. This brother was baptized last June. May he be remembered, and strengthened in body and in faith.

Sister Julia A. Thomas, Rockland, Maine, requests prayers that she may be healed from stomach trouble.

Sister Sarah Nevels, Appin, Ontario, desires the Saints to pray that she may be restored from long-continued affliction.

### Died

SLACK.—William Slack was born at Doncastle, Yorkshire, England, in 1823, died at Los Angeles, California, February 26, 1915. Married Eliza Varley in England, in 1844. He learned the molders' trade in England, and in 1847 came to America, working in a foundry at New Orleans, where he became foreman. He visited many of the States, finally settling in California. He was baptized in England before the Martyr's death. He leaves 6 sons, 4 daughters. Interment in El Mont Cemetery, Los Angeles. Sermon by N. Carmichael.

WHITMIRE.—At New Philadelphia, Ohio, April 1, 1915, Sarah Whitmire, aged 75 years. Baptized at New Philadelphia twenty-five years ago, remaining a consistent and faithful member. She was the mother of Sister John Cramer, well known for their hospitality by all elders who visited there. Services by L. W. Powell.

JONES.—Tabitha Jones was born in Randolph County, Illinois, August 15, 1856, died April 14, 1915. Baptized at Ava, Illinois, March 8, 1914, by John A. Dowker. Survived by 5 children, her husband Brice Jones having died 4 years ago. Interment in Looney Springs Cemetery near Campbell. Services by G. W. Meisenheimer. While only in the church a short time, she believed in it for years.

EATON.—Aliah Eaton was born August 2, 1891, at Deer Isle, Maine, died April 8, 1915, same place, leaving father, mother, 3 sisters. Baptized by J. Robbins, February 17, 1910. He lived a consistent life. Services by J. J. Billings.

SANDERS.—Julia Sanders was born in Howard County, Missouri, March 18, 1839, died at Lamoni, Iowa, April 15, 1915. Married in early life. Husband and children, excepting one son who is in Virginia, preceded her. She believed the gospel while living at Knobnoster, Missouri, and was baptized by John Kaler, August 23, 1891. Came to Saints' Home, March, 1911. She was blind and sick for years. Services in charge of J. S. Roth, sermon by H. A. Stebbins.

BLATT.—At Leon, Iowa, April 9, 1915, Floy Raymond, son of Mr. Ollie and Sister Nora Boswell-Blatt, aged 1 year, 6 months, 17 days. A beautiful boy, he gave promise of a vigorous life, but pneumonia with deadly power took the hope of his parents away, and he passed to the happy home above. Services at the residence in Leon, by H. A. Stebbins.

NELSON.—Stella Nelson, eldest daughter of Ed. S., and Sarah Weed, was born near Emerson, Iowa, September 1, 1873, died March 27, 1915. Baptized by Henry Kemp when 11 years old. Removed to Cherry County, Nebraska, with parents, in 1888. Married Wallace E. Nelson, September 16, 1896. They moved to Canada in 1904, where she mourned the death of her husband in February, 1912. She had unusual faith and was greatly blessed in sickness. Her home was always open to the ministry. She was loved by all. Active in church work, she found her greatest pleasure in teaching the young. Her trials and sorrows were lightened by joyful knowledge and hopeful trust. Services by J. W. Metcalf, interment in Mound Grove Cemetery, Independence, Missouri.

FRY.—Mary Ann McKenzie was born at Birmingham, England, November 9, 1841, died March 17, 1915. With her mother she came to America in 1851, to Crawford County,

THE SAINTS' HERALD

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J. H. N. Jones—William Lewis—J. A. Miller—Roderick May—J. W. Davis.

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Iowa, in 1854. Baptized by John A. McIntosh in 1859. Married Ammon Fry, January 21, 1864. Eleven children were born to them, six of whom died in infancy. The remaining five, present during her last illness are, Mrs. L. V. Coone, Mrs. A. F. Harper, Bert E., Fred A., Edgar C., all living in the vicinity and members of Biglers Grove (Iowa) Branch. Sister Fry lived a consistent life. Funeral at Saints' church, Biglers Grove, in charge of Raymond Smith, sermon by Sidney Pitt, sr.

JEFFERS.—Elder S. J. Jeffers was born March 27, 1840, died March 22, 1915. Married Elizabeth Shields, May 6, 1866. To them were born 4 children, Mrs. Myrta Moler, Holden, Missouri; Minnie, deceased; Arthur P., Delmont H. The mother died January 8, 1911. Married Mrs. Mary Winship, September 8, 1911, who survives him. Baptized March 21, 1886, by T. R. Davore, and remained true to the faith. He was an elder, always ready to respond to calls. Funeral at Saints' church, Vales Mills, March 25, sermon by A. B. Kirkendall, assisted by James Moler and Wilbur Kriebel.

DENIO.—Evangeline Denio was born at Beaver Island, Michigan, April 1, 1853, died at Lamoni, Iowa, April 7, 1915. Married John Denio in 1870. To them were born 2 daughters, Melvina, Elmina, 4 sons, Jesse, David, Erwin, Henry. Jesse, Erwin, Henry survive. Sister Denio was baptized in 1883, remaining faithful to the end. A good mother and neighbor, she was loved by all who knew her. Services at Lamoni in charge of F. M. Weld, sermon by John Smith.

FOSS.—Joseph A., son of Brother Albert and Sister Cecelia Foss, was born at Jonesboro, Maine, March 2, 1897, died at Harrington, Maine, April 13, 1915. Baptized by J. A. Koehler. He bore a faithful testimony of the gospel by his character until death. He leaves father, mother, 3 brothers, 3 sisters, grandfather, many relatives and friends. Services by J. C.

Foss, in Saints' church, Kennebec, Maine. Interment in Kennebec Cemetery.

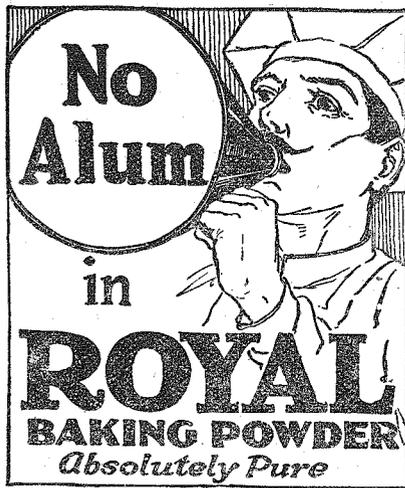
KEMP.—Sarah Ann, wife of Henry Kemp, was born at Herefettshire, England, October 29, 1829, died at Independence, Missouri, April 17, 1915. When about sixteen she came with her sister, Martha Brown, to America, living for a time at New Orleans. They later moved to Saint Louis, where her sister died. She went to Utah, where she married Henry Kemp, April 15, 1853. She was, with her husband, baptized here into the Reorganized Church February 7, 1865. With other Saints they came to Nebraska, later moving to Iowa, and finally moving to Independence, 32 years ago. Sister Kemp was a good and benevolent woman, well beloved by all. She leaves aged husband, 4 children, Mrs. Lizzie Holcomb; Mrs. W. D. Roberts, Mrs. W. O. Campbell, Robert, all of Independence, Missouri, 9 grandchildren. Services in charge of G. E. Harrington and W. H. Garrett, sermon by Bishop E. L. Kelley.

May "Century"

Perhaps the most important feature of the *May Century* is an article called "The ounce of prevention," in which Professor R. M. Johnston, the authority on military history, points out the need for army reorganization in America. The Civil War, he says, would have been prevented had the North possessed an efficient army, a reflection he adapts to the present situation, with its possible perils. He regards the Swiss army as a model and outlines a concrete and feasible plan for us to follow. Just now when so much talk is in the air about the liquor question in England, James Davenport Whelpley's article on "War and drink" is very timely and informative. It shows how despotic Russia has set tolerant England a notable example, and discusses the difficulties that block reform, despite the fact that from thirty to forty per cent of the new army have admittedly been rendered inefficient through drink. Another timely article is Judson C. Welliver's "Poland's story," telling in popular style the history of the unhappiest of all nations and concluding with the opinion that it has been too long divided ever to reunite again. The article is illustrated with many charming photographs. "The Czar and his people" is the subject of the third installment of "Cabbages and kings," in which the Infanta Eulalia of Spain tells her intimate reminiscences of rulers and their courts. She has much to say of the delightful family life of the Czar and his children, and much in praise of the Czar himself. Two articles in criticism of American ways are "The right of a child to two parents," in which Mary Ware Dennett points out how badly children fare between fathers who are out of the house all day and mothers who are scarcely able to rise above their narrowing routine; and "The old woman's money," in which James Stephens, the Irish novelist, charges that American literature aims exclusively at boys and middle-aged women. Other articles dealing with American affairs are N. I. Stone's "Shall the majority rule?" discussing how our electoral system results in defeating the express wishes of the voters, and "Justice for the small man," by David A. Baer, showing how our courts are improving in the matter of cheapness and promptness in small cases. One of the most attractive features of this number is a series of "Etchings of Antwerp," by William A. Sherwood.

May "Cartoons" Magazine

How difficult Uncle Sam is finding it to be everybody's friend and to preserve strict neutrality is shown in a remarkable series of cartoons in the *May Cartoons Magazine*. The events of the previous month—the hesitation of Italy, the bombardment of the Dardanelles, the fall of Przemysl, the massing of the armies for the spring campaign, and other topics are fully treated in cartoon and comment. A group of interesting Japanese cartoons shows how the Japs themselves regard their "Monroe doctrine" in China. Some of Will Dyson's striking cartoons are reproduced. Mr. Dyson is the Englishman whose work has brought home to King George the realization that the "twilight of the kings" is falling, and has caused attempts on the part of the British Government to suppress such delineations. James Melvin Lee, director of the department of journalism of New York University, contributes the second of his articles on "Wordless Journalism," treating of the cartoons that helped make history during the early period of the republic. "Zim," the veteran cartoonist, has a few pages of "homemade philosophy," illustrated by himself. There is also something of interest concerning the clay caricatures of Mrs. Helena Smith-Dayton, who is immortalizing certain New York types."



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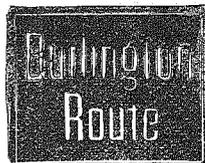
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# THE SAINTS' HERALD

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

Entered as second-class matter at Lamoni, Iowa, post office.

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



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

VOLUME 62

LAMONI, IOWA, MAY 5, 1915

NUMBER 18

## Editorial

### THE SOLIDARITY, AND PERMANENCY OF THE WORK

Some have felt greatly concerned lest with the passing of our beloved President Joseph Smith the church might fall into disorder division, or decay, or all of these. Happily their fears were groundless. Our faith instead of being weakened has been profoundly strengthened in the permanency and ultimate triumph of the latter-day work.

Our enemies have rejoiced in the hope that with his passing the church might enter into a more or less speedy decline, leading to complete dissolution. How grievously they are to be disappointed.

As indicating that they are on the alert we note that shortly before the late General Conference one of our opponents (a Christian, or "Campbellite," by profession) wrote to us sending one dollar for the SAINTS' HERALD and remarking that he had heard of some sort of conflict about to occur and adding that if "the fracas," as he elegantly termed it, lasted longer than the subscription, he would renew.

We replied that evidently he intended to become a permanent subscriber; our only fight being against the forces of evil, and destined to last until the millennium, at least. But we did not like to take his money with a misunderstanding on his part, so advised him that if it were some sort of internal or internecine squabble between brethren, delectable details of which he desired to secure, he should recall his dollar and subscribe for some (any) good "Christian" publication, as he would get more for his money in that way.

It is an old saying that every human institution is but the lengthened shadow of some man. It is true that human institutions endure in proportion to the wisdom and greatness of their earthly founders.

But the church is not a human institution, though composed of human units. It is of divine origin. It can not be measured by the shadow of any man. It is destined to endure, now in its militant form, presently in its triumphant form and state.

The work moves forward despite the loss of men. It is vital and progressive. It withstands shock and emergency. It has powers, possibilities, resources

yet unfolded, probably vastly beyond our present comprehension. We should move forward with the utmost confidence in God and in his work.

And this the church is doing. With absolute candor and truthfulness we assure our readers that never before to our knowledge did there exist a greater degree of good-fellowship and unity among the leading quorums of the church. Never to our knowledge was there less friction, jealousy, or division. On practically all important matters touching the forward movements of the church arising since the death of President Joseph Smith there has been a marked unanimity of sentiment. The two remaining members of the Presidency, the Twelve, Seventies, high priests, order of bishops, and the evangelists have stood shoulder to shoulder.

Never before to our knowledge has there existed a greater degree of unity and good-fellowship, more confidence, courage, and hope among the membership. They have not been disturbed or uneasy, fearing some disaster. With faith and calmness they have continued their work and sustained the quorums.

We are impressed by the solidarity of the work. If schisms are to occur they have not yet revealed themselves to our observation. We have confidence that they will not occur. We are living in tragic and momentous times. By all means we should be united, and more and more united as time passes.

The great wars that are now ravaging Europe and distressing nearly every great nation are in fulfillment, of biblical prophecy. They mark the latter days that precede the second coming of Jesus Christ in glory and power. He would have a people prepared to meet him at his coming. He would have a united people: "If ye are not one ye are not mine."

In view then of all that is in progress in the world and in the church to confirm our faith and arouse our diligence, and sustained by our own strong personal testimony, let us as Saints greatly magnify our high calling. Diligent in service and pure in life, let us work out our own salvation in fear and trembling, and while so doing seek earnestly for the salvation of others. If we will do this, the peace that comes from God will attend us in the midst of a troubled world, and success will crown our efforts.

ELBERT A. SMITH.

## OUR WORK

### NUMBER III—A COOPERATIVE WORK

If the people of God are to accomplish the work "intrusted to all" it is essential that they labor together. Theirs is not an individual work. It is a collective work. The individual labors for the collective good. Preeminently a work of cooperation, God's work can be accomplished only in cooperative activity. Therefore, his people must labor together.

When unity and brotherly love seem impossible is when men fail to sense the meaning of the language "to the intent that all may labor together," let each man labor "with God." Brother A and Brother B laboring alone can not labor together. But when each labors with God they labor together, without formula and without effort.

Men differ in opinion because they have developed under different environment; in theory, because they have differed in experience; in consecration, because they differ in motive. They do not labor as one because they are not one in mind and in purpose. They can not become one each working in his own way, nor yet in compromise; but as each labors with God, and under the light of that communion becomes possessed of the mind and purpose of God, each becomes one with him, and consequently one with each other, in understanding, in intent, and in effort in the cause of righteousness.

This unity is to be extended into the daily vocations and activities of each life, regardless of station; God has said:

To the intent that [or in order that—EDITORS] all may labor together, let him that laboreth in the ministry and him that toileth in the affairs of the men of business and of work labor together with God.

The man on the farm or in the mill, the mother in her home, the child at school, no less than the minister of the gospel, is each to become a coworker with God. The vocation of every Saint is to be one which rests under the favor of God, the affairs thereof to be conducted in a way that permits God to become and continue a coworker with him. In other words, the end of each man's labor, out of which comes a godly life and that portion due for the sustenance of the church, is to make for the upbuilding of the kingdom of God and the establishing of his righteousness.

As the individual is to be one with God in the work of his vocation, so is he to conform to his will in any lawful diversion, the intent of which is recreative. Nature is not without a playtime. As the lark sings his evening song, and as the lily folds herself in the sleep of winter, so in all God's creation there is diversion and a rest from labor; and thus may the Saint of God seek respite from toil. He should make sure, however, that his pastime recreates again vitality and diverts not from efficiency and constancy to duty. If it is for any other purpose, or if in effect

it weakens physically, mentally or spiritually, it prostitutes nature's playtime and leaves the participant without gospel virtue and apart from God.

The diligence of the individual Saint, then, in his vocation and under his calling, together with a wise selection in the matter of his social activities and amusements, brings him to a oneness with God. As one with the Father, he is one with his brother, who also is one with God. And as the united people of God, laboring together with him, there is no work "intrusted to all" which shall not be accomplished.

The work of the church, which is the work of the Saints, is as wide as the world, as deep as sin, and as continuous as eternity. Yet under God it shall be consummated, and there shall be handed up to him a church undefiled, without spot or wrinkle or any such thing, a people celestialized and fitted for his holy presence.

To this end is the calling of each Saint of latter days; and this shall be the triumph of the army of the Lord as it labors in unison in the great missionary work of the ages. Truly! a calling and a triumph worthy of a mighty and a consecrated effort.

J. F. GARVER.

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## CURRENT EVENTS

### SECULAR AND RELIGIOUS

**MANY INDICTED.**—Eighteen labor leaders, eighty-two contractors or contracting concerns and two alleged trusts were on April 27 indicted by a federal grand jury before Judge Landis at Chicago, on charges of conspiracy to constrain trade, etc.

**ENGLAND TAXES LIQUOR.**—Announcing that the British Government had concluded that "it was not justified in instituting prohibition until it had tried everything else," David Lloyd-George, Chancellor of the Exchequer, introduced in the House of Commons, April 29, a government plan to restrict drinking during the war which passed by a vote of eighty-nine to five, the first divided vote since the outbreak of the war. This provision increases the duties from \$3.75 to \$7.50 per gallon on spirits; from 93 cents to \$4.48 per gallon on sparkling wines; and places a graduating tax, determined by the percentage of liquor, rising from \$9.50 to \$18.50 per gallon on beers.

**WOMEN'S PEACE CONFERENCE.**—On April 28 at The Hague, occurred the opening of the International Congress of Women in the interests of peace. Jane Addams of Chicago was unanimously chosen chairwoman. American women are taking an active part in the congress, and the American delegation is the largest foreign delegation in attendance. Resolutions have been adopted opposing the assumption that women can be protected under conditions of modern warfare; pledging women to do all in their power to promote mutual understanding and good

will; expressing the conviction that international disputes should be referred to arbitration and conciliation, and urging the governments to come to an agreement to bring pressure to bear on any country resorting to arms instead of referring its case to arbitration and conciliation. The following statement by Doctor Lida Hermann of Germany, in the opening session, to quote Jane Addams, "was greeted with rounds of applause":

Worse than death, yes, worse than hellish, are the defenselessness of the women in this warfare and the violations by the invading soldiers.

EUROPEAN WAR.—Conditions in Poland and the Carpathians are reported unchanged. The Russians claim gains in Persia. Fighting in the vicinity of Ypres, Belgium, continues, with slight gains for the Germans. It is thought that Germany is attempting to extend her lines to Calais, on the French coast. Activity continues along the Meuse and in the Vosges and Champagne regions. The attack on the Dardanelles continues at intervals. Forces have been landed to supplement the attack of the allied fleet, British on the European side, French on the Asiatic side of the Dardanelles. The Turks have been engaged by both expeditionary forces. Reports of successes conflict. The Russian Black Sea fleet is in action against the Turkish forts on the Bosphorus. The Swedish steamer *Centric* and the Norwegian steamer *Caprivi* have been sunk by German mines; The Norwegian barks *Oscar* and *Eva*, flying the Danish flag, and the British steamer *Mobile* by German submarines; the French cruiser *Leon Gambetta* by an Austrian submarine in the Adriatic. The United States steamer *Cushing*, from Philadelphia to Rotterdam, was damaged by bombs dropped from a German aircraft. It is presumed that the bombs were dropped under the impression that a hostile vessel was being attacked. The German converted cruiser *Kronprinz Wilhelm* has been voluntarily interned at Newport News. Following reported massacres and threatened further outrages, the United States Government has appealed to Turkey for protection of American Christians. Persecutions of Christians in Persia are reported. The Italian ambassadors at Paris, London, Vienna, and Berlin, have been summoned to Rome for a conference. Report indicates a possible understanding between Italy and the allies concerning the terms upon which Italy will enter the war if she finally decides to do so.

#### NOTES AND COMMENTS

HERALD WANTED.—The HERALD Editors desire to secure a copy of the SAINTS' HERALD for March 22, 1905, known as the "Historical Number." Anyone having a copy of this number that they are willing to forward to complete our files, will confer a favor upon us by so doing.

FREDERICK M. SMITH COMING WEST.—By letter from President Frederick M. Smith we learned that he was improving rapidly. He intended at that writing to start West Saturday, May 1, to arrive in Lamoni Monday, proceeding to Independence the following day, to meet with the joint council of Presidency and Twelve, Wednesday, May 5.

MUSICAL SUCCESS.—The *Brooklyn Chat* for April 3, contains an excellent report of the work of the choir of our Brooklyn, New York, church, in the rendition of the cantata "Olivet to Calvary." Especial mention is made of the work of Brother A. N. Hoxie, jr., director, and that of Srs. Ethel Kinnaman, contralto and Marie Riggs, pianist. In sending the clipping Brother E. B. Hull, pastor of the Brooklyn church, says:

The choir has been doing fine work the past year under the careful management of its leader, Mrs. Ephraim Squire. Brother Hoxie gives us one night a week of his valuable time, which is appreciated by all. Brother Earl Audet at the organ has been a source of strength to the organization. The newspaper article I inclose in this letter was written by Reverend C. W. R. Maul, a Baptist minister of Brooklyn, who writes for the *Brooklyn Chat*. He is one of our noble defenders, when our work and good name are misrepresented by people who do not know us. All of the honest in heart are not as yet gathered into the kingdom, that is why the fishers and hunters are still active throughout the world. May the Lord bless those with various talents to assist in the Master's work.

FAVORABLE COMMENT.—A brother writes from the East as follows:

If you are a human editor you will be glad to get a criticism from the East (where the "wise men" live, you know). The other day I visited Brother —, and we settled the affairs of the nation, which included the HERALD, and we O. K'd the HERALD. My observation (from my standpoint wholly) is, the editorial is too long, rather make it two or more. However, I do not overlook the fact that you are giving many editorial points under Notes and Comments. Current Events is valuable for the nonnewspaper reader (and all appreciate the department, I am sure). In the country there are lots of Saints who get the papers only once a week. We are interested in the doings of the stakes. In the last HERALD, the "Letter of instruction" is a timely insert. Your proof readers are doing fine work. The HERALD will never be able to get along without the letters. They are a source of great comfort to the Saints in general. (I confess that I often look for the writer's name before I read them—but this is not so with the majority of Saints.) News from Missions and Branches will always interest. I think the Miscellaneous Department can be improved. I don't see the necessity of a half page of names—perhaps the historian may find matter in them for another volume of history. I find people reading the HERALD. In some families it is opened before the letters—and even the dishes stand till the HERALD is skimmed through. It is a happy size and the type is very readable. Wish the printer would wash the ink out of the quotation from John 8: 31, 32 and the one from Jacob 2: 36. (The dirt out of the type.) And—well—this is all. I have not gone through the HERALD as Paine did the Bible, with an ax; but I have gone through it with a critical eye—and have done my worst, or best.

# Hymns and Poems

## Selected and Original

### Our Vista

This life is but a little landscape,  
 With its streams, its vales and hills;  
 Out beyond our farthest vision  
 All that's great the distance fills.  
 Grasp we may to catch the sparkle  
 Of the star just out of sight,  
 Though a mightier world than many,  
 It gives not for us its light.  
 Far beyond our highest fancies,  
 In the realms we know exist,  
 Mysterious taunt us and they haunt us,  
 They invite us, they insist,  
 Yet we may make our circle larger—  
 Our experience greater yet,  
 E'er our life on earth is ended  
 And our evening's sun is set.

CHARLES E. CRUMLEY.

### Revisiting

The backward path to boyhood days  
 Is never very hard to find;  
 You trod it quickly when your gaze  
 Surveyed old scenes of boyhood land;  
 While strangers passed and never guessed  
 The growing turmoil in your breast.

That wall you climbed with all your might,  
 The while you tore your stocking knees,  
 Has shrunk to such a puny height  
 You mount upon its crest with ease.  
 The tree that was too thick to "shin"  
 By some odd means has gotten thin.

This vast expanse you scanned with care,  
 Then crossed with frightened, hurrying feet.  
 Lest traffic overtake you there,  
 Is now a quiet village street.  
 Each doorway wide and gate-post high  
 Seem smaller to your startled eye.

Old friends that pass look up to smile,  
 Who used to greet you smiling down;  
 A magic spell, in this brief while,  
 Has somehow fallen on the town.  
 Yet strange! You seem to be again  
 As small a boy as you were then.

That backward path to boyhood days  
 Is never closed to them that see;  
 It winds by old familiar ways  
 And leads you to a mother's knee,  
 Where boyhood's gentle king and queen  
 Dispel the years that intervene.

But if that path you can not find  
 Since they two laid their scepters down,  
 Yet other paths there are that wind  
 Through valleys to the Mother Town,  
 Where many dear remembered things  
 Call childhood back on certain wings.  
 —Burgess Johnson, in *Harper's Magazine* for October.

### The Passing Day

The glorious sun of early morn  
 Tells all the world a day is born.  
 In vain we watch, yea, often try  
 To note its progress through the sky.  
 Its path is long; and we may say,  
 "Yet many hours remain this day."  
 But, lo, ere we are full aware  
 The stars are shining everywhere!

So is this life but short at best,  
 Too soon its sun sinks in the west;  
 We scarcely note it slowly pass,  
 But see beyond through clouded glass.  
 At dawn we think till noon quite long,  
 But ere we know 'tis quickly gone;  
 The zenith passed, it faster goes,  
 Till golden ray but faintly shows.

Then let us work while yet 'tis day—  
 Spend not our time at idle play;  
 For each, alone, must shape his course,  
 To end in joy, or in remorse!  
 To-day is ours, then let it be  
 So spent that joy may come when we  
 Shall hear that blessed call, "Come home,"  
 Because we've done the best we've known.

LAMONI, IOWA.

AUSTIN M. DOBSON.

### Your Friend

Perhaps no haze of circumstance  
 Can justify the thing he did;  
 No charity erase a stain  
 That can not be forgotten or hid,  
 And yet, however he offend,  
 Was he not once your friend?

You look with sorrow on the deed,  
 You find him pitifully marred.  
 His honor seems a broken reed,  
 His gallant youth for ever scarred.  
 The world can not restore or mend,  
 And yet—he was your friend!

You called him once your comrade true,  
 As, happy lads, you laughed on life—  
 Together playing, working, too,  
 You learned the thrill of wholesome strife;  
 You swore to serve, leal friend for friend  
 Until the story's end.

But that is altered—must be so,  
 Since he has failed to meet life's test!  
 And yet must he, unbrothered, go  
 Where failure, lurks apart, confessed?  
 Can nothing help, no love defend  
 This man you called your friend?

Ah! Give him now your loyal hand  
 To lead him from this utmost hell!  
 This burning, baneful, barren land  
 Where only friendless failures dwell!  
 Give him your hand! Despair shall end  
 For him who hath one friend!  
 —Elizabeth Newport Hepburn, in *New York Times*.

# Original Articles

## OUR MISSION

LITTLE SERMONS TO SAINTS.—NUMBER 1

BY F. J. EBELING

The success of any movement, be it great or small, is more or less measured by the true conception of the extent of its mission. Much of the inspiration to accomplish the task is due to the size of the undertaking. Had not Columbus been fully cognizant of the immensity of his great mission he might have turned backward instead of urging his crew onward in his immortal work,—“Sail on, sail on, sail on, and on.” Had it not been for the realization of his ponderous task of connecting the two continents by cable, Cyrus Field would have shrunk from further efforts at some of the terrible setbacks he received. It was because of the enormity of the situation in the great European struggle now progressing that such huge preparations were made.

As we turn our attention to spiritual things we can see no less reason for the adequate preparation and conception of our mission.

When we are made to fully realize that upon us is laid the enormous responsibility of redeeming the world, that alone would be a great inspiration to bring into requisition all the resources at our command.

I am fearful at times, that our mission as a church is not fully appreciated. Do we realize that the priesthood we hold, which is the right and power to act in the name of the Lord, has been committed to us, and handed down from the days of Adam! That it is not given to us to glorify or aggrandize ourselves but to bless the race.

On several occasions the Lord told Joseph Smith that a great and marvelous work was about to come forth among men. The character of the work was that of saving souls. A greater work no man can be engaged in. Of this the Lord has said that if we spend our whole life and save but one soul in the kingdom of God, how great will be our reward with that one soul!

One plain and outstanding purpose for this latter-day gospel was the convincing of the Jews of the knowledge of the Son of God, whom their forefathers rejected. Just think! After they have wandered in darkness and ignorance for ages, to us is committed the task of bringing back that peculiar people to God and finally restoring them to their promised land. And when we think that the work among them has only begun, the immensity of our mission must take on a deeper meaning. It certainly requires an abundance of faith in God to move out amid the seeming impossibilities. But this is the

mission of the church, and it will be accomplished.

The permanent and everlasting establishment of Zion has ever been the dazzling dream of all the holy prophets since the world began. Mighty empires have risen and fallen amid the rotten timbers of human greed. The course of human destiny has been changed in an effort to establish an ideal government, the underlying principles of which are special privileges to none and equal privileges to all; but to this church is committed the only constitution calculated to develop this divine product.

Through the Prophet Daniel it was decreed that the God of heaven should establish a kingdom which should never be thrown down or given to another people. We believe we are the people to whom this mighty task has been given. Do we fully sense its full significance? And if so, what are we doing in an effort to cooperate with God to consummate the ideal?

To this church has been committed the mighty mission of taking the gospel to every nation, kingdom, tongue and people. When we look about and see the millions who are absolutely ignorant of the true gospel, millions whom even the sunbeams of civilization have not yet reached, together with the seemingly insurmountable opposition of every description which lies in our pathway, it sometimes may take all the faith we can muster to believe we are the people to whom this ponderous task has been committed. But we believe God has decreed it, and in some way and some time it will be done, and well done.

Of all the responsibilities placed upon the Saints, that which is of greater magnitude than any other is the one declared by the Apostle Paul, “Know ye not that the saints shall judge the world.” And when I reflect upon the present conditions of the Saints, and think of their judging the souls of men for eternity, I am fairly dazed in beholding the great distance! But to this duty have we been assigned, and for this duty must we qualify, or fall disgraced and dishonored amid the “wreck of matter and crush of worlds.”

Until we can judge and control ourselves, will we be able to judge and control others? If we can not be intrusted with the little things, how can God intrust us with the true riches?

To these and many other important duties and responsibilities has God called us. In reviewing our mission from this point I can see a deeper meaning in the language of Paul, “We are laborers together with God.” And if it were not for the fact that God is working with us in this great mission the heart might fail and the soul grow faint. But the extent of the task and the mightiness of the God who is back of us gives us ample inspiration to push onward, to the full accomplishment of all things spoken of by the holy prophets since the world began.

In the short articles which are to follow, we shall endeavor to point out ways and means by which our mission is to succeed, using as a bedrock individual preparation and consecration, and the consequent happiness here and hereafter.

\* \* \* \* \*

### IN THE REGIONS ROUND ABOUT

The writer of this article has traveled for twelve years as a missionary in several states of the Central West, and has been a resident in the same country for forty-two years. During that time his opportunity for observing the development of the country and things religious has been as good as that of the average citizen; and no opportunity that would increase a knowledge of conditions as they exist has been permitted to pass by unimproved.

In preparing this article the chief thought is to lay before the reader those things that have affected the membership of the church in their temporal and spiritual affairs, in the hope that it might help some escape the difficulties that have befallen many in their efforts to improve their condition in both spiritual and temporal ways.

#### HISTORICAL

In June, 1831 (Doctrine and Covenants 52) instruction was given to the elders, and to Joseph Smith and Sidney Rigdon in particular, about Missouri and their journey there, and that a conference would be held there and they would receive instructions what to do. In July, 1831 (Doctrine and Covenants 57) Joseph Smith and others were in Independence, Missouri, at which time the Temple Lot was dedicated; and a revelation was given naming that as the center place for the gathering of the Saints, and giving instructions to purchase all the land west from that point to the west line of Missouri. From that time until July, 1833, the Saints were gathering in and purchasing the land.

The spirit of opposition soon began to manifest itself, and in a short time it assumed the proportions of mob violence. The righteousness of the Saints did not come up to the standard as required by the gospel (Doctrine and Covenants 98: 3; 102: 2) and the Lord permitted them to be driven out. After they were driven out the Lord informed the church that he had not changed concerning Zion, and that in his own due time he would commence again at that place; that there was no other place appointed, and from there Zion would continue to grow, and that stakes would be added as the membership increased (Doctrine and Covenants 98: 4). This would be after "many days" of waiting (Doctrine and Covenants 98: 8).

At this time is when we first learn of gathering into the "regions round about" (Doctrine and Cove-

nants 98: 9). The spirit of persecution was too great for them to return, so it was the Lord's desire for them to gather in the country near by, and in due time if they were faithful they could go in and occupy the land that had been consecrated for that purpose. Further instruction was given for them not to sell their land, although they should not be permitted to dwell thereon (Doctrine and Covenants 98: 13).

The Saints were not permitted to return, and so long as they remained in Missouri they occupied the counties farther north in the State, and were finally all driven out in the spring of 1839 and found a resting place in western Illinois.

Their sojourn in Illinois continued only about seven years, when the hand of persecution was raised against them again, and in the troubles that ensued the prophet and patriarch were both killed; the scattering and the "dark and cloudy day followed." A few of the faithful ones clung to the faith of their fathers, and the Reorganization was soon brought about. Among the first things that the new organization did was to declare by resolution that there was no place appointed for the Saints to gather to at that time, 1852 (Conference Resolutions, number 7).

It was only a short time until there was a large membership in western Iowa and eastern Nebraska, and the desire to gather to Jackson County, Missouri, was constantly increasing. This is a legitimate desire, and always finds a place in the hearts of God's faithful people. It was not yet the Lord's appointed time; the "many days" had not yet expired. In 1867, and later, when some of our people located near and in Independence, they were given to understand by word and act of some of the people that they were not welcome, and at times it was made very unpleasant for them. Many of the original mobbers and their children still lived there.

In 1873 the Lord spoke to the church and said it was not "expedient" at that time to organize any stakes, and when it was he would command such to be done, and until such time the command was "to gather into the regions round about." It is not necessary to closely define the boundary lines of the "regions round about"; we may feel perfectly safe in applying the term to the great Central West. It was the Lord's will that from that time (1873) we gather into the country designated and buy land until the conditions would be favorable to gather to the center spot, and the country contiguous thereto, which instruction was given in 1901 (Doctrine and Covenants 125: 10), and two stakes were organized.

#### CONDITIONS NOW

We will try to draw a faithful picture as we see things, covering a period of approximately thirty-

five years; and what it is now is a result of what was happening during that time.

First, The numerical strength of those present in the branches is from twenty-five to fifty per cent of the enrollment.

Second, Some of the branches have no meetings only when a missionary comes around to visit them; some have a Sunday school, and occasionally a Religion is found where no regular branch meetings are held.

Third, Some members are indifferent and manifest no interest in the church or its auxiliaries, and in some instances repudiate the faith of the church in which their parents reared them.

Fourth, In some districts where good branches one time existed they have totally disappeared, and not ten per cent have gathered into the stakes; of the balance some have died; some have moved into the West and Canada; some have left the church; some because of indifference have failed to unite with other branches, or to manifest any interest as scattered members.

Fifth, The loss of the young, especially the young men, is a fearful drain on the numerical, financial, and spiritual strength of the church. They do not necessarily go out of the church, but from the church and its influence. Going out into the world of business and getting married and starting homes for themselves takes them away from the old home and from the church and the social opportunities that it afforded them.

We will consider some of the causes that contributed to the above conditions.

First, Many have moved away because they wanted to increase their wealth by buying cheaper land, and to give their children the same opportunity.

Second, Many of the young when they have gained their majority have gone to a newer country, or to the city to start homes of their own.

Third, Some of the older people who are left alone on the farm after the children have gone to make their way in the world sell out and move to some of the larger branches within the confines of the stakes.

Fourth, Some of the young whose homes were in the country or smaller towns have desired to take up professional or mechanical work or a business career and they have moved to the cities.

Fifth, In some instances when the young have married, their companions, not being members of the church, saw no benefit to come to them by remaining in a branch, or when moving to go where there was another branch.

Sixth, Improved farm machinery has reduced the demand for farm labor. All kinds of work requires less men than in the past, and however great the

demand may be now, it required more men to do the same work thirty-five years ago. This causes many to change from farm labor to industrial pursuits in the city.

Seventh, The price of land advancing from five dollars per acre in many instances to more than two hundred dollars per acre, with intermediate prices, makes the task almost insurmountable for a young man without capital to get a home, and conditions for a renter are not very favorable, and in some cases are intolerable. These conditions cause the young man on the farm without sufficient capital to go to a new country or to the city and take up a new career.

Eighth, Some have accumulated considerable wealth and they seek the most desirable places where they can have all the comforts, conveniences and pleasures that money can buy, and all things affecting the church's welfare are of secondary importance with them.

Ninth, The opportunities for the education of the young in the country are not so good as in the larger towns or cities, and this oftentimes is the deciding factor with many parents as to where their home will be.

These conditions have affected our people as well as others, and whereas thirty-five years ago our strongest branches were in the country, now they are found in the cities.

Tenth, In the country there is practically one occupation, that of farming, which takes more capital than most young men have, and unless they have parents to give them assistance it is a very difficult proposition to make a start. Human nature asserts itself here as elsewhere—they will not row upstream when it is easy sailing with the current downstream. The young seek an education in the colleges and universities and enter the professions or business and the mechanical and industrial world. There is no capital in money required, and if they are faithful, efficient, industrious, honest, and economical, their opportunities for success are very flattering, and they have all the advantages that come to our modern civilization in the way of education, social conditions, and religious opportunities.

Eleventh, Some have moved in the past, and do now, from force of habit. They can always see the traditional pot of gold at the end of the rainbow, and when they get there it is gone, and they are soon looking for another "will-o-the-wisp" to chase. Advice is rejected as an interference with their personal liberty, and the school of experience teaches them nothing.

All these things above referred to have been the potent factors in weakening or killing out some of the branches of the Central West. Had there been

a greater unity of understanding in reference to the law of gathering into the "regions round about," a clearer vision of its importance, and a systematic method in practice to help our people obtain homes, we would now be much stronger numerically, spiritually, and financially, and we would have had a surplus in people and money to build up the stakes, and a strong body left to keep up the work in the "regions round about."

#### THE FUTURE

What will we do in the future to help retrieve some of our past mistakes? Our spiritual and temporal welfare is largely in our own hands; the time to build up the stakes is here, or else God would never have given command to organize them. Shall we continue to talk, talk, talk, and not be doers of the work that has been assigned to us? What seems to the writer as essential to do to carry out the purposes designed in the law is about as follows:

First, The church is a religious democracy, when we are considering the carrying out of the law. All the business done is by the common consent of the people as expressed in their assemblies. A democracy depends on the intelligence and loyalty of its people. No autocrat can successfully carry on the affairs of the church, neither can a group of autocrats do the work. The church is also a cooperative democracy. Its members must unite their intelligence, energies and wealth to accomplish its purpose. To work well and successfully it is necessary for us to come to a reasonable degree of unity in the understanding of the law and the methods of carrying it out. We can never consent for one man to manage the affairs of the church; we must come to such unity that we will all act as one man in harmony with the law of God under competent and faithful leaders.

Second, The law provides that we should buy land to help our people get homes in the country, town, and city, and to establish colonies where our people can gather in groups and derive the benefits of cooperation, in temporal, educational, and religious affairs (Doctrine and Covenants 128:1-9).

Third, There are at present two corporations, one at Independence, Missouri, and one at Lamoni, Iowa, known as the Order of Enoch. Their purposes are identical,—to help the poor, to help our people get homes, to help in educational matters and any proper benevolent work, and in legitimate business matters. These societies should have the loyal support of the membership of the church; they are one of the "helps" provided for in the law, and have been organized by command of God (Doctrine and Covenants 128:3). One need for two corporations is that there is considerable difference in the law of the two states in regard to such corporations, and it is neces-

sary for us to faithfully keep the law of the land (Doctrine and Covenants 128:7).

Fourth, The poor have always had the sympathy and love of our heavenly Father and of good people. The law given through Moses made special provisions for the protection of the poor (Deuteronomy 15:7-11). In the time of the good King Benjamin he told the Nephites no excuses would be acceptable for neglecting the poor (Mosiah 2:30, 31). This church had only been organized ten months when a commandment was given making provisions to help the poor (Doctrine and Covenants 42:8). They were not to be left until they were facing death by starvation; the command was that the Bishop should search after the poor (Doctrine and Covenants 83:23). Widows and orphans were to be cared for, not simply by doling out charity or alms to them, but by helping them secure homes (Doctrine and Covenants 82:2). The Lord condemned the Saints in 1834 because they had neglected the poor; and permitted them to be driven out of Jackson County as a chastisement for their sins (Doctrine and Covenants 102:2). The wise man said, "The poor is hated even of his own neighbor" (Proverbs 14:20).

Some among those who have abundance, or sufficient of this world's material comforts speak of the poor as lazy, shiftless, indolent, aimless, wasteful, extravagant and in other harsh and reproachful terms. Every word of it may be true with reference to some poor; are there not a great many other people guilty of the same sins? Many such would have had nothing had not some one given it to them, or had they not exacted it from the poor. The poor among us deserve our sincere sympathy and love; instead of hurling harsh invectives at them we should be seeking under the law of Christ with patience, love, and kindness to redeem them from their unfortunate condition. That is the great work of the gospel—to lift men up and help them to do better.

A religion that only takes a person to church on Sunday and to heaven when he dies is not the religion of Jesus Christ. There are some grand and good men and women in this world who have a kindly feeling for the poor and do not find it necessary to call them by harsh names. Miss Jane Addams, of Chicago, of Hull House fame, has spent her money and time among the poor for more than twenty-five years, and in reading her writings, I find no harsh words about the poor. Miss Wilson, daughter of the President, found more pleasure working among the poor than in the pleasures of society. Jacob Riis, who came from Denmark a poor boy, and who became one of America's great philanthropists, in his book, *How the Other Half Lives*; has no harsh words to say about the poor; his expressions are full of love and sympathy for them. Washington Glad-

den, one of the noted ministers and writers of America, has no unkind words to say of the poor in his excellent work, *Social Salvation*. Neither has our good Bishop feelings of harshness toward the poor. If he errs it is on the side of mercy.

To be poor does not necessarily mean to be a tramp, begging at the door. Many of our people because of inability to earn sufficient to maintain a home because of sickness, because they have not been trained in habits of industry and economy, because of unfortunate accidents, are deprived of the comforts of home that are necessary for their physical good and to have better opportunities for education and spiritual care. In the homes of our people there are many weary mothers whose hearts are aching, whose countenances are sad because their burdens are heavy to bear.

We may think that we are doing a great deal for the poor, and may offer many excuses for not doing more, but never need we expect the smiles of heaven and our heavenly Father's blessing until we rise to a higher plane of spirituality and true benevolence, and seek to lift up the poor and unfortunate. There is one kind of poor that the Lord condemns (*Doctrine and Covenants 56:5*). It is just as much our duty to convert such from the error of their ways as it is to go into the world to convert other sinners.

#### FINAL SUCCESS

The final success of our work will be realized when we have made a success of the gathering. When that is attained we will not be losing so many of our young; we will have more and better homes for our people; our young can avail themselves in a better way of the opportunities for an education; there will be better opportunities for our farmers to get farms, and less of our young will go to the city. The widow and orphan and poor will have less cause to be fearful and anxious. The great "fatherhood of God and the brotherhood of man" can be realized in a gathered condition,—never in a scattered one. There is no provision in God's law for the scattering of his people: "How oft would I have gathered you" is the language of Jesus. The scattering of his people has always been as a result of transgression,—not obedience. When we arise to our duties as marked out in the law then Zion will flourish, and it will be a haven of rest to the weary and heartsick pilgrim.

EDWARD RANNIE.

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All that God asks is that the heart should be cleansed from sin, and full of love, whether it be the tender heart of the little child, or of the full-grown man, or of the flaming archangel.—Martha A. Huling.

#### IMMORTAL LIFE

To fully respond to the Creator's intelligence is to have a fullness of life; and to the extent that we fail to do so, we are dead.

Nature teaches us that neither life nor death are instantaneously realized in their fullness, but are evolving processes that depend upon opposite conditions to bring them about to their full extent; hence, to comprehend the principle of one is to understand the other more readily.

The varying degrees of life between the sponge, or coral animal, and man, are almost innumerable, and are of absorbing interest in this connection, suggesting that there are variations of environment of differing planes or conditions, to which every awakening impulse or degree of intelligence is adapted. This indicates to us that our highest conceptions are possible of realization; that there is a life perpetuating conditions provided for every life impulse; that facilitates perfect development of every faculty of man to an infinite capacity; in which case, perpetual life must result from perpetually harmonizing with life-giving conditions. Christ possessed the power of unending life because he was always in harmony with the eternal Father of life.

We can not see, hear, taste, or smell either life or death, though their manifestations are constantly before us, and their respective processes are continually going on. Concerning this we may learn much from the story of Eden; it shows us that independent life is impossible because a violation of its environment produces death (insures its process) and we can not fix the conditions that promote its continuance.

This truth has been ineffably written on every page of nature's book from creation's morn until now, and has forced itself upon our comprehension in a million ways, always uncompromisingly inflexible in its operation, whether that violation has been through ignorance or viciousness.

By it we also learn that the adjustments of life are so marvelously interwoven and are so delicately susceptible in their operation that even an individual thought may become a power so great that it will alter the course of billions of lives and continue through the ages in increasing potency. Instances of this are being indefinitely multiplied all around us, some for good, others for ill, teaching us that a purely physical adjustment to our surroundings can not result in everlasting life. The process called death baffles all knowledge of physical adaptation to our sphere in this life. The combined experience and wisdom of all ages is impotent before it. When, however, we listen to the omniscient voice, the mystery is gone and heavenly wisdom appears before us vin-

dicated and glorified: "The spirit and body are the soul of man."

It now becomes clear that it is not only necessary for man to be in physical harmony with life, but he must also harmonize his spirit with the law of life. To refuse to do this, is to bring into operation a secondary law called in scripture "the law of sin and death." Thus by transgression, the seeds of disintegration were sown; and death must be operative until a readjustment to the law of life takes place.

God has promised to bring about this redemption if we desire it sufficiently to cooperate with him as he directs; but the intelligence of life to which we shall be entitled will be determined by the measure of our conformity with him; hence, immortal life is of different glories ("the glory of God is intelligence."—Doctrine and Covenants 90: 6), presenting as great contrast as exists between the coral animal and man, or, as stated in Scripture, differing as much as the sun at its noonday glory differs from the faintest twinkle of the most remote star.

We are to-day forming our lives for an immeasurable eternity that stretches out beyond the limits of human conception in an environment that we ourselves are choosing, if not consciously, then by the unconscious building of our characters formed by the things we do and the thoughts we think, so far as our spirits foster them. Whether or not this indicates eternal progression each may judge for himself. I do not presume to indicate the limit of our possibilities, but the present is of supreme importance to us during the probation of earth life now ours to use.

Our thoughts being the primary and formative force in our lives, it is reasonable that we shall be judged according to the "thoughts and intents of the heart"; because "he who ruleth his spirit is greater than he who taketh a city."

It has been in substance stated, though in somewhat different terms, that eternal life must exist when one is in perfect harmony with perfect conditions. We certainly would not wish ours to be perpetual in a state of misery, that imperfect conditions would make possible; therefore some process seems necessary to change our environment.

Death, then, is one of the processes made necessary in this life, because man has fallen from a higher sphere of action; but when he recovers from his descent (Darwin, et al, not disproving), death will no longer exist, because it depends upon mortal or imperfect conditions for its very existence.

Until we are too wise to err, then, we can not hope to be safely guided through this world's intricate labyrinth of uncertain course, without revelation from the great ruler and guide of all. May his intelligence illumine our benighted pathway with that

glory before which the sun shall hide its dimmer light; and when the great veil that hides the wonders of celestial life shall be dissolved, upon us shall shine the unspeakable radiance of that environment of supreme bliss where, in matchless splendor, the immaculate Christ shall be revealed with all the seraphic hosts.

A. B. PHILLIPS.

## Of General Interest

### JOSEPH F. SMITH ADDRESSES CHURCH

[The following from the opening address of Joseph F. Smith to the late General Conference of the Utah church will be of interest to our readers, especially that portion with reference to finances, it not being the custom of this church to publish receipts and expenditures, this statement seeming now to be called forth only in answer to severe criticism. We quote from the *Liahona*, *The Elders' Journal*, published by the Utah church at Independence, Missouri.—EDITORS.]

#### STATEMENT ON TITHING

The general church auditing committee has examined the receipts and the disbursements of the tithes of the stakes of Zion and missions, also the accounts of the Presiding Bishop's office and the accounts in the office of the trustee-in-trust. Their report will be rendered before the close of the conference, I suppose. The following report will show how the tithing of the church for the year 1914 has been disbursed.

Now I am taking a liberty that has not been indulged in very much; but there have been many false, wicked charges made against me and against my brethren by wicked and evilly disposed people, and I think that this statement which I propose to make to you will at least have a tendency to convince you that we are trying to do our duty the best we know how.

Means expended for the erection and maintenance of stake tabernacles, ward meeting houses, amusement halls and other stake and ward expenses for 1914, \$730,960.

For the maintenance of the church schools during the same year, \$330,984.

For the maintenance of our temples, four, from Saint George to Logan, \$64,508.

Disbursements in munitions for the erection of mission houses, general mission activities, and for return fares of missionaries during 1914, \$227,900.

For the maintenance of church buildings and the church institutions, including the temple block and the presiding bishop's office, \$99,293.

For the completion and maintenance of the Latter-day Saints' hospital during that year, \$136,727. To explain why this happens to be so much I may say that we have built a very beautiful and convenient addition to the old hospital, which has made this

expense so much greater. One who knows, who has had experience and seen, says that the Latter-day Saints' hospital, that is the William H. Groves Latter-day Saints' hospital, is one that would be a credit to any country in the world.

For the erection of the Cardston temple, Canada, \$52,647.

For the erection of the new church office building, which is in course of erection, already, \$108,663.

Paid to the worthy poor out of the general tithing funds, \$160,238. (This out of the tithing; there are other funds besides it that have been used for the poor.)

These appropriations and application of the tithing of the Latter-day Saints or of the church amount to \$1,887,920 for the year 1914. . . .

#### REVENUE FROM INVESTMENTS

The expenses of the general authorities and the maintenance of the First Presidency are paid out of the revenue derived from investments and not out of the tithes of the church. These investments as a rule consist of contributions of stocks of various kinds to the church on tithings, which have been held by the church, and the dividends that we derive from these stocks and from these investments, are for the benefit of the people in every instance. For the church has never made an investment that was not for the object of benefiting the whole people as far as possible, fostering industries, fostering the colonization of our country, fostering and aiding the settlers of our country, of our State and of our adjoining States as far as we possibly can, by assisting them with means to help them lay the foundation of prosperity for themselves.

#### MORE AID TO POOR

In addition to the amount paid out of the tithes to the poor, \$116,238 has been expended. There has been collected and paid to the poor by the Relief Society \$74,290. Paid to the poor by the bishops from the fast offerings and other ward charities and funds, \$76,000 making a total paid to the poor for 1914 of \$266,528. . . .

#### VITAL STATISTICS

The birth rate of the church for the year 1914 is 39 1-2 to the thousand.

The death rate for the year 1914 is 8.3 to the thousand.

The marriage rate during the year 1914 is 17 to the thousand.

During the year there were 14,717 children blessed in the church.

There are 1,316 elders and 115 women laborers in the missions as missionaries.

Of the membership of the church residing in the stakes of Zion 319,000 were born in the United States.

There has been a net increase in the membership of the church in the stakes of Zion from the year 1901 to the year 1914 of 129,493 souls.

There are now 739 organized wards and 33 independent branches.

There are 68 organized stakes of Zion and 21 missions.

During the year 1914, 21 new wards have been organized and 2 stakes of Zion, and in each of the newly organized wards we have been called upon to assist them to help build their meeting houses. . . .

#### TEMPLE WORK LARGE

The work in the temples has been the largest on record. There have been performed in the temples during the past year 166,909 baptisms—so that we are increasing really the membership of the church very, very much faster in the spirit world than we are on earth—baptisms for the dead.

Endowments for the living and the dead, 72,952.

Altogether 326,264 ordinances have been performed in the four temples. This is a very considerable increase over any previous year.

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#### THE ABORIGINE WHO BEAT A HURRICANE

Whilst we waited at Cairns of the North Queensland coast for the New Guinea packet to be under way across the Coral Sea we got ear of a Cape York aborigine who had some years before astounded the Australian world by saving his life from the sea in the midst of a great hurricane. The wind had fallen down so swiftly—and with such furious white violence (said they)—that of the five hundred luggers of the pearling fleet which it cast away, some were blown to the bottom within a few rods of shore with the loss of all hands.

In the season of the great hurricane this aborigine was shipped aboard a lugger of eighteen tons to fish the Great Barrier Reef off the Cape York coast for shell and *beche-de-mer*. When the big wind came down (said he) it lifted the little lugger clean out of the water—like a leaf in a gale—and flung her back capsized and cast away. And so swift was this, and wanton, and complete, and careless and lazy, that the aborigine was greatly astonished, for he had not thought that any wind could accomplish it. It was then near six o'clock of a Saturday evening. And all at once it was dark. The wreck of the lugger vanished in the surprising night and a smother of broken water.

What a turmoil there was—how the wind tore off the crests of the magical waves and drenched the air with a stifling mist of spray—and what a confusion of noise and movement, and how black, and how white, the rush of the night—the aborigine could not

with any art relate; but said, with his eyes popped out, in the recollection of the magical performance of that jinkie-jinkie gale, "My word, one big-fellow sea!" He was tossed and driven like a chip of driftwood all that night (said he); his head was up, his heels were up, he was rolled over and over, he was beaten deep under water, and breath was blown back in his mouth; and he fancied sometimes that the wind picked him up with its hands and cast him through the air, from crest to crest, clear of the sea—which was doubtless true, for the wind was magically strong, and in magical wrath, and magically as sticky as gum.

In the morning the aborigine fell in with his *lubra* (wife); and the *lubra* stood by—to help him (said they), being a stronger swimmer than he, and a more cunning diver after shell and *beche-de-mer*, and more daring and elusive in shark-water; so that her value was known to all the masters of luggers out of Thursday Island and known quite as well, you may be sure, to the aborigine. By and by—dawn long ago come and noon near, and the wind abating—these two could glimpse the land from the crests of the waves. It was far away—a low, blue line. Yet now, having found themselves, they set out heartily, in about their fourteenth hour on the water, to win the shore. In the afternoon the aborigine began to fail. The thing was too much for him.

He lost heart (said he); he was worn out, and needed food—sleepy, too, with weakness. His anxious little *lubra* must rest him, now and again—support him whilst he lay still, and once, indeed, whilst he nodded off to sleep, and in this way refreshed his strength and spirit. And so they swam together, and paused to rest, and swam on—the woman having no rest at all, but lending strength to the man, at shortening periods, all the while. In the end they crawled up the beach and fell down and slept for a long time. It was then eight o'clock of a Sunday night; they had been in hurricane water a matter of twenty-six hours; and the man would surely have gone down had it not been for the faithful little *lubra*. And they did not wake up (said the aborigine) until dawn of Monday.

All this while the woman had carried the baby. It was dead, of course—must have died soon in the smother.

"Wouldn't drop it," said the skipper of our sloop.

We watched the aborigine and his *lubra* leave the warm, green water.

"That little woman?" said I.

"Oh, my word, not at all!" the skipper exclaimed. "The woman went crazy when she woke up in the morning and found her baby dead. And the black fellow deserted her. *This one's a new one!*"—Norman Duncan, in *Harper's Magazine* for February.

## Mothers' Home Column

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### Home and Child Welfare Department

#### JUNE READING—MOUTH HYGIENE AND THE CARE OF THE TEETH

"It has long been recognized, in a general way, that the condition of the teeth has much to do with the health of the individual, but not till recently has the direct relationship between oral [mouth] hygiene and bodily health been definitely and undeniably traced. We all acknowledge that a poorly-nourished body must result in inefficiency, but we have not always studied with sufficient care all of the causes or all of the results of faulty nourishment.

"Let a growing child be afflicted with decayed and neglected teeth, what is the result? To say nothing of the suffering which frequently follows with its long train of perverted function and incapacity, we have the immediate result of inefficient mastication. Without mastication we can not have good digestion, without digestion we can not have assimilation and without assimilation we can not have nourishment. Many a child is starving for lack of the necessary apparatus with which to properly prepare the food which is set before him. . . . The child who is illy nourished intuitively develops a craving for stimulants. Observation has demonstrated the fact that these poor children who are suffering from defective teeth and can not masticate will consume enormous quantities of coffee or tea if they can get it. And it is not fanciful to go one step further. It may seem a far cry from defective teeth to drunkenness, and yet it is a possible and a perfectly logical sequence. We are not giving these children a fair chance in the world for place, preferment or race betterment if we permit them to grow up with faulty mouth conditions.

"Not only this, but there is a quite unsuspected and a very real danger to the individual and to the community as the result of defective teeth and broken-down roots left in the jaws. The inevitable abscesses from these roots discharge large quantities of pus to be taken up in the circulation or carried into the stomach or lungs, creating a constant poison which should no longer be ignored. A general infection of the system sometimes results from an abscess on a single tooth, and it is not unusual to have a life lost from this cause. These decayed cavities in teeth also form an ideal culture place for pathogenic microorganisms, [disease germs] which are a constant menace to the individual as well as to others with whom the individual comes in contact. . . . There is no question that there have been direct tuberculous infections from this source. One writer has gone so far as to say that 95 per cent of tuberculosis is due directly or indirectly to faulty mouth conditions, that aside from the cases of direct infection from the roots of teeth there are numberless other cases where the system is rendered susceptible to tubercu-

losis through inefficient mastication and its consequent train of evils. . . . The tubercle bacillus seeks a field where the tissues are lowered in tone, and its invasion is usually the result of a lessened resistance through bad air and lack of proper nourishment. Reasoning from this it is not difficult to connect this disease in its incipency with defective and diseased teeth. . . ."

An epidemic of scarlet fever in the schools of Chicago and one at Valparaiso, Indiana, were stamped out by requiring "that no child who had suffered from scarlet fever should be permitted to return to school till all decayed teeth were filled and the mouth made hygienic. . . ."

"If, then, defective teeth are such a prime factor in physical inefficiency it may be well for us to consider briefly the prevalence of this affection. Few people have any conception of the relative number of children who are growing up with bad mouth conditions which prove a handicap to themselves and a menace to the community. In an examination of the teeth of school children in various communities it has been found that at least 90 per cent of them have decayed teeth. In the public schools of Chicago, where nearly 70,000 children have been examined, the percentage runs much higher than this. During the month of November, 1913, there were examined 2,231 children, of whom 2,224 were found with defective teeth. When only seven children out of 2,231 are found with perfect teeth it is surely time that our civic authorities and our boards of health give some heed to this important matter. . . ."

"A Chicago principal writes: 'We are very enthusiastic over the benefits derived from the work done by the dental dispensary in this school. So far this year, emergency cases and very badly neglected cases have kept the dentist busy every minute of the school day. Needless to say the improved physical condition of these children has helped them accomplish more in the schoolroom. . . .'

"Another consideration in this connection having a direct bearing on race betterment relates to the handicap to the boy or girl who is allowed to grow up with deformities of the mouth and face due to irregular teeth. . . ."

"It is to the prevention of disease, the relief of suffering, and the correction of deformities—thus adding to the efficiency and happiness of the individual and the community—that the dentist is committed in his function for the betterment of the race."—C. N. Johnson, D. D. S., in proceedings of the First National Conference on Race Betterment.

#### AN OUNCE OF PREVENTION

"Some mothers think that children's first teeth require no care at all, and that, even if they decay, it is unnecessary to bother about them. This is a great mistake. The first set of teeth, like lovely white pearls between rosebud lips, are needed to keep places for the second or permanent teeth. If these teeth be lost through neglect, the jaw will not grow to its proper shape, and when the second teeth appear they may be so crowded that they will be forced to turn sideways and grow very unevenly.

"When a decayed first tooth is neglected and left in the jaw the decay is almost sure to eat downward to the root, and thus affect the enamel of the permanent tooth just forming underneath. Decay is poison, which will cause, besides very painful toothache, all sorts of more serious complications. . . . No mother would give her child poison, yet she will go complacently about her household duties while little Dottie or little Tom is suffering with toothache and absorbing the poison from that decayed tooth.

"Another great source of harm to young children which is caused directly by decayed teeth is the habit of bolting their food. By this I mean swallowing whole mouthfuls of food

without properly chewing it, so that it will be easily digested when reaching the stomach. Children with bad teeth dread to bite on them lest they start aching, therefore they swallow their food without proper mastication. This leads to malnutrition and all sorts of stomach troubles—troubles that seldom end with childhood, but continue to torment the child after he has grown to manhood and even to old age. . . ."

"Because a first tooth shows decay and aches, do not have it pulled. Let the dentist fill it so that it will last until the natural time for it to come out; or at least get advice of your dentist regarding the disposition of a bad tooth. Take your children regularly to the dentist. You will find the money it costs well spent; for if a child's first teeth are well cared for he will have little cause to have much done to his second teeth. . . ."

"Above all, teach your children when they are very young to brush their teeth at least twice a day and insist upon their keeping their teeth clean."—"Parents' problems," from Philadelphia *North American*.

#### TWO SETS OF TEETH

"Children grow two sets of teeth. The milk teeth, twenty in number, and the permanent ones, thirty-two in number. The milk teeth generally appear as follows:

- Central incisors, 5th to 6th month.
- Lateral incisors, 7th to 8th month.
- First molars, 12th to 16th month.
- Canines, 14th to 20th month.
- Second molars, 21st to 36th month.

"The eruption of the lower teeth usually takes place before that of the upper. The permanent teeth appear in the following order.

- First molars, 5th to 6th year.
- Central incisors, lower jaw, 6th to 7th year.
- Central incisors, upper jaw, 7th to 8th year.
- Lateral incisors, 8th to 9th year.
- First bicuspid, 9th to 10th year.
- Second bicuspid, 10th to 11th year.
- Canines, 11th to 13th year.
- Second molars, 12th to 15th year.
- Third molars or wisdom teeth, 18th to 23d year.

"As soon as the first teeth appear they must be carefully watched, for as they take some time to solidify, they easily decay.

"As the milk teeth last but a short time, or until they are displaced by the permanent teeth, very little attention is usually paid to their preservation. Tartar and filth are allowed to accumulate, and as soon as they become troublesome they are extracted. . . . So long as they can be saved, they should not be removed, as serious injury is thereby inflicted on the child. If these are extracted the incoming permanent ones are seriously interfered with; they grow out of their allotted space, or grow in an irregular manner, distort the mouth and impede the work of mastication. Nature indicates the time for their removal by absorbing their roots and loosening their crowns, preparatory to the appearance of the permanent teeth. Moreover, it is somewhat dangerous to extract any of the milk teeth, because the jaw is not yet perfectly developed, and is, therefore, very frail and liable to fracture. . . . As soon as the milk teeth appear they should be cleaned every day with soft linen, and when all the teeth are erupted, a soft brush should be used. . . ."

"The sixth year molars deserve a special notice, because they are so frequently confounded with the first set of teeth. The reason of this is, that these back teeth of the upper and lower jaw on either side make their appearance before any of the first teeth are shed. If neglected, as they too often are, they are early lost, and can never be replaced, except arti-

ficially. When you are able to count a row of eleven or twelve in each jaw—that is, as soon as there are more than twenty teeth in all—you may be sure that the last molars on either side belong to the second set.”

#### BAD HABITS AFFECTING THE TEETH

“Thumb or Finger Sucking.—By this habit the lower teeth are forced inwards and the upper teeth outwards. These results are due to the peculiar way in which the fingers rest upon the teeth during the act of sucking. Unless this habit is checked before the permanent teeth appear it will result in disfiguring them and speech and mastication may be impaired. To break the habit, wrap the finger with muslin saturated with some harmless preparation, disagreeable to the taste.

“Lip Sucking.—This is another habit which may result in depression of the lower teeth. The child, by drawing the lower lip into the mouth, exerts a pressure upon the teeth, and they are forced inward to such an extent that deformity results. The space for the back teeth is greatly contracted, and extraction of one or more is necessary to make room for the remaining teeth in the arch. . . . A fixture, similar to a splint is sometimes placed between teeth and lips, so as to make it impossible to draw the lips into the mouth.

“Mouth Breathing.—Mouth breathing also produces irregularity of the teeth. This habit, most commonly indulged in during sleep, is frequently due to some nasal obstruction of the air passages. In these cases surgical operations are often necessary. Sometimes the habit is acquired when no organic trouble exists. . . . The Indian mother bandages the mouth of the child, and in this way forces it to breathe through the nostrils, or not to breathe at all. Rubber appliances, working on the same principle, are in use to-day, only they are free from the barbarous character of the Indian method; that is, they work on the principle of inducing nose breathing, by making it so difficult to breathe through the mouth that the child readily accustoms itself to breathe through its nostrils.

“Cracking Nuts, etc.—Teeth must not be used as nut-crackers. Like the bones, they are not solidified in early life. Even when they are, cracking nuts with them will soon result in their destruction, as they were not intended for such violent work.

“Extremes of heat and cold following each other in food or drink are harmful to the teeth. The habit of eating much candy is also injurious to them.”—Popular Essays on the Care of the Teeth and Mouth by Victor C. Bell, A. B., D. D. S.

This subject will be continued in the reading for next month.

CALLIE B. STEBBINS.

### Prayer Union

#### SUBJECT FOR THE SECOND THURSDAY

Parents' Day.—Prayer for our families and for the families of each other; for the conversion of kindred; that we may all have a greater growth in spirituality; that the homes of Saints may be model Christian homes. Pray for all sick and afflicted.

#### REQUESTS FOR PRAYERS

Brother A. McKenzie, Saint Clair, Michigan, asks prayers. He is sorely afflicted with cancer, and is also crippled from rheumatism.

If I am ignorant, it is my school;

If I am sinking, it is solid ground.

If I am cold, the Bible is my fire;

And it is wings, if boldly I aspire.

Since thus thou givest of thyself to me,

How should I give myself, great Book, to thee!

—Amos R. Wells.

## Letter Department

### Local Work

“Therefore, let every man stand in his own office, and labor in his own calling; and let not the head say unto the feet it hath no need of the feet, for without the feet how shall the body be able to stand? Also, the body hath need of every member, that all may be edified together, that the system may be kept perfect.”—Doctrine and Covenants 83: 21.

The great Architect and Master-builder whose works are known unto him from the beginning of the world knew both how to arrange and build his church, and has left no necessary want unprovided for.

When we take up the Doctrine and Covenants and read what work is described for the local officers; priests and teachers, we discover a wide field for these to labor in. I have had a little experience along that line for nearly thirty years; have labored together with different men, young and old, and can say that I have spent some of my happiest moments in this latter-day work in visiting the Saints in their homes. I have always felt my inability in doing that work, but the Lord has made known unto me that it is his will that this work should be done among his people. And the ones that do it will be blessed by doing the best they know how, with an eye single to his name's honor.

When I was called to labor in that way there was a large branch here; what are now known as Sweet Home, Guilford, and Bedison branches were all one. It took the visiting officers a week to visit all the homes. We made the round from time to time. Once I thought I wouldn't spend so much time for what little good it seemed to me I was doing; it seemed to me it didn't amount to anything. I had the following dream: I dreamed I was over in Denmark, laboring for my father. He had his sheep in the outmost part of the field. He told me, “Go and watch over my sheep.” When I awoke, the dream was upon my mind. I took it to mean that I should go and visit the Saints. I went again. The Saints seemed glad to see us. Later on there arose trouble among the Saints and I concluded again not to go. I had the same dream repeated again. Since that time I have been trying in my weak way to do the best I know how.

This work in the church should not be neglected. In my experience it helps to create more spiritual life and greater unity among the Saints. In doing what the Lord has commanded there is a blessing to follow. It may seem ever so small, what we do, but the Lord will meet us with his blessing. Realizing our weakness we should not forget the good found in each member, for, if we do, we will not find very many worthy of divine approval; but, on the other hand, select the good in each one and we will find them nearly all desirable members.

The Editor at one time had this to say: “Converts added to the church but increase the number and nature of these demands. Heads of families, perhaps careless and remiss in duty, require spiritual awakening that they may, as recognized in their places, be found faithful in this stewardship as leaders and examples to their children, that the latter may learn at home (the primary, principal and first school) to bring forth fruits of love, of patience, of Christ-like kindness, love and beauty of character. Home is the school, we repeat, the first and principal school where these principles should be taught and woven into the warp and woof of daily life motives which form the Christ-like character. The father or mother who fails to grasp these truths, to develop and cultivate these principles, fails to see his or her children go out into the world properly prepared to both withstand its temptation and shed forth the light and love of the exalted nature and strong character of the Christ.

"But, this pastoral work, these duties of the shepherd, these generally required ministrations; different classes of minds, of temperament, are to be dealt with; varied conditions of life to be guarded against or rightly directed. The minister here stands in close relation to his people. His trust is a sacred one, the knowledge oft imparted to him that of a confidential nature. He is placed where he may accomplish great good, or possibly do harm. He should be wise enough not to compromise himself by taking sides in any difficulties arising. Here exists the necessity for careful work, for prayer, for grace, wisdom, discernment." (SAINTS' HERALD, vol. 38, p. 453.)

Brother Burgess said: It is not hard to sit and write of service to humanity and the plan that the Master has laid down and lived himself; but it is another thing to follow in his steps and show by precept and example in our lives a willingness to sacrifice, to do without, to set for others an example that gives reasonable hopes of success for all.

"There is a work for you to do  
No other one can do for you."

"Wherefore, now let every man learn his duty, and to act in the office in which he is appointed, in all diligence. He that is slothful shall not be counted worthy to stand, and he that learns not his duty and shows himself not approved, shall not be counted worthy to stand. Even so, Amen." (Doctrine and Covenants 104: 44.)

A. JENSEN.

GLASGOW, MONTANA, February 9, 1915.

*Editors Herald:* We have enjoyed meetings held here by Brother Newby. Truly the way was made plain and sensible. Many nonmembers asked why did he not stay longer, and if he would return. One said, "Let us petition for him to be sent back here. If Brother Newby can not come to us we trust that the conference will send Brother Alvin Knisley to this territory.

Two young men who never attended meetings are deeply interested. My neighbors told me that Brother Newby had explained their belief, though they could not themselves tell what they believed. We regretted the discontinuance of these meetings when people were becoming so interested.

Glasgow is a nice place and has many people. The members of the Christian Church have a beautiful new building, in which they allowed Brother Newby to talk and which we appreciated. My daughter attends the Christian church and Sunday school. They have a large attendance. I used to be a strong member of the Christian Church. It was there where I first found my Savior.

I know our gospel is true and I would that I might live as good a life as my people in Lamoni live. One needs the Christian influence to live up to God's teachings. Those who are interested in the welfare of the isolated Saints should remember us in prayer, lest we falter and fall by the wayside and become as Paul said, a castaway.

Your sister,  
MRS. LILY B. ASCHBRENNER.

CHARLES CITY, IOWA, February 8, 1915.

*Editors Herald:* We have had to give up our Sunday school, as Brother and Sister Herring and son Elmo, are the only active ones living in town. We have bought and moved on a farm six miles south of Charles City, so that it is not always possible for us to attend. We are still trying to keep up our lessons through the home department. We miss our Sunday school and prayer meeting very much, but know God will still bless us if we try to do our part.

If Brother Reiste sees this we would like him to write an

encouraging word to Sister Vida Crane, whom he baptized while here. It would do her much good. I remember after I was baptized I received a letter from Brother T. W. Chaburn who had held meetings at my father's house in Madison, Wisconsin, when I was but a child, and how much courage it gave me.

We are thankful to say that we are still in the work and trying to let our light shine. We are grateful to have had Brother and Sister Paulgers, of San Antonio, Texas, with us for two years. They are Saints indeed. In their moving back to Texas we feel that our loss was the gain of others.

We would be glad to see an elder here at any time. It has been about a year and a half since we have heard a sermon.

Ever praying for the advancement of the work, and asking an interest in the prayers of all, I remain,

A sister in the faith,

Route 6.

NELLIE STEVENS OTT.

BLOXI, MISSISSIPPI, February 8, 1915.

*Editors Herald:* This leaves me at my post of duty doing what I can to assist in building up the cause of Christ. While we find many obstacles in the way, yet by the help of God and a persistent effort on our part we are able to move along. Some of the Saints seem to tire of the fight and leave the task to the few, which adds to the burden. If all would help and do their part, the load would not be so heavy. We are thankful for the few noble ones who are doing all they can to help along the gospel.

In my declining years I am able to say that I have kept the faith. I have nearly finished my work. I ask an interest in the prayers of all.

421 Holley Street.

In the conflict,

R. M. KING.

GARWIN, IOWA, February 11, 1915.

*Editors Herald:* I do not know how Saints can do without the church papers. I have taken the HERALD and *Ensign* for twenty-five years, and could not do without them. We have had meetings every place we have lived, and hope we can hold forth where we are about to go. If any of the brethren are passing through Montour we hope they will call on us. We will do all we can for them. There is a schoolhouse close to where we shall live, and if we can get it we will have meetings if the elders will come.

Pray for me that I may be numbered with the faithful.

Your sister,

MARY KENNELL.

DECATUR, MICHIGAN, February 11, 1915.

*Editors Herald:* It is in faith in the gospel of these latter days and in thanksgiving for the blessings received in days past, and in belief of the promise of the first resurrection, that I write these few lines. The resurrection is a grand promise, and within the reach of all. It is worth the price. I know it is hard for the young to resist the allurements of the world. I have tried with the help of my heavenly Father to teach our family in ways of the gospel.

The HERALD and *Ensign* are a great blessing to isolated Saints. Thirty-seven years ago the seventeenth of this month I was buried with Christ in baptism by Brother Columbus Scott, on which occasion I became heir of God and joint heir with Jesus Christ.

On receiving word of the demise of President Joseph Smith, my mind went back to June, 1878, when I met him and W. W. Blair in conference at Coldwater, Michigan. These two brethren administered to our two children for whooping cough.

Last week a book agent, a Seventh-day Adventist, while

visiting me said he had written to many denominations for more light on the Sabbath question, and had yet to be convinced that his present position was wrong. I told him I would give him the address of a man or men who could give him the information desired. His answer was that it would take too long to correspond. I then told him I would send him a tract. He gave his name as J. P. Garber, Berrien Springs, Michigan. I handed him the Book of Mormon, which he had never seen. He remained at our place about two hours.

Brother William Dowker was here the first part of December and held services in our schoolhouse. Not many turned out, the weather being stormy. Brother Samuel Stroh was called here to preach the funeral sermon of Doctor M. E. Hooper, husband of Sister Mary Hooper. Many prominent men of the community heard the funeral address and spoke in a complimentary way of it, saying that they had never heard anything like it—had never heard the Bible explained so readily. One, a merchant's wife, said to me, not knowing I was a Latter Day Saint, "Did you ever hear anything like it?" She said she never heard the mansions and different glories made so plain before. I wish there might be an awakening in Decatur. Your sister,  
MRS. R. CRAWFORD.

RADVILLE, SASKATCHEWAN, February 15, 1915.

*Editors Herald:* We are as lost sheep without a shepherd, as Elder Williams has moved to the Weyburn Plains Branch this winter, some twenty-five miles away. Our priest, A. R. Toovey, moved there last spring, and Brother John Gaw and family left here for Ontario last fall. So we are very lonely, and sometimes long to hear a good sermon or enjoy a prayer meeting, and it seems good to clasp the hand of a Saint who may occasionally stop here. We have enjoyed God's Spirit in a measure, though we are isolated, and we feel to praise him. He has blessed us and we are trying in our weak way to live to be worthy of the numerous blessings we receive from time to time.

Our little girl is improving slowly, for which we are thankful. She can stand up to a chair quite well and seems to be gaining a little strength every day. I have been able to do my work for a month now, but still do not have health and strength as I have at one time. I am putting my trust in God to give me wisdom to know what to do for myself and not to overtax my strength as I regain it.

I feel that I have done little for this work. I am anxious to live and employ my time more for the cause, if it be only by living the life I should and setting an example before others. It seems that the people here are not anxious to hear any other doctrine, being satisfied with what they have, and some are too busy looking after wealth and the pleasures of the world to be interested in religion. I do not care for the pleasures as I did some years ago, although I go to a hockey game occasionally this winter to get out in the fresh air, as one can not stay close in the house all the time.

I consented to our boy going to the Methodist Sunday school, as he asked to go when our own Sunday school was disorganized for the winter. He likes to go to Sunday school. He is ten years old, so I want him to keep going. He is interested in normal work and can name all the books readily and answer a number of questions.

We can see that the coming of Christ is drawing near, as wickedness abounds everywhere in every conceivable form. The Evil One knows his time is short, and seems to be trying to enter every home, seeking to destroy the peace and happiness which should dwell therein.

I am glad I am a Latter Day Saint, as it brings me comfort from day to day. I am longing for the companionship

of the Saints, and do not seem to enjoy the companionship of outsiders unless I can get them interested along religious lines. When discouraged I take comfort in playing and singing our hymns and reading God's word. This seems to strengthen and comfort me more than I have ever realized before. If we can cling to the iron rod until we may reach Zion in safety I shall be thankful, which time I hope is nearer than we think. We know it takes preparation on our part, and I hope that when Christ comes I shall be included among the ones prepared.

Ever praying for the welfare of Zion, I am,  
Your sister,  
IDA MAE BERGERSEN.

GLADSTONE, ILLINOIS, February 14, 1915.

*Editors Herald:* In Matthew 16 Jesus tells Peter that he will build his church. We learn from 1 Corinthians that God set the members in the body as it pleased him, endowing them with inspirational gifts, against which ignorance and hell are not to prevail. God through the instrumentality of the gospel and the inspiration that attends obedience thereto is to prevail most gloriously.

Paul, the apostle to the Gentiles, says in Romans 11 that Israel shall be grafted in again except they abide in unbelief. Now for a graft into any kind of a tree to be possible, the tree must exist. Those who claim succession from the Apostle Peter need eleven other successors, and the ordinances restored to them, with the help of inspiration instead of tradition, etc.

The Apostle Peter speaks of a class who knew nothing only that which was known naturally. When we see the abomination that makes desolate, in the words of the Master, we should "stand in holy places."

May the church with the help of inspiration be able to stand firm.  
Your brother,  
J. L. RUST.

BOYNE FALLS, MICHIGAN, February 14, 1915.

*Editors Herald:* The church has gained a foothold here, where all churches have failed, and where a number of people have made the statement that no minister could build up a following. God, through his servant, Brother C. N. Burtch, has established the gospel here. After many discouragements, our brother succeeded in baptizing two members; others embraced the gospel one and two at a time, until our band now numbers eighteen. We have a good Sunday school with an enrollment of forty-four, and where some were at enmity, all are now at peace, and filled with that brotherly spirit which God alone in his mercy can instill in every heart.

We hope the time is near when this gospel will be taught and accepted by people in every place. We appreciate the tireless energies of Brother Burtch in teaching this true gospel.  
Yours in the faith,  
ELZY P. LEAJUS.

U. S. S. San Francisco,

PENSACOLA, FLORIDA, February 15, 1915.

*Editors Herald:* I desire to be of service to God and his Son Jesus Christ. Service to God means service to humanity. I love this work and desire to be of service to humanity. My heart goes out to the people of the world, that they may come to a better knowledge of the gospel.

I was permitted to come into the kingdom August 9, 1914. I have helped two of my shipmates to enter the church, under the blessing of God. These shipmates, now our brethren, were baptized February 13, by Elder James Cooper, at Pensacola. Brother I. M. Smith came here that same morning

and they were confirmed by him and Brother Cooper. These brethren are F. E. Swift and Ralph Reigens, aged nineteen and twenty years respectively. Both have seen the ways of the world and are hoping to help redeem it. Brother I. M. Smith and I were the only ones to witness the baptisms. Upon this occasion the presence of the Spirit was felt. After baptism and confirmation the brethren had to go back to the ship. I was permitted to go into the country with Brother Smith and hear three powerful sermons before I had to return to the service.

I have been told that there was other work for me aboard the ship. There are among these men two or three fine young lads who may be of service to the church. I desire the prayers of all that I may accomplish what work God has for me to do. Brother Swift would like to know the address of Saints in or near Erie, Pennsylvania. Brother Reigens would like to learn the address of any near Lamden, New Jersey. I know of five Saints in the navy who have made clean records since coming to the gospel. I shall be glad to hear from any others who may be under enlistment in navy, army, or marine corps.

I have lost trace of a brother, adopted from the Protestant Orphans Home, in Detroit, Michigan, in March or April of 1911. His name was William Henry Maynard, then aged eleven. He had red hair and freckles, and was small of his age. I would like to learn of his whereabouts, if any have information with reference to same.

Address me, U. S. S. San Francisco, care postmaster, New York City.

Your humble servant,  
B. L. MAYNARD.

NEBRASKA CITY, NEBRASKA, February 15, 1915.

*Editors Herald:* We are all sad that our Brother Joseph Smith has left us, but hope and trust are still ours that we shall see him again with countenance lighted by celestial glory. We have much of good that he has given us all along the way.

There is no end to the school of life, learning of the way in which we should walk to be acknowledged as God's obedient children. For it is life to learn of God of his eternal truths revealed to us by his inspired servants. We may continue to learn as life is allotted to us, and it is to continue in eternity, in which state we are to arrive at perfection. We must carefully watch our steps and ask God to guide us that we may go forward trustingly, and that he will lead us on.

Yours in gospel truth,  
Kearney Hill. MRS. JAMES THOMPSON.

LAGONDA, MISSOURI, February 16, 1915.

*Editors Herald:* The HERALD has been a feast to my soul, and has caused me to look more steadfastly to my loving Savior who has done so much for me. I feel that if he had dealt with me according to my works I would now have been where mercy could not have been exercised nor pardon obtained. Praise his name for evermore.

I hope the Saints will pray for me that I may hold out faithful to the end. I remember all. Your sister,  
MARTHA JANE MILLER.

COUNCIL BLUFFS, IOWA, February 18, 1915.

*Editors Herald:* By vote of the congregation the preceding night, we adjourned our series here for last night that we might listen to the lecture of Ex-Senator Frank Cannon on "The Mormon kingdom." Arriving at the Presbyterian church sufficiently early to do so, Brother Samuel Harding, president of the branch here, and the writer sought and ob-

tained an interview with Mr. Cannon and requested that he make a distinction between us and the people of Utah. This he refused to do, on the ground that he was not in any way attacking us.

Though the night was rainy, a large number of our people were present, as were a goodly portion of the Utah adherents located in this city, so far as we could judge, and at least six of the Utah elders. In fact, had it not been for the presence of those named his audience would have been small indeed. The Utah elders were on the job at the doors as we passed out and were handing out tracts containing two letters written by the lecturer before leaving their church, and in the headlines of which they state that he was excommunicated for "Apostasy and immoral conduct." Unless they have the evidence to back up this statement it looks like a case of slander sufficiently strong upon which to base an action.

As to the lecture, there was nothing in it that would in any way involve us as a people, and was a very tame affair altogether. In fact, it looked more like a personal matter between Mr. Cannon and Joseph F. Smith. Many things said could be indorsed. What appeared to be a very fatal admission by the representative of the bureau behind the whole matter, and especially so as to the success of their undertaking, was that the Utah Church is all the time encroaching upon our national welfare to the extent that it now controls eleven of our States in a political way. It did not sound well for the success of their undertaking. In fact they are so evidently biased in a religious way that their success is bound to be curtailed thereby. There is to-day such an independence in religious thought that sectarian bias is not likely to attract adherents.

The writer made a simple request to be privileged to announce our meetings, but the answer was that in view of the fact that other churches were holding protracted efforts in the city it was thought best not to grant the request. In shaking hands with the lecturer after the close he stated to me that he thought it was a mistake not to grant my request. None of the other churches had dismissed their series to hear, but even at that the chairman could have stated that all churches concerned would be granted the same privilege. At any rate his course was so narrow that it would serve to do us good and him injury.

Considering the icy condition of the pavements (which are at last about clear of such obstruction) and the weather in general, the attendance here has been good and the interest apparently all that could be asked.

Have been continuously busy since the middle of October, and in all places visited the interest has been unusually good. In fact the present awful war seems to be having a good effect upon the spirituality of the people, generally speaking, many seeming to begin to feel that "the time of the end" is much nearer than they had thought for.

Personally, there have come within the last few months some of the sweetest experiences of life, God seeming at times to be so near that our soul has felt so responsive that there has come such an interlinking between the infinite and the finite as to make us feel that we were indeed "In tune with the infinite." May God hasten the day when such a complete attunement shall be realized.

In bonds,  
J. W. WIGHT.

VANDALIA, MONTANA, February 20, 1915.

*Editors Herald:* Brother Robert Newby preached here every night for a week. He has done a good work for the Master. Some are interested through the preaching of the word. We hope Brother Newby will call again soon.

My wife and I were initiated into the kingdom of God's dear Son by Brethren A. H. Smith and T. J. Martin, during

Brother Smith's first mission to the Northern Minnesota District. We were called by him his first Minnesota children. We are breaking up new ground here, and are striving for the reward of the just.

In bonds,  
JOHN ELLSWORTH.

CONDON, OREGON, February 23, 1915.

*Editors Herald:* A few of us are still striving to do what we can for the cause we all love so well, but it is rather uphill work with only one member of the priesthood resident in the branch. God is blessing us in our effort, so we desire to continue to labor for the Master.

Brethren N. T. Chapman and C. E. Crumley visited us a few weeks ago and awakened new life and spirituality in us, and we surely had an enjoyable time. Brother Crumley, despite his bodily ailments, preached eleven rousing sermons, full of counsel and good cheer, which were both instructive and encouraging to the Saints.

I have just been in attendance at our district conference at Portland, Oregon, which passed off peacefully, Brethren Chapman and Crumley being in charge. A good Spirit was manifest in all the meetings, and the Saints all tried to outdo each other in their kindness and hospitality to all visitors. Brother Crumley and Brother C. E. Jones, of Honolulu were the chief speakers. Both gave good counsel which if obeyed will be very beneficial to all who heard.

Dear Saints, I wish to bear testimony to God's power manifest among his children. At the time Brethren Crumley and Chapman were at Condon our little grandson, ten weeks old, was taken sick with a severe cold, which settled on his lungs and developed into pneumonia. At midnight on January 26, the doctor carried him to the hospital, stating that the only hope for him was good nursing and plenty of fresh air. Between twelve and one o'clock the next day the child's mother called for the elders, and Brethren Crumley, Jones, Chapman and the writer hurried to the hospital. When we arrived the little one was in spasms, and soon after our arrival went into a sinking spell. The above-named elders, Sister C. E. Jones, the child's parents, myself and companion engaged in silent prayer, and in a few moments the child began to gasp and show signs of recovery. From that very hour he began to mend, and has continued to improve until at this writing he is sound and well and growing fine, for which we truly thank our heavenly Father, knowing that it was only through his love, mercy and power that our loved one was restored to us. Dear readers, let us strive continually to do God's will, and come up higher that we may be the glad recipients of many blessings he loves to bestow on his faithful and obedient children. We had a daughter, Sister H. C. Johnson, in the hospital at the same time, whom the Lord greatly blessed. She underwent a very serious surgical operation and is recovering at this time.

Brother and Sister Jones, of Honolulu, are with us at present and will continue to labor among us for some time. They are both humble, faithful workers in the Master's cause and we look for good results. The work is reviving here, and we look for brighter times for the Condon Branch in the near future.

Asking an interest in the prayers of all Saints and ever praying for the redemption of Zion, I am as ever,

Your brother and coworker,  
N. E. AUSTIN.

BOSTON, MASSACHUSETTS.

*Editors Herald:* As I am to do missionary work in New York District this year, I should esteem it a favor if the Saints of said district will notify me of any opportunities for such work in their respective localities. I shall also be glad

to hear from the Saints among whom I have labored in past years, and trust that we shall all be collaborators together with God in promoting gospel work in the district.

I hope to be at the next district conference, Providence permitting.

Yours in Christ,

A. B. PHILLIPS.

Address, BOSTON, MASSACHUSETTS, 453 Ashmont Street.

MALVERN, IOWA, April 29, 1915.

*Editors Herald:* If it were not for the comfort and strength I receive from God I should be very lonely indeed. After having been most of the time with the Saints since I united with the church, eleven years ago, I am now isolated. The Lord has blessed me many times.

Nine years ago I was sorely afflicted and it seemed that medical aid could avail nothing. At this time I was living away from the church. I had a great desire to be where I could be administered to. My sister was with me and a member of the church, and we determined to return to Lamoni where we could get the desired help. With much difficulty we arrived there, and I was administered to and received relief, eventually being healed to such a degree that I have had better health since than ever before.

I am now again on the bed of affliction, and am not so I can be administered to. I desire the prayers of the Saints, and if it pleases the Lord I desire to be spared to see my three children old enough to have a full understanding of the gospel. While we do not have the privileges of the church and Sunday school, I do my best to teach them, and feel the Lord will be with us when we try to do his word.

My greatest desire is to move near a branch of the church. This would give me much strength. For this I pray. I feel that the Lord hears and will answer in his own due time.

In bonds,  
MRS. ETTA KEOWN MARTIN.

BENZONIA, MICHIGAN, February 24, 1915.

*Editors Herald:* We still count God's blessings. He has been most merciful to me, and brightened many a dark day. The Saints here are struggling onward as bravely as ever. They are now working to procure a new lighting system for their church. God has ever aided in the past, and we are sure he will do so again.

We all have much to be thankful for. We are grateful that God has thus far spared the fair land of America from the ravages of present-day war. As Saints we must live so as to meet in righteousness, whatever may come, trusting that God will care for his own.

Praying for the safety of Zion, I am,

Your sister,  
EUNICE SCOFIELD.

WEST BAY, FLORIDA, February 25, 1915.

*Editors Herald:* I have been in the church nearly four years. With four of my children I was baptized by Brother S. S. Smith. My wife was baptized when she was a child. Thirteen months ago we moved from Baldwin County, Alabama, to this place. There are no Saints here and we sometimes grow hungry for gospel preaching. It seems that God wanted us to come here for some purpose. There are many Adventists, Holiness people, friends, and Baptists here, and we attend their services. I am superintendent of a Union Sunday school, with forty or fifty pupils. We are trying to live right, and ask the Saints to pray for us.

Brother Sherman came to preach for us in August. We had a good attendance. If we could get some missionaries here I think we could do good. Would Brother Slover write to me, or come and preach to us? Yours in the faith,

J. T. ABBOTT.

## News from Missions

### Australia

Western Australia is a large and sparsely populated state, and could easily absorb the labor of fifty missionaries. There are two of us here trying to consolidate the work and place it upon such a footing that it will thrive and push back the adverse forces. Our army is small, and as a consequence our fight seems a "forlorn hope"; but when we remember that it all depends upon our being right with God, and God being with us, we are encouraged, for we know this is his work, and we also know that we are trying to live worthy of our calling, and therefore we must conquer.

We come into very close touch with the Utah church representatives here, as they live and hold meetings on the other side of the street. This confuses the public mind some, and necessitates on our part special activity along lines of difference between the bodies. The Utah elders call this persecution, and consider their policy the Christlike one and ours the opposite. This is a deception, for our boldness and zeal for the truth is not persecution, but is that Elijah-like spirit which characterized the defenders and advocates of this latter-day work from its inception; while their apparently "meek and mild" policy is not the spirit of Christ, but merely a product of that secret order of spirit which endeavors to "privily bring in damnable heresies," which can not recommend themselves for their intrinsic work or truthfulness, but must needs have an advocate of whom "silly women" say, "But they are nice men."

This is the cry of most of their women converts. They get a few men. One day recently in conversation with a lady of that cult in reply to this I asked, "When you joined their church were you after the men, or the truth?"

She replied, "The truth, of course."

"Well," I said, "let the 'nice men' drop and stick to the truth, and discuss that."

I had the pleasure of meeting the president of their Australian Mission, who met me with, "So you're a Reorganite." I said, "Yes, so you call us, and you're a Brighamite."

He said, "Yes, and I'm not ashamed of it."

I replied, "Some would be."

We then moved on to polygamy, and he said if I could show where it was condemned in the Bible he would "pack up and go home." I said, "Then get ready to 'pack up.'"

We turned to Malachi 2: 14, 15, and you should have seen the twisting. Where it reads, "and did he not make one" he said, "Yes, he made *them* one." What a twist, for the evident meaning of the text is that he made one woman in the beginning for one man, that they twain might be one flesh, i. e., through marriage. This man has left Western Australia, but I doubt if he has kept his word and "packed up" for home. It would take more than a direct text from the Bible or any of the books to cause a Brighamite to abandon the belief in polygamy.

Only five days later in this same shop I heard a lady speaking to the shopkeeper on the fulfillment of prophecy. He asked, "What church do you belong to?"

She said, "I know you'll laugh, but I'm a Mormon. They used," she said, "to teach polygamy, but now they don't."

This gave me my opportunity and I said, "Excuse me, madam, do you know that Joseph F. Smith, their president, is a polygamist, living with five wives?"

She said, "No, can you prove that?" I have been trying to do so and hope she may come out of that church.

This shows how the Utah people keep their members in the dark, and when we try to let the truth in they cry, "Slander, persecution," etc. But so far as I am concerned, that cry will

not deter me from speaking the truth and saving men and women from being "spider- and fly-like" drawn into their death-oath parlor by the presentation of the pure principles of the gospel, while underneath they have polygamy, secretism, material endowment garments in lieu of the spiritual, etc. "While they promise them liberty, they themselves are the servants of corruption." (2 Peter 2: 19.)

We had the pleasure of baptizing five persons in the church font last Sunday, which is very adaptable from all standpoints. The pulpit and railings were taken away, they are not fixed, and the audience had full view. I think this is a record for Australia, in that three of the persons were twins—a twin aunt and two twin nephews, and it was also my first baptism in Western Australia.

Good news comes from the gold fields, where Brother and Sister E. H. Davies are located. There are two ready for baptism, and we trust that the scattered members of the church in that region may rally together and cause a branch of the church to be formed. I expect to go to that part of this vast field in May next.

This state is over a million pounds sterling in arrears in its finances, and what with the war, which precludes borrowing, and the drought, which last year was the worst on record for the state, things do not look very roseate. We are trying to get the gospel before the people in Fremantle, but so far our efforts do not seem to have resulted in much progress.

My health is good on the average, but that of my young missionary companion, Brother Argent, is not very good. He is working well among the people from house to house, and has already met with some success in bringing in children for the Sunday school. We hope to return to Victoria to wife and home about the end of October or beginning of November. What our future movements may be will no doubt be decided by our new missionary in charge, the announcement of whose pastoral we are anxiously awaiting. We are hopeful of a continuance in divine favor and in this great work, which we trust may move steadily forward to final victory.

The life of our late President is a great advertisement to our work, and will do much to further the cause of truth. We trust that God's blessing will be with the conference, and that God will honor the son of our late great and good leader by granting him the leadings and revelations of his Spirit for the guidance of the whole body.

With confidence in the final triumph of truth, I am,

Faithfully yours in gospel bonds,

SUBIACO, WESTERN AUSTRALIA.

J. H. N. JONES.

## News from Branches

### Independence, Missouri

The Saints have lately been called to pass through many sad and trying scenes; there has been much sickness and affliction among us. Although there is still considerable illness and suffering, the work of the Master continues to exhibit much earnestness on the part of the Saints, who in branch and society meetings have received much excellent instruction, the Spirit testifying to the loving watchcare of God over his people.

We have been edified, cheered and comforted in spirit by hearing the elders from abroad, among them C. E. Crumley, R. C. Evans, E. K. Evans, of Grand Rapids, Michigan, Noah Cook, of Saint Louis, Brother Stover, of the Pacific Slope, F. A. Russell, M. A. McConley, and others.

On Sunday the Sunday school surpassed itself in numbers, there being one thousand in attendance. The Religio enrollment is four hundred and fifteen, the average attendance of last quarter being one hundred eighty-nine. There are sev-

enteen classes, under the direction of Brother L. W. Weeks.

The Communal Institute with its various departments, a newly organized body of sisters, with especial functions relating to the better conditions of the home of those needing loving help and sisterly watchcare, appeals to the sympathy and kindly interest of all. Activity is manifest in this special work in all directions, under the supervision of its faithful president, Mrs. A. L. Yingling.

The night and day classes, the Woman's Auxiliary, with its various departments of labor, and the efforts put forth on every hand for good, cause us all to rejoice in the glorious work.

ABBIE A. HORTON.

## Miscellaneous Department

### The Bishopric

#### AGENT'S NOTICE

*To the Spokane District Saints:* One of the chief duties of the bishops and agents in all parts of the world is to assist members and friends who are interested in the Lord's work to fulfill the law relating to temporal things so that they may be acceptable stewards of his by and by.

We especially urge upon each and everyone the great importance of the work which brings peace and good will to those who fulfill the law which the Lord has commanded and directed in his instructions to his children.

Dear Saints, I wish to call your attention to the urgent needs of God's church. Let all rally at once and send to me or to any of the local collectors that part which belongs to the Lord, which is needed to pay family allowances past due. Let us not be forgetful of our duties, but remember the missionaries who are appointed to labor among us.

This is my tenth year as bishop's agent in this district. I am at your service and a willing worker. This is a day of sacrifice, the hastening time is on. Let us heed instruction that we may not be found wanting.

Local workers, Oliver Turnbull, Sagle, Idaho; Peter Klaus, Gifford, Idaho; J. O. Hower, Coeur D' Alene, Idaho; J. H. Van Eaton, Leahy, Washington; J. E. Turnbull, Palouse, Washington.

Your colaborer,

W. W. FORDHAM.

SPOKANE, WASHINGTON, South 238 Haven Street.

### Pastoral

*To the Saints and Friends in Mission Number 9, comprising Oklahoma, Arkansas, Texas, and Louisiana; Greeting:* We are now ready to enter upon another year's work in advancing the gospel of Christ, and take this means of addressing you. I have been placed in general charge of the above-named States, and have selected to assist me in charge:

Hubert Case will have charge of Central and Western Oklahoma districts, and Panhandle Texas.

J. T. Riley, of Arkansas and Louisiana.

E. L. Henson, Texas (that part not included in the Oklahoma districts).

Those laboring in these fields will please report to the men named in charge, July 1, October 1, January 1 and March 1. Please do not delay in reporting.

Those needing missionary work please write the one in charge of your district, or myself; home address will reach me. There will be several reunions in these States this year, and to avoid conflicts leave the selecting of the missionaries to assist in these different reunions to those in charge, and then we will not have an overplus at some places and not enough at others. We want to make a special effort to reach the scattered Saints and establish the gospel in their communities, and we will be glad to get the addresses, and directions how to reach them.

We have one patriarch appointed to Texas and Oklahoma, H. O. Smith. His work will be principally to branches, and he will no doubt respond to calls as much as possible. We are satisfied the branches need his help, and will be greatly benefited by it.

Our attitude toward other denominations should be: Do unto them as you would like to have them do unto us. I am quite sure we do not gain anything by personally attacking their faith. We should be affirmative preachers. Of course when a man attacks us and shows he is an enemy to the

faith, we are justified in calling upon him to meet us in debate.

We should preach the straight principles of the gospel, well understood by the church, as found in the three standard books, and avoid speculative theories which are a waste of time, cause confusion, and will do harm. Many men have wrecked their little barks by getting away from the books; we have not outgrown these books yet.

I hope this year when there is an interest aroused in any place the man that is on the ground will stay with it until the work is firmly established, and not leave it and say, "If some one will just follow up and look after this point we think some will be baptized." The time to follow up is at the time you have an interest, and by the man that is on the ground. Better work a few places thoroughly than cover much territory. I hope we will be wise servants.

W. M. AYLOR.

INDEPENDENCE, MISSOURI, 824 South Chrysler Street, April 26, 1915.

*To the Saints of Mission Number 12, comprising Northern Illinois, Northern Indiana, Michigan, Wisconsin, Ontario, and Quebec; Greeting:* The appointing powers have returned me to the above field for the coming year. I hope to continue to labor for the good of the Saints and also help to gather into the fold of Christ those who are willing not only to hear but to obey the gospel of Christ.

I hope that the Saints and friends will continue to assist the missionary force in every way possible to get the gospel before the people. I also hope that the local ministry who have so ably assisted in the past, will continue to help the work along by looking after the needs of the work in their different localities, by helping in the preaching of the gospel and assisting the Sunday school and Religio work, as opportunity offers, remembering that we are laborers together with God.

The families of the missionaries are looking to the tithe-paying Saints for their support. Do not let them look in vain. It costs money to send the gospel to you; we invite you to help send it to others. Help what you can, be it little or much. Don't fail to give the Lord his part. Do it now.

In order that the work might be carried on to the best possible advantage, I have selected the following brethren to act as assistant missionaries in charge of their respective fields, as follows:

Kewanee, Illinois District, O. E. Sade, Joy, Illinois.

Northeastern Illinois District, J. O. Dutton, First Street, Evansville, Wisconsin.

Northern Wisconsin District, Leonard Houghton, Clitherall, Minnesota.

Southern Wisconsin District, L. O. Wildermuth, Plano, Illinois.

Western Michigan District, Ernest N. Burt, Beaverton, Michigan.

Northern Michigan District, Alvin R. Ellis, South Boardman, Michigan.

Central Michigan District, G. W. Burt, Beaverton, Michigan.

Eastern Michigan District, William M. Grice, Crosswell, Michigan, R. F. D. 5.

Southern Michigan and Northern Indiana District, J. D. Stead, Lamoni, Iowa.

Chatham Ontario District, Stewart Lamont, 36 Fifth Street, Street, Chatham, Ontario.

London Ontario District, G. C. Tomlinson, Saint Marys, Ontario.

Toronto Ontario District, W. D. Ellis, South Boardman, Michigan.

Roy Young will labor with Battle Creek, Michigan as an objective point.

Robert T. Brown will labor on Manitoulin Island during the summer.

All missionaries should report to me promptly July 1, October 1, January 1, and March 1. Secure blanks for reporting at the Herald Publishing House, Lamoni, Iowa. If any are hindered from going to their fields, or if any are under the necessity of leaving their fields, please notify me.

When possible confer with me before signing propositions for discussion.

Mail sent to my home address 426 South River Boulevard, Independence, Missouri, will be forwarded to me promptly.

Trusting that our heavenly Father will bless the efforts of all to the salvation of souls in his kingdom, I remain,

In gospel bonds, J. F. CURTIS, Minister in Charge.

INDEPENDENCE, MISSOURI, April 24, 1915.

*To the Saints and Friends of the Australasian Mission; Greeting:* In harmony with the appointment of the late General Conference, we cheerfully look forward to being associated with the church interests in Australasia. The field is not new to us, and we are happy to contribute what we can to the advancement of the church in the mission of the southern seas.

The order and appointments of the General Conference appointees in the various fields, as now existing, will continue, at least until our arrival in Australasia.

A large force of workers has been provided by the church, and we trust that the activities and faithful labors of the ministry may continue to receive the support which has ever characterized the attitude of the Australian Saints toward the servants of the church.

The following command to the church is well known to all: "Prosecute the missionary work in this land and abroad so far and so widely as you may. All are called according to the gifts of God unto them; and to the intent that all may labor together, let him that laboreth in the ministry and him that toileth in the affairs of the men of business and of work labor together with God for the accomplishment of the work intrusted to all." (Doctrine and Covenants 119:8.)

With the increase of our field force, and the maintenance of the gospel wagons in new districts, the demands on the treasury will be much greater than in past years, which means that all should enter into and share the sacrifice with a willing heart and ready hand; and thus have to do with building up and extending the interests of God's kingdom among men. The calling of all Saints is to reflect the glory of God among the nations that now grope in darkness.

May the prayers and energies of the church result in the extension of every department of the Lord's work, in the ingathering of souls, and the redemption of Zion. We are,

Your servants for Christ's sake,

PAUL M. HANSON.

C. A. BUTTERWORTH.

April 28, 1915.

*To the Officers and Members of Mission Number 1, Comprising Iowa, Nebraska, Minnesota, North Dakota, South Dakota, Saskatchewan, Alberta and Manitoba; Greeting:* It is with a great deal of pleasure that I hereby announce my return to the mission in which I have labored for the past two years. I therefore take up the duties incident to the work of the Master with renewed determination, feeling assured that our heavenly Father who has thus far guarded and protected the interests of the church will continue to feel after and care for his people.

I desire to call attention to the following appointments and the suggestions made in connection therewith:

Lamoni Stake: John W. Wight, Eli Hayer, J. F. Mintun, C. Scott and M. M. Turpen; Brother Turpen to regard Centerville as his particular mission.

Nauvoo District: James McKiernan, Charles E. Harpe, David J. Williams. Should Gomer R. Wells decide to discontinue his residence in Burlington, David J. Williams will succeed him at that point.

Eastern Iowa District: L. G. Holloway, E. B. Morgan and Edward Rannie. Relative to the work in this district, I suggest that Brother Rannie give his attention particularly to the branches, with the thought of imparting such advice and encouragement as needed.

Des Moines District: James M. Baker, city of Des Moines; E. E. Long, J. L. Parker and Daniel T. Williams.

Gallands Grove District: Charles J. Hunt, D. R. Chambers, C. E. Butterworth and J. B. Barrett.

Little Sioux District: Alma Booker and Amos Berve, Amos Berve to be located in Sioux City, with the recommendation that the branch elect him as president. Brother H. N. Hansen will also give some attention to this district.

Pottawattamie District: W. E. Haden, H. N. Hansen and Joshua Carlile.

Fremont District: J. B. Wildermuth and W. E. Haden.

Southern Nebraska District: John A. Dowker and J. F. Grimes. Alvin Knisley will also give some assistance to the western part of district.

Northeastern Nebraska District: W. E. Shakespeare, Paul N. Craig and H. N. Pierce, Paul N. Craig to labor in connection with the Omaha Branch, giving some attention to South Omaha and Blair.

Western Nebraska and Black Hills: R. Etzenhouser, C. W. Prettyman and Alvin Knisley. Brother Knisley will extend his labor into Southern Nebraska District, as far east as Eustis and vicinity.

Central Nebraska District and South Dakota: W. M. Self, Levi Gamet, John Davis and James W. Smith.

Minnesota: B. S. Lambkin and Birch Whiting.

North Dakota: William Sparling, J. E. Wildermuth, John W. Peterson, six months, Thomas Leitch and L. W. Bronson.

Saskatchewan District: Thomas J. Jordan, J. J. Cornish six months, J. W. Peterson six months, J. L. Mortimer, E. R. Davis, Horace Darbey, J. A. Beckman.

Alberta District: D. Macgregor, F. Gregory, W. P. Bootman and William Osler.

Winnipeg District: Nelson Wilson and E. F. Robertson.

In connection with the above appointments, I am asking that the local officers of the various districts and branches cooperate with the missionary force in the spread of the gospel. It would also be wise for the conference appointees to advise with district presidents in regard to openings and opportunities with which they may be acquainted. That all may work together for the accomplishment of God's purposes here among men, we need the help of each and everyone in the mission.

Those who are appointed to the mission will remember the regular dates for reporting, providing themselves in time with the necessary blanks in order that our system may become uniform: That all who engage in the service of the Master may be blessed, is the prayer of your brother and coworker.

JAMES A. GILLEN, *Minister in Charge.*

COUNCIL BLUFFS, IOWA, 258 Benton Street, April 30, 1915.

## Sunday School Superintendent's Notice

TO MISSIONARIES

We want every minister under appointment to follow the Senior *Quarterly* lessons during the conference year. Send us your field address, as this kind of matter is always delayed awaiting extra postage when forwarded. The old list is cancelled.

'SUNDAY SCHOOL DEPARTMENT IN "HERALD"

Our own appointment necessitates a change of residence to Lamoni, where we will move as soon as our children have finished their school work, about June 10. Until then, address Burlington, as below. On account of the conference and conventions, and correspondence piling up, we have omitted our department in HERALD, but expect to resume with the first issue in July, continuing until other arrangements are effected. According to instructions of last convention, an effort will be made to arrange with the publishers of *Autumn Leaves* to adopt that journal as an auxiliary paper, in which case the association will reach its workers through that organ. A special committee has the matter in hand, but it will be several weeks before final results can be announced.

FIELD WORKERS AT REUNIONS

Will reunion committees who expect to have auxiliary work on their programs please send to undersigned or to the president of Religio-Literary Society your requests for special help, giving place and date of reunion. In case local talent is desired, we would like to be informed who is wanted so that we may be able to cooperate.

May we suggest that it is very desirable that efforts be made at once by every district superintendent where reunions are to be held to help formulate some kind of a joint program, using your best workers and emphasizing those phases of auxiliary work that seem weakest in your district. At reunion time or before, turn your plans over to the one selected to take charge of such work.

If you are to have auxiliary conventions before summer, get a joint program committee appointed to draft a program or gather material for same. If the conventions are past, get in touch with district president of Religio for same purpose, keeping in view the amount of time likely to be available for auxiliary work. Do it now; don't wait until field worker arrives on the ground; have something ready when he comes. You will get better service from him and your local workers will get development. President Gunsolley or myself will try to help with further suggestions along this line if needed.

OUR WORK

There are many matters that require thought—more thought this year because we are not wholly in touch. There are details to be worked out. There are educational, temporal and spiritual aspects that require attention. The superintendent is to give his "whole time," which means his whole thought and attention, rather than traveling all over the territory included in the 77 districts of the association.

If he visited one school every Sunday in the year, he could reach but 52 out of the nearly 700 in his jurisdiction, and that would be a rather small percentage.

"Uncle Sam" offers the most economical and quickest means of getting in touch with the various units composing the association, and we feel we ought to freely use this excellent service, taking advantage of the personal touch wherever circumstances and wisdom or urgency directs.

Every department, the secretary, home department, library, teacher training, are linked up with the units under their care through a reporting system. The superintendent finds no connecting link between him and the district or local superintendents. Report blanks must be thought out, printed and set agoing.

A closer cooperation between the home and school must be considered. Pastors and missionaries can help us, and we may possibly help them. We are "workers together," but some kind of system must be discovered to facilitate this, and it must be done almost wholly by mail. The matter of providing more and better helps for our teachers is not only the most urgent but the hardest problem we have, under the circumstances attending our peculiar work. In finding talent that can serve us, a larger acquaintance with the workers is necessary. We have them, no doubt, but they are modest and we shall have to search for them. This requires time and tact and judgment.

Under these circumstances, we crave your patience, the exercise of good will and good sense, as well as a daily portion in your prayers, that we may view our duties in proper proportions and have our efforts supplemented by divine aid in every emergency. As we view some of them now, we can not see our way through, but we expect to go forward, trusting that concentration and spiritual enlightenment will clear things up. Especially do we pray that we may get in touch with the proper persons to write helps for teachers. We want the *Quarterly* editors to be free from this extra care. We need short, clear hints and helps for each grade on the presentation of the material furnished by the editors, by some one with experience. Anyone who will put us in touch with such people will do a service to the children of the church who are being instructed in the Sunday schools. Help for our many inexperienced teachers—here is an opportunity for service.

GOMER R. WELLS.

BURLINGTON, IOWA, 710 Louisa Street, until June 10, 1915.

Conference Notices

Mobile meets at Escatawpa, Mississippi, June 26, 10 a. m. We want reports from branches and members of priesthood in district. Election of officers. A. E. Warr, president.

Western Maine meets with Stonington Branch 2 p. m., May 22. Have reports in hands of secretary one week before. We are looking for Brother G. T. Griffiths, minister in charge, to be with us, also U. W. Greene. G. H. Knowlton, president.

Convention Notices

Mobile Sunday school meets at Escatawpa, Mississippi, June 25, prayer service 8.45 a. m. Schools should send delegates with credentials. Institute work, round table, etc. Interesting program. It is understood Religio will hold convention same day. A. E. Warr, superintendent.

Nodaway Sunday school meets with Sweet Home School, May 29 and 30. Business 2 p. m. 29th. Send reports and names of delegates. Frank Powell, secretary.

Reunion Notices

Eastern Michigan reunion convenes at Port Huron, Michigan, June 18 to 27 inclusive, in the grove, west end of Thomas Street, two blocks west of Pine Grove Depot. Accommodations for ten days as follows: Bedsteads 30 cents, springs 25 cents, mattresses 25 cents; straw for ticks 25 cents. Tents: 10 by 12, \$2.75; 12 by 14, \$3; 14 by 16, \$3.75; 14 by 21, 6 foot wall, 5 rooms, \$6.50. Meals at dining tent 20 cents each, or six for one dollar; children under 8 half price. Send orders for tents to Otto Fetting, 1031 Gillett Street, Port Huron.

Two-Day Meetings

The following two-day meetings have been arranged in and for the Far West District, in charge of the brethren and on the dates named:

THE SAINTS' HERALD

Elbert A. Smith, Editor; John F. Garver, Assistant Editor.

Published every Wednesday. Subscription price \$1.50 per year in advance.

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All articles, letters for publication, notices, etc., and communications concerning the same, should be addressed to "Editors Herald." All business letters should be addressed to Herald Publishing House, Lamon, Iowa, and all remittances should be made payable to the same.

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

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

For advertising rates apply to the business department.

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Subscriptions received for "Zion's Ensign," also orders for all "Ensign" publications.

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Those who are not able to fill appointment please send substitute. B. J. Dice, District President.

Correcting Correction of Appointment

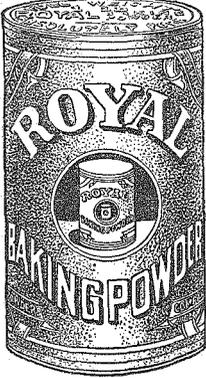
The correction published in the HERALD of last week with reference to the appointment of Amos Berve, instead of reading, "Little Sioux District, Little Sioux objective point," should have read, Little Sioux District, Sioux City objective.



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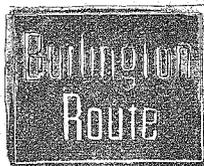
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Official Publication of the Reorganized Church of Jesus Christ of Latter Day Saints

Entered as second-class matter at Lamoni, Iowa, post office.

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



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

VOLUME 62

LAMONI, IOWA, MAY 12, 1915

NUMBER 19

## Editorial

### ORDAINING PRESIDENCY

PRESIDENT FREDERICK MADISON SMITH AND COUNSELOR ELBERT A. SMITH

According to the call of God, the provisions of the organic law of the church, and the action of the General Conference of 1915, President Frederick Madison Smith was ordained President of the High Priesthood, and President Elbert A. Smith was ordained as his counselor in the First Presidency, at Independence, Missouri, on the evening of Wednesday, May 5, 1915. The ordination service was held in the upper auditorium of the Stone Church, and was attended by a large audience which filled the entire place of assembly.

Elder G. T. Griffiths, president of the Quorum of Twelve, was in charge of the service. Seated with him upon the rostrum were Presidents Frederick M. Smith and Elbert A. Smith, other members of the Quorum of Twelve, except Elder U. W. Greene, detained, Presiding Patriarch Frederick A. Smith, Presiding Bishop E. L. Kelley, president of the Aaronic priesthood, and Elder J. A. Tanner, president of the Quorum of High Priests; also the Independence Choir, under direction of Sister Audentia Anderson.

Hymn number 105, "Come Holy Ghost, our hearts inspire," was sung; Elder C. A. Butterworth offered prayer, which was followed by hymn number 48, "Come gracious Spirit, heavenly dove."

President G. T. Griffiths made an introductory statement:

Our meeting to-night will go down in history as a very important event, because of what is about to take place. We are about to carry out that which God has made known to fill the vacancy that has been made by death, with which you are all acquainted; and to carry out the action provided for at the last General Conference, the ordination of these, our brethren, Frederick M. Smith and Elbert A. Smith.

Fifty-five years have passed away since they ordained a president over the Melchisedec priesthood and the Church of Jesus Christ here on earth.

We sincerely hope and pray that our brother, who will soon be installed in the position occupied so long by his worthy and honorable father, will be permitted to be our leader and president as long as his father was. I think you all have that desire in your hearts. May God so grant it.

Brother Rushton will make a short speech, and after him

Brother Frederick A. Smith, the father of the church, our General Patriarch.

Elder J. W. Rushton followed with an address, preceded by a scripture reading. This address, with others mentioned, will be included in a complete report as an addendum to the General Conference Minutes. Elder Frederick A. Smith, Presiding Patriarch, also addressed the assembly.

President Griffiths then asked the assembly to sing the first stanza of the hymn, "Guide us, O thou great Jehovah." Elder Griffiths as spokesman, assisted by Elder Peter Anderson, Bishop E. L. Kelley, and Elder J. A. Tanner, then ordained President Frederick Madison Smith as President of the Melchisedec priesthood, by virtue of which ordination he became President of the church.

The ordination statement was very spiritual, inspirational, and confirming. Assurances of the divine prescience were abundant, and the calling and work of President Smith were clearly and strongly presented, indicating the greater developments of the church to be realized under his administration as the successor in the Presidency and prophetic office.

Hymn number 353, "We thank thee, O God, for a prophet," was sung.

President Elbert A. Smith was then ordained counselor in the Presidency, by Elders F. M. Sheehy, G. T. Griffiths, E. L. Kelley, and J. A. Tanner, the first named being spokesman. The same Spirit of truth and intelligence was present, and the wide field of useful service, already occupied by President Elbert A. Smith, in his continuing service in the Presidency, was predicted and foreshadowed in his future usefulness to the church.

Following the ordinations, statements were made by the members of the Presidency.

President Frederick M. Smith said:

Most of you who know me personally can readily guess that had I consulted my personal feelings in regard to the ceremony performed to-night, it would have been performed in the quietude of the council chamber; but recognizing that you have a legitimate interest, I consented to have it attended to here to-night. I take it that this large audience comes not out of idle curiosity but as an evidence or a testimony of sympathy and willingness to support. I have not much to say to-night and what I do say may be simple, but I trust that it may not be inappropriate to the occasion.

I really was surprised to-night when the brother said I had been thirteen years in the Presidency. Those have been thirteen very busy years for me, for I have not only attempted to discharge the responsibility of the church work that was upon me, but I have felt that there was still greater burden of preparation. I have gone about that as my judgment and what I believed to have been God's direction have indicated, and if I have not tried to cast myself in the mold that you would have formed for me, let us both grant that God can use any man who has made or attempted to make a proper preparation and a sacrifice.

You will remember that last fall I left home to carry on some of this work of preparation, and I felt as I did so that it was perhaps my last year of work of preparation along this line; and in the discharge of that work, I took upon myself an obligation, an obligation which has not been discharged, and which I have attempted to discharge in staying in Worcester.

Many a time last fall as I, with my books before me, was attempting to master some of the subjects to which I had applied my mind, both in the daytime and in the hours of night when I was at work, the book would gradually disappear from before me as I became lost in thought on church work and my mind opened out in enlarged vision of the work of the church, such as I never had experienced before. I wondered what it portended. I feared, and that fear was realized when I was called to the bedside of my dying father.

I held myself in readiness to discharge such work of the church as I could along with the obligation that I had assumed; and I made all preparation to come to our late conference. As the Boston delegation passed through Worcester on Wednesday, I had in my pocket tickets bought straight through to Lamoni, and had reservations made for the following Saturday, yet while the Boston delegation visited with me at the train in Worcester, I was so weak physically that I, part of the time, leaned against a post while talking to them, and yet I fully expected that I should go on Saturday. That night my temperature was one hundred and two degrees, and the physician whom we called in the following morning ordered me to bed. I said, "Doctor, can you get me up by Saturday, for I am going to Lamoni?"

He said, "I will try."

He never told me at the time nor till considerable time afterward the really dangerous condition I was in, but he did tell my companion, I learned afterwards. I was in bed fourteen days, and the first time I was permitted to sit up in a chair outside the bed was the day the conference adjourned.

What the purpose of that detention was I did not know—I do not know now; but I do know that I was willing, before God, to go to that conference. But I quit worrying when I found that I could not go, for I took refuge behind that rock that has been my shelter time after time when worried and perplexed beyond endurance and when I could not see further—I have always found shelter in the thought, "It is God's work, and he can do as he will."

When the message came to me that the conference had passed the vote of confidence and asked me to assume the responsibility that I had feared would be mine some day, I did not longer hesitate, but answered that I would be willing to take the position if the church saw fit to place me there. The shortness of time consumed in reaching the decision was not I can assure you, a criterion of the reluctance with which I assume the responsibility. If the church had seen fit to place it upon other shoulders, I should have been relieved. I would that I had not been called upon to assume the responsibility—for the thirteen years of experience in the Presidency has impressed upon me as per-

haps no other man can realize what that responsibility means.

I am not going to attempt to say what my work will be or my object is, further than to say that I believe I have had impressed upon me some of the import of the work of this church, and somewhat of the direction in which lies the goal toward which we must work; and before God and with his help, I shall attempt to demonstrate with my brethren to the world, that God has indeed spoken to this church. What that demonstration is most of you know. Whether we shall be able to accomplish it depends upon the closeness with which we can all run with God.

Impelled as I have been by the sense of duty to assume this responsibility, I find courage in the thought while recognizing my inability as a man that the same sense of duty which has impelled me has impelled others, men of ability and with godly intent, to assume similar responsibility and assist in the work, and in this I find encouragement. And as with my associates we shall strive to demonstrate to the world the purpose of our existence, I have the assurance to-night that we shall not be left to battle alone, and in that I find my comfort.

President Elbert A. Smith spoke as follows:

I think that I sense fully the solemnity and importance of the act that has just been consummated. Yet I am impressed to-night by the thought that though you may by ordination set men apart to certain positions, you can not make a prophet by ordination, and you can not make a counselor by ordination. With the pressure of the hands of the elders yet heavy on my head, I am made aware that the need is imperative that God shall do his part and come to the rescue of my brother and myself to qualify us. (I call him brother because he is my brother, or so I feel toward him in spirit.)

When I was between three and four years of age my father was removed from the active service of the church by a terrible affliction, the magnitude of which I could not then comprehend. I did not then know what it meant to me. I learned later; but I will not attempt to explain it to you to-night. My mother and I were thrown to a certain extent upon the mercy of the world. And from then until I was twenty-one years old most of my time was spent at a distance from the church, where there was no branch.

Yet I can not recall a time when it was not my ambition and desire to take up my father's work and carry it on. I am sure I had that idea in mind before I was five years old, though when or how I first obtained it I do not know, except that I am sure it was heaven-born. I do not mean that I was ambitious to occupy the particular positions he had held. At the time when he became disabled he was a member of the Presidency and one of the editors of the SAINTS' HERALD. But in due time God seemed to test my covenant, and called me to the very positions that my father had held, just as he has called Brother Frederick M. to occupy the position vacated because of his father's death, and just as he has called Brother Frederick A. to succeed his father.

I do not think now so much about carrying on my father's work; perhaps I have obtained a broader view. I think about carrying on God's work. My father was my boyhood ideal. In him I saw no fault at all. But now Jesus is my ideal. I have found a friend in Jesus, and I wish to do his will in all things.

So far as my relationship with Brother Frederick Madison Smith is concerned, he shall have my love, confidence, and support, as he has always had. I do not think it necessary to qualify this statement by saying, so long as he is in line of duty, for that is understood. Everyone here knows that no member of the church who is a good man would make any other kind of a pledge of support to any man. We have

worked together without friction or trouble and I am sure that we shall so continue.

I do not feel that I have made any great sacrifices for this cause. We were talking with a missionary to a foreign field to-day. He has been in a foreign field fourteen years. His wife, a native born American girl, has been absent from home and in that field for fourteen years. I uncover my head to this man and woman. He told us that for nine months he ate nothing but bread and butter and honey, living on ten cents or less a day. I have never made sacrifices,—not by comparison with this man.

But I pray that we may be willing to make sacrifices, and that the windows of heaven may be open and the Spirit of God be poured out upon us. I desire your confidence and support; but I do not ask for them for myself at this time. I ask for them for my Brother Frederick Madison Smith. You do not comprehend the magnitude of the burden that has been placed upon him—to stand between God and man and bring the word of God to man.

My prayer is that the work may move forward, as it must. We can not return to the days of Brother Joseph, if we would. We must go forward, and may God lead the way.

Following these statements President Griffiths related a spiritual presentation to him while en route from Honolulu to San Francisco, during his recent return from Australia.

The service throughout was spiritual, prophetic in its foreshadowing, and assuring. The spirit of love, of power, and intelligence was present, and the service as conducted in every way in keeping with its important character.

President Frederick M. Smith, sustained by a worthy companion, assisted by a tried and faithful counselor in President E. A. Smith, enters upon his exalted calling with wide experience gained by thirteen years of actual service in the Presidency in former association with his father. He comes to the church as its spiritual leader under Christ as the third in the prophetic line, well qualified by natural gifts of mind and physical powers, with the promise of abundant support and endowment of divine power and grace. With these he has received an educational training that will greatly assist him in interpreting the truth in relation to the new aspects and new demands of the spiritual and social and economic developments of the times. The Saints may be assured that he comes to his work with the same spirit of consecration to great service to God and man, with the same high qualities, and with the same realization and assurance of divine direction and overshadowing grace under which Joseph Smith the Martyr and Joseph Smith his father preceded him.

If the writer is capable of sensing the Spirit that attended his calling, his appointment and ordination, he does not hesitate, in this statement, to assure the people of God of that which thousands by personal acquaintance and spiritual enlightenment already know: that President Smith is worthy the entire confidence of the people as the earthly leader under Christ of modern Israel. He and his associates are

called to occupy in this greatest of all dispensations, in this distinctive, culminating period of development, "in the foremost files of time." The grace of our Lord Jesus Christ is "sufficient" for "these things," and he has promised protection, power, and success. Sustained by a united and devoted people, assisted by a consecrated ministry, the great purposes of God will rapidly go forward and culminate, notwithstanding the experiences of trial, the requirements of fortitude and earnest labor, in the redemption of Zion and the coming of Jesus Christ, the great head over all.

May God bless his people and give them assurance of his presence and power under the new conditions confronting the church in the present great opportunity for service to God and the race, which assurance has been confirmed to many present on the historic occasion thus briefly narrated.

RICHARD S. SALYARDS, *Church Secretary*.  
INDEPENDENCE, MISSOURI, May 6, 1915.

## CURRENT EVENTS

### SECULAR AND RELIGIOUS

**OPPOSE BRITISH LIQUOR TAX.**—Determined opposition has forced a postponement for one week in the House of Commons of the second reading of the liquor tax bill.

**MEXICAN AFFAIRS.**—Complications have arisen in connection with the Tampico oil fields, from which the British navy draws much of its fuel. Villa forces are in control of the oil fields, while Carranza troops hold the ports of Tuxpan and Tampico, obstructing the exporting of oils. Fighting between Villa and Carranza forces at Morelos is reported. From Carranza sources it is announced that Obregon on the 4th began an attack on Aguas Calientes.

**LABOR LEADER CONVICTED.**—John R. Lawson, member of the national executive board of the United Mine Workers of America for district fifteen, and one of the leaders in the recent Colorado coal strike, was on the 3d convicted of first degree murder in connection with the death of John H. Nimmo, the deputy sheriff killed in the Ludlow strike battle of October 25, 1913. Lawson was charged with homicide on the theory that he was in charge of the Ludlow tent colony and in command of the strikers, the prosecution contending that the strikers started the battle of October 25. The defense answered that the battle was started by the deputy sheriff, and that Lawson instead of inciting the strikers to battle, tried to calm them. Life sentence was passed. An appeal will be taken.

**CHINA AND JAPAN.**—Following the consistent refusal of China to yield to her demands, Japan at 3 p. m. on the 7th, issued an ultimatum allowing

China forty-eight hours in which to accede to the demands as filed. It is understood that the ultimatum was a modification of former demands, reserving to Japan the right to reopen at a future time the questions of authorizing Japan to supply half the arms used by China; to participate in the conduct of Chinese arsenals; to appoint Japanese advisors in Chinese railroad construction, mining, harbor operations, etc. It is thought at this writing that China will accede to the demands as modified by the ultimatum.

**EUROPEAN WAR.**—Germany seems to be sustaining a general attack along a great part of her eastern front, from the Baltic to the Carpathians, as well as in Belgium and France. Important German gains in the Russian Baltic provinces are reported. Additional German gains in western Galicia and the Carpathians are announced. Russia claims gains in the Caucasus. In readjusting their lines in Flanders, the British have abandoned positions east of Ypres. German claims of gains in the west are not admitted by the allies. The British announce gains on the Gallipoli Peninsula in their land attack in support of the forcing of the Dardanelles. The allied fleet continues the bombardment of the Dardanelles forts and of Smyrna. The week covered by this report was one of unusual activity on the part of the Germans in their so-called submarine blockade. Submarines have sunk the Swedish steamer *Ellida*; the French steamer *Europe*; Russian steamer *Svorono*; a British schooner; at least fifteen British trawlers, or fishing boats; the British steamers *Edale*, *Fulgent*, and *Minterne*; the Norwegian steamer *America*, carrying a United States cargo from Philadelphia to Norway; the Danish steamer *Cathay* was sunk by a submarine or a mine. A German submarine sunk the British destroyer *Recruit*, British destroyers sinking two German torpedo boats accompanying the submarine. The American tank steamer *Gulfight*, from Port Arthur, Texas, to France, was sunk by a German submarine. The captain died of heart failure from the shock and two seamen were drowned. The British Cunard liner *Lusitania*, from New York to England, was on the 7th sunk by a German submarine. The *Lusitania* carried contraband goods. One hundred and eighty-eight United States citizens were aboard. It is feared that many lives were lost. It is claimed that the *Gulfight* and *Lusitania* were torpedoed without warning. Canada has placed an embargo on grain shipments to the United States for other than domestic consumption; to England unless to specified consignees; and to other countries unless under permit. In a budget speech before the British House of Commons on the 4th, David Lloyd-George stated that the present cost of the war to England is \$10,500,000 daily, and that if the war continued for a year the cost to Great

Britain would be near \$5,000,000,000. The debt of the country, he said, had been already doubled, standing well over \$5,000,000,000. Italy continues her military preparations.

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### NOTES AND COMMENTS

**MICHIGAN'S FAMOUS ORATOR.**—The *Saint Marys* (Ontario) *Journal* of March 11, had the following to say of Elder S. W. L. Scott of Coldwater, Michigan, who had conducted services at Saint Marys:

Elder S. W. L. Scott concluded his lectures on Bible prophecies Tuesday evening, and Saint Marys has received an intellectual treat of a very high order. His wonderful knowledge of ancient and modern history and the rise and fall of nations and Bible prophecy that he quotes at will . . . entitles him to the well-earned distinction of Michigan's famous orator. His lecture on "Evolution versus the Bible" was a masterpiece of well-defined principles that upheld the Bible theory of creation and proved conclusively that the evolution theory was a fad, and a dangerous one. . . . A request has been made that Mr. Scott return here at an early date, and a larger building may be secured, and that his lectures be published.

**HELPFUL PUBLICITY.**—*The Daily Gem City* of Fort Madison, Iowa, unsolicited, gave helpful publicity through its columns to our work in connection with services recently conducted at Fort Madison by Elder D. T. Williams. Brother W. H. Gunn in sending the editor an outline of subjects for the meetings inclosed a pamphlet setting forth facts with reference to the origin of the cause, and its work as an opponent of the evils of Utah, and a very liberal discussion of the differences appeared in a conspicuous column of the paper. Space was also granted for daily announcements. The meetings were a success, aided materially by the publicity secured through this paper. It pays to get in touch with honorable and liberal public men, especially representatives of the press, in our propaganda for righteousness and against sin.

**NOT MUCH IMPROVEMENT.**—Some time ago there was presented in these columns a statement from the *Apostolic Review* of the differences existing among the adherents of the Church of Christ, or the non-organ Christian Church people. From the following by Daniel Sommer, and appearing in the *Review* of April 20, we take it that there has not been much improvement among the ranks of this church:

While existing conditions continue in certain congregations, a preacher is liable to offend some of their members if he calls on the audience to stand in time of prayer, or speaks in favor of a baptistery, or in favor of a sister reading a scripture or praying in a meeting, or in favor of right hands of fellowship, or in favor of Christians voting in political elections even on a moral question, or in favor of receiving anyone that has been baptized by a sectarian. And nearly all this has resulted from certain schools, or those who have advocated them.

## Original Articles

### THE KNOWLEDGE OF GOD AND CIVILIZATION

To be civilized (according to Webster) one must be courteous, complacent, gentle, obliging, affable, kind, and redeemed from savage life.

These characteristics if actually possessed would successfully insulate the world from war.

Some one has said that "knowledge is the principal thing." A glance at our surroundings should convince us that this statement is true.

When a boy I saw a muscular, intelligent-looking man trying to chop a green cottonwood pole with a good sharp ax, and it capped the climax for awkwardness. As I thought the matter over I became convinced that "knowledge is the principal thing," for I saw that it amounted to more than great strength, good will, good opportunity and good tools combined.

I saw a strong man trying to milk a gentle cow: his failure drilled this eternal truth still deeper into my soul. "Knowledge is the principal thing."

I saw a little girl making soap bubbles. It was but little short of a miracle how she made those glory worlds obey her behest. My own awkward blunders when trying to make soap bubbles at a later date was an illustration to me that "knowledge is the principal thing."

The value of knowledge along any line may be easily and accurately figured out by the importance of the result desired. The range is infinite. It reaches from a soap bubble to eternal life. Jesus affirms, "And this is life eternal, that they might know thee the only true God, and Jesus Christ, whom thou hast sent." (John 17:3.) Paul clinched this truth when he told the Saints of Thessalonica that the vengeance of the last days should overtake "them that know not God." And Peter's wonderful salutation shows that a knowledge of God is the fountain head of all civilization: "Grace and peace be multiplied unto you through the knowledge of God, and of Jesus our Lord." (2 Peter 2:2.) "Grace and peace" is a stronger expression, and implies more than the term *civilization*. Since "grace and peace" are the results of "the knowledge of God," are not the crimes of war the outgrowth of a lack of the knowledge of God? I think so, surely.

Since we can not succeed in the simpler things of common life without a knowledge of what we are doing, why should we expect success in the higher walks, in spiritual things, in the things of God, without a knowledge of God?

#### HOW OBTAIN A KNOWLEDGE OF GOD?

Jesus gives the most emphatic answer to this question. Listen to him: "No man knoweth the Son, but the Father; neither knoweth any man the Father,

save the Son, and he to whomsoever the Son will reveal him." The Prince of Peace then, is the only teacher who can give to one a knowledge of God. We hope that many good people have obtained the knowledge of the Father through the revelations of the Son; but no man has the faculty of conveying that knowledge to the third person.

There are good books that teach the true character of God, but no book can elevate our minds above a mere belief, so far as the things of God are concerned; and we must have a knowledge of God in order to become civilized, in order to escape the vengeance of the last days, and to put us in possession of eternal life. And no one but the Prince of Peace can reveal to us this coveted prize.

So it is that we can not expect that degree of civilization designed by Deity until the earth shall be full of the knowledge of the Lord "as the waters cover the sea." This will elevate man above the nature of the brute beasts. Then the Lord says, "They shall not hurt nor destroy in all my holy mountain"; "they shall beat their swords into plowshares, and their spears into pruning hooks: nation shall not lift up sword against nation, neither shall they learn war any more." "But they shall sit every man under his vine and under his fig tree; and none shall make them afraid." This spells true civilization; and we notice that in each case it is the result of a knowledge of God.

It seems to the writer that this should be a sufficient incentive to inspire us to a more determined mind, loyalty to the Prince of Peace, and at the same time wean us somewhat from the contradictory traditions of the scribes.

The great question that must be definitely settled before we can worship God intelligently is this: Is God the author of war, or does the crimes of war originate with Satan? Since Jesus is the only infallible representative of the Father, and the only one who can give us a knowledge of the Father, why should we not let his testimony settle the matter? Why should we not believe him in preference to short-sighted men?

Here we incorporate just a few of his testimonies along this line. The angels in introducing him to the lowly shepherds chanted this beautiful festive ode, "Glory to God in the highest heavens. On earth peace, and among men good will." (Emphatic Diaglot.)

Jesus said, "Love your enemies, do good to them which hate you, bless them that curse you, and pray for them which despitefully use you. And unto him that smiteth thee on one cheek offer also the other . . . and as ye would that men should do to you do ye also to them likewise." He said to Pilate, "My kingdom is not of this world: if my kingdom were of this world, then would my servants fight, that I

should not be delivered to the Jews."

When Peter in defense of his Master smote an ear off his enemy, Jesus rebuked Peter, and lovingly replaced the ear. On another occasion he said, I came "not to destroy men's lives, but to save them."

He prayed thus for those who crucified him: "Father, forgive them; for they know not what they do."

Should not all this be enough to settle for all time this one fact, Jesus was not responsible for war? Then we would not forget the fact that in no instance have we on record one single word of his in defense of war.

#### DID JESUS TRULY REPRESENT HIS FATHER?

Let us hear his own answer to this important question:

Verily, verily, I say unto you, the Son can do nothing of himself, but what he seeth the Father do; for what things soever he doeth, these also doeth the Son likewise.—John 5: 19.

My doctrine is not mine, but his that sent me.—John 7: 16.

The Father hath not left me alone; for I do always those things that please him.—John 8: 29.

I must work the works of him that sent me.—John 9: 4.

Believest thou not that I am in the Father, and the Father in me? The words that I speak unto you I speak not of myself: but the Father that dwelleth in me, he doeth the works.—John 14: 10.

I think this should set us at rest upon this point. The Bible is replete with the beauty and the necessity of peace. The thunders from Sinai have vibrated in the ears of all succeeding generations this clear, heaven-born commandment: "Thou shalt not kill." But these vibrations were very faint with un-receptive Israel: inasmuch that we find it repeated only once in all of the Old Bible.

Church dignitaries everywhere are charmed by the gospel ethics of peace and good will. They are sounding these beautiful notes long and loud. And we think the world would have been converted long ago, were it not for the sad fact that they can not tear loose from the hateful traditions of the scribes. But when they preface their sermons with the sweet music of the angelic choir and elucidate them with comments on the virtues of David and Solomon, and then conclude by extoling the brave deeds of Joshua, the imprints of the gospel are simply crushed beneath the ponderous wheels of this double standard.

We have fancied that civilization was on the increase. But when I read the headlines of my papers these days I am vividly reminded of the civilization of my bull pup, who persisted in scattering to the four winds a hedgehog every few days, and grizzling with blood and thunder each dequilling process.

#### REAL CAUSES OF WAR

Much has been written relative to the cause of the present great war. It has been traced to many minor causes; but back of these minor causes stands

the gigantic cause of causes. It is a false interpretation of God based on Hebrew literature.

The whole Christian world has been educated on their mother's knees, at public schools, in the Sunday schools, and at church to have faith in a God of war, and to admire the bloody-handed heroes of ancient Israel. The twigs are all bent in that direction: therefore, the men are by nature inclined toward war. How can they be inclined in the opposite direction from which for generations they have been bent? If the world had a knowledge of God as so freely and truly offered by Jesus Christ, do you believe that any such ghastly conditions as now exist could be made possible?

Civilization or good government exists in various degrees; it may be safely estimated by the nation's concept of God. There is a worshipful element or monition planted in our very natures, and all who heed this silent monitor very naturally aspire toward the object of their worship. All we need to know of the character of any nation or race may be clearly read from the nature of the God they worship. Therefore, just as long as the nations hold onto the blood-hungry heroes of ancient Israel as God's favorites, so long will wars curse the earth.

Just as long as the Sunday-school literature of the world is burdened with the praise of those savage leaders of Israel, just that long will our young men consider it an honor to shed the blood of their fellows in battle.

As long as parents teach their children or permit them to be taught that God is the author of war, just that long will peace conferences be signal failures.

Just as long as churches hang onto this false interpretation of deity, that long will the nations of earth continue to sacrifice the flower of the race upon the altar of war.

No one who upholds the indiscriminate slaughter of noncombatants, of innocent mothers in child bed, and infants at the breast, should throw up their hands in holy horror at the legitimate results of their influence when they see nine millions of men on the field of battle.

Do you furnish your little boys with toy pistols and not expect them to point, and snap them, and shout, Bang? If you do, then you are doomed to disappointment.

#### TRADITION AND ITS EFFECTS ON PROPHECY

We now stand face to face with a very delicate as well as a very stubborn proposition, delicate from the fact that the peculiar wording of many prophecies seems to involve deity in the vengeance of war, which no intelligence in heaven or on earth can harmonize with the teaching of Jesus Christ; stubborn because these predictions have been, and are being literally fulfilled; which proves that they

were not false prophecies, and from the further fact that it has to do with men's traditions which at times seem to be more obdurate than obstinacy itself. This forces a complication that few care to wrestle with. But there must be a solution to this vexing problem somewhere; and as the Prince of Peace is the only infallible standard, the solution must harmonize with his word.

There are two facts connected with prophecy that when understood may help us decipher this enigma: first, as a rule Deity does not word the messages given, the phrasing of the truths made known is the work of the prophet, "the ideas and ideals are given to him and he expresses them as best he may;" second, the prophet's early training may have fixed a stanch personality that very naturally shows itself in the message delivered by him: in fact, it is quite likely to enter largely into the body of a prophetic utterance.

I have the profoundest respect for those whom the Lord trusts with a communication to the people. But I dare not defy them: I dare not exalt them into objects of worship: for they are all human, all proscribed by mundane environments, all liable to make mistakes, and all more or less biased by their early trainings.

We notice the distinct individuality of each prophet clearly manifested in his vocabulary. Occasionally one boils his message down to the abstract facts revealed, and, Jonah like, gives them to the people in the fewest and simplest words he can marshal. This seems to be the only safe plan.

One of the most admirable examples of this type may be found in the ministrations of the late President Joseph Smith, of blessed memory. Let the critics study the revelations from Section 114 to date, and it will readily be seen that as a church we have been in much closer touch with God than his people have been in some other ages when the prophets have led them through the labyrinth of tradition and the maze of individual opinion in order to show them the will of God, or the mind of the Spirit.

It would seem that some prophets have been so overstocked with personal verbiage that one is puzzled to know just what part of their utterances was delivered to them by the Lord and what part belongs to their tradition. A short message may have been prefaced and embellished, adorned, and decorated, and then concluded with so much individual verbiage that to find the real kernel in it is like hunting a needle in a haystack in fact, it is largely guesswork to tell what part is the Lord's and what belongs to the prophet's individual characteristics.

In order to illustrate this thought more fully if possible, we will suppose that the Lord gives exactly the same deep prophetic impression to two individuals, A and B, which were in the start as nearly alike as two

white peas. The message is intended to give warning of the coming of a terrible scourge of war and famine. A has been carefully trained in the divine law of love, of peace, and good will; he believes Satan to be the prince of all that is evil; whose object is to stir up strife, turmoil and war. He trusts in Deity as an omnipotent, unchangeable Father, whose love is all pervading, to whom men must look for protection from the devices of Satan; that all sacred influences emanate from the Lord; his concept of God is all drawn from the teachings of the Prince of Peace.

But B's concept of God is all drawn from Hebrew literature; Joshua is his hero, and God's favorite; he has made a close study of many of the books of the Hebrew prophets, who were sent to Israel with warnings similar to the one now given to him, but who never referred in any way to the works of Satan, but gave the gruesome glory of all crimes of war to the Lord. Believing God to be an avenger of his adversaries, B maintains a sort of mingled fear and love toward his Creator. He has noted that the wars of the Lord (?) were wars of conquest and extermination, and he feels the thrill and inspiration of those exciting victories in his soul.

I ask, Do you believe that A and B would phrase this communication in the same words? I might rather ask, Do you think you would discern that the prophecies were primarily one and the same?

Can we not see that as delivered by A it would be set in a framework of love, a real warning to the people of the danger of their association with Satan, that they might turn to the Lord in quest of forgiveness and refuge?

And do we not know that B's message would be staged in a threatening attitude, and that we would hear much about the anger and vengeance and chastening hand of an offended God?

Are not our traditions and firm convictions just as apt to enter largely into a prophet utterance as they are to color our sermons and our personal conversation?

God may be blamed for crimes of men only in this way: because he made us men, with powers of our own, to choose what course we will pursue, with power to say if we will go to hell or occupy a throne.

#### "THE CHASTENING HAND OF AN OFFENDED GOD"

All of the seeds of crime which culminate in war emanate from the enemy of all righteousness, the father of lies; while since the dawn of time our heavenly Father has ever warned his creatures against opening their souls to these seeds of crime, and his mighty hand has always protected his obedient children. But when those under his protection have grown careless, or rebellious, or in any way proved themselves unworthy of God's fatherly care, and he has withdrawn his forces for good and given

Satan a chance to do his work, it may in a sense be called "the chastening hand of an offended God," not however, in the sense that he created the evil, but that he could have continued to protect rebellious souls and did not.

God's act of withholding his powers for good is truly a chastisement. But in no other way can the writer conceive that the king of heaven is the author of crime.

D. R. BALDWIN.

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### FAITH IN GOD

LITTLE SERMONS TO SAINTS.—NUMBER 2

BY F. J. EBELING.

When the Apostle Peter called the attention of Jesus to the withered fig tree, he replied, "Have faith in God." The withered fig tree represents the nothingness of man, but with the right kind of faith God can use him to remove mountains of difficulties.

With a true faith in God, mountains will become mole hills; with a lack of faith, mole hills will become mountains. Our success in anything is largely measured by the degree of faith we have in it. Once we are satisfied a proposition is just what it claims to be, there should not anything stand in our way of accomplishing it,—speaking of course of things with which God has to do.

#### A PRESENT-DAY GOD .

In Hebrews 11, wherein Paul relates so many wonderful things done by the power of faith, in the sixth verse, he says, "He that cometh to God must believe that he *is*." I have italicized the word *is*, to suggest that we are to believe in a present-day God. The world without discount believes in a past God, and a God of the future; but the most difficult thing we find is to get them to believe in a present-day God. He is right now just the same, and as willing to exercise his power as he was toward Moses, Joshua, David, Elijah, Daniel, and the apostles.

When Moses was about to go into Egypt to deliver the Israelites, and in reply to his query as to what he should tell the people, he was told to say, I Am that I Am sent you. Not enough for them to believe that he was, or he will be, but that he is a present-day God.

A bishop was once crossing the ocean, when a great storm arose, threatening the lives of the crew. As the captain passed by his stateroom, he heard the bishop moaning in agony. The captain entered and consoled him by asking, "Have you not stood in the pulpit and urged others to have faith in God?"

"Yes."

"Do you think God ruled all things well before you came into the world?"

"Yes."

"Do you think God will rule all things well after you leave the world?"

"Yes."

"Then why not trust him to rule all things well while you are in it?"

The good bishop saw the point, rolled over and went to sleep, and in the morning the sea was calm.

#### THY WILL BE DONE

Some people seem to have plenty of faith when all goes smooth, but, Peter like, become faint-hearted when the storm arises. The kind of faith God requires is to trust him in storm as well as in calm, in poverty as well as in wealth, in sickness as well as in health. The greatest exhibition of faith is not in receiving everything we ask for, but in being denied and still maintaining our integrity.

Our faith is to ask God for something, and then leave it entirely with him as to whether it is best for us to have it or not. Men or women who can be denied many things they ask for and still trust God have more real faith than those who get everything they ask for.

I have heard some Saints pray for a faith that will take no denial. I do not want that kind of faith. I pray for that faith that will take any and all denial. I am satisfied that some individual Saints have prayed God with such faith and earnestness that their prayers have been answered to their hurt. The Lord in his infinite wisdom knew it was better to grant their petition and let them take the consequences than to deny them and perhaps cause them to leave God. I have known a mother who prayed with such faith for the healing of her child, and afterwards wished God had taken it. But had he taken her child at the time she possibly would have lost faith in him.

The safe and sound faith is to say under all conditions, "Thy will, O God, be done, and not mine." There is a sweetness in that faith which calmly submits to the overruling hand of God; steadfastly believing all things work together for good to them that love the Lord, and moving forward with cheerfulness in the warfare.

#### TRUSTING GOD

We oftentimes have to trust God where we can not trace him. David, the shepherd boy, learned this beautiful thought while herding in the fields. He injects it into his twenty-third psalm, "Thy rod and thy staff they comfort me." When David was out after dark and returning with his flock, he had to pass a steep cliff. In so doing he would go before the sheep and with his staff he would rap along the sides of the cliff; while it was so dark at times the sheep could not see him, they would follow the rapping of his staff. From this experience he gathered inspira-

tion to follow the Great Shepherd by his gentle rappings on conscience, although the way be so dark he could not see the reason why such things should be.

With true faith in God the way is never so dark or dreary that it will make us turn back; but by following the gentle rappings at our heart's door, we will eventually be led into open and fair fields of deliverance.

#### A GROWING FAITH

Faith may be very small at first, as illustrated by Jesus in Matthew 17: 20, by the grain of mustard seed. By putting to proper use the grains of faith planted in our hearts, they will develop into a force equivalent to knowledge. While the mustard seed is small, it does not refuse to come through the ground because of its size and once through it keeps on growing, and does not get discouraged, thinking, "Some big man will tramp on me, or the ox or horse will nip me off." It knows no defeat, and consequently grows to such strength that the fowls of the air find lodgment in its branches. So our faith must be as a grain of mustard seed, not to think of the defeats and failures,—try and forget them and think of nothing but ultimate success, and not think we are forsaken of God because things do not always go our way, for discouragement may be just the very thing needful to bring out the best that is within us.

Job gives an excellent exhibition of faith. When discouraging report after report came pouring in declaring great losses, instead of complaining and becoming discouraged he uttered words that should stimulate every heart into action, "Although he slay me, yet will I trust him."

Read carefully Alma's splendid treatises on the subject of faith. He says if we plant the seed and continue to nourish it, that it will become perfect knowledge. And he urges us to "try the experiment." The reader should carefully read Alma 16.

There is no such thing as "blind faith." Real faith will drop the blinds from our spiritual vision and enable us to see things just as they are, and by it we will work with as much confidence and zeal as though we actually had the real thing right before us.

That was an excellent request made by Peter, in answer to the question, "How many times must I forgive my brother?" The Lord said, "Seventy times seven." Then came the request, "Lord, increase our faith." The grand product of true faith will lead us to forgive our brother from our heart as many times as he asks it of us.

Faith sees but one side, and that is the bright side. To him who has it, the sun is always shining somewhere. Through chaos he will see order. Through the tempest he will see perfect calm. If our God and religion is all we claim, there is no need of losing faith and becoming discouraged.

#### PREPARING FOR THE ANSWER

If we have the proper kind of faith and ask God for anything we will prepare for the answer. A certain neighborhood met at a village church in Scotland one time to pray for rain. It was a long drought, and on the day they met there was no indication of rain. Among the many who came to pray for rain was a little thirteen-year-old girl with a large, old-fashioned umbrella. They laughed at her and wanted to know why she brought the umbrella. She confidently replied, "Have we not met here to ask God for rain?" She was the only one among them who showed faith by works.

I am firmly of the opinion that more of our people would be healed in the administration if they would immediately put forth an effort to arise and walk, doubting nothing.

In this warfare of life we may lose an occasional battle; but let us see to it that we win the war. And by pressing the fight, having on the whole armor of faith, the victory is sure. And to that end may we as a body move forward.

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#### WORLDLINESS

My kingdom is not of this world.—Jesus.

Love not the world, neither the things that are in the world. If any man love the world, the love of the Father is not in him. For all that is in the world, the lust of the flesh, and the lust of the eyes, and the pride of life, is not of the Father, but is of the world. And the world passeth away, and the lust thereof: but he that doeth the will of God abideth for ever.—1 John 2: 15-17.

Ye adulterers and adulteresses, know ye not that the friendship of the world is enmity with God? Whosoever therefore will be a friend of the world is the enemy of God. . . . Submit yourselves therefore to God. Resist the Devil, and he will flee from you.—James 4: 4-7.

If the world hate you, ye know that it hated me before it hated you. If ye were of the world, the world would love his own: but because ye are not of the world, but I have chosen you out of the world, therefore the world hateth you.—John 15: 18, 19.

Pure religion and undefiled before God and the Father is this, to visit the fatherless and widows in their affliction, and to keep himself unspotted from the world.—James 1: 27.

And they that are Christ's have crucified the flesh with the affections and lusts.—Galatians 5: 24.

Dearly beloved, I beseech you as strangers and pilgrims, abstain from fleshly lusts, which war against the soul.—1 Peter 2: 11.

This I say then, walk in the spirit, and ye shall not fulfill the lust of the flesh. For the flesh lusteth against the spirit, and the spirit against the flesh:

and these are contrary the one to the other; so that ye can not do the things that ye would.—Galatians 5: 16, 17.

Set your affection on things above, not on things on the earth. For ye are dead, and your life is hid with Christ in God. When Christ, who is our life, shall appear, then shall ye also appear with him in glory.—Colossians 3: 2-4.

If thou turn away thy foot from the sabbath, from doing thy pleasure on my holy day; and call the sabbath a delight, the holy of the Lord, honorable; and shalt honor him, not doing thine own ways, nor finding thine own pleasure, nor speaking thine own words: then shalt thou delight thyself in the Lord; and I will cause thee to ride upon the high places of the earth, and feed thee with the heritage of Jacob thy father: for the mouth of the Lord hath spoken it.—Isaiah 58: 13, 14.

And that which fell among thorns are they, which, when they have heard, go forth, and are choked with cares and riches and pleasures of this life, and bring no fruit to perfection.—Luke 8: 14.

But she that liveth in pleasure is dead while she liveth.—1 Timothy 5: 6.

This know also, that in the last days perilous times shall come. For men shall be lovers of their own selves, covetous, boasters, proud, blasphemers, disobedient to parents, unthankful, unholy, without natural affection, truce breakers, false accusers, incontinent, fierce, despisers of those that are good, traitors, heady, high minded, lovers of pleasure more than lovers of God: having a form of godliness, but denying the power thereof: from such turn away.—2 Timothy 3: 1-5.

The Lord knoweth how to deliver the godly out of temptations, and to reserve the unjust unto the day of judgment to be punished. But chiefly them that walk after the flesh in the lust of uncleanness, and despise government. Presumptuous are they, self-willed, they are not afraid to speak evil of dignitaries.—2 Peter 2: 9, 10.

But, beloved, remember ye the words which were spoken before of the apostles of our Lord Jesus Christ: how that they told you that there should be mockers in the last time, who should walk after their own ungodly lusts. These be they who separate themselves, sensual, having not the Spirit."—Jude 17-19.

And even as they did not like to retain God in their knowledge, God gave them over to a reprobate mind, to do those things which are not convenient: being filled with all unrighteousness, fornication, wickedness, covetousness, maliciousness; full of envy, murder, debate, deceit, malignity; whisperers, backbiters, haters of God, despiteful, proud boasters, inventors of evil things, disobedient to parents, without understanding, covenant breakers, without natural affec-

tion, implacable, unmerciful: who, knowing the judgment of God, that they which commit such things are worthy of death, not only do the same, but have pleasure in them that do them.—Romans 1: 28-32.

Knowing this first, that there shall come in the last days scoffers, walking after their own lusts, and saying, Where is the promise of his coming? for since the fathers fell asleep, all things continue as they were from the beginning of the creation.—2 Peter 3: 3.

For Demas hath forsaken me, having loved this present world, and is departed unto Thessalonica; Cresens to Galatia, Titus unto Delmatia.—2 Timothy 4: 10.

(For many walk, of whom I have told you often, and now tell you even weeping, that they are the enemies of the cross of Christ: whose end is destruction, whose God is their belly, and whose glory is in their shame, who mind earthly things.) For our conversation is in heaven; from whence also we look for the Savior, the Lord Jesus Christ.—Philippians 3: 18-20.

There is therefore now no condemnation to them which are in Christ Jesus, who walk not after the flesh, but after the Spirit. . . . That the righteousness of the law might be fulfilled in us, who walk not after the flesh, but after the Spirit. For they that are after the flesh do mind the things of the flesh: but they that are after the Spirit the things of the Spirit. For to be carnally minded is death: but to be spiritually minded is life and peace. Because the carnal mind is enmity against God: for it is not subject to the law of God, neither indeed can be. So then they that are in the flesh can not please God. But ye are not in the flesh, but in the Spirit, if so be that the Spirit of God dwell in you. Now if any man have not the Spirit of Christ, he is none of his. And if Christ be in you, the body is dead because of sin; but the Spirit is life because of righteousness. . . . Therefore, brethren, we are debtors, not to the flesh, to live after the flesh. For if ye live after the flesh, ye shall die: but if ye through the Spirit mortify the deeds of the body, ye shall live.—Romans 8: 1-13.

Even as I have seen, they that plow iniquity, and sow wickedness, reap the same. By the blast of God they perish, and by the breath of his nostrils are they consumed.—Job 4: 8, 9.

Be not deceived: God is not mocked: for whatsoever a man soweth, that shall he also reap. For he that soweth to the flesh shall of the flesh reap corruption; but he that soweth to the Spirit shall of the Spirit reap life everlasting.—Galatians 6: 7, 8.

I beseech you therefore, brethren, by the mercies of God, that ye present your bodies a living sacrifice, holy, acceptable unto God, which is your reasonable service. And be not conformed to this world; but be ye transformed by the renewing of your mind,

that ye may prove what is that good, and acceptable, and perfect will of God.—Romans 12: 1, 2.

He that rejecteth me, and receiveth not my words, hath one that judgeth him: the word that I have spoken, the same shall judge him in the last day.—John 12: 48.

For I say unto you, that except your righteousness shall exceed the righteousness of the scribes and Pharisees, ye shall in no case enter into the kingdom of heaven.—Matthew 5: 20.

Ye can not drink the cup of the Lord, and the cup of devils: ye can not be partakers of the Lord's table, and of the table of devils.—1 Corinthians 10: 21.

He that is not with me is against me: and he that gathereth not with me scattereth abroad.—Matthew 12: 30.

Either make the tree good, and his fruit good; or else make the tree corrupt, and his fruit corrupt: for the tree is known by his fruit.—Matthew 12: 33.

No man can serve two masters: for either he will hate the one, and love the other: or else he will hold to the one, and despise the other. He can not serve God and mammon.—Matthew 6: 24.

COMPILED BY E. O. CLARK.

## Of General Interest

### FOR THE LIVING

Doctor Horst Oertel, formerly chief pathologist of the Russell Sage Pathological Institute, found that in 388 autopsies performed at New York City hospital only 52.3 per cent of the clinical diagnoses were confirmed.

The *Medical Record*, commenting on the fact, says that the laws should be amended to permit hospitals to perform autopsies except when expressly forbidden by the nearest relative within forty-eight hours after death, and that they should be performed upon the bodies of all persons dying in public institutions and remaining unclaimed for forty-eight hours after death, unless deceased had signed a written request to the contrary, it being of course understood that such a proportion be reserved as may be legitimately needed for the use of medical colleges.

In Europe hospitals are authorized to perform autopsies on almost all bodies. The University college of London in 1912 performed them in 84 per cent of the deaths in that institution. In German hospitals over 90 per cent of the deaths are followed by autopsy, while the Allgemeines Krankenhaus, of Vienna, has the unique record of ninety-nine autopsies in every 100 deaths. But the American record is much below—10 per cent at Bellevue in New York, 9 at Boston City, 10 at Philadelphia General, although Johns Hopkins recorded 62.

Clearly, the hope of the living who suffer must be founded on the knowledge of the diseases to which the dead have succumbed. It ought not to be difficult to so manage it that there may be no want of this vital information.—Exchange.

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## PROTESTANTISM FALLING BEHIND

### THROUGH UNPRODUCTIVE MARRIAGES

Because of a greater Roman Catholic birth rate, the United States is becoming a great stronghold of the Roman Catholic Church. For the same reason, that church has been ascending toward a predominant position in Great Britain and gaining in France and Germany. In Russia, the land of the Eastern Church, the annual excess of births over deaths is much greater than in all the Protestant countries in the world put together. Present-day Protestantism, which in practice stands for a declining birth rate, is thus being driven back in all the great centers of civilization, according to the conclusion of Doctor Meyrick Booth, a scientific contributor to the *Hibbert Journal*. He has brought together data only recently made available bearing upon the connection between religious belief and the movement of population, which, he points out, is much more intimate than the sociologists of a few decades ago would have been willing to admit.

In England, for example, Mr. Sidney Webb has shown that town dwelling alone can not be held to account for declining birth rate, because the fall in many country districts has exceeded that in some of the largest cities. Nor does luxury account for it, since the decline is quite as marked in many poor districts as in well-to-do centers. Compared with rapid decline in England during ten years, the Irish birth rate rose by three per cent, and the Dublin rate by nine per cent. English towns and boroughs of London, where Jews or Roman Catholics are most numerous, show the smallest decrease in birth rate. Other figures covering approximately twenty years exhibit a Roman Catholic birth rate of 6.6 children per marriage, against 3.74 among the Protestant landed families. From the "Catholic Year Book" a birth rate of 38.6 per 1,000 is contrasted with the general rate of 24.0 for England and Wales. Says Doctor Booth:

It would seem that the English middle-class birth rate has fallen to the extent of over 50 per cent during the last forty years; and we have actual figures showing that the well-to-do artisan birth rate has declined, in the last thirty years, by 52 per cent! Seeing that the Protestant churches draw their members mainly from these very classes, we have not far to seek for an explanation of the empty Sunday schools.

In France, where the general birth rate is lower than in England, Doctor Booth finds Roman Catholic

districts which show a higher rate than the usually English country district. And he quotes the opinion of M. Leroy-Beaulieu "that the Catholic Church tends, by means of its whole atmosphere, to promote a natural increase of population; for, more than other types of Christianity, it condemns egoism, materialism and inordinate ambition for self or family; and, moreover, it works in the same direction through its uncompromising condemnation of modern Malthusian practices." Doctor Booth says that Germany shows a similar condition, though the differences there are less marked.

The situation in the United States is attributed to the influx of large masses of European Catholics, who cling tenaciously to their religion, and to the much greater prolificacy of these stocks as compared with the native population.

The New England States, the original home of American Puritanism, are now important centers of Catholicism (Massachusetts shows 1,100,000 members of the Roman Catholic Church and 450,000 members of all Protestant Churches combined). In Illinois there are about a million Roman Catholics, while the strongest Protestant body (the Methodists) can not show more than 300,000 adherents. In New York State we find 2,300,000 Catholics and about 300,000 Methodists, while no other Protestant body numbers more than 200,000.

From statistics representing the five States of Indiana, Iowa, Maryland, California, and Kentucky, where the proportion of Roman Catholics and the foreign element is comparatively small, Doctor Booth shows that in every one of them the birth rate is excessively low—lower even than in France—and in three of them, Indiana, Maryland and California, there is an actual excess of deaths over births. On the other hand, the five States of New York, Rhode Island, Massachusetts, Michigan, and Connecticut, in which the Roman Catholic and foreign element is well represented, make a very different showing of higher birth rate (22.0 to 25.0 per 1,000 compared to 13.0 to 16.0 in the first group), and a very marked excess of births over deaths in each State.

Definite statistics for other important States are said to be lacking, but those given indicate a remarkable increase of the foreign and non-Protestant section of the American people as compared with the Anglo-Saxon and Protestant section, an increase which Doctor Booth says must result less in absorption than in a gradual alteration of national character, customs and beliefs.

Numerous other observations are cited by Doctor Booth to bear out the conclusion that the Anglo-Saxon Protestant element, which has all along formed the core of American civilization, is now a diminishing quantity. For instance, the number of children per marriage in Massachusetts in the years 1870, 1880, 1890, was: native stock—2.2, 2.2, and

2.4 respectively; foreign stock—4.4, 5.0, 4.3 respectively. In Boston, 1900, the native birth rate was 18.2, foreign 31.1; in Providence, the same year, native birth rate 16.0, foreign 31.1. In Connecticut, 1900, "there were 173,000 married women, of whom 66,000 were foreign born whites; and in that year these 66,000 gave birth to almost exactly the same number of children as the remaining 107,000—a little over one third of the married women in the State thus producing half the children."

An investigation by a New York religious paper, *Federation*, graded the different religious bodies in this city with respect to the number of children per marriage in the following order: Jews (highest number), Roman Catholics, Protestant (orthodox), Protestant (liberal), agnostic. A German sociological review states that 40 per cent of the upper-class marriages in New York City are childless.

Looking at the situation as a whole, says Doctor Booth, there is good reason to think that the Protestant Anglo-Saxons are not only losing ground relatively, but must, at any rate in the East and Middle East, be suffering an actual decrease on a large scale, since the average fertility of each marriage in this section falls short of the four children requisite for maintenance of the stock.

In Canada, Doctor Booth compares a birth rate in Roman Catholic Quebec of 37.2 and in Nova Scotia of 25.0 with the mainly Protestant provinces of Ontario, 22.6; Alberta, 23.5; Saskatchewan, 17.7; Manitoba, 15.9; and British Columbia, 14.9.

Doctor Booth, who is himself a Protestant, concludes that "modern Protestantism, is now (in practice if not in theory) virtually identified with a very extreme type of Malthusianism, and that in consequence of this state of affairs it is being driven back in practically all the great centers of civilization, both in the Old World and the New, while the cream of its human material is suffering gradual extinction. If Protestant thinkers are alive to the gravity of the situation, is it not time that they should ask themselves very seriously the question: Are we prepared to accept this extreme Malthusianism, this anxious and drastic restriction of the family, as the true ideal of Christian marriage?"—*Current Opinion, January, 1915.*

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I saw a delicate flower had grown up two feet high, between the horses' path and the wheel-track. An inch more to the right or left had sealed its fate, or an inch higher, and yet it lived to flourish as much as if it had a thousand untrodden acres of space around it, and never knew the danger it incurred. It did not borrow trouble, nor invite an evil fate by apprehending it.—Thoreau.

# The Children's Home

EDITED BY HEMAN C. SMITH AND CALLIE B. STEBBINS,  
LAMONI, IOWA

## "The Kingdom of Never Grow Old"

Though we have before quoted from Mr. Richard L. Metcalfe, we feel sure that the reader will not think we are paying too much attention to this one author when we present the following beautiful extract from his article on this subject, found in his excellent book entitled, *Of Such is the Kingdom*.

"There are many busy men and women in this world today, as there have been busy men and women in the past, who make frequent journeys to those hallowed precincts. 'And a little child shall lead them' is not all a prophecy; it is history. Some of the world's strongest men have been led by little ones; not led from the path of duty, but kept in that path by the influence which the association with little children had upon their lives. Several years ago when Benjamin Harrison, then President of the United States, visited Omaha, he addressed a great gathering of children on the high school grounds. Always happy in his speeches to men, General Harrison showed that he was, as well, a children's orator. He knew how to command their attention; he knew how to touch their hearts; and, President though he was, he made the bold confession, then and there, that he had made it a practice to seek the company of little children in order to obtain the relaxation necessary in a busy career, and that in the company of these little ones he had found the very best in life.

"The man who confines his association to grown folks, ignores opportunities for developing the mind, for rejuvenating the soul, and for renewing faith in mankind. In the marts of trade there is selfishness and brutality; in the political arena there is hypocrisy and insincerity; in the social circle there is double dealing and lack of candor; but in the temple of childhood there is sincerity and truth; in *The Kingdom of Never Grow Old* there is relief from the meanness and the malice of the world.

"He who would seek rest from the toil and the anxiety of a busy life may find it if he but cast dull dignity to the winds, and cultivate the acquaintance of the little ones. The weary man of business renews his lease upon life, and warms the cockles of his heart; he is brought closer to nature, closer to truth, closer to God—as he strolls in the sunbeams that dance among the trees and flowers thriving about the palaces of nature in *The Kingdom of Never Grow Old*.

"In the ballads and the tales of the nursery there are lessons of life and of love; lessons of philosophy and of logic; lessons of truth and of poetry; there is simple eloquence and real earnestness. Those who have not accustomed themselves to wander in this kingdom are not able to appreciate these things, but many whose feet are familiar with the ground will bear testimony to these claims.

"There are men who could not, with patience, sit through an evening of Wagner; men who do not know one of music's notes from another; and yet, if one doubts that there is music in the hearts of these men, let him, some winter evening, peer through the portals of 'the kingdom,' and he will be given a touch of the soul of music, compared with which the products of 'the harp that once through Tara's halls,' are hardly worthy of mention. Some of these notes may grate harshly upon the ears of the Wagnerian; the disciple of Thomas may imagine that he detects indication of discord; the followers of Beethoven may assert that all is not har-

mony; but those who, like the Irish lover, are of 'the kingdom,' will be able to grasp the celestial character of the melody. There is real music in the 'patty cake, patty cake' of 'the baker's man'; in the 'trot, trot, trot,' on the journey to 'Banbury Cross'; in the 'hey, diddle, diddle' of 'the cat and the fiddle'; in the 'sing a song of sixpence, a pocket full of rye, four and twenty blackbirds baking in a pie'; or in 'Oner, orry, ickery, Ann; Fillison, Follison, Nicholas, John; Queevey, quavy, English navy, rinktum, tinktum; Buck.'

"The incident of the little child whose heart was 'beatin' hard' for its 'daddy to come home,' reminds us that as the forget-me-nots of the angels, strewn before the footsore man, makes life's pathway easier to tread, these little 'heart beats' make themselves felt over the broad expanse that separated the nursery from the counting room, spur men to greater effort, and inspire them to nobler purpose.

"The man in the Kentucky hemp fields, who had wandered in a maze of doubts and skepticism, was so impressed with his new-found affection for a noble woman that he finally planted his feet firmly upon 'faith's foundation stones' because he conceived that there must be a good God, else there could not be such a holy love. Within the radius of the child's pure affection, within the embrace of the little arms, within the feel of the little 'heart-beats,' there is no room for doubt, there is no place for skepticism. The purity, the love, the faith of 'one of the least of these' points as unmistakably to divine origin as the needle points to the pole.

"Love and faith, and hope and charity, all these, as well as rest and recreation, await those who would make the happy pilgrimage over hallowed ground—in *The Kingdom of Never Grow Old*."

H. C. S.

## Suggestions

One good, practical brother who has in the past manifested an active interest in the home makes the following suggestions as a way of raising means for the operation of this institution. It occurs to us to publish this for consideration, and to ask this brother to continue his valuable suggestions, also to ask others to send us suggestions and contributions for the good of the home on the financial and other features of home operation.

Doubtless many of the Saints and friends have thought much on the subject of the home and could help us materially in this way. Send along your ideas on the different phases of home government. We will gladly adopt those which appeal to us as being practicable and beneficial.

"To fast say one meal on the 1st of each month, and one meal on the 15th, or having a stated two days in each month and only fast one meal each of such days, would be good from a physical viewpoint. It would not impoverish anyone financially to give the price of such meal to the Children's Home fund, for they have saved the price in not eating and it goes into the fund, instead of stomach. It would be no sacrifice except to such poor as are underfed, and they need not observe it, and some would give more than the meal price. Then let us estimate the church membership as 70,000. Then to be liberal say that 60,000 will not, or can not observe it. That leaves us 10,000 to pay. Then let us be easy and say meals are only worth ten cents each; that would be \$2.40 a year for each of 10,000 or \$24,000 a year. Let us cut this in two again and we have \$12,000. Would that not put the Home on Easy Street; or the full \$24,000 by this slight effort, I would judge, almost support homes for aged and children. I know how hard it is to get people 'lined up' but could this not be done?"

H. C. S.

## Letter Department

### Work for the Young

That the young as well as the old in the Church of Christ may not be laboring under the impression that there is little or nothing to do in this church, or that the work to be done is of a very easy character, it is extremely necessary that all who can read the history of the church as contained in the four volumes of our church history.

Many young persons in the world to-day are growing up with a false idea of life, its duties and responsibilities, and this is largely true of the church. Our young people should learn to work with their own hands in heat or cold, and to delight in the same, as labor is honorable. If boys and girls are used to doing difficult things, their faith in their ability to accomplish such will increase over and above those who never make the effort to thus improve.

If our church goes forward, then, it must be a working church, and it can not work intelligently without reading its own history. In the common schools of our country one object is to make good citizens of the pupils, and the teacher well knows that this can only be done by giving the pupils a thorough knowledge of the United States history. Hence as soon as the pupil is a little advanced in his studies, the history of our country is taken up.

They learn of the hardships in connection with its discovery and settlement. Of its gaining its independence in the Revolutionary War, and maintaining it in the Civil War. Thus a love for our country is naturally and properly instilled into the minds of the pupils. Without this our government would be weak and vacillating, and the chances for its being overcome would be very great indeed.

So it is with the church. Both young and old should know its history from the beginning. In order to avoid the errors of the past we must know how they were brought on, and what an awful apostasy took place after the terrible suffering in Missouri and in Illinois. Yes, we must be up and doing.

The young should read the Juvenile History of the church, and thus all, both old and young, will not only see that there is plenty to do but that God does not give commandments save he prepares a way for us to keep them.

Zion must needs be redeemed by power, and that power comes as a result of intelligence and work consistent with the will of heaven. Her army must become exceedingly great, and her banners terrible.

Awake O Zion, put on thy beautiful garments, for surely thy King soon cometh.

C. J. SPURLOCK.

HANDSWORTH, BIRMINGHAM, ENGLAND, Feb. 13, 1915.

*Editors Herald:* I am a young brother trying my best to serve the Lord in an acceptable though obscure manner. I have been reared in the church and have been a member for nine and a half years, or since I was eight years old. It is little wonder that with the example I have had I am enthusiastic with regard to this marvelous work.

I think that though I am only starting my journey and Brother B. V. Springer was closing his, his words will fit my feelings, as I quote them from Church History, volume 4:

"And while I have powers of body and mind, while reason retains her throne, I will by God's help continue to ring into the ears of this generation my testimony of the truth of the gospel as restored in this dispensation; that the divinity of the calling of Joseph Smith and the Book of Mormon are inseparably connected with the restoration of the gospel, and indispensably necessary to its completeness in the fulfillment of the Scriptures."

I think that in this work we can not do too much. My

fellow countrymen are making great sacrifices for their king and country, and I want to be willing to give my life, if need be, for my King, the King of kings, and for the establishment of his kingdom—to be a patriot in the greatest sense. I ask an interest in the prayers of the brothers and sisters to this end.

"More things are wrought by prayer

Than this world dreams of. Therefore let thy voice  
Rise like a fountain for me night and day."

—Tennyson.

I am proud to be your brother. In gospel bonds,  
FRANK H. EDWARDS, JR.

ENID, MONTANA, February 23, 1915.

*Editors Herald:* When my father and myself came here some two years ago, to our knowledge there was not a Latter Day Saint here. But after a year or so we heard of some Saints living near Sidney. I can assure you it seemed good to know there were Saints living even as close as that, something over fifty miles. I wrote them, and a few days after a brother called on us.

Brother Newby, of Fairview, Montana, came shortly after, and at the end of two weeks preaching baptized three young men, two of them my brothers.

About a year ago my father brought his family here, where the church now have a membership of ten. We have Sunday school and prayer meeting every week. While we are few in number, we realize the Lord has a work for us here, and we are trying to so live that others may be led to the right way.

I enjoy reading the HERALD and *Ensign* and would feel lost without them. We would be glad to have any of the elders come here, and can assure them of a place to preach and a hearty welcome from the Enid Saints.

Hoping and praying that we may always be found doing our best for the advancement of the gospel, I am,

Your sister,

MRS. BESSIE POOLEY.

LITTLE DEER ISLE, MAINE, February 24, 1915.

*Editors Herald:* I united with the church eighteen years ago, and have since tried to set a good example before others, that they might know that I am endeavoring in my weak way to be a child of God. Many things have been hard for me to bear, but I took them to the Lord in prayer and have many times been answered. I have never regretted joining this church, and mean to always live faithful to the covenant I have made, and to put my whole trust in him who is my true friend and who will help me through the rough paths of life.

I want to live in this life so that I may receive the crown that is laid up for me if I am faithful. I have enjoyed doing good for God all my life from a child up. Seems to me that I can not do enough for him who has done so much for me. He has kept me from many wrong things. I want to live faithful and walk in the straight and narrow path that leads to the home beyond, not in the path that leads to the prison house. I hope that my record may be a good one. Pray for me.

Your sister,

MARCIA BILLINGS.

OTTUMWA, IOWA, February 24, 1915.

*Editors Herald:* I enjoy reading the HERALD. It strengthens the weak and cheers the isolated Saints. I have been engaged in this work a number of years, and can truly say the Lord has blessed me in many ways.

The time is at hand when every Saint must be up and

doing. It is not enough to be a member of this church in name only, or by obeying the first principles of the gospel; we should strive to study the church books and learn all we can of this great and glorious gospel.

I ask an interest in your prayers that I may be ever found faithful.

Your sister in the gospel,  
 Prairie Avenue. MRS. DANIEL T. WILLIAMS, JR.

LIVINGSTON, ALABAMA, February 27, 1915.

*Editors Herald:* Away from the association of the Saints, I often feel a desire to write to the readers of the HERALD. For three years I have been attending the State Normal School, at Livingston, Alabama. I am very pleasantly situated, but I often wish I could have the companionship of one Saint, especially when I study my Religio and Sunday school lessons. I think our lessons are interesting and helpful.

No one here knows anything about the Reorganized Church, and I have had several pleasant experiences in telling the story to teachers and students. One day I talked with Mr. Brock, the president, for over an hour, and explained to him the difference between us and the Utah people. The lady principal, Miss Norton, came in while we were talking and corroborated what I had said. She told of her visit to Salt Lake City, and how the guide had shown the party the church in which the Reorganization worshiped and had explained to them in much detail the differences between the two. After this talk Mr. Brock gave me permission to stay in my room on Sundays to study the Bible, Book of Mormon, and Doctrine and Covenants.

I have had also some interesting talks with Mrs. Jones, the history teacher, and Miss Johnson, the English teacher. Mrs. Jones has invited me to call on her mother and sister and tell them about the church, and one of these days I am going to do so.

Sometimes a thought like this is suggested: that the noble men and women of the world may yet teach us the practicality of the gospel. Of course, I know that they can never do it until they accept it; but I am confident that unless the Saint is willing to study and comply with the law as taught in the three standard books, there exists the possibility of the earnest, consecrated, intelligent, and diligent convert to become the leader of the slothful, though they may have been in the church for years. My supreme desire is to rise above a condition of inertness to one of activity with a purpose, and that purpose to live the gospel. It seems to me that if this were the motive of every member enlisted in the army of the Lord, we should soon be prepared for the coming of Christ. But, alas! our inherited and acquired weaknesses hinder us from doing what we ought.

On the fifty-fifth anniversary of the Reorganization conference will convene in a little over a month. As we read the standard books everywhere the thought is paramount that only those filled with love can assist in the work of redemption and receive a celestial reward. I pray that our coming conference may be characterized by the spirit that "loves to learn and learns to love."

If nothing happens I shall graduate from this institution in June. I ask the prayers of all the Saints that my work as a teacher may be done in the spirit of love, humility, and wisdom.

Ever praying for the success of righteousness in all lands,  
 I am, your sister in gospel bonds, BERTHA HARPER.

LOXLEY, ALABAMA, February 28, 1915.

*Editors Herald:* On coming to this place a year ago I became acquainted with some Saints at Robertsedale, about five miles from here. Brother T. J. Booker organized a Sunday school there in September, of which I am now superin-

tendent, having been elected the first of the year. This school has moved along nicely. We expect to make it a number one school before the next district conference convenes. We lack three points yet.

I would like to have attended the district conference convening now at Theodore, Alabama, but could not go this time. I was at the conference last fall at Bay Minette. We have also effected a new opening at Loxley. We were the only Saints here, but we thought there were some honest-hearted people in and around this place, so set to work to see if we could not get a place to preach in and then have an elder come. I asked for the schoolhouse in Loxley and was told that we could have it, so I brought Elder W. G. Sherman home with me from Bay Minette after the conference. But when we got here we were refused the schoolhouse, so he preached a few times at our house to a few interested listeners.

After that I made another effort to get the schoolhouse, and with the help of friends, succeeded. Brother A. E. Warr came and made an opening. Quite a few came out and some were interested. He stayed about two weeks. Shortly after he went our Brother Swen Swenson came and was with us a few days. Brother Warr came again and held a few meetings and baptized a man and his wife. Brother Slover also was with us a few weeks ago and preached a few sermons. Some are interested and a few are near the kingdom.

We have been greatly blessed. I love to work in the Master's cause. I am in the work with my whole soul, and want to be so to the end of life. I ask an interest in the prayers of the Saints for my companion, my child and myself, that we may continue faithfully. Your brother in bonds,

H. M. AEBLI.

INDEPENDENCE, MISSOURI, April 22, 1915.

*Editors Herald:* It may be due to myself and the church that I write explanatory of my inactivity in the missionary line during the past year. I can assure all that it has not been for filthy lucre's sake. I have never felt justified in dividing my time between the work of my calling and other work, while purporting to give my whole time to the work. There is nothing so sacred to me as my calling. I have tried to give my whole time and attention to it. I do not say that I have always succeeded perfectly, in a perfect understanding and performance of duty.

There is something wrong somewhere if an individual who is really giving himself to the work is not provided for according to his needs or the needs of those really dependent upon him. I am not looking back. It is too late after over twenty years of missionary life and labor. It is too late for the church to look back on one who is willing to do all that lies within his power, but no one should be asked or expected to carry temporal and spiritual responsibilities at the same time. If individuals ask it, it is wrong. If the church expects it, it is wrong. "Take no thought for the morrow," the Master said, with reference to temporalities, in instructing his disciples. Some one must do this for them. One who "forsakes all" the temporal part, or should, is looking back, or made to, if required to give attention to that which he has forsaken, or is made in any way responsible for that part.

I hope to do more rather than less missionary work the year to come by reason of not filling out the application blank for a mission. It would depend somewhat upon who ties or unties my hands, or to what extent they are tied or untied. I don't wish to promise more than I can perform, or be in a position to keep some other man out of the field who should be in the field. I would rather come in last than first on the money part, especially if I or mine can't be entitled to it.

I believe my motive is right, or my heart is right, if my head is not. Some one would have to show me, however, that what I have received in harmony with the law is not the law, or that my head is altogether wrong with reference to my duty.

I am willing to take any bishop's interpretation of the temporal law, until, or pending appeal to the quorums, if such appeal is necessary. But law is sometimes one thing, and procedure is another. Perhaps not all our rules will stand the test of law, time and experience. I have a great anxiety to see the temporal law effective and operative, in myself and in my conditions first; in others and in an organized way second. The Bishop has had and should have my support. If there has been any seeming opposition, it has been open and not covert. I am anxious to help the Bishop in his work; the Twelve in theirs; more so as time passes, though it may not always have seemed so.

The thread of life has been nearly snapped with me, at least three times. I would have been willing it should have been, but for some reason it has not been. God knows why. He is responsible. If I live I wish to live for something. If I wait, or tarry, it is with a view to be more fully ready and effective (in doing what I attempt to do) spiritually and otherwise. What I do do, shall be done at a sacrifice, but to sacrifice the gospel or any principle of it in living in order to preach the gospel is another matter.

I have lost no faith in the gospel, or any of its provisions, as measured by the Bible, Book of Mormon, and Doctrine and Covenants. I am not ashamed of these standards. They are true and faithful. They demand much. We should demand much of ourselves, and of the church, not allow any repetition of past disaster, or anything like unto it.

"The inhabitants of Zion are to judge all things pertaining to Zion." They should be familiar with the law; should "all know the Lord." I glory in the perfect law. I do not glory in man, or make flesh my arm. I know what I am standing upon, and standing for, and I hope to endure. I never did covenant, and never will to give my unqualified support to man. I am totally disqualified from ever becoming a Utah Mormon. Let others judge themselves as to whether they are rooted and grounded in the faith, and are sending their roots down deep, or whether their dependence is in man, or in the counsel of man to his fellow men.

Every leader and teacher should be respected and regarded so far as he teaches the law—no leader any farther. All that this gospel ever has required of any man is that he follow Christ. This is the dependence and the independence of every member of this church: that that he is privileged to insist upon, according to his responsibilities. There is liberty for every one, but no special license or privileges to anyone in the gospel.

Blessed liberty! blessed gospel! It will do to live by, to stand by and to die by. It is better, the more that it is tested and the greater the strain that is put upon it. No one knows it so well as those who study it and have experience.

There is all encouragement to go on; none to turn back. Count me willing and desirous to go on, and that there is inward development, if lacking or seeming to, a present outward and visible expression of it. I hope to improve along all lines, and to be an incentive to others for improvement.

That the battle of each day must be fought and well fought that day, is one thing I have learned. There is no certainty of another day. Yesterday is past; we have little business with the future, but oh, how precious the present moment and opportunity should be to all, especially to a "minute man." If we could bring more salvation into the now, or truly make, by our attitude, now, the day of salvation, it would be better

than to dream too much, or sing too much of the "sweet by and by."

I want to say a word on the church debt. We have recent revelation on it (1913). How much are we benefiting by the counsel of God in regard to sacrifice and unnecessary expenditure? If one is not faithful in small things, or despises the day of small things, what will he do with the great? I wish to speak of small things, or mention them more particularly than great, because I have had no experience with great things of my own in finance. I have handled large amounts, though not my own.

But let us "get right down to brass tacks," as the saying is. Suppose there is an average of but ten cents a week unnecessary expenditure on the part of each member of the church; how much would it mean if sacrificed for the gospel or church's sake, in one year? Five dollars and twenty cents a member, at seventy-three thousand members, would mean three hundred and seventy-nine thousand, six hundred dollars, the wiping out of the church debt, and a full treasury. There is means enough for the college and every institution of the church, but not as much sacrifice as there might be. Consider the mere unnecessary personal gratifications common to men, women and children, that steal the dimes, candy, gum, soft drinks, theaters, picture shows, etc., that come in even with poor people, as a part of their life. Is this eating, drinking, and pleasure, all to the glory of God, and the benefit of his work? Does it reflect and represent Christ? But each one may examine himself or herself as to what is necessary or unnecessary expenditure and what he is willing to sacrifice for something of better quality.

The spirit of sacrifice is more needed, and the gospel tree will bear fruit. No stated amount in terms of dollars and cents can redeem Zion. Your money will never buy it. Mine never will. Real sacrifice will bring God's power that is necessary, be that sacrifice ever so small in amount. The rich man's sacrifice is acceptable. The poor man's is necessary. The poor can find a way if they try, whether the rich do or not. If the rich allow the poor to go beyond them in the matter of sacrifice, there are first that will be last, and last that will be first in the summing up. Justice and equality will not be for ever mocked. Mere profession counts little on the part of anyone.

"Blessed are they that do," and keep doing. My concern is not, or I do not wish it to be, over what I get. I wish to give more along the spiritual line. The more I can give to the work the better it will suit me. I desire the prayers of Saints that the way may be open for me to do all that God or man could require reasonably.

From the standpoint of sight, I might not anticipate or expect much of myself, but we walk by faith, if true Saints, and should "remember faith."

May peace and true prosperity come as a flowing stream to the true Israel, or to all who wait upon and for it. Hoping for a share.

Your brother,

M. F. GOWELL.

DES MOINES, IOWA, April 28, 1914.

*Editors Herald:* Not being able to personally answer all the kind and welcomed letters that have been sent me during my severe affliction, I take this method of writing to all at one time, as well as those that are interested in my welfare. I am happy to say that I am slowly improving, and feel that ere long I will be at my normal condition. However, I suffer almost constantly yet, but it is so slight compared to what I have been endeavoring that I don't think much about it.

So far as it is possible for words to express, I want to

thank all the Saints and friends who have taken so much interest in me during this trial. It has surely been a comfort to me and my companion, Sister Baker. It has helped us both to be stronger for the conflict, for a conflict it has been.

While I have not assumed responsibility in branch affairs since March 19, it has been a comfort to know that there were brethren and sisters here who were willing to take added responsibility and relieve me. Without desiring to bestow more honor on one than another, I feel it would hardly be just if I did not make mention of the faithful service of Brother J. R. Epperson, he being the presiding priest stepped in and has so nobly filled the place, that at times I was so relieved I felt no thought but that the work would be cared for.

I wish to say here that there are perhaps few that realize what a comfort it is for a presiding officer to feel that when it is necessary he has some one or more that he can depend upon. Neither is the labor of such men and women appreciated as it should be. I fear when it is too late we with regrets will look back and wonder why we were so neglectful.

Dear Saints, I hope we have fully appreciated all your kindness, not only in a spiritual way, but many have helped in a financial way, which was very needful; all were kind to so remember.

The branch here is doing fine. A few weeks ago we owed one thousand dollars on our new church. The committee made a special effort to raise enough to pay all that was due when the time came, and the report came in that we lacked about \$450 of having enough to meet the desired end; so the chairman of the committee took charge of the meeting for the time being, and in about thirty minutes we had enough and more.

I tell you everyone felt like shouting for joy and there was one who not only felt that way, but who actually did shout. So now we have our church paid for. The time of the dedication is set for November 14. It is now a question what are we going to do for more room? Our Sunday school is as badly crowded in some departments as they were in the old building. But the room will come, with this people to push it.

With kindly and loving feelings to all, we are yours in the faith,  
J. M. AND JENNIE BAKER.

DEFOE, MICHIGAN, March 1, 1915.

*Editors Herald:* We arrived in Defoe Branch after an absence of about eleven years, and were glad to get back to our home community again. I was baptized here when only eight years of age, by Brother Ben Blackmore, who died a short time ago. We had been living at Trochu, Alberta, miles from any Saints, for about ten years. We were lonesome for the company of Saints. Still God did not forsake us, for we were blessed by his Holy Spirit. We did all the good we could by talking and giving out tracts, also church papers after we had read them. Good was done. The young man who afterwards became my husband joined the church and is still striving to do his duty.

In the fall of 1913 we moved to the city of Calgary, where we found many good Saints and had many enjoyable times. The next spring we came here and hope to make this place our home until it is time for us to remove to Zion.

We long for the day when Zion will be redeemed and all the Saints will be able to dwell in peace and happiness together. We are surely living in the last days, when peace shall be taken from the earth. There are many signs to show us the end is near. May we be prepared to meet our Savior.

The Saints here are not many in number but are strong

in spirit. We have had considerable preaching and have the people stirred up. I believe quite a number will soon be added to our branch. We want to start a Sunday school when warmer weather comes, also preaching services. During cold weather we thought best to close until spring. We have prayer meetings from house to house, and have kept them going all winter.

I would like the addresses of Sister Smith and Sister Petit, both of Calgary, also of a brother in West Plain, Missouri, whose name we have forgotten, who was corresponding with my husband, J. H. Thomas. The addresses of these people were lost in moving.

Would some of the elders who are preaching in Wales, please call on my husband's sister, Miss Jennie Thomas, living with her father and mother? The name of their house is Pantaglass, post office, Manordilo County, Carmshire, South Wales, name of station, Glanshyd, on the Great Western Railroad. She lives just a little way from the station. My husband and I have been sending her tracts and church papers. We also sent her the Two-Story Book. She seems to be interested in our faith. She says she has not heard anything about any Saints, so I think there will be work there for an elder. Anyone going there can say her brother asked him to go, and we know he will be welcome.

May God bless all the Saints is my prayer.

In gospel bonds,

VIOLET THOMAS.

MARLIN, TEXAS, March 3, 1915.

*Editors Herald:* As a band of Saints we are trying to let our light shine as best we can. We have no house of worship of our own. We hold our meetings in private houses. This, the Philadelphia Branch, was organized in 1897 with a membership of about twenty-six; we have a present membership of sixty-seven. None of the members owned their own homes until 1914, when the writer baptized two sisters who have homes. As a branch we have passed through some very sore trials to keep the banner flying.

The writer attended the district conference last July. The Lord was with us by his Spirit, and we were made to know that he was going to move the stumblingstones out of the way and that his work should go on. We were made to rejoice to know that the Lord was with us in such power. We know that the Lord is very kind in his promises to the children of men.

I have just returned from the district conference which convened at Cookes Point, Texas, February 28. The gathering was a success. The Saints were built up in the Lord's work. Some stated that they were glad to see the work taking on new life. We trust we may so live and conduct ourselves that we may have God's Spirit to lead us on to victory.

The writer visited the city of Dallas where there is a number of Saints. I have two sisters there. The Lord seems to have blessed them. They have a house of their own to worship in, one which a widow gave them. We see in Dallas a fulfillment of prophecies uttered concerning the work there fifteen years ago. Our faith grows stronger when these things come to pass.

Let us all live faithful to the Lord.

Your brother,

B. F. SPICER.

NORTH FORT WORTH, TEXAS, March 3, 1915.

*Editors Herald:* Since being isolated from the privileges and blessings of a branch, I begin to realize something of the value of the letter column of the HERALD, which I have never before appreciated. I am desirous of getting in touch with

any Saints who may be living in or near Fort Worth. If there are any will they please drop us a line?

As a family we are doing nicely, and are thankful for the many blessings God has bestowed upon us; but we sorely miss the true friendships we have left behind. I say friendships because I do not feel that in leaving the branch we have left God and the rights and privileges of worshipping him in spirit and truth. These are still ours, but the fellowship of our brothers and sisters is missing, it is that fellowship and the good which may come from combined effort which we are seeking in our new home.

With prayers for the upbuilding of Christ's kingdom everywhere, I am,  
Your sister,  
1408 Homan Avenue. MRS. J. E. THOMAN.

SKIATOOK, OKLAHOMA, March 5, 1915.

*Editors Herald:* There is no branch at this place. There are a few Saints here trying to hold up the gospel banner. We have started a prayer meeting and are doing the best we can. We enjoy reading the letters in the HERALD, and rejoice to know that God blesses his people everywhere. The Lord has blessed us far more than we deserve.

We had the privilege of hearing Brother W. W. Chrestensen eight nights while he was with us. We can say that he is one of God's chosen ones to proclaim the angel message. Although the weather was bad and the crowd was not as large as it otherwise would have been, there was a good interest. Brother Chrestensen went from here to Sapulpa to hold meetings.

Praying for the spirit of the gospel, I am,  
Sincerely yours,  
A MEMBER.

FORT DODGE, IOWA, March 7, 1915.

*Editors Herald:* In looking over the HERALD I noticed the request for prayers from a sister of Fort Dodge, Iowa, asking the efforts of the prayer union in behalf of her daughter. We notice there was mention made of there being no elder in Fort Dodge. We wish to let our brothers and sisters know our whereabouts. We live in the little town of Coalfield, seven miles south of Fort Dodge, our address being Fort Dodge, Route 5. We have sympathy for Saints who are isolated from branch privileges. In sickness and times of distress they are without the strengthening help of the elders. We have seen the power of God made manifest in behalf of our loved ones, for which we are thankful.

We have had Brother D. R. Chambers with us for the past week, preaching each evening. At our sacrament meeting Sunday morning, Brother Chambers spoke in prophecy, encouraging to the Saints. We remember the missionaries who have labored here at various times, and who have blessed our lives by their good counsel. We especially remember our afflicted Brother Romanan Wight, of whom and his counsel sweet memories still linger.

Our prayers have gone up to God in thanks for the blessings which we have received since embracing the gospel. My life has been spared by the power of God, and I feel like I want to do all I can in the accomplishment of his work and in the ushering in of that great day when peace and righteousness shall reign supreme.

Your brother in bonds,  
RICHARD JORDISON.

CEDAR RAPIDS, IOWA, March 8, 1915.

*Editors Herald:* Will some Saint or Saints living in Providence, Rhode Island, furnish me their address? My father was born in Providence in 1812. I have relatives liv-

ing there, and I would like to know if any of them are members of the church. My uncle's name is Wade, or some of my cousins living there are of that name. My Grandmother Wade was a niece of Roger Williams. Her maiden name was Ruth Williams. I am the only one of my father's family belonging to the church. I am anxious to have my family hear and obey the gospel.

I praise God I was brought to see this glorious light. It was through the preaching of Brother John H. Lake that I was brought to a knowledge of the true gospel. I hope and pray that I may live so as to receive as sure a reward as I feel Brother Lake has. I was baptized into the church by Brother Frank Reynolds, long deceased, April 9, 1876, at Harlan, Iowa, and have had many testimonies of its truthfulness. I know this is the only true church on earth today.

I am trying to let my light so shine that I will not bring any reproach on the cause. I ask the Saints to pray for me, that if it is God's will I may be healed of sore affliction. I am one of the isolated Saints.

Yours for the welfare of Zion,  
829 H Avenue West. MRS. G. L. GOREHAM.

CORBETTSVILLE, NEW YORK, March 8, 1915.

*Editors Herald:* I enjoy reading the letters in the HERALD very much. I wish to contribute my testimony to the truthfulness of the work, and to our heavenly Father's care over the Saints. I believe this work is of God. I am one of the isolated ones, a member of the Niagara Falls Branch.

I was baptized by Elder William Place eleven years ago. Nine years ago next June, I was married and went to Lansville, Pennsylvania, to live, where we remained two years, and then moved to Corbettsville, New York, where we have since resided. I miss the fellowship of the Saints. My husband is not in the Reorganized Church, but I hope he will be some day. I am the only Saint at this place.

We have a Presbyterian Church in our community, and they think they are the only ones who have a right to preach here. But our Brother A. E. Stone has been here two different times and preached at our house. The people showed very little interest, although a few came to hear him. I am still hoping that the people will receive the angel message in the near future.

My husband's brother is a firm believer in the work of Pastor Russell.

It is my desire to serve my Lord with all my heart, might, mind and strength, and to do what I can to show others the true church. It seems to me that one of the greatest things in this world is to be a Saint of latter days, and I seem to feel God's Spirit near me. I can hardly contain the blessings that come to me from day to day. I ask an interest in the prayers of all that I may have faith to the end.

Your sister,  
MRS. C. E. DEAN.

DOVER, NEW HAMPSHIRE, March 8, 1915.

*Editors Herald:* With the coming of another spring my mind goes back to the springtime of twenty-two years ago, when I went forth at the command of God in obedience to the gospel. For several months I had been reading *Zion's Ensign* and looking up all the Bible references given, thinking perhaps I might find something I could condemn. The farther I looked the more I was convinced that the work was of God. There was ever with me a still, small voice saying, "This is my gospel; go forth and obey and you and your family shall be saved." I desired more light and felt I was not quite ready to accept, although I was a praying woman. From my

earliest recollections I believed in going to God in prayer in sickness, sorrow, or any kind of distress. How sweet it is to trust in Jesus and take him at his word. I never belonged to any church until I joined the Reorganized Church.

I was raised in the Methodist Church. When fifteen years of age there was a great revival in our community, and the members wanted me to join. My father said if I wished to do so I could, but he suggested that I be sure that I understood the step to be taken. I replied that I did not wish to join the church, that they did not have the gifts as promised in the Bible, and which Christ said should follow the true believer. My father asked if I believed there was a church on earth that had these gifts. I said I never would join any until I found one that did.

I did not know of this church until I was twenty-eight years old. I then lived by my sister, Rose M. Somerfield. She being a member, persuaded me to read about the church, and it was given me through the Spirit that this is the true gospel of Christ. I thought to wait and accept the truth at some future day. I remembered however, that I had said I would join the true church if I could find it, so one morning, after constant prayer, asking God to show me the way plainly so I would not make any mistake, my petitions were answered, and in a vision I was shown by the Father and the Son that the work was divine.

No power of earth has been able to shake my belief since that time.

7 Charles Street.

Your sister in bonds,

MRS. CLARA J. YOUNG.

### Extracts from Letters

Elder John Jones writes from Australia in a report to F. M. Smith, as follows: "I am to take my first turn with the new gospel wagon. I expect it up by train any day from Sydney, and then with a fine young man, Brother C. Argent, we are to take the road (I should have said the bush) and try to break up new ground—present the gospel in every home in the isolated districts where the gospel has not been presented. We are to drive two horses and cook our own food and make our own damper (perhaps this term will beat you), and deliver tracts at every home we come to. We are full of hope and expect by being humble and full of love to so labor that God, our God, will assist us to become a blessing to many. We weigh about four hundred pounds between the two of us, so we should at least carry some weight. Look here. I don't know what is to stop you from taking a run over here when you have things working well at home (you will notice that we Saints, no matter where we dwell, look across the sea to the land of America as our home), and have a look at our fair land and by your presence and counsel assist the work. I have looked for the time when you shall land on our shores, and would like the job of traveling around up the north coast with you. You ask Gomer T. Griffiths and he will tell you that I know the road, and can make egg flip, and will see that you do your share of the work every time. The outlook for the work in this State never was so good. I have just sent my oldest son out in the field. He is to labor in Queensland. He left Saturday. May God bless him, and he become a power for good in the services of the Master. I have others yet who will be heard declaring the glorious gospel. The wagon cost us about fifty-five pounds with the fittings. I will put two horses on it for six months and then some other brother will do the same. I have collected thirty-three pounds, four shillings already for it, and will have it all paid for very shortly. The wagon was to be here a few weeks ago. Nothing like moving, if you don't the grass grows out here not only under your feet but right over you."

## News from Missions

### Australia

[The following letter to Brother Robert M. Elvin, secretary of the Quorum of High Priests, and furnished by Brother Elvin for publication, will be of interest as referring to the church work in Australia.—EDITORS.]

Knorret Flat, Upper Manning, NEW SOUTH WALES, AUSTRALIA, February 10, 1915.

Robert M. Elvin,

Lamoni, Iowa.

*Dear Brother Robert:* It is with feelings of thankfulness that I address you, for are we not coworkers in this great latter-day work? I have been connected with a lodge (at one time) that is understood by the world to be a strong tie, a tie that binds amid all sorrows and difficulties; but I know of no tie that binds like the tie of the gospel, and although land and sea divide, yet that love, the love that comes through the gospel, can bridge the deepest gulf and rise over the storm-tossed sea, no matter what the distance that may be between.

I would like to be with you, with the quorum, in your business meetings, and gain that knowledge that can be obtained by meeting en masse; but I must remain under the southern cross until that time shall come when we shall gather home, home to Zion, beautiful Zion. Our hearts turn to the "Land shadowing with wings" whenever we think of our bright home, where we shall gather with the pure in heart and meet the pure; the tried and the true.

I am an Australian, born of Welch parents, but I think of the land promised by God for the home of his Saints, when sin shall be no more, when the sound of war shall not be heard for one thousand years. What a grand old world it will be then. The work of God never looked so promising as at the present. There never was a time in the history of the church in this land when the members were prepared to do more for its advancement than the present.

The young men are advancing shoulder to shoulder, marching forward fighting the good fight of faith. The sisters are also doing all in their power to assist the good work on. Many young men have been ordained and are moving out. Brother Gomer T. Griffiths' visit has done much good, especially in encouraging the young, and with the assurance that God is with them there is no power that can stay the advancement of this marvelous work and a wonder. My oldest son is laboring in Queensland.

This is his first appointment. May God bless and comfort his people. I ask the prayers of the quorum that I may be blessed and so assisted by the Holy Spirit that I may have strength given to enable me to overcome every sin that causes me to stumble, and that I may become strong in the strength of the eternal, and be able to do much for the advancement of the cause we love, have more love for the sons of men and be able to build up the work of God in accordance with the will of our Father in heaven.

Dear Brother Butterworth did a good work here, and so have many who have labored here in years gone by. May God's blessing rest on all his children, and the work advance more and more in the remaining years. May the angels of God encamp around us, watching over us by day and by night, and no power be able to snatch God's people from the path that leads to eternal bliss. And at last amid the tried, the pure and the true, may we hear the welcome home, and the words of praise, "Well done," is my prayer.

Your brother and friend,

JOHN JONES.

### South Sea Islands

This being the first day of conference in America, our minds are made to wander across the Great Deep to the body of God's people assembled in Lamoni for the purpose of transacting business for the Great King, our Lord. We must confess that we would appreciate the privilege of participating in the good things received there, but in answer to the summons of the One who has called us to labor for him, we willingly forsake our own desires and seek to build up the kingdom of righteousness among this people.

Although six thousand miles lie between us, there is that same Spirit here that is found there, which seems to shorten the distance and causes us to know that God is not the God of America only, but also of the smallest island of the sea. How great the cause for rejoicing when we think of the divers means of salvation (so called) extant in the world, yet amid them all there has sprung up by the power of God the well of life anew, by which we are privileged to again drink freely of the refreshing waters of revealed knowledge. And to-day our praise ascends to our Father in heaven to know that another year has rolled around, and that still there is a people desirous of meeting in conference capacity in the transaction of the business of his church and kingdom.

There will be no conference here in this mission this year, owing to conditions which render it unwise to so do, but we hope to be ready for one this coming year. Although the natives have not assembled in conference this April, many of them congregated in their own islands to-day and spent the day in prayer and song service, especially petitioning the Lord to meet with the conference in America in all its undertakings.

This morning about 7 o'clock we were greeted from nearly every corner of Tarona by the usual native salutation "Ia ora na oe," and upon our looking over the grounds, we could see the Saints from Tiona and Heberona gathering according to previous arrangement to the church, where at 8 o'clock a prayer service was held. This meeting was one that caused us to rejoice that we were Latter Day Saints, because of the earnestness of the native Saints that was manifested in this service in prayer. I am sure that if our brethren in the States could have heard their earnest petitions to the Lord seeking for the blessing of his Spirit to abide with the Saints in conference in the States, they would have rejoiced with us.

Their prayers were especially impressive in behalf of the one who is to be chosen by the body according to revelation to succeed his father in the presidential chair of the church. Their confidence is unshaken in him, and they look upon it as a matter of law and justice according to the ancient blessing pronounced upon the patriarch of old as well as upon the prophet of the latter days. The natives are firmly grounded in the law of succession, and refute all the attempts of the Utah Church to establish their unlawful claims. In some of the discussions held here to-day, you would have been convinced of that, had you heard the wide-awake and pointed arguments in behalf of the Reorganization. Rest assured that the Island Mission remembers those of God's people in the States.

Brother J. Charles May and family left us February 13 for their home-land, after nearly six years of valiant service in this mission—a privilege they well deserved. This leaves us, Brother and Sister Christensen, my companion and I, alone in the mission so far as human aid of a foreign missionary is concerned. But we have found that divine aid has been bountifully bestowed when the proper presentation of ourselves has been made. We are endeavoring to do all in our

power toward the furtherance of the Master's work, and from all news from the other islands the future looks bright for this mission. To help us we have some noble native brethren in the eldership occupying as missionaries, and who are among the brightest of our membership in these islands, who are humble and sense deeply the sacredness of the cause they are representing.

We are convinced more than ever that there is a power within this work that will unite the sin-stained soul of the farthest clime to the cradle-taught child of the homeland to the gospel of the Son of God, if taught and wielded by the wisdom of heaven. Many times in our labors here our hearts' desires are increased to assist Israel's wandering sons to return to the promised land. And through our labors we are endeavoring to implant within them the desire to supplant lust with all of its attendant evils by the engraftment of the virtues of the holy law. Some seem to be very slow in realizing the need of this important work, but gradually it moves on, and we hope to realize the fruit of our labors at some future time.

The labors of the former missionaries stand out as living epistles to these Saints, and occasionally we hear of something they taught or experienced in this mission, revealing very forcibly to our minds the need of being united in all our teachings, as those sent here are looked upon by the natives as being lights to lead them from the dark and loathsome sins they have become engrossed in.

We are convinced that the many prophecies of old are now having their fulfillment in the devastating scourges that are abroad in the land. Who dare say with the knowledge of a common observer that we are not nearing the crest of the history of this old world? Men and women, yes, children! are being slaughtered by shot and shell; nations are being torn by the frequent eruption of revolution; lands are shattered by the fearful power of the earth's deadly quakings; men and women everywhere are writhing under the awful realization that "whatsoever a man soweth that shall he also reap." Yes, this is the day spoken of by those of old, when the hand of the oppressor would wield his satanic influence among and over those under his grasp; the day when the coffers of the rich would be filled to overflowing, bringing discomfort and misery, even death the result of starvation in many instances, and in other instances labor struggles, brought on by the monopolization by the few, to those who are so unmercifully oppressed.

Notwithstanding all this that comes before us as a picture with vividness of no uncertainty, there shines a light of no human origin, bringing conviction to our minds that there is still a God, and after man has fully wrought his unrighteous aim, he (God) will to the joy of the oppressed give liberation through the infinite power of a Zion's redemption. Hope still lingers in the breast of the faithful. How welcome the day when all bloody conflicts for the mastery of worldly possessions will be supplanted by the joy and peace that can alone come from the Great King. We will hail that day with the joy of captives liberated from bondage. The great question before us is, "Who will abide that day." And can we now say, "Come, Lord Jesus, come."

We are all contented and happy in our labors in these parts, and trust that the peace of heaven is abiding in the land of Zion. Hoping for a prosperous year in all departments in the cause of Christ, I remain,

Your brother and colaborer in a grand cause,

CLYDE F. ELLIS.

PAPEETE, TAHITI, April 6, 1915.

## Miscellaneous Department

### The Bishopric

#### AGENT'S NOTICE

*To the Saints and Friends of the Portland, Oregon, District; Greeting:* I left home April 1 to attend General Conference, and visit Independence, the home of the Saints. Since coming here the language of the Savior has come forcibly to my mind, wherein he says, Zion has been established never to be moved out of her place. The Saints are fast moving into the stakes now organized. I have found good, kind-hearted people here, and especially those who have been set apart to preside over the Independence Branch and Stake; also our good Bishop E. L. Kelley and his staff.

They need our financial support; at least we want to relieve them of the care and responsibility of our part of the vineyard. I just received a letter from my wife stating she was forty-five dollars behind this month in making up the allowance. I hope and pray that when this appeal reaches the members of our district that all will cheerfully respond, so we will be able to meet our obligations.

Address L. Stover, 406 West Twenty-first Street, Vancouver, Washington, Bishop's agent Portland District, and get receipt.

### Pastoral

*To the Saints in Oklahoma and Panhandle of Texas; Greeting:* The past fifteen years of labor has endeared you to me as Saints; and I desire to have the same good will and co-operation in our work we have had in the past. Please do not challenge others for debates, or sign propositions for same; refer such matters to those in charge. We expect to hold three reunions this summer, one at Eagle City some time in July, watch for the notice; one at Freedom, or near Woodward, as we can get the Saints to agree upon that; the other in the Central District, which will be advertised soon.

As bishop's counselor and bishop's agent, I wish to thank you for the free-will offerings you have given in the past, and trust you will all feel a desire to help in the work of the Lord. As coworkers we should do our part.

My home address will be Lamoni, Iowa, and a letter sent there will soon reach me. I will aim to be in the field and keep in touch with the Saints. As the assistant minister in charge, I will visit you and oversee the work.

Your brother and coworker,

HUBERT CASE.

KINGFISHER, OKLAHOMA, Mission address.

*To the Saints and Friends of the Southern Ohio District; Greeting:* Having been requested by the general minister in charge, Brother G. T. Griffiths, to take oversight of the missionary work of the above-named district, we wish to ask the most earnest cooperation of all who are interested in the extension of the gospel message. We will be glad to hear from you relative to the needs and prospects of the work in various localities, and will respond as promptly as possible. My field address will be Creola, Ohio, or I may be reached by writing me at my home address, Holden, Missouri.

We are now ready to go to the field, and ere you read this, the Lord willing, we will be in the district, and at work.

In gospel bonds,  
H. E. MOLER.

HOLDEN, MISSOURI, May 8, 1915.

*To the Saints and Friends of Toronto District, Ontario; Greeting:* Another conference year, with its possibilities, is before us. Who will help roll on the great work of the Lord entrusted to our care?

The powers that be have returned me to the Toronto District, and I have been placed as assistant minister in charge. I trust I may be able to help advance the "latter-day work" among you. All who love the cause of truth are invited to assist in the work of the Master.

In order to work more systematically, we have divided the district into sections, and have assigned one part to each missionary. Brother R. T. Brown will labor on Manitoulin Island and at the Soo during the summer, as mentioned by Brother Curtis.

Brother S. G. St. John, the counties of York, Simcoe, Muskoka District, and as far east as he can work the territory thoroughly.

James Pycock, the counties of Peel, Halton, Wentworth,

Lincoln, Welland and that part of Haldimand County included in the Toronto District.

Henry Ribbel, the territory lying north of the Muskoka District.

Philemon Pement, when laboring in the Toronto District, the territory lying near to Ottawa.

John Shields, as evangelical minister, assisting wherever opportunity presents.

I will look after the interests of the work in Bruce, Grey, Wellington and Dufferin counties.

Dear brethren, let us work for the Master the coming year with a zeal that knows no bounds; but let that zeal be seasoned with wisdom. I hope we may be able to labor together in unity and love, without jealousy or friction. I hope the Saints will assist the missionaries in getting new openings, and in every legitimate way possible.

I will be in the district some time between the first and middle of June. My home address is South Boardman, Michigan, box 45; mission address, South Arthur, Ontario, care William Goulding, Route 2.

Trusting that we may be able to do you good, and advance the work entrusted to our care, I remain,

Your colaborer,

W. D. ELLIS.

### Conference Notices

Western Montana meets at Bozeman, June 5 and 6, 10 a. m. Urgent invitation extended to all. Mrs. Allen Secor, secretary, 14 South Black Avenue, Bozeman, Montana.

Southern Michigan and Northern Indiana meet at Ray, Indiana, June 12 and 13. Trains met at Ray. We expect J. F. Curtis. Ministers and branches should have reports in my hands by June 8. Remember branch collections for district secretary expense. W. B. Buckley, secretary, Jackson, Michigan.

Southeastern Illinois meets with Brush Creek Branch, June 5 and 6, 10 a. m. Send reports to W. E. Presnell, Xenia, Illinois.

Saskatchewan meets with Artland Branch, July 9 to 11 inclusive. Conventions, July 7, Religio, July 8, Sunday school. Those attending come by train to Senlac, Saskatchewan, main line Canadian Pacific, between Saskatoon and Edmonton. Trains will be met Tuesday, Wednesday, Thursday. Those from west on Grand Trunk Pacific will be met Thursday only at Artland. All are invited. Free board and lodging. One hundred or more holding certificates will return home free; if 50 only, return trip will be one third first-class fare; less than 50 two thirds fare. In buying ticket buy only single fare, and get delegate certificate, which when duly signed will entitle holder to return according to above specifications. Prominent speakers will be present, including minister in charge, J. A. Gillen. Those having musical instruments are asked to bring them. T. J. Jordan, president; Mrs. J. A. Beckman, secretary.

Nauvoo meets at Fort Madison, 10 a. m. June 5. Election of officers. Send reports by June 1 to W. H. Thomas, secretary, Ferris, Illinois.

Northeastern Nebraska convenes at Decatur, June 5, 10 a. m. Anna Hicks, secretary, 2914 North Twenty-fifth Street, Omaha, Nebraska.

Pottawattamie meets at Underwood, Iowa, May 29, 10.30 a. m. Send reports and papers one week before conference to J. Charles Jensen, secretary.

### Convention Notices

Southeastern Illinois Sunday school and Religio meet June 4, 10 a. m. W. E. Presnell.

Nauvoo Sunday school meets at Fort Madison, June 4. Prayer service 9.30 a. m. Mrs. John L. Laubscher, 1319 1/2 North Eighth Street, Burlington, Iowa.

Western Montana Sunday school meets at Bozeman, June 4. W. J. Murray, secretary.

### Reunion Notices

Massachusetts reunion convenes July 24, at Onset camping grounds, holding over three Sundays. Special features are under contemplation to make this reunion a greater success than any preceding one. We hope for a large attendance from New York and Philadelphia District, in the interest of choir movement. Particulars regarding tents, cots, meals, etc., later. W. A. Sinclair, secretary.

## THE SAINTS' HERALD

Elbert A. Smith, Editor; John F. Garver, Assistant Editor.

Published every Wednesday. Subscription price \$1.50 per year in advance.

When payment is made, the date on the margin always shows the time to which you have paid, or the time when your subscription expires.

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## Notice to Missionaries

Many of the missionaries desire to have their letter heads printed especially to represent their work. We have a plan by which you can get this work done at a very low price. If 100 missionaries will send us an order for 500 letter heads each, we can print and deliver the 500 for \$1.50. The letter heads will be uniform in printing, the only difference being that your 500 will have your own name and address. Answer immediately. Herald Publishing House, Lamoni, Iowa.

## Notice of Silence

*To Whom It May Concern:* This to give notice that C. P. Welch, of Wheatland, Missouri, is under silence, and is not authorized to represent the Reorganized Church of Jesus Christ of Latter Day Saints as a minister.

W. S. MACRAE,  
President Clinton, Missouri, District.

KNOBNOTER, MISSOURI, April 24, 1915.

## Expression of Confidence

The members of the Birmingham District assembled in conference at Birmingham, April 5, 1915, desire us to express their confidence in the nomination of President Frederick M. Smith to the position of president of the high priesthood and prophet, seer and revelator to the church; believing that such position is his by right of lineage and the direct, divine appointment contained in the "Letter of Instruction" published in the HERALD of March 13, 1912.

Should the nomination be approved by General Conference,

we pray that he may long be spared to guide us, and that under that guidance the church may go forward to still greater efforts, and still greater triumphs in the cause of the Master.

Your brethren in gospel bonds,

WALTER B. ARROWSMITH,  
FRANK H. EDWARDS, JR.,  
District Secretaries.

April 9, 1915

## Died

SMITH.—Sister J. W. Smith, step-mother of W. A. Smith, missionary, whose maiden name was Pheobe Sweet, was born at Woodstock, Canada, February 19, 1844. Married J. W. Smith, July 4, 1865. To them were born 6 sons, 3 daughters: George, Mrs. Lucy Harless, Fred, Jed, Anna Hamblet, Nettie Outhouse, Frank, Charles, Howard. Deceased also cared for her two step-sons, William and Henry Smith. Baptized at 8 years of age, she retained her faith in Christ and her hope of eternal life to the end, and sank peacefully to rest April 20, 1915. Services by Levi Gamet.

WRIGHT.—Horace Burton, infant son of Fred and Cora Wright, died at Home, Kansas, April 3, 1915, aged 1 month, 16 days. Service by Joseph E. Willey. Interment at Liberty, Nebraska.

VARNEY.—Vertie M. Varney died in Maine, March 30, 1915, aged 18 years, 10 months, 11 days. She leaves father, mother, 4 brothers, 4 sisters, many relatives and friends. Services at Jonesboro by J. C. Foss.

PADGETT.—Daisy Virginia Padgett was born August 9, 1882, died March 27, 1915, at Independence, Missouri. Married P. C. Padgett, November 12, 1904. To them were born 4 sons, 1 daughter. Baptized by J. W. Metcalf, April 26, 1914, at Independence. Husband, 4 children survive. She lived a faithful Latter Day Saint. Was a sufferer for several years, but endured without murmuring to the end. Services by J. W. Metcalf, assisted by T. W. Chatburn. Interment in Mound Grove Cemetery.

ARNOLD.—Mary Elizabeth Arnold was born at Yarmouth, Nova Scotia, October 22, 1838, died at Edmonton, Alberta, April 7, 1915. She was a member of the church for over half a century, being personally acquainted with our late honored President Joseph Smith. She leaves husband, sons, daughters, grandchildren. Interment in Beach Mound Cemetery, Edmonton.

KELLER.—Gottlieb Keller was born in Gross, Ingershiem, Germany, November 16, 1851, died at his home near Eustis, Nebraska, March 23, 1915. Baptized December 24, 1893, near Agnew, Lancaster County, Nebraska, by J. W. Waldsmith. Ordained a priest by J. W. Gillen, January 26, 1896. He leaves wife, 6 sons, 4 daughters. He was a constant sufferer for nearly a year. He passed peacefully away, firm in the hope of a part in the first resurrection. Services by W. M. Self. Interment in Eustis Cemetery.

RASMUS.—Mads W. Rasmus was born in Denmark, October 17, 1830; died at Mount Pleasant, Iowa, April 17, 1915. Married Lena Hinderks, August 10, 1867. To them were born 11 children; one daughter died in infancy. Deceased was confirmed a member of the Lutheran Church in his boyhood. Funeral from the home by Charles Harpe.

HANSON.—Peter Hanson was born November 7, 1861, at Ogden, Utah; died after an illness of two weeks, April 18, 1915. Joined the church in early manhood. Married Anna Jones, February 7, 1886. To them were born 3 children. Honest and upright, he was respected by all. Deceased leaves wife, 3 children, aged mother, 3 brothers, 5 sisters, host of friends. Services in Congregational church, Dunlap, Iowa, by D. R. Chambers, assisted by S. B. Kibler. Singing by Woodbine Choir.

KINDER.—William H. Kinder was born August 11, 1844, at Covington, Indiana; died April 11, 1915. Baptized August 27, 1893, by Isaac Shupe, confirmed by W. R. Davison and Alma M. Fyrando. Ordained teacher November 5, 1893, by A. M. Fyrando. Services at the home, Missouri Valley, Iowa, by D. R. Chambers, assisted by James Hoist.

RANDALL.—Curtis Randall was born December 9, 1832, near Westfield, New York; died April 1, 1915, at the home of his daughter, Sister J. H. Davis, Fairland, Oklahoma. Baptized January 22, 1862, at Beaverton, Illinois, by W. W. Blair. He came to Kansas in the spring of 1870. Was charter member of Columbus Branch. He was faithful, kind and obliging. Leaves 3 sons, 1 daughter.

LAKEMAN.—E. W. Lakeman was born March 29, 1836; died April 14, 1915, leaving wife, 4 sons, 17 grandchildren, 9 great grandchildren, 1 sister. He was a kind husband and affectionate father. Baptized in 1868, by T. W. Smith, he was faithful to the last, passing away in the hope of a

glorious resurrection. Sermon by Newman Wilson, interment in Greenwood Cemetery.

**DOBBS.**—Emron Dobbs, son of Brother Jasper and Sister Nannie Dobbs, was born November 7, 1912; died April 22, 1915. Deceased came to his death by his clothing catching fire, and he being so badly burned that he was released from suffering after thirty-eight hours. Sermon by James Craig.

**CANDAGE.**—Asa Oren Candage was born at Blue Hill, Maine, January 21, 1845; died April 20, 1915, Stonington, Maine. Married Mary Hooper. To them were born 3 daughters, 1 son. Enlisted in Company A, Seventh Regiment Maine Volunteer Infantry in 1864. Wounded at Battle of the Wilderness, he was sent to various hospitals for treatment, receiving honorable discharge January 21, 1865. His wife having died in 1885, he married Mrs. Martha Eaton. To them was born 1 daughter. Baptized February 17, 1878, at Deer Isle, Maine, by George W. Eaton. Ordained deacon, December 15, 1901, teacher May 29, 1904. Survived by 4 daughters, Mrs. Abbie Gray; Mrs. Etta Herrick, Mrs. Elsie McDonald; Mrs. Florence Wallace, 3 brothers and 3 sisters. Sermon by George H. Knowlton.

**PRESTON.**—William M. Preston was born August 27, 1844, Stockton County, Ohio; died March 14, 1915, Fairbury, Nebraska, leaving wife, 2 sons, George and Robert, 1 daughter, Minna Bell Broliar. Baptized in 1886. Funeral and interment at Rexford, Kansas, sermon by James J. Teeters.

**COLBY.**—Abbie L. Colby was born September 9, 1854, Isleboro, Maine; died April 27, 1915, at Stonington, Maine. Baptized May 18, 1890, Stonington, by U. W. Greene. Her husband, Stephen Colby, died August 21, 1905. Services by George H. Knowlton, Saints church, Stonington.

**RUDD.**—William Rudd was born in Durham County, England, June 21, 1832; died at Independence, Missouri, April 12, 1915. Baptized at Leeds, England, December 30, 1893, by G. T. Griffiths. He remained faithful to the end, which came suddenly. Ordained priest, September, 1895. He leaves widow, 3 daughters, 5 grandchildren. Services in charge of Brother Morgan, sermon by Arthur Mills. Interment in Mound Grove Cemetery.

**RICHARDSON.**—Horatio Almon Richardson was born April 25, 1834; died at Buchanan, Michigan, March 7, 1915. Married Mary Emily Ford, April 26, 1855. Eight children were born to them. August 3, 1862, he enlisted, serving his country to the end of the war. Baptized July 27, 1884. Held the

priesthood and acted as branch president many years. He was faithful until death. Four children and a number of relatives survive. Sermon by Elder Samuel Stroh.

**JENKINS.**—Henry Jenkins was born at Chatham, Ontario, March 1, 1863, was accidentally killed between Edmonton and Bon Accord, April 9, 1915. He resided at the latter place. It is thought that he fell from his wagon, his neck being broken when he was picked up. Ordained priest April 2, 1905. Deceased leaves wife and grown-up family. Burial in Bon Accord cemetery.

### June Century

The *June Century*, it is announced, will contain an article on "Bulgaria's dream of empire" by T. Lothrop Stoddard. Opening, it is said, with a denial of the common belief that Bulgaria was crushed in the second Balkan war, it will point out how her will to empire, derived from memories of Bulgar domination in the Middle Ages, has been enormously accelerated since 1908, when the Turkish yoke was thrown off and the king proclaimed himself Czar. The article, it is stated, will show why Bulgaria's dream of establishing her imperial throne at Constantinople prevents her from tolerating a Balkan equilibrium, and how unless Macedonia is conceded to her, her lot will be against the allies in the present war. Even more interesting than the discussion of the political question involved, it is said, will be the analysis of the thrifty, capable Bulgarian people, owing to whom the country has made in the last generation astounding strides forward. Some very unusual photographs are promised with the article. "Man has evolved to the point where a new vision of the spirit is possible," is said to be the keynote of "A new note in art," by Ada Rainey. The article is stated to be a discussion of the modern idea of art as decoration and to be devoted to contemporary, and especially American, sculptors. Manship, Fry, MacNeil, Young, Arthur Lee, and G. Borgdum are said to be some of the latter. "The American merchant marine" is the subject of an article by John H. Thomas. Its immediate occasion is the failure of the Ship Purchase Bill to pass the Senate; its wider application springs from the readjustment of commerce as affected by the war. The author is said to assert most plausibly that subsidies do not accelerate shipping and seafaring and that far more important for this end, and especially for our own merchant marine,



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would be the repeal of restrictive legislation. "Free ships," allowed to have Oriental crews for Oriental trade and not discriminated against even when foreign-built, is said to be the author's solution. The article is stated to contain a most interesting account of the merchant marine of the various European countries.

**May North American**

The May number of *The North American Review* is the one hundredth anniversary issue of this great periodical, and the table of contents it offers is one worthy of such an occasion. The editor, Colonel George Harvey, presents the first complete exposition of President Wilson's neutrality in the form of a reply to Mr. Roosevelt under the title "The Government and the war." Among other topics that he considers editorially are "Responses from England," "The senator and the Kaiser," and "The failure of the raiders," including a page or two of comment. The war is touched upon in numerous articles, notably an able paper by William Dean Howells, entitled "Why?" And again in a well-considered essay by Norman Angell on "The Neutralization of the sea." Another

English writer, Francis Aldridge, turns the reader's attention to "The new menace in the Far East," and Lady Henry Somerset writes of how knowledge of the war came to Devon folk "At the back of the hills." President Hibben of Princeton University appeals for "The higher patriotism," and John Galsworthy has a brilliant analysis of his countrymen in "Diagnosis of the Englishman." The United States Minister to China, Paul S. Reinsch, writes informingly on "American intellectual life," and Senator Henry Cabot Lodge contributes reminiscences of his editorial days on the *Review*, under the caption, "This review: a reminiscence." Arthur Symons, the gifted English essayist, has a short paper on his personal recollection of "Paul Verlaine," and Lawrence Gilman writes the review of the book of the month. The number has more verse than usual, leading off with a poem of first importance, by Alfred Noyes—"The lord of misrule." Mrs. Schuyler Van Rensselaer reflects America's position in the great war in "With malice toward none," and Joseph S. Auerbach has a poem on "The battle of Neuve Chapelle"; while Robert Underwood Johnson writes of "The corridors of Congress revisited in vacation."

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# THE SAINTS' HERALD

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

Entered as second-class matter at Lamoni, Iowa, post office.

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



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

VOLUME 62

LAMONI, IOWA, MAY 19, 1915

NUMBER 20

## Editorial

### DOMESTIC FELICITY UNDER POLYGAMY

ELBERT HUBBARD VERSUS BRIGHAM YOUNG

Some weeks ago the brilliant though rather eccentric Elbert Hubbard, editor of the *Philistine*, known as "the seer of East Aurora," expressed himself quite freely on the subject of polygamy. His rather glowing indorsement of the system might induce severe criticism; but in view of his tragic and apparently untimely end in the disaster that overwhelmed the *Lusitania*, unkindly criticism is disarmed. In the *New York American*, for April 24, he wrote:

Plural wives were happy wives. The disciples of Brigham Young did not depress and repress their women. Life was free, joyous, and filled with religious zeal and hard work. Success crowned their efforts, and the earth laughed a harvest.

Wealth followed, as it always does when men, women and children work together—work in joy, work intelligently, and are animated by a mutual desire and ambition.

We must judge things by results. "By their fruits shall we know them."

With the second and third generation, the refining of sentiment and the advent of art, polygamy was gradually sloughed, and monogamy becomes the rule—all this in response to natural law.

At the last, people can not be governed by legislation. In order to succeed, legislation must be in line with the ebb and flow of the tides of the human heart.

Nothing more cruel, wicked, bitter and unreasonable was ever attempted than the enforcement of the Edmunds law.

It was a New England idea, devised by the New England conscience for New England conditions, but transferred to a people living under totally different conditions from those which existed in New England. This wise men now fully know, realize and understand.

The patience that the Mormon people have shown has been one of their chief claims to the respect of the world. . . .

In the days of polygamy no woman was tyrannized over by a man. There were no heart-broken women, no suicides, no outcasts, no insanity.

Mormon women, from the time they reached the Salt Lake Valley, were economically free.

These Mormon women had big families. They brought their children up to work, to be useful. They lived close to the soil. They moved in line with nature. They had a firm hold on the few virtues for which civilization has never found a substitute.

They were industrious, economical, temperate, honest. These

virtues still abide. In Utah they are the rule, not the exception.

Though in general accord on the merits of polygamy, Brigham Young and Elbert Hubbard are far apart in their testimony as to the degree of domestic felicity actually enjoyed under such a regime.

It will be agreed that as witnesses Brigham Young and his associates were better informed than Hubbard. They tested and observed the workings of the system in its heyday (and no one will argue that they failed to give it a thorough trial); while Elbert Hubbard in that particular at best must speak as an apostle born out of due season.

Four years after polygamy was formally adopted by the church in Utah, domestic affairs reached such a state that Brigham Young publicly threatened to divorce every wife in the Territory. He said:

Men will say, "My wife, THOUGH A MOST EXCELLENT WOMAN, has not seen a happy day SINCE I TOOK MY SECOND WIFE;" "No, not a happy day FOR A YEAR," says one; and another has not seen a happy day for FIVE YEARS. . . . I am going to give you from this time to the 6th day of October next, for reflection, that you may determine whether you wish to stay with your husbands or not, and then I am going to set every woman at liberty. . . . And my wives have got to do one of two things; either round up their shoulders to endure the afflictions of this world and LIVE THEIR RELIGION, or they may leave, for I will not have them about me. I WILL GO INTO HEAVEN ALONE, rather than have SCRATCHING AND FIGHTING AROUND ME."—*Journal of Discourses*, vol. 4, pp. 55-57.

Brigham Young did not exaggerate the situation. His associate, President J. M. Grant, in a sermon in Salt Lake City, September 21, 1856, declared:

If they could break asunder the CABLE of the Church of Christ, THERE IS SCARCELY A MOTHER IN ISRAEL but would do it this day. And they talk it to their husbands, to their daughters, to their neighbors, and say they have not seen a week's happiness since they became acquainted with THAT LAW, or since their husbands took a second wife.—*Journal of Discourses*, vol. 4, p. 50.

In all Utah there was scarcely one mother that would not have broken the polygamous yoke and destroyed the doctrine if she could have done it. But they could not. And when some of them began to dream of the rights of a true wife under gospel law, Brigham Young's other counselor, President Heber C. Kimball, in a sermon in which profanity jostled piety, declared:

It is the duty of a woman to be obedient to her husband, and unless she is, I would not give a damn for all her queenly right and authority.—Sermon of November 9, 1856, *Journal of Discourses*, vol. 4, p. 82.

Let us see: Hubbard says that plural wives were happy wives,—that there were no heartbroken women in Utah, all were joyous and free.

But Brigham Young tells us that many a woman in Utah never saw a happy day after other women entered the home and divided the affections of her husband. President Grant says that there was scarcely a mother in Israel who would not have broken the horrid chain, could she have done so.

But they were powerless.

Why powerless? Hubbard says that the disciples of Brigham Young did not depress or repress their women; that no woman was tyrannized over in Utah.

But President Grant says that they were powerless, and President Kimball says Mormon women were expected to obey their husbands implicitly; and the dear old man adds (in his mild and reverent way) that if they did not their authority and rights were not worth a "damn." He was there and he knew. He knew just what a woman's rights were worth in Utah in the days of Brigham Young. He didn't bid high (he refused to "give a damn") but he was a good judge, and no one in his day overbid him.

Hubbard draws a roseate picture of the joyousness of life in "plural" homes. We can almost imagine we hear a chuckle emanating from the doleful tomb where Brigham Young reposes. He remembers well the day when driven to desperation by unending quarrels in his own home he publicly threatened to cast off every one of his wives and go to heaven alone.

We will not say whether he is laughing at the way in which the Salt Lake Bureau of Misinformation fooled Elbert Hubbard, or at his own rare joke about going to heaven,—probably both.

ELBERT A. SMITH.

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### OF INTEREST TO THE ELDERS

[*Editor's Note:* Our comment in the editorial of the HERALD for April 28 on the lectures delivered at the late General Conference has drawn forth a suggestion from Brother S. A. Burgess, who delivered the lectures on "The history of philosophy." This letter is of such interest to the elders that we herewith publish it in part.]

Dear Brother Elbert: I was very much interested to see your editorial in the HERALD of April 28.

One feature that I would especially like to emphasize is in regard to the lectures during conference. Certainly there is no disposition to criticize our brethren, and especially those who have not had an opportunity. The purpose is to have those who have had the opportunity extend that benefit to others. I do not think it would be advantageous for each and

every one of our men to study ALL of these subjects, but each one should study something. The intention was to point out the importance of some of us having a knowledge of these things, and then we want to share that knowledge with others of our brethren, when the need arises.

This matter of books is an important one. I had been thinking about it towards the close of the lectures, and would like to see you emphasize it in an editorial. It is not advisable that all of our men go off and buy the same book. For example, here Floyd M. McDowell, R. S. Salyards, and the undersigned have each a copy of Weber's History of Philosophy. In Independence John Rushton has a copy, and so has Hale W. Smith. In Philadelphia Walter Smith has a copy, and so it goes. Now I have not bought half or one third of the books I have studied. I have used the public libraries and have borrowed books from my brethren. It would be decidedly a mistake for us to go and buy a large number of volumes more than is really needed.

Several have spoken to me about *Hibbert's Journal*. I have a file of *Hibbert's Journal*, of the *American Economic Review*, of the *American Journal of Sociology*, *The Classical Journal*, *The Journal of Philology*, besides others. I have loaned my *Hibbert's Journal* to others. In fact, there are four different families who are now using it. Fred M. also receives all of these publications. We should use some economy in making our purchases. I doubt if I have purchased one tenth in the cost of books in which I have read and studied in philosophy and comparative religion. Wisdom should be used in all things.

Now it is for this purpose that the Extension Institute has been organized, so that those who have had an opportunity to find out what is worth while may help the rest of us, in what to read and what to ask for in a public library. At the late General Conference a committee was appointed, consisting of J. W. Rushton, W. W. Smith and C. B. Woodstock to take into consideration the advisability of purchasing books for use in the Institute, as a traveling library to be loaned to our brethren. I think you can see that it would be very unwise for all of us to go and purchase exactly the same books and have so much of the church capital thus tied up.

I am sincerely in hopes that these various movements will prove successful in real helpfulness to our men and at a minimum of expense, and I am sure that you and Fred M. agree with this point.

Very sincerely yours,

S. A. BURGESS.

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None sing so sweetly as they who, like the woodthrush, sit on the twilight edge of solitude and sing to those who pass in the sunlight on the outside.—Beecher.

## CURRENT EVENTS

## SECULAR AND RELIGIOUS

**MEXICAN AFFAIRS.**—A quarrel between Zapata generals in Mexico City led to fighting on the 9th when fifty were killed. Hostilities between advance Villa and Obregon forces in Central Mexico have been resumed. General Carranza says he desires to remove the impression that the Constitutionalists are antagonistic to foreigners and foreign capital.

**PUBLIC BIBLE READING.**—The New York Senate recently defeated a bill to compel Bible reading in the public schools. A similar measure passed the New Jersey House but has not passed the Senate.

**BAR LIQUOR ADS.**—The Alabama Supreme Court on the 13th upheld a law which bars liquor advertisements from all newspapers in the State, and prohibits circulation of outside papers carrying liquor advertisements.

**BONUS DISTRIBUTION.**—Officials of the Calumet and Hecla Mining Company announce that on June 12 a bonus of five thousand dollars will be distributed among the ten thousand employees of the company and its subsidiaries. Owing to the depression of September, 1914, wages were cut, and with the improved conditions in the copper mining industry the company wishes to share its prosperity with its men by paying them what they lost by the reduction of wages during the months of depression.

**CHINA AND JAPAN.**—China has yielded to the ultimatum of Japan, and plenipotentiaries of the two countries are engaged upon a treaty to cover agreements between them. The press announces that China is to transfer to the Japanese Government all rights formerly held by Germany in Shantung; build a railroad to connect with the Kio-Chau road; open treaty ports in Shantung; lease land in southern Manchuria to Japan for trading, industrial and agricultural purposes; submit Japanese in Manchuria to only such police and taxation regulations as approved by Japan; civil and criminal cases to be tried by joint Chinese and Japanese authorities; allow Japan an option on Chinese loans; undertake no military or naval preparations nor allow foreigners to undertake any on the Chinese coast in the vicinity of the Japanese island of Formosa.

**GERMAN NOTE.**—In a note to the United States, and referring to recent acts by German submarines and air craft, Germany states that she has no intention of causing attacks by submarines or air craft on neutral ships in the "war zone"; that definite instructions have been repeatedly issued to German vessels to avoid attack on such vessels; that even when such vessels have contraband on board they are dealt with according to international law; that should a neutral ship come to harm unavoidably, the German Government would express regret and afford damages with-

out prize court action; and that in case of difference the German Government would allow the matter to go before an international investigation commission, according to the Hague Convention for the peaceful conciliation of international disputes.

**LUSITANIA INCIDENT.**—Of two thousand, sixty-seven persons aboard the *Lusitania*, which was sunk on the 7th by a German submarine off the south coast of Ireland, one thousand, one hundred and forty-nine were lost, including one hundred and fifteen of one hundred and eighty-eight Americans. Among the Americans lost were Alfred Gwynne Vanderbilt, capitalist, and Elbert Hubbard, author and lecturer, and his wife. Sailing of the *Muretania*, sister ship of the *Lusitania*, recently doing duty as an auxiliary cruiser, and advertised to resume her regular passenger services between New York and Liverpool May 29, has been canceled. In a note of the United States on the 10th expressing sympathy at the loss of American lives, Germany sought to place the responsibility for the sinking of the *Lusitania* on Great Britain, whose effort to keep foodstuffs from Germany called forth the German submarine warfare in retaliation.

**UNITED STATES NOTE TO GERMANY.**—On the 13th the United States issued a note to Germany referring to "violation of American rights on the high seas," and referring to the drowning of Leon C. Thrasher in the torpedoing of the *Falaba*; the attack on the American vessel *Cushing* by a German aeroplane; the loss of American citizens in the sinking of the British vessel *Gulflight*; and the loss of American lives in the sinking of the *Lusitania*. The United States Government insists upon the provisions of international law for visit and search and for the safety of passengers, all of which is held to be impracticable in the use of submarines, for submarines can not be used against merchantmen "without an inevitable violation of many sacred provisions of justice and humanity." The note expresses the conviction that the violations before cited have occurred "under a misapprehension of the orders issued by the imperial German naval authorities." The United States

Confidently expects, therefore, that the imperial German Government will disavow the acts of which the Government of the United States complain, that they will make reparation so far as reparation is possible for injuries which are without measure, and that they will take immediate steps to prevent the recurrence of anything so obviously subversive of the principles of warfare for which the imperial German Government have in the past so wisely and so firmly contended.

The note concludes with the language:

The imperial German Government will not expect the Government of the United States to omit any word or any act necessary to the performance of its sacred duty of maintaining the rights of the United States and its citizens and of safeguarding their free exercise and enjoyment.

**EUROPEAN WAR.**—The Germans have continued to advance in western Galicia and the Carpathians. Russia claims gains on the Vistula and the Bukowina frontier. The French report gains north of Arras, east of Ypres and elsewhere. All the belligerents have lost heavily in men. Operations in the Dardanelles seem to favor the allies. The troops are making their way slowly up the Gallipoli Peninsula and the fleet continues to bombard the forts. General Botha, commanding the Union of South Africa forces, has taken Windhock, capital of German South Africa. The British destroyer *Maori* has been sunk by a German mine; the British steamers *Don* and *Queen Wilhelmina* by German submarines. The British battleship *Goliath* has been sunk in the Dardanelles. The British submarine *E-14* recently penetrated the Dardanelles and sunk two Turkish gunboats and a transport in the Sea of Marmora. Eight Turkish transports have been sunk by the Russian Black Sea fleet. Great Britain has forbidden the exportation of coal except to its allies and possessions. Yielding to pressure from many sources, accompanied by anti-German riots in London and other English cities, the British Government has ordered the internment of "all male allies under military age" and the deportation of those over military age. It is suggested that alien women and children also, in suitable cases be deported. Italy is calling out additional infantry classes. Many Germans are leaving Italian territory, and Italians are leaving Austrian territory. The Italian cabinet has resigned for causes unreported. Rumor is that these resignations will not be accepted. Austria has issued orders that all Austrian ships in Italian waters proceed at once to home waters.

**THAW'S SANITY TO JURY.**—The appellate division of the New York Supreme Court on the 14th dismissed the prohibitory writ and granted the petition of Harry K. Thaw for trial by jury to determine the question of his sanity. The case has been set for May 17.

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### NOTES AND COMMENTS

**GRACELAND SUMMER SCHOOL.**—In the Miscellany Department of this issue of the HERALD will be found an announcement calling attention to the South-Central Iowa Normal Training School to be held at Graceland College, Lamoni, Iowa, beginning June 7. The school is to be conducted by and under the direction of the college faculty, the board cooperating in the matter of buildings, equipment, etc. Those of the church who contemplate summer school work will do well to get in touch with this school, as it should afford all the benefits of the ordinary summer school, with the additional advantage of teachers a large majority of whom belong to the church, and of being

conducted in a community composed mainly of Saints and under church influence.

**NONE MORE UPRIGHT.**—Under the caption "Not for polygamy," the following tribute to the membership of the Reorganized Church recently appeared in the *Clinton (Iowa) Herald*, and was reproduced in the Des Moines *Evening Tribune*:

Whatever may be thought of the theology of the Reorganized Church (Latter Day Saints) members, it is agreed that there are no people in Iowa or Missouri who lead more upright lives. They uphold family life, believe in education from the first grade up to doctor of philosophy, maintain a college at Lamoni, take care of their own orphans, old people and charity cases, and pay their debts and their taxes. It is unfortunate that they are confused in the popular mind with the polygamists of Utah.

As suggested by Brother J. C. Cackler of Lacona, Iowa, who sends us the clipping, "our position is better understood every year," and there is promised "a better future for our work" than ever before. And no factor makes stronger for the fair name and success of the church than the integrity and clean, upright living of the Saints.

**A MODERN GOLIATH.**—A debater of more egotism than logic, and more bombast than argument, writes as follows in the *Apostolic Review* of April 20:

It has been announced that I would begin debate with "Mormons" at Carsonville, Michigan, May 25, but the "Mormons" have called it off, so far as that date is concerned. They have to wait until after their conference before they can hold the debate. . . . I believe their conference (it should be called confusion) meets in June. They will then decide as to who will meet me in debate at Carsonville.

This man would impress his constituency first, with his own importance as a debater; second, with the "cringing fear" of our elders and organization wherever he appears upon the scene. A sworn enemy of the faith, he holds to the tactics of our common adversary from the beginning. Though he knows better, he hesitates at no extreme in his efforts to exalt himself and abase us. It is unfortunate, indeed! that our conference should have met and adjourned without settling with this modern Goliath. But perchance there may appear in due time a little David with a sling and pebble of truth, and who knows not of the prowess of "this uncircumcised Philistine." Nothing else will be needed.

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A boy was going to college. His mother's last words were: "Remember, my son, you are always third." When he reached college, he wrote upon a placard, "I'm third," and hung it in his room. It called forth many queries and criticisms, but to all he turned a deaf ear, until he had been in college about two months. Then he said to his chum: "I have the courage now to tell you what my mother meant: First, God; second, others; third, myself." —Mrs. M. E. Hunn.

## Original Articles

### COOPERATION

[EDITOR'S NOTE.—This article is given space because it contains some ideas that are worth while. At the same time a word or two of caution may be necessary. The illustrations on which the arguments are based will bear investigation. There may be employers of labor who are making two dollars clear personal profit and three dollars besides for business expenses for every two dollars paid out in wages. If so they are indeed few. There may be concerns clearing one thousand dollars daily on the labor of a force of five hundred men after meeting all expenses. But where there is one such concern there are dozens bumping along on the rocks straight for bankruptcy. Hundreds of others are barely keeping afloat from one year to another.]

When pleading and planning for cooperation we must look at the risks as well as at the rosy prospects of getting rich quick; at the failures around us as well as at the brilliant successes. We should endeavor to promote cooperation but we should do so with our eyes open and not on an air-castle basis.

It does not follow that because some one exceptional man employing five hundred men makes twenty-six thousand dollars per month clear profit, an equal number of men can duplicate that performance for themselves in the same business. Where one has succeeded hundreds have failed. Better cut down our estimates of profits to a more conservative basis, and even face the possibility of grim and absolute failure.

It may be very comforting to take the exceptional (perhaps imaginary) hen in the flock that lays three hundred and forty eggs per year and use her as a basis from which to figure the enormous profits of all poultrymen, and the sure profits to ourselves if we owned one thousand hens; but that plan is apt to prove deceptive. A good many men are not in the poultry business to-day who went into it on that basis five years ago. Let us go into the cooperative movement with a realization of its dangers and responsibilities as well as its possibilities, and with conservative expectations that we can "make stick."]

Men do not fill their creation on account of their selfishness; each is afraid the other will receive more than he, and each is trying to get from the other in excess of what is rightly his. This is selfishness, jealousy, and greed. They do not love their God nor their fellow man.

The beasts of the field, the fowls of the air, the fishes of the sea, all the vegetable and mineral kingdoms, and the whole earth answer their creation, and in never-ending tones, cry, "I am trying to fill my creation if man would allow me, but man takes me from where I rightfully belong and places me elsewhere; man destroys me while countless millions ask for food and shelter (which I am striving to give); but God, thou didst give man dominion over me, and thou wilt hold him accountable for the good I am ready and willing to give."

Thus, sin consists in the actions of men, and in what we understand to be energy wasted, because it does not do good to mankind collectively.

For the reason that we have had our attention fixed almost wholly upon the moral side of life, we

have sadly neglected to properly sense the sin of waste we are committing because we have failed to bring ourselves to the advanced or more perfect plane of a practical and consistent application of the principle of righteousness.

"These ought ye to have done, and not to leave the other undone." "There is a way that seemeth right unto man; but the end thereof are the ways of death." This is the way of the parasites. What is a parasite? A parasite is one who gets something for nothing. How? It was formerly done by slavery. Now it is done by indirect oppression, or subtle persuasion to exchange a commodity having a given value for one of less value. The difference between the two values is called profit or gain, and the one who gets it is called a shrewd, successful business man. The one who loses is called a failure.

As all commodities must have something in each that is common to all in order to have an exchange value, we must note that common quality is energy. That (energy) which is the result of labor, applied by the brain, through the muscle of man to the raw materials of nature. This energy is said to be concealed into, or to have become a part of the raw material, and thus gives its value. The unequal exchange of this commodity, or energy value, between those employed and the employer, is the source of all gain; which comprises rent, interest and profit in business exchange, and constitutes the curse of the earth.

Let us understand how the exchange is made, so we may study to rid ourselves of the curse. You, a man or woman, sell or exchange your energy (or labor power), for enough to maintain your own strength and home, and to reproduce the power to labor in your family, which is growing up. For easy figures, we will say an hour is worth a dollar. You must have the benefit of the work of three hours, or three dollars a day for yourself and home. Now, you work eight hours a day for your employer. You do so because you have no capital to buy raw material, nor tools or machinery to work with, so you can not work for yourself; consequently you sell or exchange with your employer. You agree to give him eight hours of your time and work, provided he will give you in exchange the benefit of three dollars, or three hours, of the work in the day. You show your gratitude by donating to him one hour's, dollar's, work towards his rent, another towards his interest, another to pay and replace his machinery, and to keep him in good humor so he will let you work eight hours to-morrow; you work two hours longer so he will have two dollars profit on his business from you.

Well, you are happy to-night, why not smile! You have a good job now. Made three dollars to pay expenses. Had to pay them for somebody if you

are in business, and it isn't yours, and, best of all, the boss is satisfied with only two dollars profit from you, for his home and family. You got more from your work for your family than the boss did from your work for his family (to-day). You ought to be satisfied and never mind who did the work.

Think of him being satisfied with only three dollars towards his business expenses, and but two dollars profit from you and he only hires five hundred more men just like you.

How can he be fat and happy, while his servants gave him fifteen hundred dollars a day, so he can pay it back in wages? That's even exchange for the first three hours; but, say, wages mean something for nothing. Oh, yes, you are right? I see it now. Then all of you give him fifteen hundred dollars the next three hours, to pay his business, and does not pay you for that, and you throw in the last two hours, or one thousand dollars a day for profits, to keep him in good humor. Yes, I see where good humor comes from. It's what's left for luxury for the boss after the hired men have paid their own wages, and the business expenses, and then some (you know). And there are only twenty-six working days in the month, or twenty-six times one thousand dollars left for your master to pay his home expenses, which includes his own brains and the reproduction of his family of brainy parasites.

Please don't annoy me by inquiring who did the work, or how much he saves; but I would like to know how much you can save. I would like also to know if it would be right or just if you five hundred men should use that fifteen hundred dollars a day, or thirty-nine thousand dollars a month, to pay the expenses of a business belonging to you collectively, and cooperate to divide the benefits of the twenty-six thousand dollars profit each month among you (who did the work), and invite the boss to labor with you for the good of all?

Are we studying and working to bring about equality and cooperation, to prevent this awful waste of our time and energy? Or don't we really care? Would we just as soon have an employer to spend all our surplus time and energy, for the luxury and benefits, and education of himself and family?

Listen; sin consists in the actions of men, and in what we understand to be energy wasted, because it does not do good to mankind collectively.

Are you a party of this unequal exchange? Are you not entitled to all you can produce through your own muscles, as directed by your own brain? God gave all men this privilege. Why should any normal man deviate from this course? Our muscles, like our brains, must be used to keep us healthy.

God is no respecter of persons. He cursed Cain from the beginning for taking an advantage of his brother Abel. Cain started the competitive, indi-

vidual, profit system of gain. Competition is war on one scale or another.

The wicked say, "All is fair in love and war."

God says, "There is a way that seemeth good unto man, but the end thereof is death."

Therefore, the wages of sin is death. This is the curse of the parasites.

Verily I say unto you, the time has come, and is now at hand: and, behold, and lo, it must needs be that there is an organization of my people . . . both in this place and in the land of Zion, or in other words, the city of Enoch, for a permanent and everlasting establishment (or business) and order unto my church, to advance the cause which ye have espoused to the salvation of man, and to the glory of your Father who is in heaven, that you may be equal in the bands of heavenly things; yea, and earthly things also, for the obtaining of heavenly things; for if ye are not equal in earthly things, ye can not be equal in obtaining heavenly things; for if you will that I give unto you a place in the celestial world (remember this is a celestial world and only the ways of men need to be changed), you must prepare yourselves by doing the things which I have commanded you and required for you.—Doctrine and Covenants 77: 1.

Now, what are we commanded? Why, to observe equality in earthly things. Our exchange must be on this basis. We are all (as yet) under the curse of inequality, and we can be nothing but hypocrites, until we at least show an intelligent effort to practice what we preach.

Have we blessed heavenly conditions? No. Then we must have conditions which are the reverse, or cursed. Listen; about nine billion dollars are wasted every year by our Nation. It seems like a sin. The people who work donate to their masters, absolutely the whole of the United States (including its people and buildings and machinery) pay every expense, and this is a grand total of one hundred and fifty times one million dollars. Oh, the great condescension of the people.

Also, to keep their masters successful, and in good humor, most everybody (not all) votes that nine tenths of the people donate fifteen billion dollars more to the one tenth of the people who are successful, so they may have this amount clear gain, and proclaim the prosperity of the Nation.

Hark! Some one says I am mixing religion and politics. Yes, I pray you will forgive me, for I perceive that religion is what people think, and politics is what people do, and we must not allow what we think to interfere with what we do, lest we become unpopular heretics, and progressive. That must not be, but "To remain ignorant is to remain a slave to existing conditions."

Does God mean anything by imploring you to come up higher? "If ye continue in my word, then are ye my disciples indeed; and ye shall know the truth, and the truth shall make you free." Free from what? Why, ignorance, of course, and the present cursed conditions of life, which are the result of ig-

norance. Ignorance is that great mystic chain of the Devil, with which he binds you to that hateful competition for gain in business. Think of gain at your brothers' expense. Think of Cain, the cursed of God.

And it came to pass that I (Nephi) saw among the nations of the Gentiles the foundation of a great church. And the angel said unto me, Behold the foundation of a church, which is most abominable above all other churches, which slayeth the saints of God, yea, and tortureth them and bindeth them down, and yoketh them with a yoke of iron, and bringeth them down into captivity.

And it came to pass that I beheld this great and abominable church; and I saw the Devil that he was the foundation of it. And also I saw gold and silver, and silks, and scarlets, and fine twined linen, and all manner of precious clothing; and I saw many harlots. And the angel spake unto me, saying, Behold the gold, the silver, and the silks, and the scarlets, and the fine twined linen, and the precious clothing, and the harlots are the desires of this great and abominable church, and also for the praise of the world do they destroy the saints of God, and bring them down into captivity.—1 Nephi 3: 139-144.

And there shall also be many which shall say, eat, drink, and be merry; nevertheless, fear God; he will justify in committing a little sin: yea, lie a little, take the advantage of one because of his words, dig a pit for thy neighbor; there is no harm in this.—2 Nephi 12: 10.

They rob the poor, because of their fine sanctuaries; they rob the poor, because of their fine clothing, and they persecute the meek, and the poor in heart; because in their pride, they are puffed up.—2 Nephi 12: 15.

And from that time forth . . . they began to be divided into classes, and they began to build up churches unto themselves, to get gain, and began to deny the true church of God.—3 Nephi 1: 28.

And he said unto me, Behold, there are save two churches only: The one is the church of the Lamb of God, and the other is the church of the Devil; wherefore, whoso belongeth not to the church of the Lamb of God, belongeth to that great church, which is the mother of abominations.—1 Nephi 3: 220-222.

Where is your name written? Where is the name of your fellow man written? Nephi says, "Nevertheless, they are led, that in many instances they do err, because they are taught by the precepts of men." (2 Nephi 12: 17.)

Of course your names are some place; and your heart also, with one church or the other. But with what church is your heart? From the depths of the heart the mouth speaketh, and the hands do work. Will ye not come out from under the curse unto the loving brotherhood of man? Brethren, what must we do to be saved?

But behold, that great and abominable church, the whore of all the earth, must tumble to the earth, and great must be the fall thereof.—2 Nephi 12: 22.

This is because it is founded on the principle of the parasite. The church of the Lamb of God will triumph, because it is founded on the principle of universal brotherhood. Knowledge of truth, in love, is that golden chain, by which God is binding the Devil. It will eventually destroy him for ever. Brethren, I solemnly ask, How can we get the knowledge of truth? Let us use the brains God gave us.

This church is composed of about sixty thousand persons; (mostly laborers) because our gospel is essentially to the poor. How much loss does this system of unequal exchange mean to this church? This body of the church has no tools of production. Let us estimate it. We will divide 60,000 people by four, giving us 15,000 families, with one laborer for each, or 15,000 laborers. The average laborer receives \$500 per year, which is the benefit of one fourth of the energy he expends. The energy he loses is, therefore, three times \$500, or \$1,500. The \$500 he receives has a purchasing power of only one half, or \$250. This added to \$1,500 makes \$1,750 lost for each, or 15,000 times \$1,750, which is \$26,250,000. We are intelligent enough to keep \$250 each for the benefit of ourselves and the church of God, and ignorant or spendthrift enough to give \$1,750 each to our worldly masters, and the church of the Devil. This is an astonishing and shameful truth.

Three million, seven hundred and fifty thousand dollars for ourselves and the church of God; but think, \$26,250,000 for our masters and the church of the Devil. Surely we should awaken to the knowledge of truth and come up higher, according to the pleading of our God, who has said, "For your thoughts are not my thoughts, neither are your ways my ways, saith the Lord, for as the heavens are higher than the earth, so are my ways higher than your ways, and my thoughts than your thoughts."—Isaiah 55: 8, 9.

Truly, "There is a way that seemeth right unto a man, but the end thereof are the ways of death."

Our sin of waste is \$26,250,000 every year. Our sin towards God and the needy is written in figures of remorse and shame.

When we know the truth, sin consists in the actions of man, and in what we understand to be energy wasted, because it does not do good to mankind collectively.

The church has laws and commandments which if put into operation would remedy the evils of oppression, ignorance and poverty, and all who would labor would have abundance and to spare of all the necessities and luxuries of things beautiful and scientific, and have time to study the starry heavens and fathom the mighty deep; understand the hidden mysteries, which would open the avenues of solving the problem of "what is man."

We have the law of tithing, free-will offering and consecration. We have a faint understanding of tithing and free-will offering, but of consecration we do not seem to grasp its magnitude and elevating qualities. So let us study and understand this great truth of how to be free from poverty and oppression.

And the Lord called his people Zion, because they were of one heart and one mind, and dwelt in righteousness; and

there was no poor among them.—Doctrine and Covenants 36: 2.

And let that which belongs to this people be appointed unto this people; and the money which is left unto this people, let there be an agent appointed unto this people to take the money, to provide food and raiment, according to the wants of this people. And let every man deal honestly, and be alike among this people, and receive alike, that ye may be one.—Doctrine and Covenants 51: 2.

And let my servant Sidney Gilbert, stand in the office which I have appointed him, to receive moneys, to be an agent unto the church, to buy land in all the regions round about, inasmuch as can be in righteousness, and as wisdom shall direct. And let my servant Edward Partridge, stand in the office which I have appointed him, to divide the Saints their inheritance, . . . Let my servant Sidney Gilbert plant himself in this place, and establish a store, that he may sell goods without fraud, that he may obtain money to buy lands for the good of Saints. . . . Let my servant William W. Phelps be planted in this place, and be established as a printer unto the church; . . . And thus let those of whom I have spoken, be planted in the land of Zion, as speedily as can be, . . . —Doctrine and Covenants 57: 2-5.

And let there be an agent appointed by the voice of the church, unto the church in Ohio, to receive moneys to purchase lands in Zion. . . . And again, inasmuch as there is land obtained, let there be workmen sent forth, of all kinds, unto this land, to labor for the Saints of God. Let all these things be done in order. And let the privileges of the lands be made known, from time to time, by the Bishop, or the agent of the church.—Doctrine and Covenants 58: 10-12.

I, the Lord, willeth, that you should purchase the lands, that you may have advantage of the world, that you may have claim on the world.—Doctrine and Covenants 63: 8.

A wise institution. For if we have no land, we will have no means of support, only as we depend on the world; to exchange our labor, and in return receive that which the world feels to give; but if we have land, then we can get the full benefit of our labor; then we can have a "storehouse" and fill it; then we can manufacture the raw material into useful articles; then we can distribute the necessities and luxuries, and thus cease paying such an enormous profit to the world; then we will get full return for our toil. Each will have his stewardship, as he is faithful and industrious, and he who is not, will be removed.

The idler shall not have place in the church.—Doctrine and Covenants 75: 5.

The time has come, and is now at hand; and, behold, and lo, it must needs be that there be an organization of my people, in regulating and establishing the affairs of the storehouse for the poor of my people.—Doctrine and Covenants 77: 1.

And again, there shall be another treasury prepared and a treasurer appointed to keep the treasury, and a seal shall be placed upon it; and all moneys that you receive in your stewardships, by improving upon the properties which I have appointed unto you, in houses or in lands, or in cattle, or in all things save it be the holy and sacred writings . . . shall be cast into this treasury as fast as you receive moneys, by hundreds or by fifties, or by twenties, or by tens, or by fives, or in other words, if any man among you obtain five talents let him cast them into the treasury; or if he obtains ten, or twenty, or fifty, or an hundred, let him do likewise; and let

not any man among you say that it is his own, for it shall not be called his, nor any part of it; and there shall not any part of it be used, or taken out of the treasury, only by the voice and common consent of the order. And this shall be the voice and common consent of the order: that any man among you, say unto the treasurer, I have need of this to help me on my stewardship; if it be five talents, or if it be ten talents, or twenty, or fifty, or an hundred, the treasurer shall give unto him the sum which he requires, to help him in his stewardship, until he be found a transgressor. . . . —Doctrine and Covenants 101: 12.

Now let us see and try to understand the law sufficiently, so we can put it in operation. After we have paid our tithing, we should put our surplus in a common treasury, whether that be house, lands, moneys or cattle, or whatever it may be, that it may be put to use by those who are industrious and have not wherewith to labor, and have complied with the law in this regard.

For instance: One may have, say 200 acres of land, 100 head of cattle, 100 hogs and other things in proportion. He is, so to say, a wealthy man. He by himself can not attend to all this; he has to hire help and pay them wages. The care and worry to try to see to all himself, to get all the gain himself, prevents him from being as free and happy or as spiritual as he would be if he had under his personal care only sufficient to give him a good living.

Too much to see to of the temporal things increases his selfishness, lessens his spirituality, and he has no time for study, or to visit the sick and afflicted, or help the church; while, on the other hand, the one who has not and has to depend on working by days' wages for a mere pittance has no care or responsibility of anything that he is steward over, and has not enough to keep his family, can not develop, can not help the sick and afflicted, and does not feel like taking part, because he feels like he is down and out.

Thus, in branches that are in the stakes of "Zion" there should be an "organization" or "order" and a treasurer or bishop appointed to take charge of moneys or whatever is consecrated toward this fund; and let each one who belongs to this order, put in of his surplus as speedily as he receives it, and when there is sufficient in the treasury, let the bishop or treasurer make it known to the order also to the general bishop, and let a piece of ground be purchased, and choose or select one of the order as steward over it, to work it faithfully, and let him also put in the treasury, so there will soon be enough to buy another piece of ground, so another one may be placed on it, and thus continue.

But this land can not be sold or exchanged by the one who is made steward over it, but as long as he is faithful and a wise steward he may have it, and thus get the full return for his labor. Then when a sufficient number have farms that will justify, a storehouse should be built for the product, that those who

have not may buy at cost from the purchaser and save the profit which now goes to the world. Then as the number of cattle, farms and all things increases start manufacturing of all kinds, and let the tradesmen of all kinds receive their stewardship the same as the one on the farm, and let no one say it is his to buy, sell, barter or exchange, but it will belong to the order; and if any prove unworthy or unfaithful stewards, let another be placed in his stead.

Let this be done in every branch, and let the bishop or treasurer or order report to the bishop the same as branches and bishop's agents report the tithing and branch work.

Now for example: There is in a branch, we'll say ten persons, who are willing to join this order, and these ten pay \$10 each every month into the treasury; in ten months they would have \$1,000 to buy a piece of ground. Then let one of their number be placed on it, and he also pay \$10 per month, or \$120 per year, and in ten months they are ready for another \$1,000 farm for another, and so on.

Now, we do not wish to convey the thought that an employer of labor is a parasite, for under the present system one who can employ and does is a help to humanity. So is an individual that through industry and thrift has accumulated lands, cattle, etc., as that will put that individual in position to help mankind, for these individuals have opened the eyes of the balance of humanity, and caused them to see the benefit of industry and thrift. But the difference between the two systems is that one is for and from an individual standpoint and benefit, while the other is for the people collectively, and places every individual in position to be an asset and not a liability.

J. L. BEAR.

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## RAW MATERIAL AND FINISHED PRODUCT

LITTLE SERMONS TO SAINTS.—NUMBER 3

BY F. J. EBELING

The most honorable and logical way to determine the value of anything is by its product. Jesus laid down this unbreakable rule in Matthew 7: 16-20:

Ye shall know them by their fruits. Do men gather grapes of thorns or figs of thistles? Even so every good tree bringeth forth good fruit; . . . but a corrupt tree bringeth forth evil fruit. A good tree can not bring forth evil fruit; neither can a corrupt tree bring forth good fruit. . . . Wherefore by their fruits ye shall know them.

### AN IRREVOCABLE LAW

In all the realm of nature we are constantly face to face with the irrevocable law that kind produces kind. When man plants an apple tree he expects to pick a crop of apples in due time. That the tree shall have any other kind of fruit never enters his mind.

Ask him why and he will say it is because of the very nature of the tree. And after the fruit shall have appeared we can tell whether it grew on a sour-apple tree or a sweet-apple tree, although we may never have seen the tree. The product reveals that to us.

Just as true as a tree can be judged by the fruit it bears, just so true can the profession we make be judged by the products of our lives. Paul says, "For if we have been planted together in the likeness of his death, we shall be also in the likeness of his resurrection." (Romans 6: 5.)

In going down into the waters of baptism we are only being planted, which is only the first act in preparation for the great reaping. If we have been planted right and grow right, we are assured of the first resurrection, and, as an infallible evidence of right planting and growing, the fruits will bear testing.

If the products of our lives do not go out to bless and benefit the lives of others, it is because that great change in our natures has not yet been wrought, which a planting in Christ would bring.

In all the products of nature we see the same kind of fruits being produced year after year. A tree does not bear apples one year, peaches the next year, squashes the next year, and then back to apples the next year. And so with us. If we have truly taken on the divine nature, we will not bear one kind of fruit one day and another kind of fruit some other day. It will be the same, blooming and bearing day in and day out till we have been garnered in the resurrection.

I once heard of an old lady who often thanked God in her testimony that she had been serving God off and on for fifty years. In such service we take desperate chances, for we are just as liable to be "off" when Christ comes as "on."

### RAW MATERIAL TO FINISHED PRODUCT

From the raw material beneath the ground there comes the iron ore, which is taken to the blast furnaces and there melted so that it runs like water. In this process much of the dross is removed in the form of slag. From there, in the form of pig metal, it is taken and dumped into the cupolas of another department and remelted, and much of the dross is removed. From the cupolas it is lowered into great converters, in which is turned thousands of pounds of blast, blowing out the hidden dross unreached by the first melting. And while in this blowing and blazing converter, its nature is being changed from iron to steel, known as Bessemer steel.

From the converters it is run into molds and shaped into ingots of nearly two tons each. After being cooled and solidified, these are taken by huge cranes and put into heating furnaces, reheated and

from there put into the rolls and rolled into long pieces seventy-five to one hundred feet long.

Then they run into shears and are cut into billets of different sizes, and from the shears are taken to the plate mill, reheated and flattened by another set of rolls into sheet iron. This is cut and sheared again into pieces from which tubing, cut nails, roofing, tin, household articles, and many things for the use of man are made. Thus the products of the ore are formed and transformed into useful articles with which to bless mankind. All the melting, burning, blowing, heating, cooling and shearing, were to bring it to that condition of usefulness. But first of all the nature had to be in the ore we took from the ground, hence all the process was but a changing and reforming of its nature.

From the raw cotton, by passing through the various processes concerning which I am not as well informed as in the iron and steel industry, we have the finished product with which to warm and clothe mankind.

From the growing timber we get the finished product to shelter man and beast. All this is brought about in the process of making, guided by the skillful hand.

In all things conducive to man's happiness, the finished product is of greater value than the raw material, as evidenced in the making of steel, cloth, and timber.

#### ONLY WORTHLESS PRODUCT

The only thing I know of where the raw material is of greater value, and the finished product less, is in the liquor business. The raw material, wheat, corn, rye, and barley, which is good for man and beast, is made into a product which is an injury to man and beast. Its nature has been changed, but, unlike the other things, to the detriment of man and not to his blessing.

Nature herself cries out in no uncertain sounds in protest against the liquor traffic; the results of this change being empty houses, wrecked and ragged bodies, huts instead of houses, cursing instead of blessing.

#### THE SPIRITUAL PRODUCT

Let us now apply this argument to the products of our religion. If we will let the gospel take its legitimate course in its process of forming and transforming our characters, it will produce a life from the low, sinful, and unrefined state to that of a blessing and true service to our fellow men. In the making of this spiritual product, the process through which it passed must of necessity be a good one. As the process which makes the useful articles of steel, cloth, and timber, must be a good one, hence this the highest compliment we can place upon the church is the product of the characters it makes.

If our lives go out to the helpfulness of mankind, which this gospel is bound to do, if we will let it, all the wrath and bitterness of the opposition will not be able to interfere with its onward march.

It should not go unnoticed that of the natural products for comfort and blessing of man, all come from the same place, the soil. So all the blessings from a highly spiritual developed life come from the one source, Jesus Christ. The outward manifestations of the gospel are to be cherished, but of all the blessings and signs and wonders for which I feel to thank God the greatest is the fact that the gospel has made me a better man.

#### JUDGING BY PRODUCTS

I have heard it said by our enemy that Mr. So and So is a good man, but I have no use for his church. A man who says he has no use for a church that makes a better husband, father, and citizen, does not realize the inconsistency of his statement. That which makes a bad man good, and a good man better, should be hailed with delight by all men.

All one has to do to know whether any people are good or bad is to examine their doctrine, for one's life is formed and molded by that which he has adopted for a rule of moral action.

Luther gave vent to a noble thought when attacking the morals of the Papists. Hear him:

Wickliffe and Huss assailed the moral conduct of Papists, but I chiefly oppose and resist their doctrine. I affirm roundly and plainly, that they preach not the truth, to this I am called. When I can show that the Papists' doctrine is false, then I can easily prove that their manner of life is evil, for when the word remains pure, the manner of life—though something therein be amiss, will be pure also.—Luther's Table Talks, number 2025, quoted in the Making of the Sermon, by Harwood Pattison, p. 133.

What a grand old world this would be to live in if all men's works and systems that made them were judged by the products!

#### THE CHARACTER-MAKING PROCESS

Before one can show forth the right kind of fruit, his nature must be changed. Otherwise it will be as Peter puts it, "A sow to her wallow, and a dog to his vomit"—a hard saying, but only too true in the lives of many who have made a profession. So with one who comes into the church not having fully given up worldly pleasures. His nature will soon crop out in some of the many ways to which flesh is heir.

Dear reader, we should unqualifiedly place ourselves in the great character-making process of God, and the products developed from the raw material of a carnal life will go out to bless and sweeten the lives of all those with whom we come in contact, and the great reward will be when we see them rejoicing in the kingdom of God with them.

### PERFECT LIFE

Cleanse first that which is within the cup and platter, that the outside of them may be clean also.—Jesus.

If one is anxious to reform the world, let him begin by reforming himself.—James Allen.

All religion, all education, and all research should have but one object in view, viz, the uplift of humanity, and the blessing of the world. Therefore it is necessary for us to carefully consider the subject matter suggested in the foregoing texts, and if possible give the spirit they breathe a proper bearing in our lives.

Jesus expresses a divine truth once for all time in the utterance, "Cleanse first that which is within," since it is evident that all life, all growth, and all development is, and necessarily must be from within outwardly, i. e., in order to reach a perfect outer condition, a perfect inner condition must be acquired. It will not do for us to simply put on an outward veneering; the inner recesses of the heart and life must be cleansed and purified if we expect to reach and live in a perfect outer world of circumstances and events. In other words, before the life of man can become pure, his thoughts must be lifted up to contemplate pure things.

If the heart and mind are filled with envy, wrath, malice, hatred, revenge, evil thoughts, and covetousness, we will labor in vain, if we try to reach a perfect condition without first transmuting those inward attributes into the mellower soil of love, patience, goodness, kindness, mercy, pure thoughts, and altruistic service. So long as we look for the cause of our errors and unrest to consist in outward conditions, so long will we be shorn of the conditions of purity. Selfishness is the root upon which all evil springs. Love is the key that unlocks the treasure house of wisdom and virtue. As is the within, so also is that which is without; therefore if that which is within is filthy, impurity necessarily must be revealed in the exterior life.

Since selfishness is the hotbed of sin, we must come out of it if we expect to reach the higher altitudes of divine virtue and transforming love. And we can not come out of selfishness by accusing others; we only sink the deeper into the marshes of ignorance by this method. By hurling painful charges at others we are only retarding our own progress. But by purifying ourselves we attain unto the supreme conquest; for he only who has conquered himself is able to subdue others: And he subdues them by love, not force.

We can not legislate men into righteousness; we must convert them. A code of laws may be decidedly strict, and yet so long as it deals only with the external it will fail of its purpose in reforming the world. But when the source of life, the heart, has been changed, the soul will gradually become purified. The restrictive law says, "Thou shalt not kill," but the law

that reaches the heart says, "Whosoever hateth his brother is a murderer." The man who hates his brother may never commit the overt act, and so live within the limits of the restrictive law, yet from within he is guilty, because he has the spirit of murder within his heart. Therefore the truthfulness of the statement, "The letter killeth, but the Spirit giveth life."

The world can only be reformed and made better in the degree that the individual unit is purified and uplifted, and outward peace can never be realized until peace from within is acquired and actualized. And so it is that "he who conquers himself is the world's greatest benefactor." He who would reform others must first reform himself. One can not give that which he does not himself possess; therefore if he would give pure knowledge to others he must first become pure knowledge himself. If he would teach others the purity of life, he must live a life of purity. If he would teach others virtue, he must be virtuous. If he would teach the world the glory of peace, he must be peaceable. If he would teach others divine goodness, he must be divinely good, gentle, and true. So it is literally and scientifically true that that which is within must first be cleansed, that the outside may be clean also.

The wise renew their strength daily, by pure aspiration and strong endeavor, and with the strong wings of faith lift themselves heavenward, until they have reached the consummation of all things and have entered into the habitation of perfect peace, which is the legitimate fruitage of an inward purity.

ONE OF THE DISCIPLES.

## Of General Interest

### CAMPBELLISM TO CATHOLICISM

[The following is of interest as an arraignment of Protestantism and especially of the Christian Church, by a one-time pastor of the latter. Too bad that such men can not be reached by the gospel as restored in latter days.—EDITORS.]

It is with a great deal of reluctance that I make this statement. It has always been my desire to avoid anything of a sensational nature. Because of some statements made in two of the city papers which in some ways might be misleading, it seems necessary for me to make myself plain.

I have been a minister in the Christian Church for more than fifteen years, during which time I have always tried to lead a Christian life and be guided by the teaching of Jesus Christ. My heart has been sorely pained many times on account of the strife and contention in the Protestant world. The plea of the "Disciples of Christ" for one hundred years has been for Christian unity and yet their history from their birth (in 1809) has been one of con-

tention, strife and unrest. There are some great men among those people, but their time has been spent in bickering and backbiting while souls were going to hell. What is said of the Disciples may be said of Protestantism in general.

I wish it understood that I did not leave the Christian Church because there was contention in that body. I believe in contending, if the contention is for the truth. But the state of unrest that existed in the church of which I was a member caused me to make a reinvestigation, and also a new investigation of the whole field of religious thought. I have spent much time in this investigation. I have read the best church historians, covering the entire history of Christian religion, both Catholic and Protestant. I have been so fair in my investigation as to let both Catholic and Protestant speak for themselves. In no other way can a man be honest in his search for truth. One of the great mistakes that most men make in their reading is, they content themselves with one side of the question.

These months of research have not been without fruit. Therefore I make the following statements:

1. The Catholic Church has an unbroken history from date back to the first century. There are fifteen hundred years between the first century and the Protestant religion.

2. The history of the Catholic Church has been one of unity and faith and doctrine. The history of Protestantism has been one of division, strife, contention and unrest.

3. There is not a single truth that is taught by any Protestant body that is not taught by the Catholic Church. The Catholic Church teaches many vital truths that are not taught by any Protestant body.

4. The great doctrines of the Catholic Church have ever been the same, while Protestantism is always changing. This history of the Disciples of Christ as a people will prove this statement. Read Campbell, Lard and others of their day and then read Willett, Morrison, Jenkins and others.

5. Protestants are quick to quote Catholic teachers and historians when it suits their fancy, if not they condemn them. This is unfair of anyone.

6. There is a spirit of reverence and devotion in the Catholic Church that is largely wanting in the Protestant world. Every Catholic has been taught to feel that the church is the house of God, and should be entered with holy reverence. While, be it said with shame, too often Protestant churches are turned into playhouses and clubrooms.

7. I left the Christian Church because there was a vacancy in my heart that could not be filled within the narrow limits of the Protestant religion.

Yesterday's *Star* stated that all my time was given to the church at Rich Hill, Missouri. This is an error. I stated that I preached every other Sunday

at Rich Hill, the other half of my time being given to the Christian Church at Cleveland, Missouri.

The impression was given out that it was through my wife's influence that I entered the Catholic Church. This is a mistake. She was as much surprised at my announcement as the public. I take all the responsibility upon myself. It is a matter of pure conviction with me. I gave up a salary of twelve hundred dollars and put my trust in God, which I am sure will not fail.

As for the criticism of the Reverend Doctor Jenkins in last night's *Star*, I am not surprised, for it harmonizes most beautifully with the seeds of skepticism and infidelity that he is constantly sowing among the people whom he labors.

I have a good education and am going to take up some secular work that will meet the needs of my family. I have a most kindly feeling for my friends in the Christian Church and should be pained to think that my change in church relationship should in any way tend to sever the ties of friendship that have been sweet to me these many years.—C. L. Harbord, in *The Kansas City Star*, January 10, 1915.

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#### WORKING TO MUSIC

"The band shall play while coaling ship." This sentence, which stands first in the paragraph of the United States Navy Regulations relating to bands, seems to a civilian a little vague, as if possibly the musicians were required to work and play at the same time. There is no conflict of opinion, apparently, in the Navy about its significance, and E. J. Delano, formerly ensign and bandmaster in the Illinois Naval Reserve, applauds it as a wise provision that might be well extended to other industrial fields. Writing in *The Manufacturers' News* (Chicago), Mr. Delano advocates the organization of a band of musicians in every considerable body of employees, although it does not appear that he would advise them to play regularly during working hours. Of the naval rule, which he uses as a title to his article, as we have quoted it above, Mr. Delano says:

The commanding officer has no discretion in the matter. There are the orders in black and white; and so on the occasions for this task, the most arduous, monotonous, and cordially hated job in a sailor's life, there sits the band playing lively music, and lots of it, till the bunkers are filled. Not merely to keep them busy, or to give the function proper *éclat*, but because Uncle Sam has found by careful experiment that about thirty per cent more coal is put in with music than without. Therefore the position of the bandmen on the "coaling-ship" proposition is fixed. "They also serve who only sit and toot." (That rustling sound you hear is John Milton turning over in his grave.)

So, all over the world where men are free; music breaks the deadly monotony of toil, shortens the long hike, nerves the fainting spirit, and provides a clean, fresh, physical and mental toehold amid the general sordiness of things.

The present war will prove many things, and chief among them, to my mind at least, how far a man may go sustained by a patriotic song or a popular ballad.

All this pertains to the utilitarian value of music. The principle is being used by large employers of labor, and where a wise plan of organization is followed its results are as sure and beneficent as in the army or navy.

The maintenance of a band, orchestra, or choral society has a twofold value; beside that of welfare work (which is great) must be placed its advertising value. Who has not heard of the old Elgin Watch Factory Band? It was extraordinarily good and served to leave an impression that Elgin watches were correspondingly good; because the human mind is prone to lay one idea alongside another.

The specific values of having a band or other music body organized in the ranks of the workers are, I think, not disputed.—*Literary Digest, April 17, 1915.*

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## The Staff

AUDENTIA ANDERSON, INDEPENDENCE, MISSOURI

### The Conference

With what a joyous burst did Spring break the last fetters of the tyrant cold, and work, almost before our very eyes, the wonders of rejuvenation and re-creation! Almost in the passing of a night and day was the miracle performed, and the marvel of the change is with us still,—hushing our breath in admiration and awe!

When we reached Lamoni, in anticipation of the annual reunion of our happy church-family, not a spear of green grass was in sight! Mud, barren boughs, and all the unsightliness of the prolonged and disagreeable reign of "the fairy snow," met our troubled gaze. But lo! who can explain the magic of the spring when once its pulses are stirred within it to the arousing of all life-giving streams of vigor and resurrection? Before we left, aye, almost before the conference was well under way, the mantle of verdure had, like the testamental cloak of charity, covered a multitude of sins, and life abounding and exultant life was expressing itself in myriads of fascinating and luxurious forms. Blossoms and birds, and the rich brown earth in freshly turned waves, the glorifying sunshine, the doffing of cumbersome wraps, and a hundred other signs proclaimed our emancipation; and, in the mingling of the Saints, the praises to God were sincere and joyous! and helped to swell, in beautiful harmony, the wondrous anthems of adoration all Nature was offering.

From every bough God's love was heralded and caroled by his feathered messengers of song and color! We heard the "thrush at eve," as well as at its matins! The robins, larks, and flickers added to the hymn, and from tree to tree flashed back and forth the cardinal,—that living embodiment of impassioned joy and love! Ah, April in Lamoni! We will ever associate you with the music that is neither vocal nor instrumental, but weaves the best that is in either into the most perfect coronal of praise within the gift of Nature!

How beautiful the lesson to the singers of Israel. What room have we for pettiness, jealousy, or criticism that is harsh or unloving? How can we listen to the joyous strains of the small emblems of tuneful praise, and then choose to intertwine ours with anything that is unlovely or unacceptable to him who gave to us the gift and the desire? No, let us feel the unworthiness of all such offerings, and banish from us everything but love and kindness, that we may indeed render songs of rejoicing that will reach the white throne above.

Happily, we have woven into the fabric of our conference memories only the golden threads of joy, and happiness. Never have we felt more strongly the spirit of brotherly kindness and unselfishness than at this meeting. Everyone seemed moved by one impulse, to give, freely and gladly of his very best effort for the good of all. The result can be safely guessed. Only success is to be written after such a combination, and all present must agree that, in spite of many things which might have leant discouragement, that word is by right our own.

It was a great disappointment that our capable and enthusiastic church chorister was unable to be present and, to your writer, an equal disappointment that, at the last moment, it fell to her lot to carry the responsibility of the musical features of the conference. However, we realize development lies by the way of the unforeseen, many times, and with much fear and trembling, but, withal, a real desire to live up to the emergency, we undertook the work, and we want to here and now, express our great appreciation of the hearty cooperation and good will shown by every member of the conference choir to the substitute leader. More especially is this acknowledgement due, and hereby offered, to the splendid and enthusiastic body of singers at Lamoni, and their earnest, devoted, untiring, and capable director, Brother H. C. Burgess. We realize without the support and response given by the local musicians the conference efforts along our line would have been failures. We found a careful and conscientious preparation of both the current anthems and the cantata scheduled; and it only remained for us, as director of the whole, to round out, smooth over and amalgamate the efforts of all concerned, and we had a remarkably unified result. The cantata chorus of ninety-one singers sang with all the vigor, attack, and shading of an organized body, and we can not cease to marvel at the unity, attack, and expression displayed.

The cantata was given on the evenings of April 11 and 12. The seating capacity of the church was taxed at both performances, many out-of-town people being among the listeners. Sister Robinson was in good voice, and sang her solos with all her usual beautiful purity of tone, carrying a message of strength and reverence to her hearers. Brother Craig, with great dramatic effect in voice and delivery, thrilled all hearts, and helped to bring the Savior very near in the tragedy and sadness of those closing days of his life on earth, as pictured so vividly in this lovely musical production, "Olivet to Calvary."

The chorus supported these soloists with vigorous renditions, containing many and varying expressions—the joyous acclaim of the worshiping multitude, the pathetic and quiet beauty of the Gethsemane number, the excited and cruel spirit of the mob shouting "Crucify him," and the sadness and grief of the cross, ending with the glory and triumph of the resurrection,—all these were brought out in a really wonderful unity of spirit and response, which has again demonstrated the entire practicability of this united choir movement, and again opened up the door of the future and given us a glimpse of the great possibilities ahead of us as organized forces along the lines of musical expression of the highest and most uplifting thoughts.

And now, what of this future? Have we learned any lesson of use to us, from the experience of the past few weeks? Are we prepared to outline, and measure up our lives any differently because of the impetus the conference gave us in any one direction? Are we satisfied with the degree of excellence attained—are we satisfied with our own contributions to that excellence? If we are not, what are we going to do about it? Will we allow 1915 to slip by without laying, in our own way, the foundations for even

greater usefulness on our part? Will we repeat our efforts, with still greater consecration to the good of the general cause, or have any of us been made aware of any lack,—any indifference, any blindness to opportunity, and, perceiving, are we mentally resolving to awake, to be alive to the advancing all along the line, and determine to be among the vanguard of the hosts of Israel's singers when next the opportunity comes to join in the "voice of the assembly"?

### Grace Notes in Conference Symphony

**MUSICAL INSTITUTE.** Five enthusiastic musical institute meetings were our very own at the conference time. At these some most excellent inspirational and helpful papers, lectures, talks and discussions were had. We are hoping to have a full and detailed report of these meetings for the Staff readers from one who is well-qualified to grasp the full import and impetus they stood for among the singers, and who is well qualified to convey that message to others.

**LAMONI ENTERTAINS.** Again the Lamoni choir members demonstrated their ability and success as entertainers, for in spite of a rather damp program on the part of the weather man, never did a group of choir people and their friends enjoy a happier time than was experienced on the evening of April 8, at the Graceland Studio of Music. The rooms were gayly decorated, a fine orchestra, under the direction of Brother J. H. Anthony, discoursed sweet music, and games, speeches, story-telling, feasting, songs, and piano and mandolin solos all combined to color richly the picture of that evening. Sister James has a lovely souvenir in the shape of a flexible leather-bound copy of Zion's Praises, awarded to her for excellent memory of musical signs and composers. Brother Paul Craig has also a curious specimen of primitive attempts at music, won in the same game! Truly the parting songs and the genuinely-felt "Rah! rah! rah!" for the Lamoni choir but faintly expressed the enjoyment of the evening, the general verdict of the visitors was that their hosts were adepts at the game.

**EFFICIENT HELPERS.** In mentioning the music of the conference, we wish to speak warmly of the efforts and assistance of the various helpers, who, responding so willingly and faithfully, relieved much of the burden. Brother Paul Craig took charge of the afternoon services; Sisters Tilton and Skinner were responsible for the music of the forenoon preaching sessions; Brother Frank A. Russell cared for this feature at the Coliseum meetings; while Brother H. C. Burgess stood ever ready to help out anywhere and at any time,—truly a minute-man of efficiency and resource. Then there was the able corps of accompanists, headed by Sisters Gracia Nicholson, and Edith Yarrington, with Sisters Amy Vredenburgh and Nettie Paulson and many others rendering valuable service. Among the instrumentalists and singers who added by individual or other effort in so much beauty and uplift to the various services, it is unwise to mention any since it is impossible to mention all; but each one must feel assured that his effort was appreciated, and that the record which is kept will hold worthy account of every offering that was made in the spirit of love, humility and service.

**MISSIONARY CHORUS.** The "Missionary chorus," so called by common consent rather than having been officially named, was a pleasing surprise to those who had not before heard it and realized what a combining of effort and talent can produce among our young men who have the gift of song as well as speech. They were under the direction of Brother F. A. Russell, and were liberal in their numbers, which were very deservedly popular.

**ANNUAL SERENADE.** The annual serenade was a most enjoyable affair this year. The night was ideal, so far as the weather was concerned, and so far as the beautiful spirit of good will and unity was concerned, it was also ideal. About two hundred and fifty singers and their friends started out, and at the hour of 11.30 there were still thirty-three happy spirits singing the songs of Zion in the open air. Twenty homes were visited, in all the four quarters of the town, and since Lamoni is known to be a "city of magnificent distance," this meant a degree of physical endurance as well as musical enthusiasm. The officers of the local choir, assisted by the leaders of the conference choir had the affair under management, and planned the itinerary so as to take in the homes of many of the aged, the sick, the care-burdened, and the music-lovers, and from the general response the effort was everywhere appreciated. The value of these strolling offerings of song does not end with the gratitude of those serenaded, but it works about a peculiar strengthening of the bonds between the singers themselves, as does all unselfish effort mingled and combined with a definite aim of uplift for others. The members of the conference choir feel well repaid for their weariness, and their hoarseness, etc., by the beauty and joy of the picture added to memory's halls on the evening of April 14.

**COURSE IN MUSIC.** For the benefit of those interested we might say that quite definite steps are being taken towards the establishment of a course in music through the medium of the Graceland Extension Institute. We can not make announcements now, but hope to soon,—also the plans for next year in regard to the conference anthems and oratorio selections.

**CHORISTER'S REPORT.** From the report of our church chorister to the Presidency we glean the following items, which may give an idea of the amount of energy and time he is putting upon this Combined Choir Movement: "Two thousand five hundred letters of instruction, encouragement, and acknowledgement written, besides form-letters and announcements concerning the national, district and local work, amounting to as many more. One hundred and forty-six choir rehearsals conducted during the year, and one hundred and twenty church services, including concerts. . . . I sense the need of leaders. Enthusiasm, musical knowledge, grit, 'stick-to-it-iveness,' and the other graces that combine leadership, is a combination seldom found, but when it is, you will find the possessor occupying almost every position of responsibility the church has in its favor to bestow. . . . Our greatest need is for leaders,—specialists, if you please,—who can devote their entire time and energy in teaching and directing. Our work would then grow apace, and I am looking forward to the time when the musical department will be of sufficient importance to warrant this outlay of time and expense. . . . The spirit of progress that has marked this work since its inception leads me to expect great results after we have passed from the trying scenes of the infancy stage of development. In the vision of its possibilities I see a strong, finely-adjusted organization growing out of this primary effort. Its great big volume of harmonious sounds will strengthen the Saints in the hours of need and trial, while its joyous strains will accompany them in their victories. Music is for the world,—the masses; and its greatest place is in the church, where we can associate its magnificent power with the power of the word, for ever acclaiming majestically that God is great and marvelous; and he changeth not!"

## Masters of Music

FELIX MENDELSSOHN

Abraham Mendelssohn, good old German Jew and the best of men, used to have his joke, even if he were the butt of it: "Once I was the son of my father," he used to say, "now I am the father of my son." The Jews look with pride on this Mendelssohn family. With pride and with sadness, too; for while Moses Mendelssohn was the first of the great German philosophers and yet orthodox, Felix, grandson, was gifted of the gods with the fine genius of music, yet became a Christian, and gave his art in service to the uncrowned king.

The Jews have given many fine men to the world, but none of sweeter character, nor finer gifts than Felix Mendelssohn. His life was all too short, but was of the rare beauty of the flower that blooms for a day and with the twilight fades out for ever. His was a gentle nature, and a happy experience.

In Mendelssohn, one is reminded of Mozart, yet their lives are thrown into sharp contrast. Both were children of Genius; infant prodigies; destined from their cradles to have greatness thrust upon them,—but how different their course! Mozart wore his heart away in an ungrateful world, stricken in poverty, and rejected of men; Mendelssohn had wealth and fame and friends. Yet, despite adversity for the one, and prosperity heaped upon the other, each kept his own sweet poise, serene and pure and gentle. That alone is enough to measure greatness.

Mendelssohn was fortunate from the start. His grandfather, together with his fame and wealth, had bequeathed him a friend. Zelter, the great musician and a rugged old philosopher withal, took the boy solely out of love for the family, but shortly Felix won a place for himself. Never did child learn more rapidly. He was a constant wonder and joy to his master, and the very idol of his family. From the first he could improvise, and with the simplest theme set before him could weave wonderful and almost endless variations.

When he was thirteen years old, Zelter took him to see Goethe, and a great friendship sprang up between the great German poet and the slender Jewish lad. The visit was prolonged to a month, and from the delightful letters Felix wrote home, we know it to have been a great experience for him. And for the famed man, eighty years now, the fresh, young spirit was a breath of life, and a new revelation. Hours the boy would play, and the old man sat by his side in rapt enjoyment.

When eleven years of age Mendelssohn had written a cantata and produced it at home, and when seventeen wrote the overture to the *Midsummer Night's Dream*, best known and perhaps most popular of his lighter pieces. What with recitals and composing and travel, his life from the first was crowded full, yet he was a methodical worker and a finished craftsman. No piece left his hand uncompleted, and each bore the date and his signature. Always it is noted as characteristic of his work—his form is perfect, nor does the beauty of his composition find less of harmony and melody than of style.

Many times he traveled from his native city of Berlin, patronized by his proud father who lavished his wealth upon him without stint. Five times he was received in London, each visit proving his popularity greater than before. He played for Queen Victoria. He was numbered among her personal friends. In Paris he met Rossini and Myerbeer. Wherever he went he was guest of honor.

With honor came responsibility, and Mendelssohn was often at the Royal Court. In Berlin he was commissioned to build

a great conservatory of music, and many years of his best time and talent were spent in this work at the king's command. He lived to see the work well under way, but he was too delicate to complete the task of organization. Switzerland, where he traveled in high hopes of health, failed to revive his drooping spirits, and he was hurried home to be among his friends. November 4, 1847, he died. Seldom was man accorded greater honor. His acquaintance embraced all Germany, and those who knew him loved him. At thirty-eight he had achieved fame that will last with the memory of the race.

Aside from the many other pieces and "Elijah," one work alone had given him great honor, and to-day stands as his greatest achievement. "Saint Paul," than which, excepting Handel's "Messiah," there is no greater oratorio, was his supreme gift to the world. A Jew's tribute to the "Great Apostle to the Gentiles," Saint Paul, is a pledge of the time when Jew and Gentile shall see the same bright vision, and Christ shall be King to us all.

A. E. MCKIM.

## Hymns We Love

LEAD, KINDLY LIGHT

The faultless diction of this most dignified of hymns attests the scholarly ability of the author, John Henry Newman, better known as Cardinal Newman.

He was born in London in 1801. His father was John Newman, and his mother was a member of one of the old Huguenot families, and a Calvinist. He was educated at Ealing and at Trinity College, Oxford, where he graduated with honors in 1820.

He filled various high offices in the Church of England, and became a leader in ecclesiastical affairs, during which time much of his writing was directed against the Catholic Church. His first poem, written in early life, but not printed in his collection, relates to the massacre of Saint Bartholomew. But gradually his mind underwent a change, and in 1845 he made a formal recantation of all he had said against the church of Rome, and asked admission into it.

He was sincere and satisfied in this change of his religious belief, comparing himself to a sailor long tempest-tossed on the broad sea who had, at last, entered a peaceful harbor. He filled several important positions in the Catholic Church, and in 1879 was made a cardinal by Leo XIII, thus receiving the highest honor in the power of the pope to bestow. His death occurred in 1890.

Cardinal Newman is better known by his prose works, which rank among the world's best literature, than by his poems, of which there are but few. Among these is one entitled, "The dream of Gerontius," from which a beautiful hymn, "Praise to the holiest in the height," is taken; but doubtless his best known hymn is "Lead, kindly light."

This was written in 1833, while on a Mediterranean trip taken for the benefit of his health. He had been in Sicily for three weeks. Of this period he writes, "I was aching to get home; yet for want of a vessel I was kept at Palermo for three weeks. At last I got off on an orange boat bound for Marseilles." This boat was becalmed on the voyage in the Straits of Bonifacio, and during this time the beautiful hymn was written. It is dated "at sea, June 16, 1833," and by its author was entitled, "The pillar of the cloud."

Writing of this hymn, author Howard Greene says, "It comes to us as a draught from the 'well of English undefiled.' Newman has culled some of the most beautiful phrases from the masters of English, and presents them to us in a posy. 'Kindly light,' 'encircling gloom,' 'garrish day,' 'o'er moor and fen,' 'o'er crag and torrent,' 'with the morn those angel faces smile.' We do not often come across Eng-

lish like that nowadays. We must go back to the Elizabethan authors for it."

VIOLA V. SHORT.

### Musical Notes

At the International Exposition it is expected that at least eight choruses of one hundred and fifty voices each will compete for the ten thousand dollar prize offered some time ago. More than that number of male choruses of sixty voices each will compete for a prize of three thousand dollars which has also been offered.

The Extension Division of the University of Minnesota is arranging for concerts to be given in various parts of that State, principally by its own graduated musicians. It is hoped that these will take the place of inferior ones formerly prevailing. No profit is expected from these concerts, but it is hoped that they will pay actual expenses.

In the Wanamaker Auditorium concerts are being held, devoted to American compositions almost exclusively. They have created quite an interest, being very favorably received thus far.

The University of Illinois has installed a new four manual organ, containing fifty-eight speaking stops. An inaugural organ recital was given subsequently in honor of the event.

A. B. PHILLIPS.

### Saint Louis Notes

Would that we had the power to properly commend the most excellent work done by the choir of the Saint Louis District during the past quarter.

Many weeks ago, so that a firm foundation might be laid, our district chorister, Brother E. C. Bell, began work on Maunders' Cantata, "From Olivet to Calvary." Almost living the life of a traveling minister, he attended a different branch each evening, personally supervising all rehearsals. However arduous the task might have been, we know he was well pleased, as was the congregation, when the chorus of eighty voices singing with splendid attack and diction those sad but majestic strains filled the church which was taxed to its utmost. Many listeners remained standing throughout the rendition, while still others were unable to gain admittance.

Not alone was it a delight to listen but also to see, for our fifty girls dressed in white, each wearing a corsage bouquet of pink sweet peas, the compliment of our choir leader, and our boys dressed in dark suits made a fitting background.

We feel to especially mention the work of Sister Kate Warren who so ably presided at the organ and Sister Florence Burgess who, with her well-known ability, furnished the piano accompaniment.

We believe all engaged in the work felt the value of service to others and sensed the idea of possibly reaching some one whose soul music alone might touch. And so, with an idea from Longfellow, but with words changed we would hope

That soon hereafter  
In the heart of some friend  
We might find our Cantata  
From beginning to end.

Yours sincerely,

ANNA DE JONG SMITH.

March 27, 1915.

### Fanny Crosby

At the age of ninety-five years Fanny Crosby, the famous hymn writer, died at her home at Bridgeport, Connecticut, on February 12. During the last fifty-five years of her life she has written thousands of hymns which have been sung

in Christian meetings in every land. Latter Day Saints are indebted to her talent and inspiration for many soul-stirring hymns used in the Sunday schools, and in many meetings of the church, no less than seventeen of her hymns being found in "Zion's Praises," every one of which is well known to nearly every boy and girl in the church. These hymns include "With a steadfast faith," "God will take care of you," "Let us away, no longer delay," "Praise him, praise him," "Glad tidings," and "Hark, hark, the song." Some of her older hymns were "Saved by grace," "Blessed assurance," "Rescue the perishing," and "Safe in the arms of Jesus." She was born in Putnam County, New York, March 24, 1820. Her success in hymn writing is remarkable in that it was accomplished against adverse conditions to which most persons would have surrendered. In her infancy she became blind and so continued the rest of her life, but in her childhood she resolved to bear her lot with patience and uncomplainingly do what she could to make others happy. The joy of her own soul has already extended to thousands and even millions of others and will yet go to many more.—*Zion's Ensign*.

### A Difficult Task

Enrico Caruso, at a dinner preceding his departure for the Covent Garden season in London, said that when he grew too old to sing he would probably teach.

"Teaching the voice is a difficult task," he continued. "It is a fine thing to be a good teacher. Some pupils are so very stupid.

"You can no more hurry a voice than you can hurry a flower; but most pupils want to become star singers in a month or two.

"A lady said to one of my friends, a superb teacher:

"I am going abroad next month, and I want twenty-five lessons in voice culture before I sail."

"Impossible!" said the teacher.

"Why impossible?" said the lady, "I could take two lessons a day some days."

"Or, better still," said my friend sarcastically, "you could take the whole twenty-five lessons all at once one after the other. A day would do it, then."

"Splendid!" cried the lady. "Shall we make it to-morrow?"—*Chicago Record-Herald*.

## Mothers' Home Column

EDITED BY CHRISTIANA SALYARDS, LAMONI, IOWA

### Father

AN INSPIRING FATHER

A short time ago President Wilson addressed the clergy of a certain religious body and took occasion to pay a high tribute to his father, Joseph R. Wilson, who had been a Presbyterian minister. The President said that, upon being requested to make the address, his thought immediately went back to his very happy boyhood, in which he was associated with one of the "most inspiring" fathers that ever a lad was blessed with. Of his father he said that he was the best instructor, the most inspiring companion a youngster ever had, and that he (the President), in facing his audience, could not think of himself as the President of the United States, but as the son of Joseph R. Wilson.

This statement of the noted man who made it deserves to be associated with the one made by "the wise man" of long ago who wrote in praise of the good mother: "Her children arise up and call her blessed."

## "THEY TWAIN ARE ONE"

Without detracting from the eloquent and true things so frequently spoken and written of our good mothers; it may be urged that things as true and eloquent may be said of our good fathers. In the picture of the home, close beside mother, near enough for her to lean upon his strength when her own is not sufficient, and just a little taller than mother, because he is the head of the house, stands father when he is in his heaven-ordained place; and many are the strong, true, tender men who are trying right manfully to fill that place.

For every beautiful picture that may be drawn of the devoted mother, its companion picture of the devoted father may be painted; for every tender song we may sing of mother, we may sing the companion song of father; for every poem we read of mother, we may and ought to read one of father, and one to his credit.

For they were created to be one; they are one in the majority of instances.

## HOME WITHOUT FATHER

We all know how desolate home is when mother is taken away whether it be early in life or late, but do we not feel bereaved when father goes? What picture is more appealing than that of mother and the little ones who cling to her, left to face life without father's strength and protecting, providing love? Who shall bring into the home the food, the clothing, and the other necessities and comforts of life when father is gone? Mother's hands were already full applying them to their uses after father had brought them within her reach. She must neglect her duties, if father be gone.

Who shall stand behind mother in the years when her boys are just passing from childhood into manhood, when her love does not always appeal immediately and the father's firmness is needed to hold the boat steady, lest the youngsters rock it too boisterously? He must even add his "Thou shalt not," when the young daughter, if she can not overpersuade mother, shall throw off her restraint.

Father has a place in the home all his own, a place no other, not even mother, can fill. It is true all fathers do not measure up to the places they occupy; it is as true that all mothers do not measure up to their places. Both fathers and mothers will do better as the importance of their work grows in appreciation.

Father and mother should not be separated even in the praise we bestow upon them. They belong together; their work is inseparable. While they live and after they have gone, let us reverently and lovingly associate them, father and mother.

## "THE HOLY FAMILY"

This is the title often applied to that family in which the Son of God was born, but is not every family, built up after the divine plan, a holy family? Those are sweet pictures of Joseph and his precious charge, Mary and the child, but heaven must smile down upon other family scenes in which they present a holy trinity, father, mother, and child.

Heaven must smile upon the young father beside the couch that holds wife and the little child that has just come to them, as he sits there with a joy in his heart purer than anything he has ever known before and with that light upon his face of which poets say that it "never was on land or sea," the light of a deep, newborn, unselfish love.

Heaven must smile on the little circle when all outside persons who have ministered to them have gone and the father puts his strong young arms about the other two and tells how he is going to work for them, what things he is going to do for them, how his work is light throughout the day

when he thinks of the two at home, of the gladness in his heart because of the home for which he toils.

For father-love as well as for mother-love, let the world be thankful.

## I THANK YOU FOR BEING SO GOOD

It was a young Jewish daughter who wrote the words and it was to her father she wrote after she had married and gone to her own home: "I thank you for being so good—for the blessing of good parents rests on their children."

This sweet message from a child to a parent persuades us that the blessing which had descended to her from a home so pleasant would continue to descend through her to other generations.

## A FATHER THERE WAS

There are fathers—and there are other fathers. A father there was who turned his back and slept on when the baby cried in the night, even if he cried for hours, a father who never was known to do any of those small things a man can do to help in the care of a child, a father who estranged wife and children from him through long years of penuriousness and selfishness, a father who was never a source of comfort or joy, a father who, to-day, reaps the harvest he sowed in the spring of his life, a harvest of loneliness and isolation.

A father there is who finds pleasure in doing for his small son, who was heard to say one day as he dressed the little fellow, "This is something your grandpa never did in his life." Then, as the baby smiled in his face and quivered with joy at his attention, he folded him in his arms, saying, "And he doesn't know what he has missed."

"A babe in the house is a well-spring of pleasure." They do not know what they miss who never drink at that spring.

## MY DEAR OLD DAD

Who was it when life's morn was young,  
Ere yet its school day bells were rung,  
First in my heart and on my tongue?  
My dear old dad.

Who never chid our childish play,  
But made more bright each sunny day,  
And helped the fun in every way?  
My dear old dad.

Who, when his babe a schoolgirl proud,  
More than his scanty means allowed,  
Gave me a chance in life's great crowd?  
My dear old dad.

"For I've not much on earth," said he,  
"Of worldly goods to leave to thee,  
Learning is thine, and e'er shall be;"  
My dear old dad.

And, when his girl to schoolma'am grown,  
Who had, for her, kind word and tone,  
And ways of courtesy all his own?  
My dear old dad.

Who knew each foolish, girlish thought,  
And ways of wisdom always taught?  
(Though knowledge ever must be bought)  
My dear old dad.

And though his face is now not seen,  
Though miles of ocean roll between,  
The memory of his love is green;  
My dear old dad.

O heavenly Father, close to thee  
 Keep him, and guard him sacredly,  
 Till his dear face once more I see!  
 My dear old dad.

And when we reach the farther strand,  
 To meet among the ransomed band,  
 May I there clasp him by the hand,  
 My dear old dad.

—Alice M. Case in *Autumn Leaves* of 1897.

### Hot Weather Hints

Doctor John Harvey Kellogg of the Battle Creek Sanitarium quotes a certain psychologist as saying that it is easier to be good-natured in cold weather than in hot weather and as suggesting that a good thing to do is to keep the temper in cold storage during the heated term.

The doctor then proceeds to give some advice as to how to keep the temper in cold storage; in other words, how to keep the body cool. He says:

"1. Avoid flesh foods. Flesh meats increase irritability at all seasons, and especially in hot weather, when the nerves are already overstimulated by the heat and requires a cooling rather than a heating diet. Dog-keepers recognize this, and suppress meat entirely when teaching tricks or training animals for hunting.

"2. Eat sparingly in warm weather. An excess of any sort of food disturbs digestion, and the effects are speedily seen upon the disposition.

"3. Avoid mustard, pepper, peppersauce, ginger and all irritating condiments. These things simply burn, blister, and sting. They have no nutritive properties whatever and their effects are altogether mischievous. The Mexicans are noted for being the most hot-headed people in the world. They are also the greatest consumers of red pepper.

"4. Take a short, cool bath every morning, and a longer neutral bath at night. The morning bath may be taken with a towel wrung out of cold water, or it may be a quick rub in a tub of water at temperature at which the water runs from the pipe. The evening bath should be at a temperature of 92 to 94 degrees. It should be a full bath. The duration should be anywhere from ten to thirty minutes. It is a most excellent means of cooling off, and has a quieting effect upon the nervous system which secures sound sleep and complete recuperation. There is nothing like the neutral bath to combat insomnia. It is better than all the sleeping medicines ever discovered.

"5. Drink plenty of water during warm weather. Do not be afraid of taking a little fluid at meal time. Half a glassful of water or some fruit juice may be taken at meals without injury, provided it is taken at the close of the meal. The principal harm from drinking at meals results from rinsing the foodstuffs down before they have been properly masticated. . . .

"6. Live as much as possible in the open air. Sleeping outdoors in the summer is an excellent practice.

"7. Make large use of fruits. Fruit juices are an excellent antidote for biliousness, summer complaints, and other disorders peculiar to the summer months.

"8. Avoid excessive use of fats in the summer. There is a general tendency to a slowing of the digestive processes during the hot months. Fats have a tendency to interfere with gastric digestion, hence should be used sparingly.

"9. Take great pains to masticate every morsel of food so thoroughly that it will be reduced to liquid in the mouth, and reject everything that can not be made liquid, or at least semiliquid, by mastication. A large amount of rubbish swallowed into the stomach is very harmful, especially to persons

suffering from gastric catarrh and slow digestion." (Taken from *The Battle Creek Idea*.)

## Letter Department

### An Elder's Mistake

[The following letter from an isolated sister is published for the wholesome suggestions contained therein. This sister seems deeply touched by the effects of labor performed in her vicinity. It should be remembered, of course, that it is not always the fault of the elder when offense is taken. People sometimes attend our meetings out of consideration for our good and righteous Saints and with a degree of unspoken protest. In such instances they are often looking for something to criticize and become offended at. However, this fact is no justification for an uncalled-for attack on the faith of any. In fact, since such is the case it behooves the elder to be careful lest he give offense, or semblance of justification for offense. With reference to the matter of story-telling, the elders are admonished by the Lord that they should lay aside lightness of speech, etc. The HERALD Editors are ever mindful of the isolated Saints. Many letters and pleas that come to us lay bare the feelings of these people. Hence we gladly give place to this letter; the suggestions of which should be helpful both to the ministry and to other isolated members.—EDITORS.]

I consider it a grave mistake for an elder to go into a locality where there are only a few scattered Saints and where there is an opportunity to preach to a few, made up of all denominations as well as nonbelievers, and get up and compare denominations and ridicule the churches and church people. Men under these circumstances sometimes wonder why they do not accomplish more. Some have remarked that if the Saints had lived their religion the minister's efforts might have met with more success, when really it was the manner of his own work that interfered.

It is almost more than one can stand to sit and hear their friends and neighbors whom they have invited to attend submitting to an injury to their feelings by the thoughtlessness of our elders. It takes a long time for the local Saints to adjust matters with these people, when they did not cause the offense nor desire it to be caused.

These neighbors will say, "I know you people have always been very charitable with us. You have come to our meetings, helped us in all ways that you could; but what did that preacher do that for?" So it is not always the lives of the scattered Saints that interfere with the progress of the work.

Another thing: I think our elders should guard against frivolity in both pulpit and home. If they tell the gospel story as we have it and have taught, they have no time for silly stories that are better left untold, and which serve only as a basis of criticism after they have gone.

Our religion is peculiar to many people who do not understand it, and all are watching for an opportunity to find fault. Hence we should be on guard so as not to bring reproach on the cause.

I do not wish to be considered a crank, but we have observed the above conditions and have felt that if they were kindly mentioned it might help some other isolated ones. I do not think that the elders give offense purposely. It is when they are off their guard or when they are not considering the isolated Saints and their position and the effect their work is likely to have on the good cause of righteousness that they give offense.

AN ISOLATED SAINT.

ROCKLAND, ILLINOIS, March 9, 1915.

*Editors Herald:* In 1913 our Sunday school was organized with an enrollment of twenty-four, of which ten were Latter Day Saints. Before the first of the year three of these had moved away. In December, 1913, some of the sisters decided they would like to do something to help along God's work, so they met every Thursday afternoon, when after scriptural reading and prayer in the observance of the prayer union, the time was spent in sewing.

In January, 1914, we organized the Humble Workers Aid Society. We felt that our numbers would grow and our Sunday school need a place to meet in other than the homes of the Saints, and that if we could save a little money for this purpose as well as others we would be accomplishing good. It is amazing the amount of work a few can do if they are earnest. We believe the Lord has been with us and has prospered us. Our Sunday school struggled along about as it started except that three of our members, adults, were baptized, for which we rejoice exceedingly.

Some elders came in a little while ago and held a few meetings, but it seemed impossible to get any besides the Latter Day Saints to come and hear. Elder Daer, of Roscoe, Illinois, has been our main stay, rarely missing a Sunday, in teaching the Bible class and preaching.

At the beginning of the new year things seem to have changed for the better. Our aid society has been separated from the prayer union and meets now on Wednesday afternoons. The membership is now double what it was when we started, and all are working zealously. Within the past fortnight Elder J. O. Dutton has been preaching here to a few interested listeners. Services were held a few nights in the homes of outsiders, leaving a good impression, with an invitation to come again. Three have given their names for baptism. Some others have moved here, and we are expecting Brother and Sister Randall Robinson, of Lamoni, Iowa, here soon. So we are growing slowly.

Our city is large, and surely there are many honest-hearted people who would gladly accept the gospel if we could only get it before them.

Your sister,

MARY L. BALLARD.

UTE, IOWA, March 9, 1915.

*Editors Herald:* Last year the church papers were sent to me by loving friends who will never know what great blessing they have been to me until they receive their reward at the judgment bar. May God's richest blessing be theirs to enjoy. None of us have been sick this winter, for which we are thankful. Work is scarce here and many men are out of employment. My companion has been at work at small pay all winter, so our needs have been supplied.

This leaves us strong in the faith and learning more every day about God's plan of salvation. We are watching, waiting, hoping, praying and working that the end of this time of great trouble may be near. In the one faith,

SADIE BURCH.

GLASGOW, MONTANA, March 9, 1915.

*Editors Herald:* An elder could locate with advantage to the work in Glasgow. There are many here who could be interested in the gospel. I am sure with proper work we could break through the wall of prejudice existing. Two people told me they were going to be baptized. One of them is a lady who was with me when Brother Anderson was here last winter. She was reared in the Roman Catholic faith. I visited a Catholic priest when Elder Newby came here to hold meetings. I found him a reasonable man. While he did not believe in the work of restoration, he said he was willing to investigate our claims further. "He that

is warned should warn his neighbor" is a true saying, and worthy of all effort.

It takes money to travel from place to place, and when the elders come to us and try to build up the church it is the duty of all to do what they can in a financial way. The Lord says in the Book of Doctrine and Covenants that this is the way to know his disciples, they will feed you, clothe you, and give you money. We are commanded to let our light shine before men that they may see our good works and be led to glorify our Father in heaven. Among the best ways to glorify God is to pay our tithes and offerings to the Bishop, that the ministry may be kept in the harvest field and that more laborers may be called. The harvest truly is plenteous, but the laborers few, especially in our part of the vineyard. The hastening time is here. We can not tell how soon peace will be taken from the earth. Many of us will be weighed in the balances and found wanting lest we exercise care.

I know if we do our part in this glorious work we will be worthy to gather when the command comes. We should take up our cross daily, forsaking all worldliness and worldly lust, keeping the commandments of God.

The few Saints here in Glasgow will get together and try to organize a Sunday school as soon as our *Quarterlies* come.

Yours in the faith,

Box 286.

CAROLINE SANDIGE.

PENSACOLA, FLORIDA, March 10, 1915.

*Editors Herald:* Many good things come to us through the *HERALD* and *Ensign*. I take much pleasure in reading the precious things contained therein. The sermons and letters bring joy and peace to my soul, even that heavenly feeling that comes from above. The greatest joy in life is when I go to church and Sunday school, or read the word of God. Were it not for the gospel I do not know what I would do. It is the joy of my life. I want to do whatever I can for the Lord. I desire to be numbered with the wise virgins when Christ comes to make up his jewels.

We are a little band of Saints striving to hold to the rod of iron that leads to the tree of life. A storm blew our little church about and wrecked it badly during the past year. We were not able to use it, so all went to work and the Lord blessed us and now we have a nice new church and a much larger one. It is paid for except for only a small amount, about sixty dollars I think. We thank God for his blessings.

We have a nice Sunday school, with a large attendance. We have prayer meeting every Sunday morning at nine o'clock. Brother I. M. Smith just closed a weeks' meetings here, and left a good interest. I feel that the Lord is blessing his children in the Fairview Branch. Three months ago Brother Swen Swenson visited us and held a series of meetings, with a large attendance and good interest.

I ask the prayers of the Saints that I may live faithful to the end.

Your sister in Christ,

ROXIE COOPER.

CARBON CLIFF, ILLINOIS, March 13, 1915.

*Editors Herald:* In the summer of 1904, Brother F. A. Russell was holding meetings in our little village, and Sister Gainey and the writer attended and became greatly interested. He helped us to see the better way, and though the Spirit rested upon us and testified to the truthfulness of the work, we did not yield obedience until one year later, when Brother Thurbow and Amos Berve were holding meetings at the Cliff. There on a beautiful Sabbath morning wife and I were buried beneath the wave in Rock River, to rise to newness of life in service to him whose command we had obeyed.

Though dark clouds have hovered over us and almost

shattered our faith, yet we have never regretted the step taken. We are the only ones at this place in the church. Our prayers are that the honest in heart here may be brought into the fold, and that we may live to see our children in the fold of safety.

Ever striving to assist in this great cause, I remain,  
Your brother in bonds,  
THOMAS GAINEY.

VICTORIA, AUSTRALIA, March 10, 1915.

*Editors Herald:* The HERALD is absolutely the best paper I ever read. It enables me to keep in touch with the work, and I deeply appreciate the contents, especially the editorials and original articles, which are uplifting and encouraging. In them we receive the benefit of greater minds than our own; new thoughts and new fields are opened up to us. The letters from the many are encouraging.

Wishing the HERALD every success, and that the good things contained therein may benefit others even as I have been benefited, I am, Your brother,

ALBERT H. FORD.

"Cumorah" 47 Beaconsfield Parade, Northcote.

LOXLEY, ALABAMA, March 15, 1915.

*Editors Herald:* Our Sunday school is getting along nicely. We only lack one point now of being a first grade school. We need a suitable house in which to hold our meetings. We have been trying to build a church since last spring, but there are only a few of us, and we are poor and do not get along very fast. Our building is twenty by thirty. We have it sheeted and the roof on, but lack windows, doors and floor. We do not know when we can complete it.

Brother A. E. Warr has been with us, and it is he who organized our Sunday school yesterday. I was selected as superintendent. I want to do all I can for the Master. I love the work, but feel my weakness and inability. I ask the prayers of the Saints that I may have God's Spirit to be with me to lead and guide, that I may be a faithful instrument in his hands for good, and that I may be humble and full of charity.

In gospel bonds,

H. M. AEBLI.

LOCK 4, PENNSYLVANIA, March 17, 1915.

*Editors Herald:* After firing by such big guns as Brethren Richard Baldwin, R. C. Russell, O. R. Miller, A. V. Closson, and James Bishop, in December, 1914, we thought to try some smaller ones. Our Brethren John Carlile, and Cecil Nevill of Akron, Ohio, and Brother Carlile, of New Philadelphia, came to Lock 4 and performed some labor. We have taken nineteen prisoners who have been born into the kingdom of God, with more names for baptism. Others are near the door.

When we look about and see the fruits of their labors, surely the brethren whose names appear in this letter will not think they have sown the seed in vain. When missionaries come to a locality and preach, after their departure Saints should not sleep until they come again. Each man should warn his neighbor, which we are commanded to do. We should live so that our neighbors can see that we are in possession of light, and then we may expect return for the efforts put forth. We can not expect all to be pleasure.

We had a good conference at Fayette City, February 21 and 22, the largest ever held here. Brethren G. T. Griffiths, R. C. Russell, J. A. Becker and others were with us, which gave encouragement and made the conference a success as well as making friends for the cause. When Brother Baldwin preached the funeral of Brother Clyde Steward who had been a railway brakeman and was killed on March 7, leaving

wife and four children, our church at Fayette City was crowded to the utmost. Many could not get in the building. The people are wondering about the great man they heard and the things he taught. We have Brethren McConaughy and Nevill with us now.

The battle is on. I want to keep it up until all who are Christ's in our little village come to the light. In gospel bonds,  
SAMUEL GASKILL.

### Extracts from Letters

Mrs. Lucy Friddle, Route 2, Box 138, Gilmer, Texas, a non-member of the church and writing for literature, says: "We would like to hear a Josephite preach."

Maud E. Stafford, New Liskeard, Ontario: "We intend having our church dedicated and holding a two-day meeting June 5 and 6. We expect Brethren R. C. Evans and John Shields. Visitors from other points will be made welcome and accommodated."

Bettie Belle Smith, 2429 South Thirteenth Avenue, East Oakland, California: "Some one has kindly been sending me the HERALD for some time, for which I feel thankful in my heart. I do not know what I would do without it. Surely the church papers bring to us the bread of life, without which we would weaken, dwindle away, and die spiritually. I pray God's blessing upon all the church."

Mrs. Oral Feagins, Wallowa, Oregon: "We live in Wallowa, Wallowa County, Oregon. If there is an elder near here I wish he would come to us. I wish to be baptized. My husband is a member of the church, and I am ready now to join it also."

## News from Missions

### British Isles Conference

The business sessions of the annual conference of the Manchester (England) District, Easter Saturday and Monday, also the services of Easter Sunday were held in the new church of the Northeast Manchester Branch, James Street, Bradford. At the Saturday evening session the spiritual reports of the branches comprising the district, the reports of the district ministry, also of the district officials were read.

The district president considered that progress had been made during the past conference year, despite the many conditions which are present to hinder the work.

The treasurer's accounts showed that the income had met the expenditures, with the exception of a very few shillings.

The secretary's report gave a net gain of seventeen members to the district for the year 1914. There had been twenty-three baptisms during the year.

An important item of business transacted were the favoring of the registration of the new church of the Northeast Branch, for the solemnization of marriages. This will obviate the necessity of the Saints solemnizing their marriages in the places of worship of other denominations.

The worthy Leeds Branch presented an appeal for affiliation with the Manchester District. Brother Herbert Stockdale and Sister Meadowcroft were present with us as delegates to represent the Leeds Branch. We were unanimously in favor, and granted the application.

The committee intrusted with the work of providing for the heating of the water for the baptismal font in the new church reported its successful completion.

The North Manchester Branch applied for the money which is being held in trust by the district, to be placed into the accounts of their building fund. (This is the balance of a building fund which had previously been raised by the North Branch, but circumstances had arisen which had compelled

them to relinquish their effort; now they are again subscribing with the object of erecting a suitable church of their own in which to worship.) The district presidency were appointed as a committee to attend to the legal and other formalities attendant upon the transfer of the money.

The providing of towels and baptism gowns was referred to the branches for their individual action.

J. W. Taylor was reelected as president of the district, with G. W. Leggott and John Bailey as vice presidents. William Worth was reelected as secretary, with Abel Hall as his associate. James Waugh was reelected financial secretary and treasurer; John Foden as musical director to conference; and James Schofield, the retiring auditor, was reelected for the term of three years.

The Sunday services were spiritual feasts, and were greatly appreciated by the Saints. The speakers for the morning service were Brethren Arber of Sheffield, and William Byfield of Warrington. The afternoon fellowship service was in charge of Patriarchs James Baty and Henry Greenwood. The evening meeting was addressed by Henry Greenwood and J. W. Taylor, the district president.

The whole conference was characterized by the abundance of peace and unanimity and of calmness in its business deliberations.

We are sincerely your brethren,  
JOHN W. TAYLOR, *District President.*  
WILLIAM WORTH, *Secretary.*

STOCKPORT, ENGLAND, 28 Horace Grove, April 15, 1915.

### Arizona

Having received, in common with all Saints of the riches of spiritual blessings from the Lord, wherein we all with one accord rejoice together, I write to verify the same upon my part anew, and, if possible, to encourage some. Our daily measure of blessings are a continual reminder, when we reflect upon them, of the perpetual renewal of our obligations of service to our King.

We in Arizona are striving to contribute our best energy to the gathering out of the few of this age who will be recruits to the grand army of select from all ages, comprising the "called and chosen and faithful." Our uppermost desire is to be fit instruments through whom the Lord may issue his "call," and we are rejoicing to witness unmistakable evidence of his "choosing" in the excellency of spirit which is put upon those who under our ministry heed his call. Called, chosen, faithful; the calling is true; the choosing is sure; and it remains with each individual whether he will be faithful.

We came to Phoenix, Arizona, by conference appointment a few months ago, entering into a new field where all were entire strangers except one dear Saint who resides here and whom we had met at the General Conference. By the unrestrained support of the very few Saints here and the able assistance we have had from Brethren Ammon White and S. S. Smith of the ministry we have been able to present the gospel to a vast number of people, to make many friends to the church, to rescue many from much of the thralldom which shackles the devotees of pernicious hell-worm doctrines, and to baptize a few into the church and kingdom of God. Last Sunday we had the pleasure of baptizing our nearest neighbor.

A debate between the Utah church and the "nonprogressive" Church of Christ is now in process over at the town of Mesa, which is fifteen miles from the city of Phoenix. W. G. Roberts from the State of Illinois meets the Utah man J. E. Robinson. I inclose notice of the debate for information to HERALD Editors, which they may use as they care to do. Fifteen

hundred people crowd the Mesa tabernacle to hear the discussion. Mr. Roberts seems to have the advantage of having to affirm only one proposition, while his opponent affirms the three propositions, namely, the church identity, Book of Mormon, and divine calling of Joseph Smith the Prophet. Moderator for Mr. Roberts is S. O. Poole.

The first night's discussion showed Mr. Roberts to be a little more rapid as a speaker than his opponent, also more apt and alert in dressing up faulty positions to make them look respectable. Both speakers provoked applause from the audience, but the storm of applause was with the Utah man, Mr. Robinson, as their membership at Mesa greatly predominates in numbers.

JAMES E. YATES.

PHOENIX, ARIZONA, 414 North Twelfth Street, May 7, 1915.

## Miscellaneous Department

### The Bishopric

#### DISTRICT BISHOP'S NOTICE

*To the Saints of Spring River, Eastern and Central Oklahoma Districts; Greeting;* As we enter upon the duties and obligations of this very important conference year, I trust and believe we sense the responsibilities that are rapidly rushing upon the children of God. We should divest ourselves of everything that might threaten in any way to hinder our hearty cooperation and absolute loyalty to God and to his work.

The times are perilous, and the call for bold, capable men and women increases as the field widens. Not that all should preach, but all should respond to the call of service and duty, remembering that if the children of God are to find favor, direction and protection here, and salvation at the end of this life, it will come only as the result of observing and obeying absolutely the councils and revelations of God.

The year 1914 was fraught with world-wide disasters, and the church passed through severe trials but the all-directing and loving hand of God has not failed in the hour of need.

We are entering upon encouraging conditions, and our beloved ministry goes forth with renewed determination and zeal. Will we who remain at home arise to the temporal emergency of the hour and see that the dependent ones are supplied, so that the husband and father need not have mental reservations?

I have confidence in God's people, many of whom have been tried in the past and not found wanting. Let the watchwords be courage, duty, service, and on to victory.

The following brethren are agents at large, and will collect and receipt for tithes and offerings: W. M. Aylor, J. T. Riley, Arkansas, Texas, and Louisiana, my counselors, Earl D. Bailey and Hubert Case in Oklahoma, J. Arthur Davis, Western Kansas, Elam Erwin, Eastern Oklahoma and Northern Texas.

Your brother,

ELLIS SHORT, *Bishop of the Above Districts.*

### Conference Notices

Northeastern Illinois meets with Mission Branch, June 5 and 6, 10 a. m. Have statistical reports on time. All members of priesthood report from December 1 to June 1, on blank, catalogue number 165. Those coming by train notify Elias Hayer, Seneca, Illinois, or Silas Williamson, Marseilles, Illinois, stating time of arrival at Seneca or Sheridan. Send reports to J. O. Dutton, president, Marseilles, care Silas Williamson, or Frederick E. Bone, secretary, 4339 Jackson Building, Chicago, Illinois.

Kentucky and Tennessee convenes at High Hill, June 5 and 6. Reports of branches and local officers desired. Election of officers. Missionaries to the district are invited and expected to attend. J. R. McClain, president.

Spring River meets June 12 and 13, Webb City, Missouri. Election of officers. Mollie Davis, secretary, 115 West Jefferson Avenue, Pittsburg, Kansas.

### Convention Notices

Minnesota Religio meets Clitherall, June 18. Election of officers. E. M. Lambkin, president.

Northeastern Illinois Sunday school meets at Mission, June 4, 2.30 p. m. An interesting program will be provided for

the evening. Please have credentials in on time. LaJune Howard, secretary.

Kewanee Sunday school and Religio meet with Buffalo Prairie Branch, June 4, 2 p. m. Myra Cady, secretary Sunday school, Majorie B. Holmes secretary Religio.

**Reunion Notices**

Minnesota reunion meets June 12 to 22, Clitherall. Committee will furnish beds but not bedclothes, making it necessary for parties to bring bedding. Board at reasonable rate. B. S. Lambkin, secretary.

North Dakota reunion meets on grounds near Logan, North Dakota, July 2 to 11. Tents must be ordered early. The only size offered is 10 by 12, \$2.50, with express to Logan and freight back to Fargo added. The better way would be to send to the catalogue house and purchase your own tent. Those wishing to rent should send order by June 15. Meals furnished at usual price and place. Straw for ticks free on grounds. Limited amount of space for beds can be furnished those bringing bedding. Baggage handled to and from station to grounds, free. Let committee know your needs and we will try to serve you. Trains will be met if we know when you are coming. Address me at my home address until July 1, then write me at Logan. J. E. Wildermuth, secretary-treasurer, 12 Fourteenth Street South, Fargo, North Dakota. W. C. Humphrey, Logan, is chairman of the committee.

Northern Wisconsin reunion meets June 25 to July 5 inclusive. The 5th will be the day to celebrate this year! Program, speeches, fishing, boating, and general sociable time. Patriarch W. A. McDowell will be present. Announcement of other speakers will be made later. Leroy Colbert, secretary.

**\* Two-Day Meetings**

Have been arranged for Nodaway District at the places and in charge of the brethren named: Sweet Home, E. S. Fanning, B. Torrance, June 12 and 13; Guilford, R. K. Ross, A. Jensen, June 26 and 27; Ross Grove, R. Jeffries, William Ross, July 10 and 11; Bedison, C. C. Nelson, B. F. Powell, July 24 and 25. Let every man do his duty. Joseph Powell, president.

**Quorum Notices**

**SPRING RIVER ELDERS**

First Quorum of Elders, Spring River District will meet at Webb City, Missouri, June 11, 1915. Important matters. All attend who can. S. G. Carrow, secretary.

**Notice of Transfer**

To All Concerned: Brother Swen Swenson has been transferred from Southeastern Mission to the Seattle District.

J. W. RUSHTON.  
R. C. RUSSELL.

Concurred in by First Presidency.

ELBERT A. SMITH, *For the Presidency.*  
INDEPENDENCE, MISSOURI, May 6, 1915.

**Summer School at Graceland**

For years it has seemed to us that there was a logical field for summer school work at Graceland. This seems especially true this year in view of the fact that there will be no such school in Decatur County and also because of the action of the State Legislature requiring that after July 1, 1915, all teachers must have a twelve-weeks course in normal training, and also offering an increase in salary, based upon the scale of grades.

To meet the demand thus created, a summer school has been organized to be held at Graceland, lasting six weeks, beginning June 7. The tuition for the session will be \$10, and board and room may be secured at the college dining hall for \$4 per week. All subjects regularly required for the first and second grade certificates will be offered, and in addition courses will be offered in manual training, domestic science, and agriculture. Special courses such as music, oratory, or commercial subjects will be provided for if there is sufficient demand.

Our school has been fully accredited by the State of Iowa, which means that we shall have more than five competent instructors, and sufficient library and laboratory facilities to provide standard work in every way.

Young people of the church, especially those living in Iowa, will have an exceptional opportunity in this school this summer, and should not fail to make use of it. The school is designed especially for:

1. Teachers holding second and third grade certificates who desire to increase their average grade.

**THE SAINTS' HERALD**

Elbert A. Smith, Editor; John F. Garver, Assistant Editor.

Published every Wednesday. Subscription price \$1.50 per year in advance.

When payment is made, the date on the margin always shows the time to which you have paid, or the time when your subscription expires.

If not changed within a month after payment is made notify us.

This paper will be promptly discontinued at date of expiration.

All articles, letters for publication, notices, etc., and communications concerning the same, should be addressed to "Editors Herald." All business letters should be addressed to Herald Publishing House, Lamoni, Iowa, and all remittances should be made payable to the same.

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

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

For advertising rates apply to the business department.

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Subscriptions received for "Zion's Ensign," also orders for all "Ensign" publications.

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2. Those who have had no normal training and desire to secure six weeks' credit on the twelve weeks of training required after July 1.

3. Those who desire work in such special courses as agriculture, domestic science and manual training.

4. High school and college students who wish to make up work in which they have failed or take additional work for advanced credit.

5. Eighth grade people who desire to review in order to secure eighth grade certificate.

6. Anyone who desires a good, thorough review in the common branches.

The school has been organized under the name of the South-Central Iowa Normal Training School, with the following officers: President, F. M. McDowell, B. A., M. A.; business manager, R. V. Hopkins, B. A.; director of normal training, C. B. Woodstock.

Those who contemplate enrolling in any course should write at once to the South-Central Iowa Normal Training School, Box 352, Lamoni, Iowa, in order that our plans may be completed and the success of the session assured.

COPY OF LETTER FROM DEPARTMENT OF PUBLIC INSTRUCTION, STATE OF IOWA

Professor F. M. McDowell,  
Graceland College,  
Lamoni, Iowa.

Dear Sir; The 1915 six weeks' summer session of the South-Central Iowa Normal Training School at Graceland College is approved for credit on the twelve weeks normal training to be required of applicants for admission to the examination for uniform county certificates after July 1, 1915.

Very truly yours,

A. M. DEYOE, *President Board of Examiners.*  
BY VIOLA H. SCHELL, *Secretary.*



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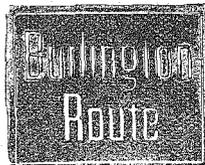
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# THE SAINTS' HERALD

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



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

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NUMBER 21

## Editorial

### CONCERNING THE PRESIDING BISHOPRIC

*To the Church:* The Presidency and Twelve, to whom was referred by the last General Conference the matter of reorganization of the Presiding Bishopric, met in joint council in Independence on May 5, in response to a call by the undersigned, there being present both members of the Presidency and all but one of the Twelve. Patriarch F. A. Smith, also present, was given voice and vote in the deliberations.

After a discussion lasting through several sittings of the council, at some of which Bishop E. L. Kelley was present, a plan was agreed upon, the execution of which was referred to the President, the Presiding Bishop, and the president of the Twelve. The plan provides for opportunity being given to the one who was in a recent revelation indicated as having a great responsibility to assume in the Bishopric to step in and occupy in due season and in harmony with a plan suggested by Bishop Kelley and agreed to by the council, the transfer of chief responsibility to be made at the close of the fiscal year.

The council further discussed and agreed upon what should be done in case the one indicated above should not choose to assume the responsibility pointed out (his decision to be made in a specified time), and in such a contingency two bishops will be asked to associate with Bishop Kelley in the work of the bishopric the present year, or until his successor can be legally selected and qualified. Indeed, in either event one of the two bishops will in all probability be asked to go into the office of the Presiding Bishop to relieve Bishop Kelley of office details. The names of the two bishops above referred to will in due time be presented to the church should the necessity for their appointment arise, and further information published as the plan develops.

In the meantime, it is to be hoped and urged that the Saints will avoid agitating the questions involved in this reorganization of the Bishopric, but rather extend to the church their spiritual and financial support. To the joint council was referred the task of working out the readjustment. When this

council reports to the General Conference will be the time for discussion of its work. Until then it will be well to avoid agitation of the matter, as harm is likely to result from discussions where all sides are not represented.

May patience and wisdom have their perfect work.

Your servant,  
FREDERICK M. SMITH,  
*President of the Council.*

May 13, 1915.

### PRACTICAL RELIGION

In this busy age it is demanded that everything should do the work for which it is designed. The man who buys and maintains an automobile expects it to go. The railroad that builds and coals an engine expects it to make time. The engineer does not want a dumb watch; nor the carpenter a tin saw; nor the farmer a wooden plow.

Why should not men be equally insistent that their religion and that of their neighbors should be efficient? We include our neighbors because it becomes a matter of concern to us if our neighbor professes religion and does not live it. If his religion is out of order and will not work, it is bound to affect us sooner or later; just as with the railroad that maintains a train service that is never on schedule time. The moment that we have dealings with such railroad people their delinquencies cease to concern them alone and become a part of our business, subject to our scrutiny and our demand that they make time or alter their time-table.

For similar reasons the community has a right to demand that a man's actions conform to his professions; otherwise he is an uncertain and dangerous element in society, jeopardizing the interests of any who deal with him on the supposition that he is living up to a certain standard. For the very reason that so many professed Christians have been "running off time" the world has lost confidence in their schedule.

As a matter of fact it is not worth while to profess religion at all unless we intend to be practical in our religious life. Certainly it is not worth while to be a Latter Day Saint in name and not in deed.

Do not feel sorry for a Latter Day Saint who is living his religion, even though it may cost him sacrifice and turn away some of his so-called friends. He is not a subject for pity, because he is doing what he is expected to do and will be well paid for it later. Save your pity for the recreant Saint who has inherited the ill name that the world gives our people while he is not living so as to obtain any part in the reward. He has been to some expense for the sake of his profession and has failed to make it work.

A practical religion will work a constant change in one's life; it will keep him patient under severe provocation; it will keep him honest while driving bargains; it will keep him virtuous when tempted. A religion that will not do those things is not worth while.

A practical religion will put one to work. It will lead one to develop and use his abilities. Sometimes it is a pitiful spectacle to see a man trying to work for God while hampered by lack of education or natural ability; but again, do not waste too much pity there—save it for the man who has ability and education and is too lazy to use them. That is the spectacle over which angels weep and devils laugh.

ELBERT A. SMITH.

#### NEED OF GOD TO-DAY

One of the clearest expositions of the so-called orthodox contention that the special gifts and blessings of the Holy Spirit were done away in the first century, or early in the second, appears in the *Apostolic Review* of December 22, over the signature of Daniel Sommer, recognized among his brotherhood as the leading advocate of the Church of Christ, better known as the Anti-Christian Church, and who perhaps is as able a representative of this position as may be found anywhere. If, then, the fallacy of the contention appears here, its weakness is emphasized by the very medium of its expression.

Elder Sommer states that the gifts and callings of 1 Corinthians 12:28 and Ephesians 4:11 were special, in addition to the natural gifts of man, and that by these gifts was the church prepared to introduce the gospel among Jews and Gentiles to the conversion of sinners and the perfection of believers. He affirms that the church of to-day has a record of these gifts of the Holy Spirit in the New Testament, and that these records, together with those of the Old Testament, furnish this church with all the information needed for the conversion of sinners and the perfection of believers.

#### GIFTS FOR ALL

It is not specifically stated here that the gifts were confined to certain chosen ones and were not

for each and all, but the language "The 'one body' that was ordained by the Savior as 'his body' had in it many gifted workers; men and women that had special gifts of the Holy Spirit in addition to their natural gifts," suggests that such is the opinion held. In the *Review* of May 11, however, Elder Sommer states specifically that such is his position. He says:

Those "signs" did follow those that were believers at that time, namely, the eleven apostles that received the world-wide commission of our Savior. Yes, and those "signs" followed or attended a few others that heard the gospel through one or several of those apostles.

This, also, is the opinion of the Church of Christ brotherhood and of many others. It is commonly urged that the operations of the Spirit were manifested in the work of the few; and the majority say only in the work of the apostles and of those upon whom the apostles laid hands. This time-worn theory is unwittingly set aside by the further discussion, in the *Review* of December 22, of the gift of faith. We read:

But some one may ask if faith is not now a gift of God to some? The answer to this question should be negative. Faith was a gift in the days of special gifts, but that faith was a gift only to certain ones that had already become Christians. This is evident by the following: "For to one is given by the Spirit the word of wisdom; to another the word of knowledge by the same Spirit; to another faith by the same Spirit." (1 Corinthians 12:8, 9.) These declarations show that only certain persons received faith as a special gift. But this was not the faith, nor the special degree of faith, that is necessary to make a Christian.

Now, it is admitted that to one was given by the Spirit wisdom; to another knowledge; to another faith. From the same hypothesis we have the fact that to one was given healing; to another miracles; to another prophecy; to another discerning of spirits; to another tongues; to another interpretation. Expanding the text to include the introductory statement of the Apostle Paul, and that following after the language quoted, we learn that the manifestation of the Spirit was given to "every man"; that is, *each faithful member* received, through receiving the Spirit, a manifestation thereof, the nature of which was determined by God who bestowed the gift. So the admission in the *Review* sets aside the contention that the gifts of the Spirit were limited to a few, and establishes the fact that upon each faithful Saint was bestowed a gift, or gifts.

#### NO GIFTS NO UNITY

As against the position that the gifts enjoyed in apostolic times suffice for a clear and unerring interpretation of the way of God in the continuation of the church as perfected, the diversion in organization, opinion and effort throughout Christendom, and especially in the development of the institution represented by the *Review*, furnishes an unanswer-

able argument. The extent to which this latter church is lacking in unity is suggested by the following, written by Elder Sommer, and appearing in the *Review* for April 7, 1914:

The truth may be denied, but it will not remain denied. And "facts are stubborn things," is an old and true saying. And it is a fact that in near or about every congregation where certain papers and their friends have flourished the brethren are divided about "voting and holding office in civil governments," about "attitude of the body in time of prayer," about "rebaptism," "right hands of fellowship," "special providence," also about "official eldership," "woman's silence," "literature for Bible classes," "the right to have Bible classes in the meetinghouse," and about "laying on of hands in appointing officers in the church," also about "religio-secular colleges."

Christ promised that the Spirit would "guide . . . into all truth." The apostolic brotherhood, so-called, are found in the utmost confusion and disunion on the most trivial and the most vital points of church life and potency, as well as on points immaterial to Christian development. Whether to kneel or stand while at prayer; whether to ordain men to the ministry by the imposition of hands; whether to vote for the next mayor of the city—on none of these and similar points are they a unit. Thus they are carried all but to the extreme of Hamlet in his famous soliloquy, "To be, or not to be." That they have not the Spirit of God is a matter self-evident. That the recorded operations of that Spirit alone have not and can not lead them into truth and unity is by their own record and admissions shown to be final and conclusive.

The very discussion in the *Review* of December 22 from which we have quoted is entitled, "A call to unity," a theme considered so important that we have in hand the twelfth installment; and in the same issue of the *Review* of December 22, we read this paragraph under "Heart to heart talks," and written by Elder Sommer:

I feel quite sure that a large majority of the readers of this paper are lukewarm in regard to its welfare. They don't consider its history, nor its relations to the congregations that are now maintaining "the simplicity that is in Christ." Nor do they consider that it is, perhaps, the only paper now offered to the apostolic brotherhood in which the plea for scriptural unity can be made with consistency. Let those plead for scriptural unity who have never been unscripturally divisive characters, or who have repented of their divisive work.

For many years the *Review* has stood for Christian unity among all followers of Christ, and especially among the ranks of its own constituency. And after this long and continuous effort, it remains, perhaps, the only paper in which a plea for unity can be made with consistency, and even then, from the language already quoted and from that appearing in the *Review* for December 8, we note that it, itself, does so only after penance and restitution:

Except for the brief period that the *Review*, about fifty years ago, was committed to the college and missionary society heresy, it has been kept clear of heresies, and is not responsible for any defection now existing among disciples of Christ.

But why multiply illustrations further? We have read that the gifts have been done away. And the divisions into which the orthodox Christian world, so-called, has fallen, within as well as between individual bodies, establishes the fact that the wisdom of God has not directed in the affairs thereof.

This contention that the church is without special gifts other than the natural gifts of man, together with a record of gifts once bestowed on certain of the early Saints, leaves those so holding to their natural wisdom in an attempt to interpret the work of an institution organized and commissioned to continue under the wisdom of God. It is little wonder then that chaos should develop, since "the wisdom of this world is foolishness with God," and since "the world by wisdom knew not God," neither can know him.

#### NEED OF GOD

Man unregenerated by the life-giving energies of the Holy Spirit can never come to a knowledge of God and his ways, as is evidenced by the divine word, and emphasized by the wreckage and unrealized aspirations of the past. As men come to recognize their own limitations, and to rely upon the power and inspiration of Israel's God, the great and unchangeable Father of all, they move out into light and communion with him. And while the divine plan may appear to the wisdom of man as "the foolishness of preaching," yet it shall "save them that believe."

As churches multiply, as theories and contentions become more diversified, and as Satan in all his deceptive power becomes more determined to overthrow the way of truth, the need of God in the world through the direct and independent operation of the Holy Spirit—operating independently of the written word—is more and more apparent. That this divine unction may go forth to all who will heed the counsel and testimony thereof, it devolves upon every man in the true way to redouble his efforts in righteousness.

J. F. GARVER.

#### CURRENT EVENTS

##### SECULAR AND RELIGIOUS

SUBMARINE "F-4."—Submarine *F-4*, lost in Honolulu harbor a few weeks ago with nineteen men on board, has been lifted clear of the ocean bottom, but it is feared a gale may again part the cable.

APPEAL THAW CASE.—The State of New York has taken an appeal in the Harry K. Thaw case to the State Court of Appeals, asking that Thaw be not placed on trial before a jury to determine his sanity.

**MEXICAN AFFAIRS.**—United States citizens near Esperanza, Sonora, have been attacked by Yaqui Indians. The United States cruiser *Colorado* carrying marines has been sent to Mexican waters to aid the Americans if necessary. Outlaws in Mexico City have assaulted the German charge d' affairs and threatened the lives of other foreigners. A food shortage is reported in the capital and elsewhere.

**ROOSEVELT EXONERATED.**—The jury in the Barnes vs. Roosevelt libel case has found in favor of the defendant, exonerating Mr. Roosevelt. The leading statements made by Mr. Roosevelt and on which action was brought charged Mr. Barnes with corrupt political alliance between himself and Charles F. Murphy, democratic leader of New York, and with working through corrupt alliances between crooked business and crooked politics.

**PORTUGUESE REVOLUTION.**—A revolutionary outbreak led by naval officers, has occurred at Lisbon. Rebel vessels have bombarded the city, and fighting has occurred in the streets between rebels and loyal troops, a number of people, including Spaniards, being killed. A revolutionary committee seeks control of affairs at Lisbon. Joao Chagas, president of the new cabinet, was shot and wounded on board a train bound for Lisbon. Spanish warships have arrived at Lisbon to guard Spanish interests. The trouble seems to have arisen over who should be president of the cabinet, Jose Castro having been displaced by Joao Chagas. There is much dissatisfaction in Portugal over political, economic and other matters.

**EUROPEAN WAR.**—The fighting of the week in the west has been favorable to the allies. The Germans have been dislodged from their last stand west of the Yser Canal, and allied gains are reported elsewhere. In the east the Russians are thought to have checked the German advances in Galicia and to be in the act of reorganizing their forces along the San River, though the enemy has broken through and crossed the San at one or more points. Russian victory in Poland is reported. It seems to have been the plan of the opposing forces to drive the Russians back as far as possible before the entry of Italy into the war, should this country finally decide to enter. Further allied successes are reported from the Dardanelles. Additional forces have been landed, and Turkish fortifications on the European side have been silenced. The allies have also landed forces on the coast of Smyrna. France reports the occupancy of the post Esoka, in the German colony of Kamerun, Africa. The sinking of the *Lusitania* is followed by a period of comparative inactivity on the part of German submarines, a French steam trawler and a Danish steamer have been sunk since last report. Russian vessels are said to have destroyed a steamer and thirty-six sailing vessels on the Black Sea. The British Government has ex-

tended to June 15 the time in which German goods purchased before March 1 may be shipped from neutral ports to America. A new nonpartisan British cabinet is to be formed for the period of the war. Several thousand subjects of enemy countries and of military age, the majority of whom voluntarily submitted themselves to British authorities, have been taken to internment camps in England. Those for whom there was not room at the camps are under orders not to leave their homes between 9 p. m. and 5 a. m. These precautions together with the disciplining of British participants in the late anti-German riots reported last week, have put an end to the rioting. Reported massacres of Armenians by Turks and Kurds lacks confirmation. The Italian cabinet is retained in power. Clashes between Italian and Austrian advance guards along the border are reported. Germans and other foreigners continue to leave Italy. Railroads have been seized by the Government and freight traffic between Italy and Germany, and traffic on the Adriatic has been stopped. The Italian Chamber of Deputies by a vote of four hundred seven to forty-seven, and the Senate by a vote of two hundred sixty-two to two have passed a bill conferring full powers on the Government in case of war, and a declaration of war is expected daily. Serbia is reconstructing her army preparatory to a campaign against Austria. (Later.) As we go to press report says that a formal declaration of war has been issued by Italy.

#### NOTES AND COMMENTS

**MANY TIMES DIVORCED.**—The extent to which the evils of divorce are sometimes carried in these days is exemplified in the case of one Mrs. Polly Anne Strodes, of Evansville, Indiana, eighty-two years old, and who asks for an annulment of her thirteenth marriage on the grounds that her "unlucky" husband refuses to bathe and in other ways mistreats her. It is said that Mrs. Strodes wants another husband.

**MATERIAL AID.**—Elders L. G. Holloway and E. E. Long were recently at Worth, Missouri, following up the interest created during a discussion had there some months ago, in which Brother Holloway was one of the principals and Brother Long, his moderator. They were warmly received, and report profitable meetings, considering the busy season. This recent effort was materially aided by the cooperation of the genial editor of *The Worth Journal*, who gave liberal space—three columns, first page—to mention of our work. In the *Journal* of May 13, we read:

The Latter Day Saints are preaching original Christianity. That is why their message is "different." It sounds different because there is such a contrast between it and the modern article that it (is) usually branded as being new, whereas it is the old message from Nazareth. . . . The Latter Day Saints claim a new dispensation of divine grace, that the angel of Revelation 14: 6, 7 has come to earth and committed the gospel to men in its original purity and fullness. Maybe there is something to it after all. Anyway, the claim demands more than a passing notice.

# Original Articles

## OUR CROWN

LITTLE SERMONS TO SAINTS.—NUMBER 4

BY F. J. EBELING

Behold, I come quickly: hold that fast which thou hast, that no man take thy crown.—Revelation 3: 11.

A note of warning is sounded in the scripture referred to, lest peradventure some might lose their crown, which is a figurative expression for eternal life.

The crown of eternal life is that which everyone seeks to secure when he enters the waters of baptism. In coming into the church we assume a responsibility. Up to that time the church has done it all for us; from that time on we must do something for the church, which is but the point of contact between God and man.

If we ever expect to obtain the crown it will only be by holding steadfastly to all we have. To obtain earthly crowns, rivers of blood have flown, thousands of lives have been sacrificed, lands have been made desolate. In all the earthly prizes, success is nearly always, if not altogether, at the expense of some one else,—or one's gain is at another's loss. But securing a crown in the truest and best sense, means gain for ourselves and all others. In a worldly way only, the strong and mighty could obtain a crown of might over right; but in the spiritual sense, the weakest of all can secure one only by holding to all he has till the coming of the Master.

That the doctrine of Charles Darwin from his point of view is true we can not deny. In this world of which he knew only, the survival of the fittest is the ruling passion. It is the big thriving at the expense of the little. But because certain things survive is no reason they are the most fit. The history of the nations has left us the lessons that it has been brute force which has survived. The Darwinian theory is the survival of the fittest; but the doctrine of Christ is to fit all to survive. A sublime difference!

### THE LITTLE THINGS

True merit is the only thing which will secure for us the crown of eternal life. We must work for it. The only way that some man will take our crown is for us to let that man do the work allotted to us. There is no one so small and unimportant in this life but what he has an equal chance to obtain a crown if he will but put to use the small talent God has given him. It may only be to give some one a tract, a kind word, a silent prayer, invite some one to meeting, teach a Sunday school class, bear an humble testimony by which some one may be benefited, or to

feed, clothe, and give money to God's servants. Some of these little things everybody can do. The little things in life make up the great sum total in the life to come.

I think it was Michelangelo who after explaining in detail the many little things which entered into the great success of his life, was told by a friend that they were only trifles. "True," he replied, "but trifles make perfection, and perfection is no trifle."

And so it is. The many little things all along the pathway of life may seem like trifles, but they are the parts that make the grand whole, even that of a perfect character. Now, if we let some one else do the little for us, that some one will receive the crown intended for us, and no one is to be blamed but ourselves. This is clearly indicated by the parable of the different talents. Jesus said, "Take the one talent from him and give to him who has the ten." The man represented with the ten talents performed the work the man with one should have done, consequently, in justice, he received the reward the other should have received.

There is another grand lesson we learn by these talents—i. e., because we have only a limited ability, we should not refuse to work. It is by putting the dollar to work at interest that in time it doubles and trebles its original value, but if hidden away it will never gain anything. It will do no good to us or anybody else. We call that kind of a man a miser. I am afraid that a good many in the day of accounting will find themselves spiritual misers.

### BUSINESS PRINCIPLES

True religion is conducted very much on business principles. The man who puts his money out at interest will first benefit the man to whom he loans it. The man to whom the loan is made will benefit society by putting it into his business. And at the end of the allotted time the man who loaned it will be benefited by receiving his own with the interest from the man whom he helped. So with our spiritual matters; we put to use the talent we have; some one in need of the very thing we have will receive it; he will go forward with the good news, and by and by we still have our original amount (talent) with the additional satisfaction of the talent having made some one else rich.

Again, men of business before they invest great amounts of capital first satisfy themselves of the soundness of the institution, and once convinced it is a safe and sound investment will put millions into it. Let us apply the same principle to ourselves. Are we satisfied concerning the soundness of the spiritual institution? If so, then we should be perfectly willing to trust all we have to its keeping. Then if we are satisfied it is the best investment we

know of, the best way to demonstrate it is to invest our all.

Any man would be considered very stupid who would put one dollar in the bank and at the end of the year expect to receive as much interest as the man who put in one thousand. If we expect God to give us the best he has, we must give God the best we have. It is only a reasonable and business transaction.

#### A MIRROR

We get out of the world just what we put into it. Put into the world sunshine, smiles, good deeds of kindness, and the same you will reap at harvest time:

For life is a mirror of king and of slaves,  
It is just what you are and do.  
So give to the world the best you have,  
And the best will come back to you.

Truly will the great mirror of eternity in the great day of reckoning reflect back to us just what we present to it. A face full of scoffing, frowns, faultfinding, and backbiting, will reflect back just the same kind of a face. But if a face which shines with cheerfulness, happiness, gentleness, and hopefulness, faces the mirror in that great day, the same kind of a face will be reflected back. In order to see a beautiful face in the mirror, we must present a beautiful face.

#### IN WINNING THE PRIZE

Paul in speaking of the great prize, in 1 Corinthians 9: 24, 25, says:

Know ye not that they which run in a race run all, but one receiveth the prize? So run, that ye may obtain: "And every man that striveth for the mastery is temperate in all things. Now they do it to obtain a corruptible crown; but we an incorruptible.

All great prizes are gained by thorough drilling and training. The athlete abstains from everything calculated to reduce the physical powers, such as strong drink, tobacco, overeating, keeping late hours. He goes on a regular diet, with just the proper exercise and rest. Now if the athlete has faith in his trainer, he will willingly submit to his advice; if he does not, it may cost him the prize.

How much more assiduously should we give heed to our great teacher, Jesus Christ, who has promised us an incorruptible crown. In order to obtain this crown, we must be "temperate in all things."

I believe more will lose their crowns by the intemperate use of their tongues than from any other reason. One ill-spoken word at the wrong time (and in fact, I don't know of a right time,) can wreck a whole branch, resulting oftentimes in some going out of the church, and others being made lasting enemies, all of which could have been prevented by a little

forethought. Beware of the word which may take your crown.

If we have hard feelings against a brother or sister, get rid of them at once. It may cost you your crown. If you are tempted to take a step backward, do it not. It may be the step that will uncrown you. Should an unholy thought enter the doors of your mind, dismiss it at once. It may be after your crown.

In 2 Timothy 2: 5 we read, "And if a man strive for masteries, yet is he not crowned, except he strive lawfully." God has given us a law by which we are to secure the crown, and to do so we must go according to law.

The Lord has given a law pertaining to temporalities. Now if any are content to sit down and let another man or woman pay his or her tithing for the purpose for which the law provides, that other man or woman will surely get the crown. James says, James 1: 12, "Blessed is the man that endureth temptation: for when he is tried, he shall receive the crown of life, which the Lord hath promised to them that love him." In order to receive the crown we shall have to endure some things,—must qualify by being put to the test.

We can not afford to take any chances with sin or temptation. We should keep these as far from us as possible. Paul well said he had no "confidence in the flesh." Also he "kept his body in subjection," lest by any means while he preached to others he should himself be "a castaway."

A rich man once advertised for a coachman to take him out for his daily drive. He had a steep precipice to pass by each morning. Three men answered the call. He wanted the safest of them, so he put them to a test. He asked the first one how close he could drive to that cliff without going over. He said, "So close that the edge of the tire would touch the edge of the cliff."

He put the same question to the second one, who in his desire to beat the other fellow said, "So close that half the tire will go over the edge of the cliff."

He put the same question to the third one, who promptly replied, "I will not try how close I can go to the cliff, but will keep just as far from it as possible." This man got the position. Because he was not willing to experiment with danger the rich man could intrust his interest to him. So with Jesus Christ. He can not trust anyone with the crown of eternal life who will experiment with the danger places along the narrow way. Keep just as far from them as possible, or we may lose our crown.

#### AN IMPERISHABLE CROWN

This crown shall never fade. It will not pass from head to head by the force of arms. Peter says, 1 Peter 5: 4, "And when the chief Shepherd shall ap-

pear, ye shall receive a crown of glory that fadeth not away." It is only secured by continuing to the end.

Fear none of those things which thou shalt suffer: behold, the Devil shall cast some of you into prison, that ye may be tried; and ye shall have tribulation ten days; be thou faithful unto death, and I will give thee a crown of life.—Revelation 2: 10.

We here quote our favorite text,

I have fought a good fight, I have finished my course, I have kept the faith: Henceforth there is laid up for me a crown of righteousness, . . . and not to me only, but unto all them also that love his appearing.—2 Timothy 4: 7, 8.

The secret of his triumph was in the fact that Paul had kept the faith. He had borne the cross and was now ready for the crown. He feared not man, but God. He had won his crown, and no man was able to defeat him.

So let us all hold fast that which we have, that no man take our crown.

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## Department of Education

EDITED BY SAMUEL A. BURGESS, LAMONI, IOWA

### COLLEGE CONDITIONS

On account of the meeting of General Conference, this department was omitted last month. On account of the pressure of work for the close of the college year we are using in this issue the manuscript of our opening address, September, 1914.

The report of the General Conference will give a great deal of information about the college work. Some comment was made upon the increase of the indebtedness to the church. The reason for this is that everything that is received from the general church, except what is sent in as offerings and endowments, is debited against the college. The General Conference of 1914 voted that the college should receive \$4,500 in addition to these regular college day collections, and that the finances shall be handled by the Presiding Bishop. The report means that the college actually received \$2,000 from the general church. Under the direction of Bishop Kelley, this is credited to E. L. Kelley for the church.

We have noticed recently in bulletins from other colleges emphasis is laid upon wills and legacies, and how much the success of the college work depends upon such gifts. Graceland has not been entirely neglected, as we have received the following sums: April, 1914, Helen M. Merritt, Red Oak, Iowa, bequest, \$500; October, 1914, Mrs. L. A. Schmutz, of Pennsylvania, \$292.33; March, 1915, Mrs. Harriet Shipp, of California, \$666. Most grateful acknowledgment is made of these gifts, as they are a wonderful help in carrying on the work of the college, and we hope that other friends of the institution will likewise remember her.

But sometimes the quotation also occurs to our mind in connection with the finances of Graceland and the other church institutions, "Why will you die, oh, house of Israel?"

### EXTENSION INSTITUTE AND LECTURES

As showing the changed attitude towards serious preparation, we should note the report of the registrar of the Graceland Extension Institute, that most of those who have enrolled are missionaries, and nearly all hold the priesthood; and that of all those doing the work, more have applied for the work in English than in any other department. There are between thirty and forty fellows, or instructors, and about an equal number of students or members.

A special feature was the class in English grammar held during the General Conference after the afternoon meetings. Over forty enrolled in this class and many of them enrolled permanently with the institute.

It is certainly encouraging to note the steady interest shown in the morning lectures to the priesthood. We should like to see these lectures made as practicable as possible and a real lasting benefit to the missionary force.

S. A. BURGESS.

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### SYNOPSIS OF THE OPENING ADDRESS

Later in the year we shall have occasion to offer remarks, which are intended principally for the students and those engaged in the actual work of the college. But this morning we believe, in recognition of the larger assembly, that a subject of more general appeal should be chosen. So we have selected, "What is evolution?"

There are a great many ideas that have been attached or extended from that subject, which do not properly belong to it. Twenty-five years ago there was much discussion from a purely physiological or mechanical basis, and an attempt to explain all things in terms of matter. A sort of materialistic monoism was suggested, that all things can be reduced to terms of substance, and that there is no will, no intelligence, no life or morality except that which is already inherent in matter and which comes therefrom. But to-day Doctor E. Haeckel is perhaps the only man living who holds such a doctrine. But this is not evolution, as many men believe in evolution, who do not accept materialistic monoism.

Again we are asked, "Do you believe in electrons?" This refers to the scientific assumption that all matter is divisible into molecules, (a molecule being the smallest particle of a substance we can possess without changing its character). The molecules are composed of atoms (an atom being the smallest possible subdivision of a chemical element). Within recent

years the assumption has been carried further that all atoms are composed of electrons, which are the only basis of all matter, and are composed of infinitesimal points of electricity, which move at such inconceivable speed that despite relatively very great interstices they form the fundamental atom or chemical elements of a molecule, and finally make a solid substance, as we see and feel it. It will be noted that this is monoism for substance or matter, but does not necessarily include either the mental or the spiritual. Whether this is true or not, is a problem for analysis and experimentation. The present conclusion is that these fundamentals have been fairly well established and are true. But whether true or not, this is not the doctrine of evolution; and whether true or not we fail to see that it makes any great or material difference in ethics, philosophy or religion. From a scientific standpoint it possesses marked probability.

Professor James Sully has defined evolution as "the natural history of the cosmos including organic beings, expressed in physical terms as a mechanical process." As such it would be in contradistinction to the idea that the world was created out of nothing, and that the universe has come from nothing. It need not deny creative power nor the creation of the universe out of chaos. With this we need have no quarrel even as a church, for Doctrine and Covenants 90: 6 plainly states the conservation of matter and of energy, and specifically denies such an idea as creation out of nothing. Curious to relate, this was published in 1835, before such an idea was held in the scientific world; and more remarkable to note, neither the book of Genesis nor the rest of the Bible teaches such a doctrine as creation from nothing.

Ancient traditions teach an ideal monoism in which the Eternal One is the reality and all else is illusion, that from IT there evolves or comes forth the whole of the manifested universe, and to THAT or IT it will eventually return, since IT is not one of many, but the only one. Also the Greek physicist presented a similar thought of the world being generated from primordial matter.

But these earlier ideas were lost and confused during the Middle Ages. Though some preliminary ideas were presented the latter part of the eighteenth century, it was not until 1858 that Charles Darwin and A. Russell Wallace published "The theory of natural selection," while "The origin of species" appeared in 1859, and from then on the doctrine has assumed an importance which it had not before possessed in historical times.

Charles Darwin confined himself to the discussion of the causes which brought about the present conditions of matter, assuming such matter to be in existence. He did not attempt to make a criticism of religion, and was most unwilling that his opinions on religious matters should influence others,

holding "that a man ought not to publish on a subject, to which he has not given special and continuous thought." He was a man of extraordinary ability, and placed modern science upon a new basis. Later discussion by others led to the assumption of the descent of man from lower forms of life; noting the physical similarity between the physical construction of the body of a man and of monkey, they attempted to arrange all life in a series, that from protoplasm had evolved the lower forms of life, and by similar changes had produced man from the lower forms of life.

Much of the discussion thirty years ago was taken up with the missing link, of which there were several that had never been found. Modern scientists of the twentieth century no more attempt to find a "missing link" than they would attempt to find a connection straight across between the remote tips of a tree. No more do they try to trace life back to a common ancestor. The problem on a physiological plane is simply whether special forms of animal life were especially created in each age of the world, or whether those in any later age have come from a modification of similar forms found in an earlier age.

Another idea much discussed in the latter part of the nineteenth century was concerned with embryology, and an attempt was made to demonstrate in the life of the individual the historical evolution of the race. This is now considered one of the weakest arguments in favor of evolution, and one that will not hold as being subject to general approval. The embryo may go through forms which if it represented the end of development we should have to classify with the fishes or with the serpents, but this does not distinctly relate it to any present existing forms.

Also the argument of apparently useless structures, which we find so intelligible according to the theory of evolution, but so hard to conceive otherwise, is rather explained by evolution than used in an attempt to support that doctrine. It is difficult to say of any organ that it is useless and has no purpose, even though it be difficult to ascertain what that use and purpose is.

This is considering evolution on a materialistic plane. But when we are asked if we believe in evolution, what answer can we make other than affirmative in view of, "It doth not yet appear what we shall be like, but this we know that when he comes we shall be like him, for we shall see him as he is"; and "we shall all be changed in the twinkling of an eye"; and "this mortal shall put on immortality."

Evolution in or of itself as a term means "unrolling," and unrolling almost infers a rolling up. So that we would expect to get from anything only that which first has been placed therein. In the spirit-

ual realm, it means development in the life of the individual, or rather it here means an unfolding in the life of the individual of the divine nature, already in man in an embryotic condition. There must be such involution before there can be evolution. The attempt in Spencer and others to argue that evolution is always from the simple to the complex, and to apply these principles historically to the development of ethics, philosophy and religion, we do not believe has proven successful.

Evolution is a doctrine which belongs primarily to biology. It was brought on to a materialistic basis because the bid for recognition by biology was made in a materialistic age. Perhaps to set forth the attitude of to-day we hardly could do better than quote Professor W. M. Bateson in his opening address to the British Association at Melbourne this fall. We quote from the *Independent* of September 7, 1914:

He questions whether there is any experimental evidence to support the belief that variation in the old sense is a genuine occurrence at all and whether it is possible in any case to produce modifications in a species by changes in climate or conditions of life. It is true that the creation of a new species—which Darwin's opponents asserted to be impossible—is now a common laboratory experiment. New plants and animals, breeding true, are being "made to order" right along to suit the needs of mankind or the caprices of fashion. But these new species are produced by the use of Mendel's principle instead of Darwin's, that is, by the crossing of species having severally the desired characteristics and not by the gradual accumulation of minute accidental variations. But all the peculiarities combined in the new species preexisted in some of the ancestors, although they may have been suppressed in the parents by the presence of some inhibiting factor. By the redistribution of the inherited elements effected by the cross-fertilization, it may happen that in some of the progeny the determinant causing a certain quality, such as color in a flower, or horns in an animal, or musical genius in a man, will be freed from its restraining factor and so attain a novel and striking development. That is to say, the variation is not due to the addition of a new factor, but to the elimination of one previously present. The course of evolution according to this view, has, then, been in the direction of increasing simplicity rather than complexity, and so is contrary to the Spencerian formula.

Professor Bateson doubts whether there is any case of the origin of species that should not be thus explained by division instead of multiplication. For instance, the wild crab apple, he believes, contained hidden within it all the wide variety of size, form and flavor manifested in the cultivated apples, which have been produced from it by the successive elimination of the inhibiting elements present in the original crab. He extends the theory also to the higher powers of the psychic life of man and says:

"I have confidence that the artistic gifts of mankind will prove to be due, not to something added to the makeup of an ordinary man, but to the absence of factors which in the normal person inhibit the development of these gifts. They are almost beyond doubt to be looked upon as releases of powers normally suppressed. The instrument is there, but it is 'stopped down.'"

Mendel's law referred to above and which is now

so freely considered and accepted in biology is the doctrine of unit properties, and—that instead of a child being an average of his parents taken in a mass, a child on the average is affected one fourth by each parent, one sixteenth by each grandparent, one sixty-fourth by each great-grandparent. But in any particular case a child may be dominated in his characteristics by one of his remote ancestors. Take and cross a pea plant, tall, with long, green, smooth pods with a short plant having wide, yellow, rough pods, you would not expect to secure a medium-sized, greenish-yellow one half and one half, but that the unit properties would be combined in every possible way.

The importance of this may be readily seen. The individual may still be adapted by circumstances and environment; those properties which tend to survival may survive; the others be only suppressed. If the wild crab apple contains within it all the properties of apples which have been produced since the first, it seems to your speaker it would express both involution and evolution. It presents a doctrine to which we need have no opposition, and certainly not on behalf of doctrine or religion.

But we are not here this morning to either confirm or defend religion; we are here to get the truth. It is in this spirit alone that we are presenting evolution this morning. And in this spirit we may notice that the idea of cumulative acquired, or inherited traits may be called severely in question. For a thousand years the feet of a girl baby in China were bound, yet every newborn baby had normal feet, clear up to the time of the emancipation of woman. Bergson and Bateson agree that creative evolution comes by leaps and bounds and not by minute cumulation changes of inherited qualities.

Scientists have many grave problems to solve; skepticism is in the air and as Sir Oliver Lodge, in his presidential address to the British Association for the Advancement of Science points out, there are grave problems to be solved in each department of science (Continuity, page 7):

In physiology, the conflict ranges round vitalism. (His immediate predecessor was Professor Shafer, the physiologist, who discussed the subject of life and the process of artificially producing it. This is an old discussion between the physico-chemical and vital theories of life. Is life a series of physical chemical changes?)

In chemistry the debate concerns atomic structure. (Sir William Ramsey two years before discussed radio-active bodies, as his experiments had been concerned with the influence of radio-active bodies in promoting the transformation of one element into another.)

In biology the discussion is on the laws of inheritance. (To this we have already referred in the address of Professor Bateson.)

In education, curricula generally are being overhauled or fundamentally criticized, and revolutionary ideas are promulgated concerning the advantages of freedom for infants.

All of our teachers are aware of this discussion, including the Montessori system.

Some of these points do not immediately concern our subject, yet in a deeper way continuity does. As Mr. Lodge says:

But if we have learned from science that evolution is real, we have learned a great deal. I must not venture to philosophize, but certainly from the point of view of science, evolution is a great reality. Surely the universe progresses in time. Time and space and matter are abstractions, but are not the less real: they are data given by experience; and time is the keystone of evolution. "Thy centuries follow each other, perfecting a small wild flower." . . .—*Ibid.*, p. 97.

I see the whole of material existence as a steady passage from past to future, only the single instant which we call the present being actual. The past is not nonexistent; however, it is stored in our memories, there is a record of it in matter, and the present is based upon it; the future is the outcome of the present, and is the product of evolution.

Existence is like the output from a loom. The pattern, the design for the weaving is in some sort there already; but whereas our looms are mere machines, once the guiding cards have been fed into them, the loom of time is complicated by a multitude of free agents who can modify the web, making the product more beautiful or more ugly, according as they are in harmony or disharmony with the general scheme. I venture to maintain that manifest imperfections are thus accounted for, and that *freedom* could be given on no other terms, nor at any less cost.—*Ibid.*, p. 98.

Either we are immortal beings or we are not. We may not know our destiny, but we must have a destiny of some sort. Those who make denials are assertions thrown into negative form. Scientific men are looked up to as authorities, and should be careful not to mislead. Science may not be able to reveal human destiny, but it certainly should not obscure it. Things are as they are, whether we find them out or not; and if we make rash and false statements, posterity will detect us—if posterity ever troubles its head about us. I am one of those who think that the methods of science are not so limited in their scope as has been thought; that they can be applied much more widely, and that the psychic region can be studied and brought under law, too.—*Ibid.*, p. 100.

Many scientific men still feel in pugnacious mood towards theology, because of the exaggerated dogmatism which our predecessors encountered and overcame in the past. They had to struggle for freedom to find truth in their own way; but the struggle was a deplorable necessity, and has left some evil effects. And one of them is this lack of sympathy, this occasional hostility, to other more spiritual forms of truth. We can not really and seriously suppose that truth began to arrive on this planet a few centuries ago. The prescientific insight of genius—of poets and prophets and Saints—was of supreme value, and the access of those inspired seers to the heart of the universe was often profound. But the camp followers, the scribes and Pharisees, by whatever name they may be called, had no such insight, only a vicious or a foolish obstinacy; and the prophets of a new era were atoned.

Now at last we of the new era have been victorious, and the stones are in our hands. But for us to imitate the old ecclesiastical attitude would be folly, for it can not be sustained; humanity would ultimately rise against us, and there would come yet another period of reaction, in which for a time we should be worsted. Through the best part of two centuries there has been a revolt from religion, led by Voltaire and other great writers of that age; but let us see

to it that the revolt ceases when it has gone far enough. Let us not fall into the mistake of thinking that ours is the only way of exploring the multifarious depths of the universe, and that all others are worthless and mistaken. The universe is a larger thing than we have any conception of, and no one method of search will exhaust its treasures.—*Ibid.*, 104, 105.

And therein lies the pity! It is indeed unfortunate that the religious world in the past dogmatically tried to hinder scientific development; but it is equally unfortunate that too many of our so-called scientists appear with stones in their hands, and show as much of dogmatism and as much of bigotry towards the church as has ever been shown by the churchmen of the past.

In the past it has been churchmen who have founded science, maintained and continued the schools. It has been churchmen who have kept the fire of truth burning and have made the great researches of the past, until recent years. Mendel was a Catholic priest, not to name a mighty list of others. Great men have been noted for their willingness to receive the truth, but it is the Pharisees, who come after, who neither enter in themselves nor permit others to enter, who are ready to cast stones on all who do not blindly accept their dogmatism.

To-day we need fear no severe attack from the *masters* of science, since the vast majority (in fact, there is but the one exception that comes to our mind of those who are really masters and leaders, in modern scientific thought) accept the idea of a great spiritual force, as set forth by the religious world. It is not the scientific leaders nor their thoughts to which we need make objection, but to the countless thousands who were impregnated with the materialism of the last one half of the nineteenth century, and who have not kept in touch with growing thought and investigation, but continue to teach a narrow concept even of that materialism. It is such teaching in the hands of such scientific Pharisees that has a tendency towards agnosticism, and even infidelity. Never need scientific truth offend.

Again, there is the difficulty that the public do not generally place the right value on scientific research. Very little is laid down as absolute truth by scientists, if anything. But there are theories and hypotheses. Now, by saying this we do not by any means discredit scientific discoveries. They are milestones marking the progress of the race, and act as bases, from which further research may be made. They are accepted as probable, and not "believed" in dogmatically by those who know. We are reminded of the story of the scientist who upon being consulted set forth his researches and conclusions, and then added, "But don't you say, young man, that I believe it. Don't you dare say that I believe it!" Meaning, that while his life work

showed that his conclusions were probably true, he did not want to be understood as "believing" them, as an article of faith or to any extent dogmatically. His conclusions were still subject to investigation and test and only accepted as probable bases for future study and experiment.

We want the truth, and let us have no fear that the truth will ever work injury. In conclusion, permit us to quote the last paragraph of the address of Mr. Lodge:

Men and brethren, we are trustees of the truth of the physical universe as scientifically explored; let us be faithful to our trust. Genuine religion has its roots deep down in the heart of humanity and in the reality of things. It is not surprising that by our methods we fail to grasp it; the actions of the Diety make no appeal to any special sense, only a universal appeal; and our methods are, as we know, incompetent to detect complete uniformity. There is a principle of relativity here, and unless we encounter flaw or jar or change, nothing in us responds; we are deaf and blind therefore, to the Immanent Grandeur, unless we have insight enough to recognize in the woven fabric of existence, flowing steadily from the loom in an infinite progress towards perfection, the ever-growing garment of a transcendent God.

S. A. BURGESS.

## Of General Interest

### THE WORKING CHURCH

In the last three quarters of a century a radical change has taken place in the methods and spirit of church work. Three quarters of a century ago the only equipment of a Christian church was a building for Sunday worship, and sometimes, though rarely, a separate room for a Sunday school. The parish house was unknown. Rarely, if ever, was there a mission chapel. The missionary work of the church was done at long range by home or foreign missionaries.

In 1844 the Young Men's Christian Association was organized. At first it, also, was chiefly a preaching and worshiping association, but gradually it grew to be a social, a teaching, and an athletic association. The churches, inspired by its success, followed its example. To-day every efficient church in our larger cities has its mission chapel, and an increasing number of them a parish house, with its educational and club facilities. . . .

By many this development of church activity is looked upon with suspicion if not with apprehension. It is regarded as a secularizing of religion, as a diversion of the work of the church from its proper function of public worship and public preaching, into activities which are purely humanitarian, as a substitution of philanthropy for religion. We recognize that there is danger in this movement, as there is in all radical movements, but we believe that it is distinctly in the direction of a broader, better,

more human, more Christlike activity, a movement back to the ideal of Christian service given to his church alike by the teaching and by the example of the Master.

Jesus Christ in his first recorded sermon announced the mission which he had come to fulfill on the earth:

The Spirit of the Lord is upon me, because he hath anointed me to preach the gospel to the poor; he hath sent me to heal the brokenhearted, to preach deliverance to the captives, and recovering of sight to the blind, to set at liberty them that are bruised, to preach the acceptable year of the Lord.

After his death he imparted to his disciples the Spirit, and gave to his disciples the mission which he had received from his Father: "As the Father hath sent me," saith he, "even so send I you." To do Christ's work is to do what he did. It is not recorded that he ever conducted public worship. He did preach the gospel, but he also fed the hungry, healed the sick, comforted the sorrowing, and imparted a life which has educated the ignorant, emancipated the slave, and transformed governments from the government of the many for the benefit of the few to governments by the many, through the ministry of the few, for the benefit of all. The kingdom of heaven which he preached was not a kingdom in heaven, but a kingdom on the earth, interpreted by the prayer which he taught his disciples, "Thy kingdom come, thy will be done in earth as it is in heaven."

We are coming to understand better than our fathers did the nature of this kingdom, to see the meaning of the declaration of Paul, that godliness has the promise of the life that now is as well as of the life which is to come; that the God of this life and of the future life is the same; that the laws of this life and of the future life are identical; that the secret of happiness there is the secret of happiness here.

We are coming to understand also that the object of the church should be the development of a perfect man; that the apostles and prophets and evangelists and pastors and teachers are all for the purpose of bringing men unto a perfect manhood; and that perfect manhood means that the body, soul, and spirit shall all be made blameless. We have learned, on the one hand, how great is the influence of the spirit on the body, and the modern physician does not expect to cure physical disease by merely physical remedies. He ministers to the body through the spirit, and the best doctor is always better than the medicine which he prescribes. We are also learning the effect of the body on the spirit. We no longer expect an ideal sainthood in an emaciated and inefficient body. We do not substitute a gymnasium for the prayer meeting, but the gymnasium may be as truly

a Christian instrument as the prayer meeting. We do not substitute a boys' club for a Bible class, but the boys' club may be as truly a Christian instrument as a Bible class. Not only healing the sick but preventing sickness by the promotion of a sound body is doing Christ's work. It is carrying on by modern methods the kind of work that Christ did by the methods available to him in his own time.

We are beginning also to learn the difference between teaching and training. Training is the formation of habit. What a man does once he does more easily the second time. What he does frequently becomes a habit. Habit long continued becomes a second nature. It is advantageous to preach in the pulpit the duty of fellowship. It is also advantageous to form under the leadership of the church and imbued with the Christian atmosphere a club in which boys and girls shall learn fellowship by practicing fellowship. It is advantageous to preach that one should be willing to sacrifice himself for the general good. It is also advantageous to train boys and girls to form the habit of sacrificing themselves for the general good. That is what the boys call "team work," and the habit of team work can better be trained in boys and girls by a wise gymnastic teacher than by a Sunday-school teacher. One of the great lessons we have to learn in America is how men of different races, religious faiths, social prejudices, can work together for their mutual benefit. In other words, one of the great lessons we have to learn in America is the lesson of human brotherhood; and one of the best ways of not only teaching this lesson but of developing this spirit is in the club under Christian influence and Christian leaders.

Under the influence of this movement the church itself is taking on a new life.

The definition of the church given in the Thirty-nine Articles may fairly be taken as the definition of the church which has been prevalent in all Protestant churches until, say, half a century ago:

The visible Church of Christ is a congregation of faithful men, in the which the pure word of God is preached, and the sacraments be duly ministered according to Christ's ordinance, in all those things that of necessity are requisite to the same.

If the church is simply a teaching organization, then an auditorium in which the people can assemble and one educated teacher to instruct them are all that is necessary. If it is simply a worshiping organization, then a sacred edifice in which they may gather and may unite, either passively or actively, while a priest, set apart for that purpose, conducts the worship, is all that is necessary. But if the church is a working organization, if it is to prepare men for successful and beneficent business, if it is to prepare them to develop a good physique, social efficiency, and spiritual friendship, it must have more

than a teacher and more than a priest. The clubhouse will be useless unless Christian men and women carry the Christian atmosphere into it. They can not send it by the hands of a messenger. Thus this modern, broad, humane conception of Christianity as a power which fits men for this life, fits the whole man, body, soul, and spirit, and fits him by training, not merely by teaching, reacts upon the church and makes it a living organism, a true army of volunteers.

There is a great difference between the religion of humanity and the humanity of religion. The religion of humanity is based on the belief that we can know nothing about God and a future life, that all we can know is our neighbor, and all we can do is to practice the Golden Rule in our dealings with him.

The humanity of religion is based on the belief that God is the Father of the whole family of man, that because he is our Father we are all brothers, that we go to church not to serve him but to be served by him, that the only way to serve him is by rendering service to his children. The church which substitutes institutional work for inspirational work makes a fatal mistake. The more institutional it is, the more inspirational it ought to be. But that church follows most closely the example and possesses most fully the Spirit of the Master which uses the instruction from the pulpit and the worship at the altar to inspire the whole membership to carry out into life, and, as far as possible, through the influence of the church, the spirit of brotherly love.—*The Outlook, December 2, 1914.*

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#### LESS LIQUOR--MORE MONEY

[HERALD readers are always interested in the development of Independence, Missouri, the "central place" of the gathering of latter days, hence will be interested in the following from the *Jackson Examiner* of April 30. It will be remembered that at a municipal election some months ago Independence went "dry." The *Examiner*, published at Independence, is discussing business conditions there since prohibition went into effect.—EDITORS.]

Mr. Vardeman who operates the Merchants' Delivery for twenty-two firms in this city has noticed several things of special interest, in fact in his business he keeps tab on all parts of town and how the people buy. Mr. Vardeman said this morning:

Within two days after the saloons were closed in Independence after the local option election the C. O. D. packages began to increase in size. Within a very short time the amount of money collected by my boys in this way was fifty per cent more than when the saloons were open, and now the amount is at least double.

Before local option we collected every day from

\$75 to \$100 for C. O. D. packages sent out from the firms we serve. Now our C. O. D. collections run from \$150 to \$200 every day and more than that on Saturday. I think it means that people who before local option had only ten and twenty cents to spend for food now have forty and sixty cents. This is the way the increase comes, they are buying more than they did before, and only buy what they have the money to pay for.

Most of the grocers and market men agree with Mr. Vardman's estimate of the situation, and say that they have noticed a decided increase in the amount spent in certain quarters for food.

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## The Children's Home

EDITED BY HEMAN C. SMITH AND CALLIE B. STEBBINS,  
LAMONI, IOWA

### Children's Home Funds

The church through its legislative bodies has caused to be brought into existence the different institutions and departments of church work. No one institution or department should be fostered at the expense or neglect of any other, each one receiving proper consideration at the hands of the people.

The Children's Home is but one of the interests which the Saints are morally and financially expected to sustain, and the hearty support that has been given this institution in the past is a sufficient guarantee that the needs will be met in the future as from time to time these needs may be presented.

Knowing as the trustees do, the continuous demands made upon the membership of the church to sustain financially the various departments of church activity, they are made all the more sensitive to the necessity of exercising diligent care in the matter of expenditures in conducting the affairs of the home.

We are very much concerned and desirous of seeing the institution accomplish a splendid service for the children and meet every legitimate demand made upon it by the church, yet *we must not* involve the church any further in debt,—had better fail in the service than to run the institution in debt.

We desire to tell you what it should mean to the membership of the church to keep the home on a safe financial basis. The home is in debt \$2,500, loaned by different individuals on notes bearing six per cent interest. This amount formerly was a mortgage upon the real estate, bearing seven per cent interest, but within the past year the change has been made at a small saving to the home. The amount of interest to be met is \$150 a year, or \$12.50 a month. The running expense, including interest, donations of clothing, etc., is approximately \$300 per month.

It is not like some other concerns connected with finance where the expense may be raised or lowered at will, but is more or less controlled by rigid conditions, making the requirements the same, no matter whether the donations received are great or small for any given month. There are just so many required on the pay roll each month, just so much light and fuel needed, just about so much provisions to be purchased, about so much repair necessary to be made; and taking all in all you can readily see that the home has obligations to meet each month regularly. To assist in meeting these obligations the treasurer has been receiving from differ-

ent ones amounts each month regularly. As a result we have learned to depend upon certain amounts coming into our hands to assist in meeting the monthly expenses of the home. The home needs more of these friends who are willing to lay aside certain sums to be forwarded to the treasurer each month or at stated times.

For obtaining a list of those who wish to contribute in this way we have in our office contribution cards to be filled out and returned to the treasurer of the home. We should like very much to send to certain ones these cards to hand to those who feel they can donate regular amounts and send in this way—address the writer and secure these cards.

In addition to those who are sending in these regular contributions there are those throughout the church who send in as they may feel led so to do. Had we the space we could tell you of letters received from those who have made sacrifices in order that they may make an offering in the interest of the children. An aged sister tells how she labored with her own hands and out of her small earnings remembered the children with an offering.

Various Sunday schools and different branches have made special effort and remembered the home with offerings from time to time. This is as it should be.

The sisters in their organizations have been of great assistance to the home in securing of means to carry on the work. In addition to the general society of the Woman's auxiliary, the home has received donations from twenty different local societies at different times during the past year. We feel thankful that there is opportunity for all to labor in the interest of the church, and in connection with the Children's Home is certainly a splendid place for the mothers to assist. We are anxious to cooperate with any and all in advising together along lines connected with the means of support of our home.

There are something near forty acres of agricultural land in connection with the home. Our vision of the future of our home is to retain the land, where the boys and girls under wise and efficient management may be seen tilling the soil, raising all the garden truck, fruit and vegetables, for the table, producing from a small dairy herd all the fresh sweet milk and butter that is needed, and which is so desirable for the nourishment of children. Employing the hand of the child is necessary to proper development along with training the mind, filling the heart and nourishing the body.

We furnish this statement concerning the land connected with the home in order that the Saints may better appreciate the value and necessity of retaining the land—as it has been suggested by some that a part of the land should be sold and with the proceeds pay off the \$2,500 indebtedness. This land once disposed of, the home can not, in all probability, secure other land in the future so convenient of access no matter how pressing the need or how able financially the home might become.

I wish it were possible to appeal to the Saints who read this statement of our need to touch the feelings of a sufficient number to cause them to respond, that this debt might be paid and the land preserved to the home for the future development of the work along agricultural lines. Friends of the home, could you not be one of twenty-five to pledge your word to raise one hundred dollars and wipe this debt out? If you are willing to make the attempt we feel while writing this that anyone so making this worthy sacrifice will be blessed in the deed. Dear reader, pause long enough here before you read further and ask in all sincerity the question, Lord, is it I that can do this service for the church? And may we not hear from you in a short while as to what the answer is that comes back to you? We will keep you posted in this department of the HERALD as to the progress

made in raising this amount. If you can not pledge the one hundred individually, secure others to go in with you to raise the amount and report results.

Since the organization of the Board of Trustees of the Children's Home, the debt has been gradually growing less, and we are very anxious that it be entirely paid off and the burden lifted from the institution.

We feel that the Saints should be apprised of that which the home is doing in the interest of the children; that they should become better acquainted with the policies connected with the management, and be in hearty sympathy and cooperate in the support and development of the institution. Information should be sought by any on matters that are not understood, as well as suggestions offered that would aid the board of trustees in their work.

We have thus briefly mentioned some of the continuous needs required to finance the running of the home, and some of the ways in which the Saints are responding to the support. There are times when our treasury becomes depleted and not sufficient coming in to meet expenses. We are now passing through one of those periods when there is a shortage in funds. We take this opportunity and means of stating this fact that the friends of the home may put forth a renewed effort in the sending in of their offerings at once.

We will report to you from time to time through this department of the HERALD the existing needs and whether these needs are being supplied promptly or not.

Address remittances to the undersigned.

JOSEPH ROBERTS, *Treasurer.*

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## Letter Department

### A Discussion

[The following is interesting as involving a discussion of questions and matter vital to the faith of the Saints.—EDITORS.]

\_\_\_\_\_, FLORIDA, October 17, 1914.

*Dear Brother Prettyman:* After much careful reflection and consideration on the subject, in order to make sure that I was not doing the wrong thing by it, and in order to be fair with you folks as well as with myself, I have decided to withdraw my name from the membership of the Reorganized Church of Jesus Christ, and to give you my full reasons for so doing. And as I don't know who the secretary of that branch is at the present time, I will send my application for withdrawal to you, and you can report it to the proper authorities.

First of all, I want to say that I have no personal motives for quitting this church other than that we are unable to see things alike. I hope none of you will feel hard toward me for following the honest convictions of my conscience on this matter. Although I sincerely believed the things taught by the Latter Day Saint Church to start in with, some way or other I couldn't explain it myself except that I couldn't see sufficient proof in the Bible for some of your doctrines. I gradually grew apart from the latter-day faith as held by your people, and am no longer able to recognize the claims of your church as to having more Scriptures, or as to being the Church of Jesus Christ and holding to all its doctrines.

First, let us consider the source of these things, for the source of a thing generally determines its character, as a stream can rise no higher than its fountainhead and as a chain is no stronger than its weakest link.

Most important of all is the Bible test found in Isaiah 8: 19, 20; "And when they shall say unto you, Seek unto

them that have familiar spirits, and unto wizards that peep and that mutter: should not a people seek unto their God? for (or instead of) the living to the dead? To the *law* and to the *testimony*: if they speak not according to this *word* it is because there is no light in them."

Now as to the Book of Mormon, from what source did it come? You will say that it was given to Joseph Smith by the hand of an angel. Very well, doesn't the Scripture say that Satan also appears as an angel of light? You say this angel said his name was Moroni. What! not the man that claims to have made an abridgment of the Book of Mormon? Yes, you folks say, We believe it was his departed spirit. Are you then sure that you are not deceived in this matter? How do you know that it wasn't one of them which the Scripture designates as the "spirits of devils," or, "seducing spirits"? John says that we should not believe every spirit, but that we should try the spirits to see whether they be of God or not.

Can we find any place in God's word where it says that the departed spirit of any man appeared unto any living man? Yes, there was Samuel (?), who after he was dead for some time appeared unto King Saul and told him what would come to pass before it came. Well, let us try this spirit and see if he will stand the test, and if he really was Samuel.

By reading the twenty-eighth chapter of 1 Samuel you will see the circumstances that led up to this event I am about to relate for your inspection. You will notice that when Saul had seen the numerous hosts of the Philistines, he was greatly disturbed and tried every way possible to obtain instruction of the Lord as to what he was to do, but all to no avail; the Lord had forsaken him because of his disobedience. He then turned to a woman who had a familiar spirit (which was contrary to the law), and requested her to bring up Samuel for him. Then when Saul asked this medium what she saw, she replied that she "saw gods ascending out of the earth." "What is his form?" asks Saul. Says she: An old man cometh up and he is covered with a mantle. Then Saul perceived (in his own mind) that this was Samuel, and began at once to pour out his troubles to him; but he even got no sympathy from this old ghost who realized that he would lose his reputation if he prophesied good things to Saul when he knew that God was against Saul and had probably decreed his destruction with that of his sons and his armies; so this self-styled Samuel tells him all about these things, stating to Saul that he and his sons would be with him (Samuel) on the morrow.

This statement so troubled Saul that he flung himself upon the ground and we have no record in the two chapters following the one in which the above events are recorded that either Saul or his sons entered the battle until at least four days had transpired (chapter 30: 1-17), when Saul and his sons marched forth with their armies, to be slain themselves and their armies defeated. (Chapter 31.)

First you will notice that this spirit who was supposed to be Samuel came up out of the earth, while Samuel's spirit should have come down from God (Ecclesiastes 3: 21; 12: 7), that is, if such a thing were possible. This spirit came from the wrong direction to be Samuel's. Then he lied to Saul, which, Samuel being a prophet of God, couldn't have done. Here I will leave him for you to draw your own conclusions.

Next we will turn to the spirit Moroni and see how he stands the test. By their fruits ye shall know them, said the Master. If you can find a copy of the Apocrypha, I would be glad to have you look over with me the following portions of the books of the Maccabees: 1 Maccabees 8: 20-22, chapter 14: 16, 27, 48, 49, contain the idea of writing upon tables or plates of brass; 2 Maccabees 1: 18-36 shows up the

origin of the name Nephi; then 2: 4-7 mentions the hiding up of sacred things which were to come forth again in their time; and in the same chapter, verses 23 to 32, is suggested the idea of the abridgment of certain records which, according to the idea, first mentioned, would suggest the idea of their being written upon plates of brass or gold in keeping with the custom of the times.

Anyone by reading 2 Maccabees through could at once see that it was incredible and spurious. And as this plainly sets forth the foundation for the Book of Mormon where does it leave Moroni and his gold plates? Doesn't the whole thing look like a fraud on the face of such evidence as above? It does to me, anyway.

Again let us examine a few more of these spirits. Take for instance the one who ordained Joseph Smith and Oliver Cowdery to the Aaronic priesthood. Now doesn't Paul plainly infer in Hebrews 7 that after the death and resurrection of Christ the Levitical (or Aaronic) priesthood was changed for that of the Melchisedec, as there was no more need of the former after Christ had made his offering, which constituted him priest for ever after the order of Melchisedec? So this leaves John the Baptist with no priesthood to offer and you folks without any authority in it.

Now let us bring forth the spirits of Peter, James and John for trial, that is, the ones that conferred upon Joseph Smith, Sidney Rigdon and Oliver Cowdery the Melchisedec priesthood. Referring to Hebrews 7 again we find that Christ, because he continueth for ever, hath an unchangeable priesthood, or one that passeth not from one to another, which leaves Peter, James, and John also without any priesthood to offer, hence leaving you without any authority in that priesthood. As far as I can find out, the Bible only authorizes us in the receiving of one spirit, and that is the Holy Spirit or the Spirit of God; whatever you mind to call it, it is always spoken of as Spirit (not spirits), showing that God possesses and recognizes but one spirit, so that the Devil must have all the rest of them.

Well, what about the spirits of men? you ask. Isn't God the Father of them? Most certainly he is, for according to Ecclesiastes 12: 7 it was he who gave man his spirit, and unto him shall it return when man yields it up and returns to earth from whence he was taken. If our spirits were really our own we could do what we pleased with them, and most of us would keep them in the body and thus live here always; but God is "The God of the spirits of all flesh." That is, they are all parts of the one Spirit of God (not a part of us), and as they were one with him before our creation so they will return to God at our death and become one with him again. We will receive a new spirit at our resurrection, that is, it will be a part of God's Spirit again and not the old one that we had here with us in this life. (See Ezekiel 37: 13, 14, also 36: 26, 27.)

What about the souls of man? you ask; are they not immortal? Well, let us look up the record and see what it says concerning the soul. By reading Hebrews 4: 10 you will observe that the word of God is powerful "even to the dividing asunder of soul and spirit," and "the body without the spirit is dead." What about the soul without the spirit? In Matthew 10: 28 we are told that we are to "fear him that is able to destroy both soul and body." Isn't immortality impossibility of death or destruction?

The decree of the Lord is, "The soul that sinneth, it shall die." (Ezekiel 18: 4-20.) According to Psalm 115: 17, 146: 4, and Ecclesiastes 9: 5, 6: 10, "The dead praise not the Lord," "know not anything," their "thoughts," "also their love and their hatred and their envy is now perished; neither have they any more a portion (part) for ever (as long as they are dead) in anything that is done under the

sun;" for there is no work nor device, nor knowledge, nor wisdom, in the grave, whither thou goest. And what is it that praises, that knows, thinks, loves, hates, envies and in fact takes part in everything that is done under the sun, if it isn't the soul? So that must be dormant in death.

The Hebrew for "breath of life" as it is used in Genesis 2: 7, and different other places is "breath of lives," including at least two lives in that breath or spirit which God gives us, both psychical and physical life, don't you see? To this corresponds Isaiah's prophecy of Christ; "And he made his grave with the wicked, and with the rich in his deaths." (Hebrew in margin) "He hath poured out his soul unto death." (Isaiah 53: 9-12.) Speaking of the same thing David says: "For thou wilt not leave my soul in hell (Hebrew, sheol, the grave), neither wilt thou suffer thine Holy One to see corruption." (Psalm 16: 10.)

Do not these verses of Scripture show beyond the shadow of a doubt that when Christ gave up the spirit or breath of lives which was in him, he died both soul and body; both were laid down into the grave, but his soul was not left there, neither did his body see corruption. Thus was brought forth the redemption of the soul and the resurrection of the body contrary to the pagan doctrine of the immortality of the soul and its reincarnation into other bodies than this. "He spared not their soul from death" (Psalm 78: 50).

Again quoting David, "What man is he that liveth that shall not see death? Shall he deliver his soul from the hand of the grave?" (Psalm 89: 48.) "But," says he, "God will redeem my soul from the power of the grave, for he shall receive me." (Psalm 49: 15.) Now the question naturally arises as to when God will receive him. Let Peter answer this question for us. In his sermon on the day of Pentecost, he says, "Men and brethren, let me freely speak unto you concerning the Patriarch David, that he is both dead and buried, and his sepulcher is with us unto this day. . . . For David is not ascended into the heavens." (Acts 2: 29, 34.) And "no man," saith Christ, "hath ascended up to heaven, but he that came down from heaven, even the Son of man which is in heaven." (John 3: 13.) "But I will come again, and receive you unto myself." (John 14: 3.)

That is when the Lord will receive David unto himself, as well as all others who will be worthy. "As for me, I will behold thy face in righteousness: I shall be satisfied when I awake with thy likeness." (Psalm 17: 15.) In the resurrection morn will the longing of David's soul be satisfied, and not until then. Concerning the resurrection of the righteous, Paul says, "For this corruptible (the body) must put on incorruption and this mortal (the soul) must put on immortality," (1 Corinthians 15: 53.) So then we have no immortality here, but must seek for one to come, to which corresponds, Romans 2: 7, "To them who by patient continuance in well-doing seek for glory and honor and immortality, (which is) eternal life." Now if we have it why do we yet seek for it? But he shall receive an hundredfold now in this time, houses, and brethren, and sisters, and mothers, and children, and lands, with persecutions; and in the world (Greek, age) to come eternal life." (Mark 10: 30.) Not in this age, but the age to come. "And this is the record, that God hath given to us eternal life and this life is in his Son." (Not in us.) "He that hath the Son hath life, but he that hath not the Son of God hath not life." (John 5: 11, 12.) "And your life is hid with Christ in God" (Colossians 3: 3). "Who only hath immortality, dwelling in the light which no man can approach; whom no man hath seen, nor can see; to whom be honor and power everlasting. Amen." (1 Timothy 6: 16.) If a man believe not all these witnesses, neither will he be persuaded though one rose from the dead.

Hoping that you will be led to see these things in their right light, and that you will examine them for yourself and not take my word for them, but the infallible word of God which abideth for ever, I beg to remain, as ever,  
Your sincere friend,

P. S. Another reason for my quitting the Latter Day Saint Church is that I am a dead stick of timber in it, and want to be free to get into some other movement where I can be a live coal for God, and where I can be one in spirit with God and the movement I am in, or rather where I can be a live branch in the true vine. Would be glad to have an answer to this letter. Hope you are well, as this leaves us all the same. Let me add as an appendix in conclusion to my argument, or what appears to me to be a summary to the whole thing. That the spirit is an inseparable, unlimited part of God, while the soul is an inseparable, limited part of man; corresponding in life to the Spirit of God, which is unlimited as to time, space and power; for God is infinite, but man is finite and will be so long as he is in a finite world,—the next world will be infinite. (Isaiah-66: 22, Daniel 7: 18, Revelation 21: 4.)

TRYON, NEBRASKA, November 12, 1914.

*My Very Respected Friend and Brother:* Your favor of October 17 received and contents noted. I am indeed sorry that you are in the condition of mind you give expression to. Be assured that I shall still be your friend. And I sympathize with you in your misfortune, for such it surely is. The church you are leaving, Reorganized Church of Jesus Christ of Latter Day Saints, is the true church, and is in harmony with all the Scriptures. I shall answer your argument briefly, and trust you may see the truth as you once saw it. Please read all my references carefully.

Referring to our claim that the Book of Mormon was given to Joseph Smith by an angel, you suggest that "Satan also appears as an angel of light." And then you raise the question, "Are you sure that you are not deceived in this matter?" "How do you know that it wasn't one of them which the Scriptures designates as the spirits of devils?" Then you remind me that John says we should "try the spirits whether they be of God" (1 John 4: 1). All right, let us put Moroni to the test.

"Hereby know ye the Spirit of God: Every spirit that confesseth that Jesus Christ is come in the flesh is of God."

Now turn to Moroni 4 and 5 and read Moroni's instruction on ministering the "flesh and blood of Christ," and tell me if it is not a good confession? Again, Moroni 6: 5, "Relying alone upon the merits of Christ, who was the author and the finisher of their faith," and 7: 21, "For behold, God knowing all things, being from everlasting to everlasting, behold he sent angels to minister unto the children of men, to make manifest concerning the coming of Christ; and in Christ there should come every good thing." Please read the whole book of Moroni, and then tell me if you know of an individual who more strongly confesses Christ.

Then you query, Can we find any place in God's word where it says that the departed spirit of any man appeared unto any living man? You refer to Saul and the witch of Endor and Samuel's "old ghost," as you call him. Now as this is a matter of your own setting out; I prefer to leave it as it is in the record, only reminding you that I never refer to that affair to prove the visitation of angels; and for the simple reason that there is so much proof that is more direct, and plainer.

If you really wanted to answer your question, why did you not refer to the angel that appeared to John? Please turn to Revelation 21: 9, and read to 22: 9. You there find that this

messenger was a "fellow servant, and of thy brethren the prophets." No "medium" here. Again, Revelation 18 and 19 to verse 10. Please read what the angel "having great power," told John. "I am thy fellow servant, and of thy brethren, that have the testimony of Jesus." I believe you quoted "to the law and to the testimony: if they speak not according to this word, it is because there is no light in them." (Isaiah 8: 20.) Try the above quotations by that rule.

Here is another, "And, behold, there appeared unto them Moses and Elias talking with them," Matthew 17: 3. These men were both dead as to the physical, Elias being John Baptist. Please read verses 12 and 13, also Matthew 11: 13, 14. These angels are "spirits of just men made perfect," (Hebrews 12: 23,) "Who maketh his angels spirits," and Hebrews 1: 7. I think this is sufficient to defend Moroni. He made the right confession. (1 John 4: 2, Moroni 4 and 5.) "By their fruit ye shall know them," said the Master. Please read Moroni carefully and you will see that he bore the right kind of fruit.

As to your reference to the Apocrypha, it strikes me that you must have been scarce of argument to condemn the Book of Mormon or you would not have introduced it. If the Book of Mormon is not what it claims to be, why not bring some valid proof against it! I am aware that 1 Maccabees 14: 48, 49 has this to say: "And they commanded that this writing should be put in tables of brass." But what has that to do with the Book of Mormon?

Job says: "Oh, that my words were now written! Oh, that they were printed in a book! That they were graven with an iron pen and lead in the rock for ever!" (Job 19: 23, 24.) "And they made the plate of the holy crown of pure gold, and wrote upon it a writing, like to the engravings of a signet." (Exodus 39: 30.) So if Mr. Smith was hunting for some idea of "gold plates," upon which to perpetrate a fraud, he did not have to go to your "spurious" record.

As to your discovery about Nephi, I just remind you that Bancroft's book, *Native Races*, volume 1, page 450, edition of 1882, says, "Neophites, an Indian tribe," "Nechi," a river almost east of the isthmus." (Parsons' Text Book, page 107.) So if Joseph Smith borrowed the name *Nephi* from Maccabees how does it come that the natives of this country had it? It is astonishing that after you make the reference you do to Maccabees, you make this statement, "This plainly sets forth the foundation for the Book of Mormon." As well might I say, Judas betrayed his Lord, therefore you are guilty and should be hanged.

If there were not a people on this continent who wrote records and hid them in the earth what shall be said of these statements? A Mr. J. Roberts from Pike County, Illinois, states that "A young man by the name of Wiley, a resident of Kinderhook, commenced digging into a mound . . . he invited others to assist him; finally a company of ten or twelve . . . assisted. . . . When they found six brass plates . . . after undergoing a chemical process, the inscriptions were brought out plain and distinct." (Quincy, Illinois, *Whig*, April 23, 1843.) Wiley and eight others testify to the finding of these plates. Mr. G. W. West writes: "Manchester, Adams County, Ohio, on the old Smith farm on the Portsmouth pike, in 1880, in a cave where twenty-five bodies had been entombed, as in Egypt, was found a square package at the head of a tomb wrapped in varnished cloth, containing a *book* of one hundred leaves of thin *copper* . . . crowded with finely engraved characters."

While I could give you many more quotations similar to the above, these are sufficient to show that others found ancient records here in America as well as Mr. Smith. And they testify of an ancient civilization here, as does the Book

of Mormon. And if the Book of Mormon is not what it claims to be, what will you do with these scriptures—Isaiah 29: 4, 11: 12, 17, 18; Psalm 85: 10-13; Ezekiel 37: 15-21? Please read these scriptures carefully, and you will see that *a book is to come forth* and be delivered to *him that is not learned*. Now if the Book of Mormon is not that book, pray tell me where the book is. The Book of Mormon meets and fills every prediction and specification, coming in the right time and in the right way.

Next you attack the priesthood, referring to Hebrews 7, from which you reach the conclusion that John the Baptist lost his priesthood, and Peter, James, and John also. But let me ask, What was lost if the priesthood was changed as you suggest? Both priesthoods were in existence, and if one was changed for the other that would not put either out of existence. So while the priesthood was changed to the house of Judah, Hebrews 7: 14, and in its ministrations, Hebrews 6: 12; Matthew 28: 19, 20; Mark 16: 15-20; 1 Peter 2: 5, it was not put out of existence, nor could it be, (Hebrews 7: 3), "Having neither beginning of days, nor end of life." Christ was a priest of the Melchisedec order without taking John's priesthood. "The Lord hath sworn, and will not repent, Thou art a priest for ever after the order of Melchisedec." (Psalm 110: 4.) "Called of God" (Hebrews 5: 10), and "ordained." (Acts 17: 31.) So being thus armed with an undying and unchangeable priesthood (Hebrews 7: 3, 24), Christ was prepared to build up a kingdom or church with that divine authority in it.

"Ye also, as lively stones, are built up a spiritual house, a holy priesthood, to offer up *spiritual sacrifices*, acceptable to God by Jesus Christ." (1 Peter 2: 5.) Why make the offering by Jesus Christ? For the reason that the priesthood was given to the church by him. "Ye have not *chosen me*, but I have *chosen you and ordained you*." (John 15: 16, see also Luke 6: 13.) "As thou hast *sent me* into the world, even so have I also *sent them into the world*." (John 17: 18.) "Whosoever sins ye remit, they are remitted unto them; and whosoever sins ye retain, they are retained." (John 20: 23.) " whatsoever ye shall bind on earth shall be bound in heaven; and whatsoever ye shall loose on earth shall be loosed in heaven. (Matthew 18: 18.) This is the power of the priesthood. "And *no man* taketh this honor unto himself, but he that is called of God, as was Aaron." (Hebrews 5: 4.) "The *Holy Ghost* said, Separate me Barnabas and Saul for the work whereunto I have called them." (Acts 13: 1, 2.) They were called to the same office and priesthood that Christ was. "Called of God an high priest after the order of Melchisedec." (Hebrews 5: 10.) "Consider the *apostle* and high priest of our profession, Christ Jesus." (Hebrews 3: 1.)

Barnabas and Paul were *apostles*. (Acts 14: 14.) As the apostles were officers in the church, had office (Romans 11: 13, Psalm 109: 8) can you afford to say that God removed the office, officer and all out of his church after "God hath set" them in the church? (1 Corinthians 12: 28.)

If as you infer all the authority possessed by the people of God now is what they obtain from "the Bible only," then all that have Bibles have equal authority along spiritual lines, the criminal in his cell and the preacher in the pulpit.

Yes, the Spirit of God is always in the singular so far as the Holy Ghost is concerned. You say, "God possesses and recognizes but one spirit, so that the Devil must have all the rest of them." Please don't forget your text, "To the law and to the testimony." "The Spirit itself beareth witness with our spirit, that we are the children of God." (Romans 8: 16, 26; 1 Corinthians 2: 10.)

Your statement, the spirits of all flesh "are all parts of the one Spirit of God," is not a part of the "law and tes-

timony," nor do they lose their entity at any time. Your reference to Ezekiel 36: 26, 27 is misapplied. Please read the chapter and you will see that the Lord is speaking of their gathering and things this side of the resurrection. Notice verses 35, 36. Ezekiel 37: 13, 14, does not sustain your claim. "But there is a spirit in man: and the inspiration of the Almighty giveth them understanding." (Job 32: 8. "He went and preached unto the spirits in prison." (1 Peter 3: 18-20.) You tell me, "The soul that sinneth, it shall die." (Ezekiel 18: 4-20); yes, they die as dead as those Ephesians that Paul preached to. "And when Paul had laid his hands upon them, the Holy Ghost came on them; and they spake with tongues, and prophesied." (Acts 19: 2-6.) Then Paul writes to them, "And you hath he quickened who were *dead* in trespasses and sin." (Ephesians 2: 1.)

You seem to lose sight of the fact that there are two deaths referred to in the scriptures, one of which affects the physical, and the other the spiritual relation to God. "But Jesus said unto him, Follow me; and let the dead bury their dead." (Matthew 8: 22.) Three conditions are referred to here. The man to be buried was dead as to the body or physical death. Those who were to bury him were "psychically" or spiritually dead. The man who was to follow Jesus was alive both as to the body and spirit, fit for the Master's service. "For in the day that thou eatest thereof thou shalt surely die." (Genesis 2: 17.) Yet Adam lived "Nine hundred and thirty years: and he died." He became "dead in trespasses and in sin," when he went out of the garden. (Ephesians 2: 1.) But you say a day was a thousand years in those times. But the "law and testimony" say, "And all the *days* that Adam lived were nine hundred and thirty years." (Genesis 5: 5.) Notice, there were *days* in those years.

Your conclusion that "Christ . . . died both soul and body, both were laid down in the grave" lacks proof. Many of the references I have given will go to disprove your claim. Please read Luke 23: 46: "Father into *thy hands* I commend my *spirit* and having said this, he gave up the *Ghost*." *Spirit* and *ghost* are used interchangeably here. And to say Christ died and became unconscious is to make him lower than man whom he came to save. "And whosoever liveth and believeth in me *shall never die*, believest thou this?" (John 11: 26.) Please read 2 Corinthians 5: 6-8; Philippians 1: 21-23; Luke 8: 53-55.

The spirit or soul of man is sometimes called the inward man. "But though *our outward man perish*, yet the *inward man* is renewed day by day." (2 Corinthians 4: 16.) "For I delight in the law of God after the inward man." (Romans 7: 22.) The inward *man* is the man that "Shall *never die*." (John 11: 26.) This is in harmony with the "law and the testimony." The word *soul* is at times applied to the whole person. Please read Genesis 2: 7; Exodus 1: 5; Acts 2: 41. Many more references could be given. And all those souls die, become unconscious as to the flesh, but the inward man, soul, spirit, never dies. (John 11: 26.) "I saw under the altar the souls of *them* that were slain . . . and they cried with a loud voice." (Revelations 6: 9-11.) Their bodies were "slain" but their souls were alive, and always are.

You say "this corruptible (the body) must put on incorruption, and this mortal (the soul) must put on immortality," thus assuming that the soul is mortal, which is out of harmony with the "law and testimony" as above references show. You quote Romans 2: 7 and say that immortality is eternal life. "And this is the record, that God hath given unto us eternal life, and this life is in his Son." (1 John 5: 11.) "He that heareth my word, and believeth on him that sent me *hath everlasting life*." (John 5: 24.) "And

whosoever liveth and believeth in me shall never die." (John 11: 26.) "But when the Comforter is come, whom I will send unto you from the Father, even the Spirit of truth which proceedeth from the Father, he shall testify of me." (John 15: 26.) "No man can say that Jesus is the Lord but by the Holy Ghost." (1 Corinthians 12: 3.) "And this is life eternal, that they might know thee, the only true God, and Jesus Christ, whom thou hast sent." (John 17: 3.) So those that "seek," obtain eternal life, and obtain it here, for they shall "never die." The proper rendering of 1 Timothy 6: 16, is, "Whom no man hath seen, nor can see, unto whom no man can approach, only he who hath the light and the hope of immortality dwelling in him." See Inspired Translation.

Do you believe Jesus Christ, "only hath immortality"? How about the eternal God, and all the angelic host? You say you are a "dead stick of timber." Well, you may need quickening. (See Ephesians 2.) And you want to "be a live coal." Then, dear brother, you better stay with the people of God and seek for that one Spirit. (1 Corinthians 12: 13.)

In your summary you say that "the spirit is an inseparable, unlimited part of God. While the soul is an inseparable, limited part of man." Neither of which is true in the way you apply, as I have proved in the foregoing. If the Spirit of God is inseparable, and one man had it, no one else could have it, or if inseparable and pervading all things alike, then the wicked would share equally with the righteous. "To the law and to the testimony": God's people received the Spirit while others did not. (Acts 2: 1-4; 10: 44; Romans 8: 16.) As to the soul being an inseparable part of man, please read Revelation 6: 10, 11 and 20: 4; 1 Peter 3: 18-20; 1 Kings 17: 31, 32; Genesis 35: 18; Luke 16: 22-24; Matthew 17: 3.)

Now, my dear brother, I have answered your argument, cutting questions short for the sake of brevity. I trust you will study the scriptures I have referred you to and continue in the true faith.

I am quite well and very busy. I am preaching here every evening with fairly good interest. Shall close in a few days. May the God of Israel bless you, I pray.

Yours hopefully,

C. W. PRETTYMAN.

WEST JONESPORT, MAINE, March 13, 1915.

*Editors Herald:* I enjoy reading the HERALD very much, for by so doing we glean information concerning this great latter-day work in which we are engaged. This is certainly a great work, even a marvelous work and a wonder. If we expect to reign upon this beautiful earth when cleansed and purified for the habitation of God's people, we must work for it. We can not idle our time away from day to day and then expect to receive the same reward with other brothers and sisters who have lived a life of sacrifice and constant devotion to the Master's cause. By our works we stand or fall. We who have been obedient to the gospel plan are entitled to the blessings mentioned in the sacred word of God.

The good book tells that eye hath not seen, ear hath not heard, neither hath it entered into the heart of man what God has in store for those that love and serve him; but we must remember that God is not mocked, that whatsoever a man soweth that also shall he reap.

We are thankful to know that the gospel has been restored; that the eleventh hour dispensation has been ushered in; that the trump of the gospel has been blown, and God the Eternal Father has provided a means by which we can obtain eternal life if we will be obedient to the saving plan,

God's arm is extended to you in his mercy,

Ye Gentiles, his arm is now outstretched to you.

Why do you tarry, why scorn the great message,

For soon 'twill return to his people, the Jews.

Then the great door of mercy will be closed for ever

Against you, ye Gentiles, your time hath passed by;

Why not accept the great plan of salvation—

This latter-day message, restored from on high.

When we arrive at the great tribunal bar of God and the books are opened and we are judged from the things that are there entered, what will be the fate of those who have heard the gospel and have refused to accept it? Some men are so self-righteous they will not take the Book of Mormon in their hands, and as for reading it, they would consider it the greatest sin imaginable. If you ask them what they know about the book they will tell you they do not know what it contains and do not care to know, but still they say it is a fraud and that God never had anything to do with it. This is because the minister tells them it is so. God pity the man or woman who in this enlightened day and age does not try to think and act for himself or herself. The Scriptures emphatically declare that cursed is the man who puts his trust in the arm of flesh.

The people here at Jonesport have been greatly favored with the opportunity of hearing the gospel and accepting the same if they so desired. Some of the best representatives that the church has have labored here and in the vicinity. We have a competent representative in Brother F. J. Ebeling, who we are sorry to say takes his departure for General Conference. We hope if it may be the will of the Master he will be returned to labor with us during the coming year. If his mission is to some other field and he never returns, he may rest assured that the good work he has done will never be forgotten by the Saints here. If we heed the counsel and admonition which he has given we are confident that eternal glory awaits us in the future.

The prize is ahead, brothers and sisters; it is obtainable and it is ours to enjoy if we will. Hold firmly to the rod of iron and keep God's commandments, for they are blessed who keep his commandments, for they will have access to the tree of life, and be permitted to enter into the rest that remains for the people of God.

Yours in the warfare,

MRS. LEWIS A. FAULKINGHAM.

HERSCHEL, SASKATCHEWAN, March 29, 1915.

*Editors Herald:* We are still rejoicing in the angel's message. It has given us satisfaction and contentment no matter how disagreeable our surroundings have been. Perilous times are fast approaching, but the hope of Zion takes away all doubt and fear.

We came west three years ago, so we prove up on our homestead in July. Our three sons have taken up homesteads also. There are two more open here if any of the Saints care to come. We will give the information necessary.

Elder J. J. Cornish was the first to preach the gospel here, and a year later Elder Gregory. This winter we had Elder T. J. Jordan with us. We succeeded in getting the Methodist church at this time, which indicates less prejudice. Brother Jordan preached as one having authority. He knows how to wield the sword. Some were badly wounded but will live, for they are returning the blows over our shoulders. We try to say, "Forgive them Lord, they know not what they do." One lady asked for Book of Mormon after reading the Two-Story Book. I loaned the minister Elder Evans's Book of Sermons.

The people here seem to have been awakened out of their

sleep. Brother and Sister Day drove fourteen miles and remained with us and assisted in the music and singing. They with others felt bad when we had to say good-by to Brother Jordan. We all hope he will return.

We have a Sunday school and Religio organized now, and hold prayer meetings. All we lack is a good preacher and a church, and if we live worthily so as to prosper, we intend building soon.

Hopefully,

BROTHER AND SISTER A. E. MARTIN.

LONDON, ONTARIO, March, 1915.

*Editors Herald:* Some time ago we had here in London an individual named Osborn, who was nicknamed the Drummer Evangelist, preaching in some of the churches, notably the Baptist. During one of his sermons he referred to the doctrine of purgatory, saying, "If any man says there is a pardon beyond the grave he is a liar." This statement was published in the *Free Press*, and I replied to it, asking permission of the editor to place in open comparison with Mr. Osborn's statement the teaching of the Master. I quoted Matthew 12: 31, 32, which I said was only another way of stating that every sin excepting the one spoken of would be forgiven both in this world and the next.

My letter was published just as I had written it, and a Mr. Rhodes in Point Edward wrote in support of Mr. Osborn, claiming that the word *world* in my quotation meant *age* and not *world*, and ended by saying "If there were a pardon beyond the grave it would take away the tremendous force of the statement of Jesus, 'If ye believe not that I am he, ye shall die in your sins.'"

To Mr. Rhodes I made the reply for the *Press*, but was informed that they could not give space to the controversy any further, howsoever interesting or important the matter might be.

A number of my friends here were looking for me to reply to Mr. Rhodes, and I suppose will think Mr. Rhodes got the best of me, but my reply to him follows "Letters to the Editor."

*Editors of the Press:* We are pleased to see the friends of the 'No pardon beyond the grave' theory coming forward to its rescue. It surely needs every supporter it has, as, with your indulgence, Mr. Editor, we will proceed to show.

"First, however, let us extend the glad hand in greeting to Mr. Rhodes as we say to him, 'My dear sir, this is no controversy as to the correct interpretation of any single word or passage from the Greek into our own vernacular. This world, this age, the world, or the age to come, you have your choice. We have no objection. The issue is not changed in the least. And as regards the "tremendous force" of "ye shall die in your sins," let us write: "And I if I be lifted up from the earth will draw all men unto me,"' and ask which of these two statements bespeaks the most tremendous force?"

"Now, Mr. Editor, we are well aware that it is impossible to publish in this form in your columns one tithe of the Biblical evidence supporting the affirmative side of this question, but hope you will give space for a few citations which will abundantly establish the fact that the system of rewards and punishments perfected by the Almighty and proclaimed to the world by Christ and his apostles is in no way circumscribed by death or the grave, but, like the love of its great author, is infinite in scope and application.

"Isaiah says God sent Christ to proclaim liberty to the captives and the opening of the prison to them that are bound. (Isaiah 61: 1.) Christ will bring them out. (Isaiah 42: 6, 7.) He will yet say to them, 'Go forth.' (Isaiah 49: 8, 9.) Zechariah says: 'By the blood of thy covenant I have sent forth thy prisoners out of the pit wherein is no water.' Isaiah

calls them prisoners of hope, and Ezekiel 31, 32 declare that they shall be comforted. Paul says that God is the Savior of all men, especially of them that believe. (1 Timothy 4: 10.) Again, 'As in Adam all die, even so in Christ shall all be made alive.' (1 Corinthians 15: 22.)

"That the denizens of hell were here included is abundantly established by the Apostle Peter who says that Christ went and preached the gospel down there. (1 Peter 3: 19.) The object of this preaching was as surely their deliverance and their salvation as it is in this life. Infinite love could have no other object. As they accept the terms of the everlasting gospel and satisfy the justice of God, they come out of their prison house to inherit one or another of the glories mentioned by Paul in 1 Corinthians 15: 41.

"God is not limited as to his power or his purpose to save the human family by the fact of death, hell, and the grave. When Jesus went down there he grappled with Satan and took the keys (possession). (Revelation 1: 18.) The record says that the mission of Christ was to destroy the works of the Devil (1 John 3: 8). And it further declares that every knee shall bow and every tongue confess that Jesus is the Christ, to the glory of the Father. (Philippians 2: 10.)

"How much to the glory of God would it be, Mr. Editor, to have billions upon billions of human souls shut up in the torments of a never ending hell! Would Jesus be Lord of all under such conditions?"

Yours for the right and the truth,

P. W. PHILLIPIN.

LEMOORE, CALIFORNIA, March 20, 1915.

*Editors Herald:* I joined the church when a girl of nine years. My maiden name was Mattie Coon, of Logan, Iowa. My husband is a grandson of Elder John McIntyre, who died in 1902. He has never been taught even the first principles of the gospel. I am reading the Book of Mormon to him, and explain to him what I can.

I have the Book of Mormon, King James and Inspired Translations of the Bible, Instructor, and Doctrine and Covenants.

My grandmother was Mrs. Mary A. Fry, of Logan, Iowa, who passed away March 17.

Your sister,

MRS. GEORGE TRIMBLE.

MOUNT JULIAN, ONTARIO, March 31, 1915.

*Editors Herald:* It is a long time since I have had the privilege of even speaking to a Latter Day Saint. Realizing the fact however, that God is everywhere, and that I am entitled to his blessings here inasmuch as I keep his commandments. I am indeed thankful to him who doeth all things well. I am thankful for health and strength, for shelter and raiment and food, and a portion of the Holy Spirit which holds me still in the faith.

It is the hope of eternal life that has borne me up over the rough places of life. When the waves of distress were raging high it was beneath his promises that I was sheltered, so I know that God was with me.

I hope and pray that I may ever hold fast to the rod of iron and be faithful and have the Spirit of God with me in teaching and bringing up the three precious little ones intrusted to my care. I wish to do my duty as a wife and a mother, and the least worthy child of God, so that when earth's trials are over I may be counted worthy to enter into Zion's rest.

Let us pray for the redemption of Zion and her people. for the scattered and isolated ones. I long to see the face of the children of God.

Your sister in Christ,

CORA RUTHELLA NORTHEY.

## Hymns and Poems

### The Coming Dawn

(Tune: "Let us pray for one another.")

Oh, the night is disappearing,  
As the light begins to shine,  
In east we see the glimmer,  
And it cheers your heart and mine.  
We have long looked for this token  
Told by prophets stanch and true,  
And our souls are now rejoicing,  
As with faith we onward go.

Who among us can be doubting,  
Slow of heart with unbelief?  
God is giving all he promised,  
As he comes to our relief.  
Then be up and doing, brother,  
For the time has come to you  
To go forth in his great kingdom,  
Show by works that you are true.

The millennium is coming,  
It is very near the door;  
He has told us of its glories,  
How could he do any more,  
Now, my brother, are you ready,  
For the time is near at hand  
When the wicked and the careless  
Shall be swept from off the land.

W. E. PEAK.

### Pass It On

Have you had a kindness shown?  
Pass it on;  
'Twas not given for thee alone,  
Pass it on.  
Let it travel down the years,  
Let it wipe another's tears,  
Till in heav'n the deed appears—  
Pass it on.

Did you hear the loving word?  
Pass it on;  
Like the singing of a bird?  
Pass it on.  
Let its music live and grow,  
Let it cheer another's woe,  
You have reap'd what others sow—  
Pass it on.

'Twas the sunshine of a smile,  
Pass it on;  
Staying but a little while!  
Pass it on.  
April beam, the little thing,  
Still it makes the flow'rs of spring,  
Makes the silent birds to sing—  
Pass it on.

Have you found the heav'nly light?  
Pass it on;  
Souls are groping in the night,  
Daylight gone;  
Hold thy lighted lamp on high,  
Be a star in some one's sky,  
He may live who else would die—  
Pass it on.

Be not selfish in thy greed,  
Pass it on;  
Look upon thy brother's need,  
Pass it on.  
Live for self; you live in vain;  
Live for Christ, you live again;  
Live for him, with him you reign—  
Pass it on.

—Philadelphia North American.

### A Guiding Hand

There is never a day so dreary,  
Never a heart so sad,  
Never a soul so weary,  
But God can make it glad.

He gives me the golden sunshine  
To brighten my dreary day,  
He gives me of gentle wisdom  
To keep me on my way.

When my heart throbs heavy with anguish,  
And my way grows dim and dark,  
My soul goes in prayer to its maker  
For safety within the ark.

I know, though I stumble and falter,  
God's hand outstretched will be  
To lead me safe thro' the tempest  
And guide me straight o'er the sea.

For the mercies and blessings I'm thankful,  
They are many, though unworthy I've been;  
But for love and endurance I'm praying,  
That through the gates I might enter in.

EUNICE SCOFIELD.

### Opportunity

They do me wrong who say I come no more  
When once I knock and fail to find you in;  
For every day I stand outside your door  
And bid you wake, and rise to fight and win.

Wail not for precious chances passed away,  
Weep not for golden ages on the wane!  
Each night I burn the records of the day—  
At sunrise every soul is born again!

Laugh like a boy at splendors that have sped,  
To vanished joys be blind and deaf and dumb;  
My judgments seal the dead past with its dead,  
But never bind a moment yet to come.

Though deep in mire, wring not your hands and weep;  
I lend my arm to all who say "I can!"  
No shame-faced outcast ever sank so deep  
But yet might rise and be again a man!

Dost thou behold thy lost youth all aghast?  
Dost reel from righteous Retribution's blow?  
Then turn from blotted archives of the past  
And find the future's pages white as snow.

Art thou a mourner? Rouse thee from thy spell?  
Art thou a sinner? Sins may be forgiven;  
Each morning gives thee wings to flee from hell,  
Each night a star to guide thy feet to heaven.

—Walter Malone.

## Miscellaneous Department

### Pastoral

*To the Saints and Friends of the Church in Mission Number 5, Comprising California, Oregon, Washington (except Spokane District), British Columbia and Hawaiian Territory; Greeting:* The undersigned having been appointed to supervise the interests of the church in the above-named territory, desires to call attention to the following disposition of the ministers appointed with him to labor therein, as follows:

In British Columbia and the Seattle District, R. D. Davis and R. F. Slye will labor together. William Johnson will labor as heretofore. J. M. Terry will labor in Seattle Branch.

Portland District: G. M. Shippy and C. N. Hedding will be associated.

Southwestern Oregon District: T. W. Chatburn and A. C. Barmore.

Eastern Oregon: M. H. Cook and C. E. Jones, the latter concentrating at Condit.

Northern California District: M. A. McConley and C. J. Cady will be associated in the work which they developed last year. W. A. Brooner will labor in the San Joaquin Valley, and we hope to secure some help which will make tent work possible there. F. G. Pitt has been transferred to the Northern California District, and will labor as evangelical minister. C. A. Parkin as before will render what service he can as usual in the financial department.

In Southern California District, we regret that our staff is not very well equipped, Brother Goodrich being the only appointee to that part of the field, namely to Sacramento. Unfortunately, owing to sickness it may be some time before our brother is able to take up his duties there, so he will remain in Los Angeles doing what he can in the meantime. This arrangement is tentative and may be changed should a closer acquaintance with the work suggest such need.

We earnestly solicit the cooperation of all as we attempt to discharge the several onerous duties before us, and trust that our associations together will be pleasant and profitable in the efforts which we hope will be made to do what we believe is right, resulting in the extension of the kingdom of God and the salvation of souls.

The times are momentous in many ways, and the church as well as the world is being subjected to searching and testing criticisms; but there never were more magnificent opportunities for great endeavor, daring enterprise and glowing achievement. That we may individually and collectively measure up to the demands and prove ourselves worthy of the name we bear and the message we herald, should be the anxious desire of all.

Commending our cause to divine wisdom and grace, we subscribe ourselves.

Sincerely yours,

JOHN W. RUSHTON.

INDEPENDENCE, MISSOURI, 1522 West Short Street, May 18, 1915.

*To the Saints and Friends of the Southern Michigan and Northern Indiana District; Greeting:* Having been requested by the general minister in charge, Brother J. F. Curtis, to assist him in the missionary work of the above-named district, we wish to ask the cooperation of all who are interested in the extension of the gospel message. We will be pleased to hear from you relative to the needs and prospects of the work in the locality where you live, or any other part of the district where you may have friends that are interested and would assist the missionary in making a new opening, and we will respond as promptly as possible. Dear Saints, when you read this request please make a note of it and at a time most convenient to you, or at the time that would be most opportune to have work done, write the undersigned at, 517-519 Ottawa Avenue, N. W., Grand Rapids, Michigan.

In gospel bonds,

J. D. STEAD.

*To the Saints of Mission No. 2, Composed of the States of Missouri, Kansas, Central and Southeastern Illinois Districts; Greeting:* Somewhat of a stranger to the mission, there is not much at present that I can say other than "Good cheer," and hope that our cooperation will be governed by the highest motives, under Christlike influence, so necessary to our success. High motives are not all we need, however. Means ordained of God through the medium of the "house of God, which is the church of the living God, the pillar and ground of the truth." Loyalty to the church is a part of the divine requirement. Wrecks of human endeavor,

without Christ, attempts to steady the ark, lie along the road since the church started in this dispensation. Let us be wise and profit by these ensamples. No success without God, no God without Christ, should be our motto.

The following arrangement of the General Conference appointees is largely with concurrence of my predecessor:

Independence Stake: J. A. Tanner, Central Church, Kansas City; Charles Fry, M. H. Bond, George Jenkins, F. L. Sawley.

Clinton District: W. S. Macrae, F. C. Keck, R. T. Walters. Spring River District: Lee Quick, A. C. Silvers, R. S. Budd, the latter two associated together.

Northeastern Missouri District: D. E. Tucker and John Ely associated together, M. F. Gowell.

Southern Missouri District: Henry Sparling, M. L. McFadden, A. T. Gray, latter two associated together.

Far West District: B. J. Scott, First Saint Joseph Branch; W. P. Pickering, Third Saint Joseph Branch; J. W. Roberts and A. E. McCord associated together.

Nodaway District: O. W. Okerlind.

Saint Louis District: W. L. Christy, W. A. Smith.

Saint Louis and Central Illinois districts: J. W. Paxton and F. A. Russell associated together.

Northeastern Kansas District: Samuel Twombly, Blue Rapids objective; J. W. A. Bailey.

Northwestern Kansas District: J. D. Shower, W. A. Johnson, associated together.

Southern Kansas (unorganized territory): J. A. Davis, T. C. Kelley, A. C. Martin, the latter two associated together.

Southeastern Illinois District: R. H. Henson, S. H. Fields, Thomas Newton.

Central Illinois District: A. M. Baker, R. L. Fulk, associated together.

Fraternally yours,

F. M. SHEEHY, *Minister in Charge.*

INDEPENDENCE, MISSOURI, 630 South Chrysler Street, May 21, 1915.

### Conference Notices

Alabama meets at Flat Rock, June 26, 10 a. m. Priesthood please report promptly. E. C. Shelley, president.

Eastern Maine meets with Kennebec Branch, 10 a. m. June 26. Matters of importance. Send reports in due time to Newman Wilson, Jonesport, Maine. F. J. Ebeling, president.

Minnesota meets at Clitherall, June 19. Lester Whiting, secretary.

Des Moines meets at Perry, Iowa, June 12 and 13. No priesthood reports required. Send statistical reports to Besie Laughlin, secretary.

Portland conference and reunion meet Portland, Oregon, July 23. Twenty-third to be used for Sunday school and Religio Conventions, 24th and 25th for conference, following week for reunion. The church is located on East Seventy-sixth Street, North, one block north of Montavilla car line. Reunion grounds not far from church. We expect J. W. Rushton and our other missionaries. Missionaries from neighboring districts invited. N. T. Chapman, president.

New York meets at Greenwood, New York, June 12 and 13, 2.30 p. m. Reports should be in hands of secretary by June 5. A. D. Angus and A. B. Phillips are expected, and it is hoped that G. T. Griffiths will be present also. Greenwood is reached by Erie Railroad to Canisteo, New York and Pennsylvania road from Canisteo. Be sure of connection from Canisteo 9.09 a. m. and 5.47 p. m. Only two trains daily. A. E. Stone, president, Anna Brothers, secretary, 36 Tremont Avenue, Buffalo, New York.

Fremont convenes with Tabor Branch, Saturday, June 19, 1915, 11 a. m. Joint auxiliary conventions begin with a night session the 18th. Let all branches and schools get reports in promptly. T. A. Hougas, president.

### Convention Notices

Saskatchewan Religio meets with Allerton Branch near Senlac, July 7. Hearty invitation to all, in and out of district. Trains will be met according to Saskatchewan district conference notice. A. B. Taylor, president, Joseph Bates, secretary.

Gallands Grove Sunday school and Religio meet at Mallard, Iowa, June 10, 8 p. m. Delegate credentials should be sent secretary not later than June 1. Floy Holcomb, secretary, Dunlap, Iowa.

Northeastern Nebraska Sunday school meets at Decatur, June 4. Mrs. M. A. Peterson, secretary.

Saskatchewan Sunday school meets with Allerton Branch,

near Senlac July 8. Accommodations for visiting Saints, and trains met according to district conference notice. C. R. Bowerman, secretary, 1011 Dufferin Avenue, Saskatoon, Saskatchewan.

Eastern Iowa Religio meets at Davenport, June 18, 10 a. m. Clarence Heide, secretary, route 2, Maquoketa, Iowa.

### Notice of Transfer

*To Whom It May Concern:* The following transfers have been effected with the consent of all parties interested: F. G. Pitt from Southern Ohio District to Northern California District. Charles E. Crumley from Southwestern Oregon to Salt Lake City, Utah.

ELBERT A. SMITH,  
For the Presidency.  
JOHN W. RUSHTON.

INDEPENDENCE, MISSOURI, May 18, 1915.

### Two-Day Meetings

Coleman, Michigan, June 12 and 13. Good speakers. George W. Burt, president, Beaverton, Michigan.

### Prayer Union

#### SUBJECTS FOR THE FIRST THURSDAY IN JUNE

For the church in Zion, that it may indeed be a city that is set on a hill. That the light reflected from it shall so lighten those that sit in darkness, that those without may see, and desire to enter in. Let us remember that Zion is the pure in heart, and Zion shall become the city of the pure, and thus work to that end.

Lesson, Matthew 5:13-16. Memory verse, Psalm 93:5.

#### REQUESTS FOR PRAYER

Prayers are requested for Brother E. H. Thomas, Pittsburgh, Pennsylvania, who is suffering from anemia, and is in a very weak condition. This brother desires speedy recovery on account of his family. May he be remembered and blessed.

Sister N. J. McKeever, Flint, Michigan, requests especial interest in the prayers of the Saints. This sister is very sorely afflicted with cancer. She has been confined to her bed since March 2, at which time she was operated on and doctors said she could not live but a short time. She has faith and asks prayers that she may recover.

Sister H. C. Norwood, Townsend, Montana, asks that the Saints fast and pray June 6 for her little boy five years old. This child was stricken with infantile paralysis when eight months old and has never recovered. Sister Norwood is to take him to the Bozeman Conference, June 6, where he will be administered to. This sister is isolated, yet is doing all she can to "forsake all pleasures and live worthy of the name of Christ." May her desire be granted.

### Attention Cooks

WANTED.—At once at the Children's Home, Lamoni, Iowa, a competent cook. Address R. J. Lambert, secretary of board.

### Died

BABBITT.—Loren L. Babbitt was born September 23, 1835, Kirtland, Ohio, died April 30, 1915, five miles north of Stewartville, Missouri. Married Mary Ann Petty, August 28, 1864, Berry, Illinois. To them were born 3 sons, 2 daughters, two dying in infancy. Lydia Powell died in 1904, George and Alma survive. Deceased was baptized in November, 1863, Albany, Illinois, by Loren W. Babbitt, his father. Ordained elder June 20, 1867. Besides the sons, he leaves aged companion, 10 grandchildren, 1 great-grandchild. Services by T. T. Hinderks, assisted by A. W. Head, before a large congregation. Interment in Pleasant Grove Cemetery.

LIPPINCOTT.—Lillian A. Lippincott was born January 28, 1844, Springfield, Massachusetts, died May 6, 1915, Independence, Missouri, after a long illness. Married N. L. Nilley in 1860. To them was born one daughter, Sister Pettybone, Lawrence, Kansas. Married J. L. Kerr, October 24, 1884, who died in December, 1899. September 15, 1911, married James

F. Lippincott, who survives. Deceased was a faithful Saint and loved the work with her whole heart, ever ready to help those who needed. Services in Saints' church, Independence, in charge of G. E. Harrington, sermon by A. H. Parsons.

OATES.—Elizabeth J. Oates died at her home, Lancaster, Wisconsin, April 10, 1915, aged 63 years. Baptized June 6, 1894, Flora, Wisconsin, by E. M. Wildermuth. Lived a faithful Christian life, loved and respected by all who knew her. Deceased leaves husband, 2 daughters, 1 son, grown, many relatives and friends who will miss her cheery smile and kindly ways. Services from the home and at the Union Church ten miles west in charge of James Edgington, sermon by Lester Wildermuth.

BROWN.—Emily, beloved wife of Elder Samuel Brown, was born in Dunn Township, Haldimand County, Ontario, April 13, 1863, passed peacefully away at her home, Stevenson, Ontario, May 7, 1915. United in marriage with Samuel Brown, at Blenheim, Ontario, by J. H. Lake, October 8, 1883. To them were born four sons, three daughters. John Leslie (an elder and president of Windsor, Ontario, Branch), Robert T. (an elder, missionary to Manitoulin Island); Samuel Gordon and Alma Fred still reside at home. The daughters are, Mary E. (Mrs. Harry Lively, of Saint Clair, Michigan); Thalma A. and Illa M., at home. The cause of her demise was a cyst ovarian tumor, from which she suffered for over a year. She bore her condition with patient resignation, committing her case into the hands of her heavenly Father, and always applying to administration for relief instead of to medicine, and ever obtained the blessing sought. Physicians were amazed that she did not continually suffer the excruciating pain that others in her condition are subject to. How good it is to have an abiding faith in the power of God! Brother Brown labored as a missionary in Canada as early as 1883, and Sister Brown well knew the lonely hours and care of a family in his absence, but sought earnestly to bring her children up in the nurture and admonition of the Lord. The fruit of her labor has been apparent in that she has left behind an honorable and God-fearing family, who will magnify her labor and do her honor in years to come. Funeral discourse by John A. Grant, from the text, "She hath done what she could," to a large concourse of relatives, Saints and friends. Sister Brown was baptized September 8, by George Cleveland, at Buckhorn, Ontario, in 1872. Was ever consistent in life with her faith. Ever kind and considerate, she was beloved by all who knew her best. Interment in Evergreen Cemetery; Blenheim.

SMITH.—Maud Myrtle Smith, daughter of Elder Jacob and Sister Annie Smith, passed away at peace with her Savior and all people at her home, Long Valley, near San Lucas, California, March 31, 1915, aged 25 years, 9 months, 14 days. Her willing, humble, self-sacrificing life, a crystal stream of gentleness and willing service, claimed the love and confidence of all who knew her. Her musical talent was consecrated to the church service in which she did a noble work in Oakland. Services at the home by Eugene Holt. Father, mother, 2 brothers, 2 sisters survive.

TITTLE.—At Leon, Iowa, May 16, 1915, Clarissa E. Tittle, aged 74 years, 7 months, 21 days. Born in Livingston County, New York. Married John Walker at Mount Carroll, Illinois, in 1856. Baptized at Sandwich, Illinois, in 1872, by Charles Williams. Family removed to Leon in 1873, and Mr. Walker died in 1888. Of 9 children, 6 survive, 5 being present in her last illness. Services at the residence by H. A. Stebbins.

### June "American Boy"

Mark Tidd, the stuttering fat boy who has been such a marked success in recent juvenile fiction is back in *The American Boy* again. "Mark Tidd in business" is the title of this newest story by Clarence B. Kelland, the opening installment of which appears in the current issue. Mark is funnier than ever and just as clever as of yore. "The Igloo in the snow," is another tale of Connie Morgan in the Alaskan gold fields. These virile stories by James B. Hendryx have proved marked successes, and the latest of the series is possessed of all the vigor and interest of its predecessors. "The horse that did not go to war," by Dennis H. Stovall, is a story of the ranch; "The big one" is a fish story by Hamilton Johnson; and "The tortoise" is the lively tale of a boy and a boat, by Walter Kellogg Towers. George Huff, Athletic Director at the University of Illinois, and premier teacher of amateur ball players, contributes a valuable arti-

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Elbert A. Smith, Editor; John F. Garver, Assistant Editor.

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cle on "How to play baseball" that is especially readable. There are other shorter articles which will at once interest and inform the boy. The many departments appeal to the varied interests of the active youngster. Ten cents a copy; \$1 the year. Published by the Sprague Publishing Company, Detroit, Michigan.

Book Reviews

THE PASSING OF THE SALOON.—George M. Hammell, D. D., editor in chief. American Issue Publishing Company, Westerville, Ohio. This book of 436 pages is an authentic and official representation of the antisaloon crusade in America. It contains contributions by leading American citizens and antisaloon workers, together with illustrations of all the prominent antisaloon workers of the country. Mr. Hammell in his prologue says: "I have undertaken to tell the story of the passing of the saloon—the story of what the French call a *debacle*, a downfall. I believe that the saloon will cease to exist, and that there are moral, political, social and economic forces now operating, which will speedily destroy it. . . . This volume is a record; it is also a prophecy. It reports achievement; it utters a prediction. Born of loyalty to the public welfare, it is a contribution to the campaign for universal brotherhood. Against its facts and arguments there can be no logic, even as against the ten laws of Moses there can be no legislation." Chapters of the book are: "The saloon an economic vampire," "Physiological effects of alcohol," "The Woman's Christian Temperance Union," "The Anti-Saloon League—purpose and methods," "The temperance tidal wave," "Liquor's fight against prohibition," "The negro problem and the liquor problem," "On to Washington," "The antiliquor fight in Canada," "Signs of the times." As an indication of the fight against liquor and the saloon, and as a reliable source of information along the lines indicated, this volume is a most excellent source.

CAPITAL.—George L. Walker. Dukelow and Walker, Bos-

ton, Massachusetts. 15 cents. This is a vigorous defense of capitalism by the editor of the Boston *Commercial*. The author requests frank criticism to which he pledges himself to give personal consideration.

SINGLE STANDARD EUGENICS.—Professor Thomas W. Shannon. The S. A. Mullikin Company, Marietta, Ohio. 75 cents. Professor Shannon is perhaps the most widely known social purity worker of the country. He brings to the cause a high ideal. His message is dignified by noble manhood and impressed by direct yet wholesome expression. His *Single Standard Eugenics* is a strong appeal for clean living by both sexes. In the preface he says: "Parents, teachers, reformers, ministers and especially the women, by a concerted, systematic and persistent effort, can change public sentiment so as to give society a high single standard of morals, which will eliminate the chief causes of degeneracy and make possible the most happy, satisfactory and perfect attainments. The author's hope, desire and prayers are that this book may rouse the careless to a sense of the value of existence; encourage and enlighten those who are striving to attain true manhood and womanhood; inspire and help those upon whom devolve the privilege, duty and responsibility of teaching the principles of individual and race betterment by means of a single standard of morals."

WOMAN AND WAR.—Olive Schreiner. F. A. Stokes Company, New York. Price 50 cents. This little booklet of 60 pages is an extract from Miss Schreiner's classic *Woman and Labor*, written after a trying personal experience of warfare in South Africa. From the introduction we quote the following: "No excuse is needed for reprinting at this time from Olive Schreiner's classic, *Woman and Labor*, her treatment of *Woman and War*. There is no other exposition of woman's natural hatred of war so searching, so true and so moving as this. Her inspired words on the subject, beyond their importance as a deeply significant statement of the attitude of women toward bloodshed and killing, to be read and taken to heart in its bearing on the greatest war in history, are vital as a prophecy of how war in the future will pass away."

"BILLY" SUNDAY, THE MAN AND HIS MESSAGE.—William T. Ellis. John C. Winston Company, Philadelphia, \$1.50. A book of 432 pages, well printed and profusely illustrated, giving characteristic sermons by the noted evangelist "Billy" Sunday, together with a study of his character and methods. Prepared shortly after his recent remarkable campaign in Pittsburgh. From the first chapter we extract the following: "Heaven often plays jokes on earth's worldly-wise. After the consensus of experience and sagacity has settled upon a certain course and type, lo, all the profundity of the sages is blown away as a speck of dust and we have, say, a shockingly unconventional John the Baptist, who does not follow the prescribed rules in dress, training, methods, or message. John the Baptist was God's laugh at the rabbis and the Pharisees. In an overecclesiastical age, when churchly authority had reached the limit, a poor monk, child of a miner's hut, without influence or favor, was called to break the power of the popes, and to make empires and reshape history, flinging his shadow far down the centuries. Martin Luther was God's laugh at ecclesiasticism. While the brains and aristocracy and professional statesmanship of America struggled in vain with the Nation's greatest crisis, God reached down close to the soil of the raw and ignorant Middle West, and picked up a gaunt and untutored specimen of the common people—a man who reeked of the earth until the earth closed over him—and so saved the Union and freed a race, through ungainly Abraham Lincoln. Thus again heaven laughed at exalted procedure and conventionality. In our own day, with its blatant worldly wisdom, with its flaunting prosperity, with its fashionable churchliness, with its flood of 'advanced' theology overwhelming the pulpit, God needed a prophet, to call his people back to simple faith and righteousness. A nation imperiled by luxury, greed, love of pleasure and unbelief cried aloud for a deliverer. Surely this crisis required a great man, learned in all the ways of the world, equipped with the best preparation of American and foreign universities and theological seminaries, a man trained in ecclesiastical leadership, and approved and honored by the courts of the church? So worldly wisdom decreed. But God laughed—and produced, to the scandal of the correct and conventional, Billy Sunday, a common man from the common people, who, like Lincoln, so wears the signs and savors of the soil that fastidious folk, to whom sweat is vulgar and to whom calloused hands are 'bad form,' quite lose their suavity and poise in calling him 'unrefined.'"



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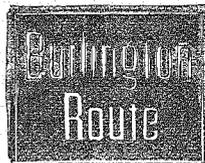
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"If ye continue in my word, then are ye my disciples indeed; and ye shall know the truth, and the truth shall make you free."—John 8:31, 32.



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

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NUMBER 22

## Editorial

### "MUST PROTESTANTISM ADOPT CHRISTIAN SCIENCE?"—PART I

A REVIEW

Our caption is the title of a little book of sixty-five pages, recently published<sup>1</sup>; the author being the Reverend J. Winthrop Hegeman, Ph. D. (Episcopalian). Answering the question in the affirmative, he says:

Christian Science seems to be the only power in religion to retard and return the tide that is setting away from God and the church by revealing the God whom they in heart ignorantly worship and whom on their lower plane they desire but see not.

It is most significant that representatives of great churches like the Protestant Episcopal Church should now confess that their denominations are lacking some vital element, a lack so serious as to threaten a complete defeat of their entire work. One hundred years ago the heavenly personage that manifested himself to Joseph Smith told him that the churches were wrong. They were in fact so lacking in essential elements that God found it necessary to set his hand again to establish his own church and restore his own gospel.

#### EMMANUEL MOVEMENT A FAILURE

Some years ago Reverend Elwood Worcester (Episcopalian) and others discovered that their people had entirely neglected "the gospel of healing," as they termed it, a thing that we as a church had been telling them ever since 1830, though our allegation was ever met with scorn. But suddenly it dawned upon them that the allegation was true, and they set about remedying it by introducing the "Emanuel Movement."

These gentlemen undertook to treat disease in the name of Jesus in connection with medical practitioners of repute (a thing in itself legitimate). But in this treatment the patient received examination by the physician and if the disease were discovered

to be organic he was not admitted to the sacred precincts of the pastor's study for treatment,—he was referred back to medical specialists. If the disease proved to be purely functional he might pass under the benign influence of the Emmanuel Movement to receive healing from the Great Physician.

This reference of serious organic diseases to the doctors and tractable functional disorders to Jesus did not appeal to us very seriously as worthy of the name divine healing. We did not consider it a return to primitive Christian healing, under which those most terribly afflicted with malignant diseases came and were healed. The limits set by the Emmanuel Movement men were exactly those set by nature between diseases tractable to human suggestion and those not so tractable. And at the time we wrote:

Their claim is the well-known claim made by psychologists, that in certain diseases, more especially nervous diseases wherein the victim is self-deluded, the student of psychology can work a cure by mental suggestion. They admit the human nature of their work and the absence of the divine by refusing to treat diseases of a more serious nature.—SAINTS' HERALD.—vol. 55, p. 1081.

#### THE POWER OF GOD TO HEAL PREJUDGED

It is not surprising therefore that we find Mr. Hegeman saying that in a recent report ten clergymen of the Church of England and ten English physicians of repute report that:

They have spent three years in the study of prayer and suggestion in therapy, and find that all forms of healing by faith, prayer, and what not, are instances of suggestion and that equally good results are obtained by suggestion without spiritual means such as prayer. They conclude that benefit has been found only in functional disorders, but not in a single instance has there been a bit of proof that an organic lesion has been cured by such means.

The mental attitude of those experimenting along these lines has not been one of complete faith and surrender. They have deliberately prejudged the power of God to heal, have limited and circumscribed it, and now those who have pursued the methods adopted by Reverend Worcester and others report as we have seen.

It is quite obvious that the lack of the churches in that regard (the gospel of healing) has become apparent to their adherents. An effort has been

<sup>1</sup>Harper and Brothers, publishers, New York and London, price 75 cents.

made to supply that which is lacking. The effort has failed and the Emmanuel Movement and similar cults have succeeded in accomplishing only that which can be accomplished by mental suggestion without prayer or faith. The situation has not been remedied. There has not been a return to the New Testament method of healing.

#### NOW TURN TO CHRISTIAN SCIENCE

Mr. Hegeman therefore casts about (and others with him) for something more radical, something sufficient and satisfactory. Christian Science seems to them to be the thing needed. Such a confession of spiritual poverty and helplessness is certainly startling. (Was it only recently that Reverend Nutting told us that the churches were all right in 1820, and have continued so?)

The greater part of Reverend Hegeman's book is devoted to assertions that the Protestant churches have utterly failed to meet the needs of the modern age, that they are powerless to combat and eradicate sickness, poverty, crime, and war; and the further assertion, repeated frequently, that complete and permanent relief may be found in Christian Science.

#### CONFESSION AND ASSERTION

This confession of failure on the part of Protestant churches, coming from a prominent churchman is interesting. But the assertions that such wonders would be wrought by the general adoption of Christian Science are not convincing. It is easy to make assertions. Many zealous advocates of other systems, ecclesiastical, political, and ethical, are making exactly similar claims.

The book is in its entirety a confession and an assertion: a confession of failure made for Protestant churches by a Protestant clergyman, an assertion of the efficacy of Christian Science made by an Episcopalian minister acting as a special pleader for Christian Science. The value of the book is gauged by the importance of such a confession and such an assertion coming from such a source.

The confession and assertion are not backed up by specific data or evidence. There is not much argument; but a great deal of dogmatic declaration. The value of such assertion must be estimated for himself by each reader, with regard to its degree of self-evident truth and the authority of the writer to speak dogmatically.

To us the statement that Protestantism has failed on many points is self-evident; and we concede that as a churchman, of a most aristocratic and orthodox denomination, Mr. Hegeman speaks on that subject with a degree of authority. That the adoption of Christian Science by Protestant churches will bring general relief is not so self-evident, and we recognize no particular authority in Mr. Hegeman to make

such a prediction concerning the doubtful outcome of an untried experiment.

Certainly the "restored church," which is neither Catholic nor Protestant, has nothing to gain by adopting Christian Science, for in its gospel is included every good thing that Christian Science teaches, minus its errors and absurdities. From the very inception of the work of restoration, healing was taught and practiced, though opposed most bitterly by the "orthodox" religious world, whose representatives are now falling over each other in an effort to adopt or devise some substitute. Some of the errors and absurdities set forth by Mr. Hegeman will be considered in our next issue.

ELBERT A. SMITH.

(To be continued.)

#### CURRENT EVENTS

##### SECULAR AND RELIGIOUS

**DEFEAT WOMEN'S BILL.**—What the *Chicago Herald* denominates as a "reasonable and moderate" women's nine-hour bill, was defeated in the Illinois house the 27th.

**IN PORTUGAL.**—Quiet seems to have been restored throughout the country. The president is reported as having resigned. Premier Joao Chagas who was shot, is recovering. The new cabinet has announced that it will maintain an absolutely neutral attitude toward all political parties.

**PAN-AMERICAN BUSINESS.**—Business men of North and South America have been in session in a Pan-American conference at Washington, to devise ways and means of benefiting shipping and business relations between the United States, and especially conditions incident to the European war.

**CHINA AND JAPAN.**—Treaties and notes have been signed by China and Japan bringing to a conclusion negotiations continuing since January. These treaties have to do with Japanese rights and privileges in Chautung and South Manchuria, and are substantially in accordance with the late ultimatum by Japan.

**LAKE TO GULF.**—A bill has passed the Illinois Legislature to build a waterway from Joliet to La-Salle, a distance of sixty-five miles, to connect the Chicago drainage canal and the Illinois River, in forming an eight-foot waterway from Chicago to the Gulf of Mexico. The cost of this work is estimated at five million dollars.

**PRESBYTERIANISM AND PROHIBITION.**—The United Presbyterian Church of North America in general assembly at Loveland, Colorado, on the 28th, adopted resolutions petitioning Congress to enact a constitutional amendment prohibiting the importation, exportation, manufacture and sale of intoxicating liquors; to enact legislation prohibiting polygamy and polygamous cohabitation; the creation of a fed-

eral commission on motion picture censorship; a law forbidding sectarian appropriations for education.

**MEXICAN AFFAIRS.**—Telegraphic news from Mexico is meager. Letters convey the impression that military forces are exhausting themselves, and that food supplies in parts of the country are running short. Desultory fighting in central Mexico developed in a battle near Leon, where a decisive victory is announced by the Villa forces over the Obregon army. Silao, a Carranza base south of Leon, is reported captured by Villa. Later reports indicate a defeat of Villa's army. The American Red Cross is collecting relief supplies for needy Mexicans.

**DIVORCING LINES.**—A recent decision of the Interstate Commerce Commission orders railways owning and operating steamship lines on the Great Lakes to dispose of their ships and give up that part of their business after December 1. This action affects several of the trunk lines, which together move the greater part of freight between East and West. The decision is rendered under the Panama Canal law, which forbids the leasing and owning by railways of competing water lines, unless the "public convenience and necessity are concerned thereby."

**BRITISH CABINET.**—The new coalition cabinet is announced. H. A. Asquith retains the premiership; Sir Edward Grey the ministry of foreign affairs; David Lloyd-George, chancellor of the exchequer in the old cabinet, is made minister of munitions in the new, Reginald McKenna succeeding him in the chancellorship; Lord Kitchener is continued as Secretary of War; Winston S. Churchill is made chancellor of the duchy of Lancaster, giving place to A. J. Balfour as first lord of the admiralty; Andrew B. Law is secretary of the colonies. This new cabinet recognizes the various parties and alignments of the empire, and is calculated to further unite the government and the people in the present war struggle.

**CUSTOMS RULING.**—Affirming the ruling of the Board of General Appraisers, that under the five per cent clause in the Underwood-Simmons tariff law, goods imported in American-owned ships are entitled to a reduction of duties to that amount, the United States Court of Customs Appeals on the 26th held that this reduction applies also to ships of countries holding reciprocal commercial treaties, and affected by the "favored nation" clause of the tariff law. France is the only large maritime country in Europe not affected by this ruling, not having such a treaty. It is expected that an appeal will be taken to the United States Supreme Court, under the provision allowing appeal in customs cases involving treaties. If the decision is sustained, \$15,000,000 to \$20,000,000 in duties already collected must be refunded.

**GERMANY REPLIES.**—Germany has replied to the American note of May 13. Regarding the German aero-attack on the American steamer *Cushing* and the sinking of the American steamer *Gulflight*, the note states that German airmen and seamen have been persistently and specifically instructed to avoid attacks on neutral ships not guilty of hostile acts. An investigation is being conducted covering these two cases, and results will be communicated to the American Government, which, if necessary, may be supplemented by consideration under The Hague agreement. Touching the sinking of the British *Falaba* in which an American life was lost, it is urged that this vessel was in the act of flight, and that she was fired upon only when suspicious crafts were hastening to her assistance. With reference to the loss of life in the sinking of the *Lusitania*, the German note states, that the *Lusitania* was built as an auxiliary cruiser and was so carried by the British admiralty; that according to information received by the German Government she was armed with cannon, concealed below deck, that British merchantmen were under instruction to ram or to otherwise damage German submarines, hence the *Lusitania* was not in the "undefended" class; that she carried Canadian soldiers and munitions; that her owners evidently sought her protection under these conditions by carrying American passengers, which was in violation to American law; hence,

The German Government believes that it was acting in justified self-defense in seeking with all the means of warfare at its disposition, to protect the lives of its soldiers by destroying ammunition intended for the enemy.

The German Government withholds its final decision on the demands of the United States with reference to submarine attack on merchantmen and reparation in the case of the loss of life on the *Lusitania*, etc., until after American reply to this note.

**EUROPEAN WAR.**—The deadlock continues in the west, with slight gains for the allies. Reports from the east are conflicting. It is clear, however, that in the fierce fighting of the past few weeks the Russians have lost all along their extended front from the Baltic to the Carpathians. Their retreat has been orderly, however, and the German general advance seems to have spent itself, save in the vicinity of Przemyśl, Galicia, where late German gains are reported. The allies continue to land troops on the Gallipoli peninsula, and are still reported as slowly making progress toward Constantinople. The Turks are suffering heavy losses here. The sinking by British submarines of two or three Turkish warships and two transports is offset by the enemy sinking in the Dardanelles the British battleships *Triumph* and *Majestic*, which were supporting the land forces. The German submarine warfare during the week has resulted in the sinking of the Swedish bark *M.*

*Rwoosvall*, the Danish steamer *Betty*, and the British steamers *Cadeby* and *Spennymoor*. Danish steamer *Ely* has been sunk by a mine. The 24th saw the first fighting between Austria and Italy following the declaration of war by Italy on Austria. In land, sea, and air skirmishes Italy seems to have had the advantage. An Austrian submarine has been sunk by Italian torpedo boats. The Italian army is surging across the international border at several points, and has taken Austrian outposts. Italy has declared a blockade of Austrian ports, including islands. In giving to neutral nations reasons for entering the war, Italy says, in effect, that in violation to the treaty creating the triple alliance, a purely defensive coalition, and designed to preserve equilibrium in Europe, she was not consulted when Austria declared war on Serbia; that the course of Austria against Italy constitutes an encroachment upon Italy's political and economical interests; that Austria declined to adequately compensate Italy for the diminution of Italian influence in the Baltic, thus further violating the terms of the treaty; in all of which Austria has made it imperative that Italy defend her interests in war. Germany has declared war on Italy. The American steamer *Nebraska*, outward bound from Liverpool, and in ballast was damaged by an explosion off the southern coast of Ireland, and returned to Liverpool. Investigation and report indicate that the ship was disabled by a torpedo.

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### NOTES AND COMMENTS

**HOMEWARD BOUND.**—By letter from New York, dated May 26, Elder W. H. Greenwood says:

Please announce through the SAINTS' HERALD that I sail for England on board the *Adriatic*, of the White Star Line, on Thursday, May 27 at noon. I will write shortly an account of my trip to the United States and the General Conference. . . . I would like to express my thankfulness to all the Saints, especially those of Independence for the most homely welcome accorded to me during the month that I was in residence with them. May God bless them.

**GRACELAND COLLEGE COMMENCEMENT.**—Elder Paul M. Hanson and Elder John W. Rushton arrived in Lamoni Saturday, May 29. Brother Hanson delivered the baccalaureate sermon before the graduating class of Graceland College Sunday morning, at the Brick Church. Brother Rushton spoke in the evening, and is to deliver the commencement address for the college Thursday evening. Both Sunday sermons were listened to by large and very attentive audiences.

**LAMONI HIGH SCHOOL.**—The graduating class of the Lamoni High School for 1915 is the largest in the history of Lamoni. There are twenty-nine graduates,—fourteen girls and fifteen boys. This is a splendid showing for a town the size of Lamoni. The commencement exercises were held in the Coli-

seum, the evening of May 27, the address being by Doctor C. P. Colgrove. The baccalaureate sermon was preached by Bishop A. Carmichael the Sunday evening previous to the commencement.

**BACCALAUREATE ADDRESS AT TABOR.**—The senior editor was privileged to deliver the baccalaureate address before the graduating class of the Tabor (Iowa) High School, Sunday evening, May 23. Five of the eight members of the class are Latter Day Saint girls. Though some pressure was brought to bear by certain members of the community to induce them to delinquit their right to select the speaker for the occasion, they stood their ground and maintained their right of choice. The services were held in the Methodist church; the pastor of that church, Reverend Cook, treated us with the finest Christian courtesy. The superintendent of the Tabor High School, Mr. Hammersly, a Christian (Disciple) by profession, had charge of the meeting; prayer was offered by the Congregational minister, Reverend Fisher; while the Methodist pastor read the scripture lesson,—so it will be seen that it was quite an inter-church affair. The church was filled to overflowing, the aisles and vestibule being occupied by people standing, while many were turned away. We were also privileged to speak in the Saints' chapel at the afternoon service, and to meet in the Congregational church in the forenoon in a union memorial service to the dead soldiers of the Nation.

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### EDITORIAL SELECTION

#### THE FORTUNATE ISLES

You sail and you seek for the Fortunate Isles,  
The old Greek isles of the yellow bird's song?  
Then steer straight on through the watery miles,  
Straight on, straight on, and you can't go wrong.  
Nay, not to the left; nay, not to the right,  
But on, straight on, and the isles are in sight,  
The Fortunate Isles where the yellow birds sing,  
And life lies girt with a golden ring.

These Fortunate Isles, they are not so far,  
They lie within reach of the lowliest door;  
You can see them gleam from the twilight star;  
You can hear them sing by the moon's white shore—  
Nay, never look back! Those leveled gravestones  
They were landing steps; they were steps into thrones  
Of glory for souls that have sailed before,  
And have set white feet on the fortunate shore.

And what are the names of the Fortunate Isles?

Why, Duty and Love and a large Content.  
Lo! these are the isles of the watery miles,  
That God let down from the firmament.  
Lo, Duty and Love, and a true man's Trust;  
Your forehead to God, though your feet in the dust;  
Lo, Duty and Love, and a sweet face's smiles,  
And these, O friend, are the Fortunate Isles.

—Joaquin Miller.

## Original Articles

### "GODSPEED" PRESIDENT SMITH

[Opening addresses on occasion of the ordination of President Frederick M. Smith, Independence, Missouri, May 5, 1915.—EDITORS.]

BY J. W. RUSHTON

We are ambassadors for Christ, as though God did beseech you by us: we pray you in Christ's stead, be ye reconciled to God. For he hath made him to be sin for us, who knew no sin; that we might be made the righteousness of God in him. We then, as workers together with him beseech you also that ye receive not the grace of God in vain. (For he saith, I have heard thee in a time accepted, and in the day of salvation have I succored thee: behold, now is the accepted time; behold, now is the day of salvation.) Giving no offense in anything, that the ministry be not blamed; but in all things approving ourselves as the ministers of God, in much patience, in afflictions, in necessities, in distresses, in stripes, in imprisonments, in tumults, in labor, in watchings, in fastings; by pureness, by knowledge, by long-suffering, by kindness, by the Holy Ghost, by love unfeigned, by the word of truth, by the power of God, by the armor of righteousness on the right hand and on the left, by honor and dishonor, by evil report and good report; as deceivers, and yet true; as unknown, and yet well known; as dying, and, behold, we live; as chastened, and not killed; as sorrowful, yet always rejoicing; as poor, yet making many rich; as having nothing, and yet possessing all things.—Paul.

It is, as already has been remarked, a most unusual and singular event which brings this large and expectant congregation together this evening. In this event we witness the culmination of an epoch—a series of events that we might well call the epoch of preparation. Thirteen years ago, through what we believe was the intimation originating from the divine wisdom, our brother, whose ordination we hope to witness this evening to the high and holy calling already designated, was selected, and in the selection it was quite broadly implied that the selection to that office was preparatory to the office he now holds.

As the years have come and gone, bringing in their rapid trail events which have been fraught with anxiety and apprehension, yet with unfaltering and increasing prosperity to the cause in which our hope is fixed, we have with mingled feelings of sorrow and buoyancy looked forward to this very hour, this very moment; sorrowfully in that we realized that this hour could only come with much labor and distress, bereavement and disappointment in that the one whose strong and sturdy figure has been leading for more than fifty-five years the growing hosts of the spiritual Israel, from not only the dark shadow land of obscurity, but from the low-lying plains of disappointed hope, of mistaken zeal, of shattered ideals and the wreckage caused by trusting in the arm of flesh, until when he left us there was numerical strength, spiritual vision, a sensitized collective personality at once the tribute to the excellency of his leadership and at the same time the testimony of the divine origin of this work we are representing to-

night. I say that this hour could only come when death should strike down the beloved figure of our late prophet.

Still we had joy in the expectation of this coming moment, tragic, sorrowful, apprehensive though it was and is. Our joy lay in the realization of the fact that each age produces its own peculiar problems, each age produces its own peculiar conflicts, and that each generation must provide the strong, clear brain, the invincible fortitude and the courage that dares in order that those peculiar problems and peculiar conditions can be adequately met and provided for, and the people led from one step to another with unfaltering assurance, in firm and undeniable hope of final triumph.

We, therefore, stand at the parting of the ways, —or probably, more correctly speaking in figure, we stand at the summit of a new peak, and as we look backward over the fifty-five years of the preceding time and in wonderful prospective we see the way along which we have traveled, our hearts are cheered, our faith is strengthened, and our vision receives new clarity as we gaze from the then to the now. In the light of this inspiration coming to us in response to that retrospective, we dare to turn our faces to the future.

And we to-day can see all around us the evidences not only of the growing influence of God and spiritual power in our own church, but that the influence of this growth has also spread outwardly, and tide after tide has swept over human experiences, silencing many of the noises of conflict, blending many of the irreconcilables until the ministry of reconciliation has reached a step never chronicled in all the ages of the past.

Within the short space of one year, or a little more, the authoritative voice of science has either acknowledged defeat or declared a truce in many of the long-standing and bitterly-fought conflicts between faith and science. Many of those stalwarts who were hardened in their intellectuality and strength of knowledge and phenomenal growth, have been converted into pioneers carrying the torch of truth into many avenues, and have given unto us entrance to greater continents of opportunity than ever the world had dreamed of before.

Presiding over this harmonious union there sits in solemn approval the muse of modern philosophy, who bids us hope, with the assurance that which we have been denied for centuries, in the slow and tedious progress of our Christian faith, of which this church now is probably the most modern, adequate and completest representative. For I may remind you tonight that revelation from God, or more correctly speaking, the revelation of God to man, the immortality of the soul, and the working out of the divine purpose in the history of human development, are

the three great objectives approved of in our most modern theology, philosophy and science. I need only to say to you that at the commencement of our late prophet's experience each one of these was wholly denied or obscured all but universally.

To-day our brother will commence his career of leadership with these forces as reinforcements to our religious idealism, for we do not represent a discipleship of a "closed canon," but we represent a community whose veritable life,—spiritual power, vision and reality, is conditioned in the overshadowing intimation of its divine interest, approval, chastening, rebuking and direction.

We are here to-night to bid our brother Godspeed; to assure him that from our full hearts there shall go with him, about him, before him, and supplementing him, the strong and courageous support of those men who have secured a testimony to the truthfulness of this work, in experience and in sorrow and in labor and in hope and the qualities that have been outlined by the Apostle Paul as the qualifications and credentials of an accepted ministry, in our brother as well as in ourselves. Together we are pledged to continue the work of reconciling man with God. We are here to assure our brother that in this ordination, which symbolizes our approval of the divine selection, that as he shall be confronted with the new problems and shall have his ears filled with the new sounds demanding attention and interpretation; and as he shall attempt to bring out of the human disappointment the fulfillment of the eternal purpose of God, we will support him not only with sentimentality but with a strong and even critical faith that shall bear and dare in the hour of conflict, of doubt, even in the experiences of defeat and humiliation,—all things with him, believing that God who has sustained us in all the years of the past will continue by his strong right hand to support and uphold until the golden age has been brought down from dreamland and converted into the reality of experience.

May God breathe upon this congregation, and recognizing the solemnity of the occasion give to us the assurance that this thing is of God, and send us forth with an inspiration we have never known before to attempt the great task which lies before us on the threshold of the future.

BY F. A. SMITH

It is with peculiar feelings that I undertake to make a speech to-night, as I had no thought of anything of this kind; but in looking over the past, thinking of the conditions through which the church has grown, the conflicts of the early church to almost final dissolution when there came to it the loss of the Prophet and president of its organization; contrasting that with the conditions that exist now, we can not help but feel that there has been a development,

a growth both in our moral aspect and in the spiritual, and the understanding of the law that makes us look upon this occasion with a feeling of intense satisfaction.

As we look back over the past and study the work of gathering together the divided forces that lay before our late prophet, the scattered membership, binding up the wounded, seeking to hear, to advise, to counsel, to break down prejudice and error that had grown up, and to unite them upon the truth of the word of God and qualify them that they need not meet with such a disruption again, we can not help but feel that his administration was a success, for at this time we have entered into this event in quietness—there was no confusion, there was no fear. Our way had been mapped out, provision had been made, the people had been instructed, and we met the conditions that arose without fear. While there was anxiety, it may be true, it was not with that fear that otherwise might have come to us.

We can say, too, that under this development the work that lies before the church in the future must necessarily advance from where it is now, and to him who is now to take up this burden and upon whom shall be laid this care, there must come a great weight of responsibility. He can not escape it. He must meet it. In his own wisdom he could not do it, and while I recognize that thought I am conscious too, that he steps out upon this duty better qualified, better fortified than was his father before him. He has had experience under the guiding, fostering care of that father; he has been given opportunity to qualify himself in the study of the word, in the study of the educational features of the day which has helped him in the qualification; and now as he shall be set apart to this sacred and holy office he shall receive by virtue of this ordination the sanction of the people, the sanction of almighty God, and the divine influence that shall qualify him for the spiritual work that may attach to this office.

We are conscious too, of the readiness of this people to criticize. We have heard some of those criticisms, and we ask you now to withhold and wait until he shall have demonstrated at least by actual work whether that would be necessary or not. Let us unitedly enter into the service, and as the church moves out practically upon a new era, and starts once more upon its journey with a new leader to occupy the president's office, let us rally around him and give to him our hearty and best support; and if he shall fail let it not be said it is because the people withheld from him their faith and prayers and their efforts.

I have no fears personally. I have received that which to me has been satisfactory, and I have every reason to say to-night, that in confidence I give to him my hearty support, in confidence that as he shall

move out under these responsibilities he will "make good," if you will allow me to use that term; that deep in his heart he has deep-seated a love for this work, and it will become uppermost with him; and as he shall enter more fully upon the duties there will come more evidence from time to time of the qualifications that are essentially necessary for the office.

And as we thus enter in, oh, may we do it, friends, with that assurance that as we have passed through the crisis, have reached this particular point where we shall be in proper condition to move forward again, that we can continue to grow in grace, in the knowledge of the Lord and of his will toward us, and as this church shall increase in membership, increase in its duty toward God, its faithfulness along these lines, there will come added burdens, greater questions that must be solved, and many perplexities, and there will be no place where we can cease that continual effort and that continuous prayer of faith in sustaining those who shall enter in upon their duties to-night as leaders to this church.

We would all like to look down into the future, I know. There is scarcely one, probably, but what would like very much to be conscious of the conditions that lie before us; but I have thought it has been a wise thing that God has not unfolded all those things; it is a wise thing that he gives us but a glimpse now and then. I feel there are many who would fail, who would be unable to face the conditions that may confront us were we to see all that lies before us; hence the apostle in recognition of this has expressed the thought that we must walk by faith; the Master has expressed that, and so we will have to do. Let us, therefore, move out in confidence, in assurance, in unity, for if there is one thing that can bring to this people more strength than another it is when we stand united. Then my friends, we are strong, and we can accomplish the good that has been designed. If we shall put away our doubts, our fears, and in faith move out to the accomplishment of our work, each doing the duty that is assigned to him, and in confidence and assurance standing shoulder to shoulder with others that may also be assigned duties, I am confident of the success of this work, and the next few years may see the advancement of the work, the increase of its influence, the greater hope that shall come to us, the realization of many of the promises of God and the hopes and aspirations of this people.

I plead with you to think of the situation, compare it with the past and you will discover, my friends, that there has come that spiritual influence with us that has enabled us to move out under this critical condition as none have done before. Now that we have come thus far and entered into this situation we see to some extent the results of the teachings, the pleadings, the prayers and the earnest workings

of the President who went before—for I have no hesitancy in making the statement it has been almost the burden of his life to lead this people to the place where they could meet emergencies of this kind without fear, without distresses such as have come to them before. He has led us to this; he has set an example for us.

Now as this man steps into this position and occupies there, he shall undertake to continue the policy that his father has laid before us, holding us together, pleading with us, instructing us, admonishing us and helping us in our endeavors to move unitedly to the accomplishment of the new duties that may come, and the new responsibilities that may be ours by virtue of the increase of the work, the development of time and the necessities that arise therefrom, if we will heed his teaching, pay attention to it, move up under it, unitedly standing with him, we shall see more rapid strides, and this church shall rejoice in the greater strength and greater power and greater spiritual development than we have done in the past. To that end let us work and pray.

And as he shall be set apart to this sacred office, and our brother as his counselor, may our prayers be united that God may let rest upon him the mantle of his father, the prophetic office that shall enable him to stand between this people and God, to move under the influence of that divine Spirit and reach out and take hold of the greater intelligence that comes from divinity, and bring to us more and more of that divine light and will of God that shall be necessary for us in the accomplishment of the work that lies before us. Let our prayers extend to that end, and may God endow him and enlighten him and strengthen him in body and mind, and qualify him for the important office that he now assumes, is the prayer of your humble servant.

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### TRUE GREATNESS

LITTLE SERMONS TO SAINTS—NUMBER 5

BY F. J. EBELING

He that is slow to anger is better than the mighty; and he that ruleth his spirit than he that taketh a city.—Proverbs 16: 32.

At the time the wise man uttered the above words, he recognized the secret of true greatness. Doubtless he had the experience of ruling a great nation, and of trying to rule himself. He succeeded in the former, but failed in the latter. Just in proportion as he failed to rule himself, the glory of his kingdom departed. Great as King Solomon was, he was no greater than the average run of men when put to the tests that make for true greatness.

As a chain is no stronger than the weakest link, so

is man no stronger than the weakest part of his nature. Unchecked liberty of any one weakness in our lives will render us *hors de combat* in the great fight for the Master.

How different is the rule which measures man's greatness in this world from the one which measures greatness in the world to come. In this world greater honor and glory are sometimes bestowed upon a man for his destructive ability than for his constructive ability. If there ever is to be a lasting monument erected to the greatness of man it should be to him who prevented a war instead of him who won a war.

Of all the great deeds we read of upon the battle field; of all the great cities men have taken by strategy or bombardment, there is one who is mightier, "he that ruleth his spirit."

In the keeping of this injunction we see the greatness of it. Should man rule his own spirit instead of getting angry, there would be very little war or contention in this world. One angry moment may set the world back generations.

Sometimes we have to become little in this world, as the world sees it to become great in the world to come. Jesus said, Of all men born of woman there is none greater than John the Baptist, but he that is least in the kingdom of heaven is greater than John. Jesus was speaking of himself. The world regarded Jesus as a very little thing, despised and of no value, but in reality he was the greatest of all born of woman. He was the stone the builders rejected, destined to become the head of the corner.

#### EVIDENCES OF GREATNESS

Greatness does not consist in overcoming the other fellow in argument, right or wrong. He is a truly great man who when he sees he is in the wrong will acknowledge it and not try to justify himself with makeshifts and excuses. A wrong act is not so bad as the effort to justify oneself in the wrong, for by so doing one lowers his standard of manhood, and reveals weakness. In an unguarded moment one is liable to err, but the better part is to exert oneself to apply the remedy as laid down by the Savior.

Two mountaineers in the West became enemies to each other, and each vowed he would kill the other at sight. They were hunters, and one day they were in the fastnesses of the mountains. One was above the other when he spied his enemy. Immediately the old feud arose within him. He leveled his gun to shoot. Just then he saw a mountain lion in the act of springing upon him. Instantly his better manhood and sympathy asserted itself and he sent the deadly bullet that was intended for the man into the vitals of the lion and saved the life of his enemy. They approached each other, saw what was done, and thereafter were the best of friends. At the

very moment the one was about to take the life of another he controlled his spirit—greatness over cowardice, and hatred turned into friendship.

Assassination is not always done by the bullet. In a more disastrous sense it may be done by the smiting of the murderer's tongue. Anything that is worth doing at all is worth doing right. And to become great in any vocation, one must keep constantly at it.

It was Sousa, the great bandmaster, who said, "If I stop practicing one day, I will know. If I stop two days my friends will know. If I stop three days the public will know it." This is just as true in our spiritual program. The first backward step our conscience will rebuke us; the next our brethren, the next our friends, and finally the great Judge.

Some evidences of true greatness are condescending to men of low estate; overlooking the failings in the lives of our brethren; patience under the fire of provocation; acknowledging our faults; looking for the good in the lives of others; and never shrinking from duty, let it be ever so menial.

#### STARTING RIGHT

Starting in the right cause and keeping therein, is the shining path to power and might. In the State of Ohio, there is a city called Crestline. Its name suggests that it is on the highest point in the State. Two drops of water falling upon a certain building there may take directly opposite courses.

The drop on the south side with its associates goes into the Ohio River, on to the Mississippi, on to the Gulf of Mexico, to the Gulf Stream in the Atlantic, across the deep, absorbed by nature into the ripened grain or fruit or flower, which is taken up by a human being presented to us as in a scientist, as Galileo, or Kepler, or Edison, or Marconi, in a statesman, as Blackstone, or Bismarck or Gladstone; in a philosopher as Socrates, or Demosthenes, or Aristotle; or a musician as Mendelssohn, or Mozart, or Beethoven; or in a general, as Cæsar, or Napoleon or Hannibal—all called great in their calling.

The drops on the north side, born from the same cloud, with its associates, takes its northward course into Lake Erie, then to Niagara, through Ontario, into the Saint Lawrence, on to the frozen north to be of little use.

Which course would you prefer? The sunny road to fame and honor, or the frozen road to a chilly life of inactivity? Before we can become great in any line of activity we must have purpose well established. A man without a purpose is like a ship floating on the tides of the ocean. The one great purpose which makes for the greatest of men is a life consecrated to God for the betterment of the world.

## EXAMPLES OF WEAKNESS

He whom history has stamped Alexander the Great, conquered the world by the sword, leaving ruin and suffering in his path. But with all his greatness he was not great enough to conquer himself, and surrendered to King Alcohol. Much of the luster which would otherwise belong to Napoleon fades in his lack of strength to overcome certain temptations. He arose above the greatness of armies and navies, but not above self in that which stands out as a work of truth and strength of character.

General Grant, the mighty little fighter, was strong enough to bring to terms the almost invincible foe, but not strong enough to conquer the little black cigars which are said to have caused his untimely death. All men of more or less repute have sleeping within them an unlooked-for enemy, to whom unless they arise in the power of Him who is altogether great they will be compelled to surrender.

A most sublime example of greatness was found by Christ when in answer to the question, Who is the greatest in the kingdom of heaven, took a little child and set in the midst of his disciples and said, Except ye humble yourselves and become as this little child, you shall in no wise enter into the kingdom of heaven.

## TRUE GREATNESS

To learn the secret of true greatness we should study the characteristics of the child. The most beautiful and outstanding qualities of the child are his entire freedom from vain ambition, jealousy, spite, suspicion, revengefulness, and deceit. He has absolute confidence in his parents. With such virtues in the child of God, no power on earth will be able to prevent him from becoming great in the kingdom of God, and, as Daniel says, Shine as the stars in the firmament.

In Matthew 5:17 we have the underlying cause that makes for the greatness or smallness of man.

Whosoever therefore shall break one of these least commandments, and shall teach men so, he shall be called the least in the kingdom of heaven: but whosoever shall do and teach them, the same shall be called great in the kingdom of heaven.

To be great, then, in the kingdom of heaven, we may have to come down in the valley of humiliation and abase ourselves in the eyes of men; but for the privilege of becoming kings and priests and standing among the great and mighty of earth's nobles, we can afford to do so.

Jesus illustrates this by the Pharisee and publican. One was regarded as great by men of this world and the other small. The latter in his petition to God indicated his nothingness. And to give inspiration to the weak and humble, Jesus says, I tell you this man went down to his house justified rather than the other: for everyone that exalteth himself

shall be abased, and he that humbleth himself shall be exalted.

All truly great men will do many little things that men of little real consequence will not do. It is said of Judge Marshall, of the Supreme Court, that he was in a grocery store just before Christmas. A young man purchased a turkey, but refused to carry it home, thinking it was beneath his dignity. The judge said to him, "I am going that way and I will carry it for you." So picking it up, he carried it to the man's gate. As the young man took it from the judge, he inquired who he was, and on being told he was Judge Marshall he felt like sinking to the ground.

The same principle is suggested by Christ in Luke 14: 10.

But when thou art bidden, go and sit down in the lowest room; that when he that bade thee cometh, he may say unto thee, Friend, go up higher: then shalt thou have worship in the presence of them that sit at meat with thee.

It is much better to begin low and gradually work our way up to a seat with the mighty than to begin high up and have to step down. Such will be the humiliation in the day of judgment. Some who are among the mighty will be compelled to take a low seat.

If you would be great hereafter, be small here. If you would be exalted hereafter, be abased here. And at all times remember he that "ruleth his spirit," is greater than he that "taketh a city."

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## WOMEN OF THE BIBLE

The Apostle Paul in writing to Timothy told him that scripture given by inspiration of God is profitable for doctrine, for reproof, for correction, for instruction in righteousness; and we find in the scripture brief histories of the noblest and also the lowest of womankind. The Creator made man and woman equal; both to serve him and each other. All the characters are given to us as examples or warnings. Let us not judge Eve too harshly; she sinned, it is true, but perhaps she did not know the awful consequences that would follow her one act of disobedience. Among the few women mentioned in the earlier records of the Old Testament is the granddaughter of Eve, who became the wife of Cain, and, like her husband who loved Satan more than God. The wife of Noah, not mentioned by name, must have been a God-fearing woman, because she and her sons were permitted to go into the ark and were saved with a temporal salvation.

The next is Sarah, who became the mother of a great nation, and the only woman whose name was changed by command of the Almighty. Then there was Lot's wife, who did not want to leave her home and friends to utter destruction. The command of the angel was, "Look not behind you." She looked

back upon the burning city and was punished with death. What a lesson for us, and how strict are the commands of God.

Rebekah was a good woman, yet she helped her son Jacob to defraud his brother. Rachel and Leah, sisters, were wives of Jacob; one was the mother of Joseph to whom was promised the choice land, the other was the mother of Levi to whose tribe the priesthood was given, and Judah, of whose lineage was the Savior.

Miriam was honored by being the sister of Moses, —his nurse and guardian. With a musical instrument in her hand she led the women in singing praises to God after their journey through the Red Sea. She accompanied him on his journey through the wilderness, and with Aaron rebelled against him on account of the Ethiopian woman whom he had married. For this she was stricken with leprosy, and it was only through the prayer of Moses she was healed. She also had the gift of prophecy.

Deborah was a wise leader, judge, and general, and was the only woman permitted to sit in judgment over God's chosen people.

Sad, indeed, was the fate of the daughter of Jephtha who was offered up as a burnt offering because her father made a rash vow.

Delilah was a despicable woman, who conspired with the Philistines to destroy Sampson.

Ruth was of the hated tribe of Moab, but was a woman of noble character and self-sacrificing disposition; and through her marriage to Boaz she became an ancestress of the Christ.

Naomi was greatly loved by her two daughters-in-law; they were willing to leave their own country and people in order to be with her. This love of women for their mother-in-law was as uncommon then as now.

Hannah must not be forgotten, whose prayer was answered, and who kept her vow to surrender her son at an early age to the service of the Lord; and Samuel, her son, has the cleanest record of any prophet in the Old Testament, except Enoch.

The name of Jezebel will always remind one of all that is wicked; but Esther was a noble queen in a foreign land, willing to give her life to save her people, and was greatly honored for it.

A very different type was Job's foolish wife, who, when he was so sorely afflicted, asked him the question, "Dost thou still maintain thine integrity?" She then advised him to curse God and die.

The first woman mentioned in the New Testament is Mary, whose son was to be known as the Son of God, and who gave his life that we might be redeemed. Anna and Elizabeth were blessed with the gift of prophecy. Martha and Mary were loved by the Savior, and he restored to them their brother whom death had taken away.

The Savior praised the woman who poured the precious oil upon his head, and prophesied that what she had done should be held in remembrance of her in generations to come wherever the gospel would be preached.

Mary Magdelene was the first human being to see the Savior after his resurrection, and was told by him to go and tell others.

Dorcas made garments for the poor and was a useful and respected woman, who after her death, and in answer to the prayer of Peter, was restored to life again. Salome was the mother of James and John the beloved; she followed Christ even to the crucifixion.

Then there was the widow who gave her mite, which act pleased the Savior because she gave all she had; while another woman had such faith that she asked only for the privilege of touching the hem of his garment.

Peter's wife's mother immediately began to serve the Lord and praise him as soon as she was restored to health.

There were Lois and Eunice, grandmother and mother of Timothy, whom even Paul praised; and Priscilla, who taught Apollos the gospel so perfectly that he was afterwards able to do much good and convince many of the Jews that Jesus was the Christ.

MARGARET CAMPBELL.

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## Of General Interest

### WASHINGTON'S VISION

[We have been requested by different persons to publish what is known as Washington's vision, said to have been related by one Anthony Sherman to Wesley Bradshaw, and published many years ago. In response to these urgent requests we herewith furnish the matter as reported. So far as we know there is no means by which this article may be verified and shown to be genuine. We simply publish the matter on request as stated, without in any way committing ourselves to its genuineness or significance.—EDITORS.]

The last time I ever saw Anthony Sherman, was on the Fourth of July, 1859, in Independence Square. He was then ninety-nine, and becoming very feeble; but though so old, his dimming eyes rekindled as he gazed upon Independence Hall, which he had come to gaze upon once more before he was gathered home.

"What time is it?" said he, raising his trembling eyes to the clock in the steeple, and endeavoring to shade the former with a shaking hand, "What time is it? I can't see so well as I used to."

"Half-past three."

"Come then," he continued, "let us go into the hall—I want to tell you an incident of Washington's life, one which no one alive knows of except myself; and if you live, you will before long see it verified. Mark the prediction—you will see it verified!"

Reaching the visitors' room, in which the sacred relics of our early days are preserved, we sat down upon one of the old-fashioned wooden benches, and my venerable companion related to me the following singular narrative, which from the peculiarities of our national affairs at the present time, I have been induced to give to the world. I give it as near as possible in his own words:

When the bold action of our Congress in asserting the independence of the colonies became known in the Old World, we were laughed and scoffed at as silly, presumptuous rebels, whom British grenadiers would soon tame into submission, but undauntedly we prepared to make good what we had said. The keen encounter came and the world knows the result. It is easy and pleasant for the present generation to talk and write of the days of '76, but they little know, neither can they imagine, the trials and sufferings of those fearful days. And there is one thing that I much fear, and that is the American people do not properly appreciate the boon of freedom. Party spirit is yearly becoming stronger and stronger, and without it is checked, will at no distant day, undermine and tumble into ruins the noble structure of the Republic. But let me hasten to the narrative.

From the opening of the Revolution we experienced all phases of fortune, now good and now ill, one time victorious and another conquered. The darkest period we had, however, was, I think, when Washington, after several reverses, retreated to Valley Forge, where he resolved to pass the winter of '77. Ah! I have often seen the tears coursing down our dear old commander's careworn cheeks, as he would be conversing with a confidential officer about the condition of his poor soldiers. You have doubtless heard the story of Washington going to the thicket to pray. Well, it is not only true, but he used often to pray in secret for aid and comfort from God, the interposition of whose divine providence brought us safely through those dark days of tribulation.

One day, I remember it well, the chilly winds whistled through the leafless trees though the sky was cloudless and the sun shining brightly—he remained in his quarters nearly all the afternoon alone. When he came out I noticed his face was a shade paler than usual, and that there seemed to be something on his mind of more than ordinary importance. Returning just after dusk, he dispatched an orderly to the quarters of the officer I mentioned, who was presently in attendance. After preliminary conversation, which lasted about half an hour, Washington, gazing upon his companion with that strange look of dignity, which he alone could command, said to the latter:

"I do not know whether it is owing to the anx-

ety of my mind or what, but this afternoon as I was sitting at this very table engaged in preparing a dispatch, something in the apartment seemed to disturb me. Looking up, I beheld standing opposite to me a singularly beautiful female. So astonished was I, for I had given strict orders not to be disturbed, that it was some moments before I found language to inquire the cause of her presence. A second, a third, and even a fourth time did I repeat my question, but received no answer from my mysterious visitor, except a slight raising of the eyes. By this time I felt strange sensations spreading through me. I would have risen, but the riveted gaze of the being before me rendered volition impossible. I essayed once more to address her, but my tongue had become powerless. Even thought itself suddenly became paralyzed. A new influence, mysterious, potent, irresistible, took possession of me. All I could do was to gaze steadily, vacantly at my unknown visitant. Gradually the surrounding atmosphere seemed as though becoming filled with sensations and grew luminous. Everything about me seemed to rarify, the mysterious visitor herself becoming more airy, and yet even more distinct to my sight than before. I now began to feel as one dying, or rather to experience the sensations which I have sometimes imagined accompanied dissolution. I did not think, I did not reason, I did not move; all were alike impossible. I was only conscious of gazing fixedly, vacantly at my companion.

"Presently I heard a voice saying, 'Son of the Republic, look and learn;' while at this same time my visitor extended her arm eastwardly. I now beheld a heavy white vapor at some distance, rising fold upon fold. This gradually dissipated, and I looked upon a strange scene. Before me lay spread out in one vast plain all the countries of the world, Europe, Asia, Africa, and America. I saw rolling and tossing between Europe and America the billows of the Atlantic, and between Asia and America lay the Pacific.

"'Son of the Republic,' said the same mysterious voice as before, 'look and learn.'

"At that moment I beheld a dark, shadowy being like an angel, standing, or rather floating, in mid-air between Europe and America. Dipping water out of the ocean in the hollow of each hand, he sprinkled some upon America with his right hand, while he cast upon Europe some with his left. Immediately a dark cloud raised from each of these countries and joined in mid-ocean. For a while it remained stationary, and then moved slowly westward, until it enveloped America in its murky folds. Sharp flashes of lightning gleamed through it at intervals, and I heard the smothering groans and cries of the American people.

"A second time the angel dipped water from the

ocean and sprinkled it out as before. The dark cloud was then drawn back to the ocean in whose heaving waves it sank from view. A third time I heard the mysterious voice, saying, 'Son of the Republic, look and learn.'

"I cast my eyes upon America, and beheld villages, towns and cities springing up, one after another, until the whole land from the Atlantic to the Pacific was dotted with them. And again I heard the mysterious voice say:

"'Son of the Republic, look and learn.'

"At this the dark, shadowy angel turned his face southward, and from Africa I saw an ill-omened specter approach our land. It flitted slowly and heavily over town and city of the latter, the inhabitants of which presently set themselves in battle array against each other. As I continued looking I saw a bright angel on whose brow rested a crown of light, on which was traced 'Union,' bearing the American flag, which was placed between the divided nation, and said, 'Remember ye are brethren.'

"Instantly the inhabitants, casting from them their weapons, became friends once more, and united around the national standard. And again I heard the mysterious voice saying, 'Son of the Republic, the end of the century cometh, look and learn.'

"At this the dark, shadowy angel placed a trumpet to his mouth, and blew three distinct blasts, and taking water from the ocean, sprinkled it upon Europe, Asia, and Africa.

"Then my eyes beheld a fearful scene. From each of these countries arose thick, black clouds, that were soon joined into one. And throughout this mass there gleamed a dark red light, by which I saw the hordes of armed men, who, moving with the cloud, marched by land and sailed by sea to America, which country was enveloped in the volume of the cloud. And I dimly saw those vast armies devastate the whole country, and burn the villages, towns and cities that I beheld spring up. As my ears listened to the thundering of cannon, clashing of swords, and shouts and cries of the millions in mortal combat, I again heard the mysterious voice saying, 'Son of the Republic, look and learn.'

"When the voice had ceased, the dark, shadowy angel placed his trumpet to his mouth, and blew a long, fearful blast.

"Instantly a light as if a thousand suns shone down from above me, and pierced and broke into fragments the dark cloud which enveloped America. At the same moment I saw the angel upon whose head still shone the word *Union*, and who bore our national flag in one hand and a sword in the other, descended from heaven attended by legions of bright spirits. These immediately joined the inhabitants of America who I perceived were well-nigh overcome, but who, immediately taking courage, again closed

up their broken ranks and renewed the battle. Again, amid the fearful noise of conflict, I heard the mysterious voice saying, 'Son of the Republic, look and learn.'

"As the voice ceased, the shadowy angel for the last time dipped water from the ocean and sprinkled it on America. Instantly the dark cloud rolled back, together with the armies it had brought, leaving the inhabitants of the land victorious. Then once more I beheld villages, towns and cities springing up where they had been before, while the bright angel, planting the azure standard he had brought, in the midst of them cried in a loud voice, 'While the stars remain and the heavens send down dew upon the earth, so long shall the Republic last.'

"And taking from his brow the crown on which blazoned the word *Union*, he placed it upon the standard, while the people kneeling down said, 'Amen.'

"The scene instantly began to fade and dissolve, and I at last saw nothing but the rising, curling vapor I had first beheld. This also disappearing, I found myself once more gazing on my mysterious visitor, who in the same voice I had heard before, said:

"'Son of the Republic, what ye have seen is thus interpreted: Three perils will come upon the Republic. The most fearful is the second, passing which, the whole world united, shall never be able to prevail against her. Let every child of the Republic learn to live for his God, his land and the Union.'

"With these words the vision vanished, and I started from my seat, and felt that I had seen a vision wherein had been shown me the birth, progress and destiny of the United States.

"In union she will have her strength, in disunion her destruction."

Such, my friend, concluded the venerable narrator, were the words I heard from Washington's own lips, and America will do well to profit by them.

\* \* \* \* \*

#### THE RAIMENT OF THE POPE

The costliest wardrobe in the world is undoubtedly that of the pope. Etiquette demands of him that every day in the year he wear different garments, which, as nearly all are ornamented with the costliest and rarest jewels, no millionaire may hope to be able to acquire them, even if a price thereon should be named to him. The small head coverings of the pope (kepis) are made out of the finest silk, and his embroidered velvet slippers present a magnificent appearance. Still more costly are his gloves of white wool, embroidered in the form of a cross with splendid pearls. In Rome is kept a special flock of fifty sheep, the wool of which is used only for the wearing apparel of the pope. The stole of the su-

preme shepherd consists entirely of the most precious and finest lace while a kind of longer cloak the "Cappa magna," which is seldom worn and then hangs straight down from the shoulders, from top to bottom literally glitters dazzlingly from gold and precious stones. And then the rings of the pope, set with many jewels of incomparable beauty, are entirely beyond estimation in money value.—From the *Berliner Lokal-Anzeiger*, translation by Frederick M. Smith.

## Mothers' Home Column

EDITED BY CHRISTIANA SALYARDS, LAMONI, IOWA

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### Home and Child Welfare Department

JULY READING—MOUTH HYGIENE AND THE  
CARE OF THE TEETH

"Suppose that from childhood we had been taught that diseased teeth were results of neglect and promoters of physical weakness, and that the loss of a tooth was irremediable. Suppose we had been taught that artificial teeth interfered with natural speech, and that they ruined the natural lines of the face. Suppose we knew that the wearer of artificial teeth was annoyingly conscious of them at all times and that they did the work of mastication but indifferently. Suppose, on the other hand, we had been taught to regard the natural teeth as organs without which health and comfort would be endangered. Suppose we had been taught that decay was a harmful disease which should be eradicated by every possible means and that our teeth were essential to our future advancement. Suppose we knew that their preservation meant freedom from discomfort as well as from many general diseases. Suppose this view, which does not exaggerate the condition in the least, had been vigorously drilled into each one of us, we should then have no more than a proper sense of the value of the natural teeth and an adequate appreciation of the discomforts attending artificial substitutes. Happily such wholesome ideas of dental hygiene are growing more general every day."

The foregoing quotation is from *The Care of the Teeth*, by Samuel A. Hopkins, M. D., D. D. S. Doctor Kellogg in his *Lectures on Practical Health Topics* presents urgent reasons why such teaching should be promulgated.

An extract from one of these follows:

#### "CONSTITUTIONAL FEEBLENESS

"Biologists recognize as a general law that premature decay of the hard structures of the body is one of the most

indubitable evidences of racial decay. Among the people of the United States at the present time, it is very rare to find a person thirty years of age or over who possesses in a sound condition all of the thirty-two teeth which belong to him. . . .

"Decay of the teeth is not merely an accident; it is not alone the result of neglect of daily cleansing; it is an evidence of constitutional feebleness. The child whose teeth are not able to resist the attacks of the bacteria to which they are necessarily exposed in the mouth has bones which will readily yield to the attack of the tubercle bacillus, and soft tissues which are unusually susceptible to the various parasitic enemies to which the human organism is exposed."

The writer first quoted says further:

"It is not, perhaps, strictly true that decay is a disease of modern civilization. The author has found in examining about seven hundred skulls of different uncivilized races that there were evidences of decay in about one tooth in forty-five, but few of these teeth would have required any treatment. . . . And these were not selected cases. What story would seven hundred average skulls of average Americans tell to-day? It would be remarkable if one skull in the entire number did not show such evidence of decay of the teeth as would indicate a need of dental operations. . . .

"If our boasted superiority and intelligence is to avail to make life more charming, more beautiful, and more worthy of being lived, it would seem as if its greatest effort should be directed toward the strengthening of the body and the preservation of health. It would appear, however, that the very simplicity of the laws of health engenders a desire to break them, and because the punishment does not immediately follow and our fracture of the law result in quickly following illness, we are led to take chances with our health that we should never think of taking if our punishment were meted out immediately upon the breaking of the laws. . . . Our confidence in the physician is so great that in the matter of food and drink self-indulgence is the rule rather than the exception. In the same way our confidence in the dentist leads to our neglect of the means by which dental operations may be avoided. . . . But careful observation will discover the truth of the general proposition that the men and women who lead in the world's progress must have strong teeth, and that if you would see your children pioneers and leaders in the world's best work you must give them good teeth. Without these vitality is lowered and force is weakened. . . . Degeneracy of the teeth means deterioration of the race."

#### ACID PRODUCING BACTERIA

"Bacteria are single cell organisms belonging to the vegetable kingdom, so minute that many millions of them could dance on the head of a pin. In a suitable soil or medium for cultivation they multiply with a rapidity almost incomprehensible. . . . In the human mouth there are many forms of bacteria that are so commonly found that they may be looked upon as almost indigenous. Among those forms of bacteria found more or less constantly in the mouth are many kinds which are capable of producing lactic acid under favorable conditions. . . .

"It is undoubtedly a shock to the average layman to be told that the human mouth is a perfect hotbed of bacteria, and that from time to time it is probable that nearly every form of bacteria finds its way into the oral cavity in food and water and by means of the air, and indeed by almost everything that enters the mouth. The habit of using the mouth as a convenient receptacle for small objects when the

hands are occupied tends to increase the number and variety of bacteria entering the gateway of the body. . . .

"In the mouth it is possible for us to control in some measure the rapidity with which bacteria develop. This can not be done by antiseptics or mouth washes alone, as experiments have shown. . . . On the other hand, it can be readily shown that thorough mastication reduces the number of bacteria in the mouth. By the act of vigorous chewing they are brushed off the teeth and out of their resting-places and are mixed with the masticated food and carried into the stomach to be destroyed by the acid of the healthy gastric juices. After a meal—particularly one which consists of food requiring prolonged mastication—bacteria will be found much less abundant than before the meal. Shortly after the meal they begin again to increase, and continue to do so until the beginning of the next meal, when they are again found in greatest numbers. If, however, the mouth is well cleansed and the food particles carefully washed out immediately after the meal, the increase in bacteria is greatly lessened, and if the saliva is normal and the teeth and mucous membrane are in a healthy condition the development of bacteria will be greatly retarded.

"If starchy food, like bread, crackers, etc., is allowed to remain in the mouth, it will greatly enhance the development of the acid-producing bacteria which have been found so destructive to the teeth. This effect is also produced by saccharine food, like sugar, candy and other sweets. . . . When the mouth is kept free from starchy and saccharine foods it deprives the acid producers of the elements needed for their growth. . . . Besides protecting the teeth, such cleanliness reduces the likelihood of acquiring other diseases. . . . However, there are many considerations other than the mere presence of bacteria which must be taken into account in explaining the decay of teeth.

#### "LACK OF EXERCISE

"In the care of teeth, it may be said in a general way that they suffer from a lack of nutrition and from a lack of exercise. In addition to this lack they suffer also from a lack of surface polish, which would make them more resistant to the action of bacteria and their acid products. All three of these conditions are interdependent and can not be separated readily, and each one is largely the result of civilized methods of selecting and preparing food. . . . As food is now prepared for the table, it requires little or no chewing, and we have consequently lost in a great measure the habit of mastication and the strength of the masticatory muscles has diminished. When food does not melt in the mouth we wash it down with a draft of water or tea or coffee, and our children are permitted to do the same. It is no great wonder that the teeth become weak, that the muscles which control the movements of the jaw lose their strength and grow tired if called upon for any prolonged effort. It is not remarkable that the lower jaw retracts and becomes small and narrow when there is insufficient exercise to encourage its development.

"If children could be sent to a chewing school as they are now sent to a kindergarten, there would be a marked improvement in the race. . . . To produce strong teeth is almost as simple a matter as to produce strong arms. To accomplish this, however, it is necessary to see that the children have at each meal some wholesome article of food that calls for vigorous mastication and to see that it is thoroughly masticated. If this plan is persisted in, the habit will soon become established so that it will never be forgotten. Bills for dentistry will be reduced, the child's teeth will become strong and well polished, and there will be a distinct enlargement of the jaw and a strengthening of the facial

muscles. There can be no exaggeration of the marvelous results achieved by vigorous mastication. . . .

"Exercise causes the blood-vessels to take up the waste material which has served to nourish the part, and when this is taken up fresh material is brought to nourish and strengthen it. It is perfectly obvious that no matter how abundant the food supply may be, no matter how rich the blood is in nutrient material, no matter how well adapted that nutriment material is to the needs of a given part of the body, yet unless sufficient exercise is taken the nutrient pabulum will not be taken up because the waste material can not be expelled to make room for it. This applies equally to the arm or to the teeth or to any other portion of the body.

"If however, the food taken into the system be insufficient, or if sufficient in quantity it fails to contain enough nourishment for the entire body, the condition is much more serious, and that organ or that part of the body which is least used will suffer most from the scarcity of nutrient pabulum. . . .

"Even the little temporary teeth must have a goodly amount of exercise, since exercise insures a bountiful blood supply, and upon this depends not only their own preservation and usefulness, but also the size and shape of the jaw and texture of the permanent teeth which follow. All are influenced by the use or neglect of these tiny teeth. . . ."

"In all the skulls of prehistoric races departures from the normal regular order of teeth are extremely rare. It is also true that irregularities seldom occur in the deciduous or temporary teeth of children except such as are brought about by some unfortunate habit. If it is true, then, that we almost invariably start in life with regular dental arches, and that until the second set of teeth begins to come irregularities are seldom seen, it is obvious that something must happen in the first twelve years of the child's life to account for the misplaced and irregular teeth which are so common in America. The explanation is often found in a lack of sufficient development of the jaw to accommodate the increased size of the second teeth. Almost as soon as the first dentition is completed the little temporary teeth ought to begin to separate, and small but well defined spaces ought to appear between the teeth. These spaces should continue to increase up to the time of the appearance of the first permanent incisors. This separation of the temporary teeth tells us that the bones of the jaw are developing and are increasing in size to afford room for the permanent teeth which are soon to appear. If development is retarded and we fail to see these spaces caused by the separation of the teeth we may well be apprehensive, for it indicates that the jaws are likely to be too small to accommodate the permanent teeth when they appear. . . . Wholesome food and vigorous use will enlarge the jaws and go far to prevent irregularities due to arrested development of the jawbone. . . .

#### "HEALTHY MOUTH SECRETIONS

"Mouth-breathing and its attendant evils affect the mouth secretions most harmfully. . . . If we can avoid the habit of mouth-breathing and can acquire the habit of thorough mastication we have gone far toward rendering the mouth secretions normal. Normal mouth secretions prevent decay. . . .

"Besides benefiting the teeth and jaws, mastication, if properly performed, stimulates the glands of the mouth to healthy action and the saliva is rendered clear and normal. Such saliva mixes readily with the food, and a small amount will convert a large amount of starch into sugar and assist materially in digestion. Sluggish glands bring forth unhealthy secretions. It is scarcely necessary to refer to the

effect of mastication upon stomach digestion, since it is pretty generally conceded that a large number of all diseases of the stomach and of other disturbances of the digestive tract come from bolting the food. . . .

"GUM CHEWING

"A question that naturally arises is, Why is not the remedy to be found in gum chewing? . . . The truth is that the constant chewing of gum overtaxes the salivary glands to such a degree that they do not respond to the normal stimulus of food when it is taken, and as a consequence large quantities of liquid must be taken at meals to supply the loss. The stomach is irritated by the unusual quantity of saliva swallowed between meals, and digestive disturbances are the common result of indulgence in this objectionable practice."

CALLIE B. STEBBINS.

### Prayer Union

SUBJECT FOR THE SECOND THURSDAY

Parents' Day.—Prayer for our families and for the families of each other; for the conversion of kindred; that we may all have a growth in spirituality; that the homes of Saints may be model Christian homes. Pray for all sick and afflicted.

SUBJECT FOR THE THIRD THURSDAY

Prayers for our missions and missionaries in all places, especially remembering the Lamanites that the preaching of the gospel may be with conviction that will lead them to obedience, and that thereafter their lives may demonstrate its purifying, uplifting power. Remember the mission at Jerusalem, and those who have been sent there, that they may be protected, and be successful in winning many to Christ and to his truth.

## Sunday School Department

EDITED BY GOMER R. WELLS, LAMONI, IOWA

This committee is composed of the following, all of whom participated in the work of the committee during the convention and conference just past: The five editors of *Gospel Quarterly*, viz, Christiana Salyards (senior); Lucie Howes Sears (intermediate); Margaret Macgregor (junior); Anna Zimmermann, resigned (primary); Eunice Winn Smith (Beginner); Heman C. Smith; J. F. Garver, J. A. Gunsolley, secretary; General Superintendent, chairman.

The following report was made to the Convention:

"The editors report that in all the grades lessons are prepared up to October, 1915. In several instances, the lessons of the three years just completed have been, of necessity, a departure from the course originally outlined. The practical work of writing lessons has revealed necessity for changes which could not be anticipated, and the effort has been to meet emergencies while adhering to the course as closely as seemed reasonable.

"The work now before the committee is to revise the course, taking advantage of past experience to make the grades fit more smoothly together. In the past two years or more, the editors, working many miles apart and without opportunity to compare work with one another, have attempted to work out their individual courses. They are now called together to confer, with the hope of making progress in the correction of existing imperfections.

"It has taken educational experts on other graded courses three years to select subjects alone, and we could hardly expect to perfect a course satisfactory to us upon a first effort.

"In January, 1916, the lessons will begin again on the first year of the course. The committee, as a whole, or any of the individual editors will welcome any suggestions made in the interest of the lesson work by teachers or persons of experience; for, the work of preparing teaching material upon the great subjects of true religion for the children of the church is arduous and of immense importance. The committee has held two meetings and expects to work during the conference."

In the further deliberations of the committee, the items below gathered from the minutes are interesting to all.

GENERAL AIM OF THE COURSE OF STUDY

1. To bring souls to a knowledge of God's truth revealed in the gospel of Christ as given anciently and restored in these last days.
2. To inspire the doing of God's will, thus developing a perfect character in Christ.

SLIGHT CHANGE IN AGE LIMITS

Those who have read the statement of the course as agreed on three years ago, will recognize that one year has been taken off the beginner grade and assigned to the cradle roll department, which results in advancing all other grades one year. Lessons will be prepared, beginning with January, 1916, to suit grades as under:

*Cradle Roll Department.*—Including children under four years of age, provision to be made in the *Beginner Quarterly* for such, by inserting suggestions to teachers, somewhat along kindergarten lines, of materials, plays, etc., suitable for their use.

*Beginner Grade.*—To cover ages 4, 5 and 6. No pupils to be kept in the grade after age seven, but may be promoted any time after they reach six.

Note that this suggests flexibility, which is also found in all the grades following:

*Primary Grade.*—To cover ages 7, 8 and 9. No one to be retained after reaching ten, but may be promoted any time after reaching nine.

Note that the grade has them one year before the age for baptism and one year after. It is to be hoped that all parents, elementary writers, and teachers will keep this divinely-appointed age of eight in view all the time. Let it be an important epoch in the life of the child. Let our motto be: *Give us the child until he is eight and you can have him the rest—he will be a baptized believer in the latter-day work.*

*Junior Grade.*—To cover ages 10, 11, and 12. No one to be retained after reaching thirteen, but may be promoted any time after reaching twelve.

*Intermediate Grade.*—To cover ages 13, 14, and 15. No one to be retained after reaching 16, but may be promoted any time after reaching 15.

*Senior Grade.*—To cover ages 16, 17, and 18.

By turning to article VI, page 14 of by-laws for Sunday schools, it will be seen that the above does not conflict and no amendment will be necessary.

PROMOTIONS

A resolution was passed recommending that certificates of promotion be given upon the completion of the work in each grade up to and including junior and that no diplomas be given until completion of the intermediate grade.

We hope to have the certificates and diplomas on sale at the Herald Publishing House. A diploma means more to a pupil in Sunday school at the completion of the intermediate grade, age about fifteen, than it does to a young man or young lady of eighteen at the close of the senior grade. The giving of a diploma at this time may be an incentive to some to stick to Sunday school who now drop out.

Those finishing the senior grade will be urged to take the Religio-Sunday school normal course, upon completion of which they will receive a diploma for advanced work.

### COURSES OF STUDY

#### BEGINNER GRADE, FOR AGES 4, 5, AND 6 FIRST YEAR

- Theme I. Love shown through care—6 lessons.
- Theme II. The loving care of Jesus—6 lessons.
- Theme III. God's care of life—2 lessons.
- Theme IV. Our part in care of birds and flowers—2 lessons.
- Theme V. Duty of loving obedience—7 lessons.
- Theme VI. Love shown by prayer and praise—3 lessons.
- Theme VII. Love shown by kindness.
  - a. To those in family circle—4 lessons.
  - b. To those outside of family—9 lessons.
- Theme VIII. The heavenly Father's care—7 lessons.
- Theme IX. Thanksgiving for care—3 lessons.
- Theme X. Thanksgiving for God's best gift—3 lessons.

#### SECOND YEAR

- Theme I. Our heavenly Father's protection in nature—3 lessons.
- Theme II. God helping to protect—2 lessons.
- Theme III. Jesus, the helper and Savior—6 lessons.
- Theme IV. Jesus teaching to pray—1 lesson.
- Theme V. God's gift of life—2 lessons.
- Theme VI. God's gifts of sun, wind, and rain—3 lessons.
- Theme VII. Jesus teaching how to help—1 lesson.
- Theme VIII. Children helping—5 lessons.
- Theme IX. Friendly helpers—16 lessons.
- Theme X. Our heavenly Father's protection—6 lessons.
- Theme XI. Thanksgiving for protection—3 lessons.
- Theme XII. Thanksgiving for God's best gift—3 lessons.

#### THIRD YEAR

- Theme I. God's protecting care.
  - a. Protection of the helpers—3 lessons.
  - b. Protection of the lonely—3 lessons.
  - c. Protection in great danger—3 lessons.
  - d. Protection of those who obey God—4 lessons.
- Theme II. The awakening to new life—4 lessons.
- Theme III. Doing God's will—5 lessons.
- Theme IV. The happy result of doing God's will—4 lessons.
- Theme V. Jesus doing God's will—4 lessons.
- Theme VI. Jesus the helper—9 lessons.
- Theme VII. God, the Creator and Father of all—2 lessons.
- Theme VIII. Love and thanks called forth by God's care—4 lessons.
- Theme IX. God's gifts to men—3 lessons.
- Theme X. Love expressed by giving—4 lessons.

#### PRIMARY GRADE, FOR AGES 7, 8 AND 9 FIRST YEAR

- Theme I. Prayer—6 lessons.
- Theme II. Reverence—3 lessons.
- Theme III. Faith—4 lessons.
- Theme IV. God, the giver of life—6 lessons.
- Theme V. Learning to obey—7 lessons.
- Theme VI. Doing God's will—5 lessons.
- Theme VII. Pleasing God by doing his will—8 lessons.
- Theme VIII. Good gifts from God—5 lessons.
- Theme IX. Giving to God—5 lessons.
- Theme X. God's best gift—3 lessons.

#### SECOND YEAR

- Theme I. The preparation—3 lessons.
- Theme II. Jesus the helper—10 lessons.

- Theme III. Jesus the Savior—4 lessons.
- Theme IV. The helpers of Jesus doing his work—9 lessons.
- Theme V. Learning to do God's will. (Stories of Israelites in the wilderness)—7 or 8 lessons.
- Theme VI. Showing love by service to others—5 lessons from Old Testament.
- Theme VII. Right use of God's gifts—3 lessons.
- Theme VIII. Pleasing God by loving and serving each other—5 lessons.
- Theme IX. God speaking to his people—5 lessons.

#### THIRD YEAR

First Quarter. Thirteen lessons devoted to New Testament stories of the life and teachings of Christ, leading to the theme of the resurrection, including John's message about Jesus.

Second Quarter. Thirteen lessons devoted to the life and teaching of the helpers of Jesus, with special emphasis upon the principles of the gospel, preparing for baptism on Children's Day.

Third Quarter. Thirteen lessons—stories about Old Testament heroes not yet told in the preceding two years.

Fourth Quarter. Thirteen lessons—stories from the Old Testament and the new Testament leading to the general thought of thanksgiving and Christmas, including God's promise to Zacharias.

#### JUNIOR GRADE, FOR AGES 10, 11 AND 12 FIRST YEAR

- Theme I. Stories of the beginnings—13 lessons.
- Theme II. Journeys to new lands—4 lessons.
- Theme III. Abraham and his times—9 lessons.
- Theme IV. Jacob and his times—4 lessons.
- Theme V. Joseph and his times—9 lessons.
- Theme VI. Thanksgiving for deliverance—9 lessons.
- Theme VII. Christ, the Great Deliverer—4 lessons.

#### SECOND YEAR

- Theme I. Kings of Israel (Saul to Rehoboam)—7 lessons.
- Theme II. Prophets of Israel—16 lessons.
- Theme III. Heroes of Israel—7 lessons.
- Theme IV. Life of Jesus—6 lessons.
- Theme V. Teachings of Jesus—12 lessons.
- Theme VI. Miracles of Jesus—4 lessons.

#### THIRD YEAR

- Theme I. Parables of Jesus—7 lessons.
- Theme II. Closing events of life of Christ—8 lessons.
- Theme III. Other parables—5 lessons.
- Theme IV. The early church—8 lessons.
- Theme V. The ministry of Peter—11 lessons.
- Theme VI. The ministry of Paul—4 lessons.
- Theme VII. The falling away of the church—7 lessons.
- Theme VIII. The restoration—2 lessons.

#### INTERMEDIATE GRADE, FOR AGES 13, 14 AND 15 FIRST YEAR

First Quarter. Subjects: The Bible. God the Creator of all things. Man created in image of God. Beginning of human history. God's plan to redeem man. Man receives the priesthood. Enoch, the mighty man of God. Zion, the holy city. The deluge. The nations scattered abroad. Beginning of Hebrew history. Abraham, the friend of God. Review.

Second Quarter. Subjects: Isaac, the child of promise. Jacob, the prince of God. Egypt the land of the Nile. Joseph, the man of honor. Israel in bondage. Moses prepared for service. Moses, the lawgiver. Aaron, the priest of God. Israelites in the wilderness. Joshua's invasion of Caanan. Joshua wins the promised land. Inheritance of Israel. Review.

Third Quarter. Subjects: Palestine. Reign of the Judges. Gideon and his sword of faith. The choice of Ruth. Samuel, the prophet of God. Saul, the first king of Israel. David, the shepherd king. David, the beloved king. Solomon, the builder of the temple. The division of the kingdom. Elijah, the defender of the faith. Elijah and Elisha. Review.

Fourth Quarter. Subjects: Hezekiah, the good king. Isaiah, the prophet and statesman. Jeremiah, the prophet of woe. Ezekiel, the prophet in captivity. The Hebrew boys who dared to be true. Daniel interprets dreams. The loyalty of Daniel. The return from Babylon. The temple rebuilt. Ezra, the scribe. Nehemiah rebuilds the wall. The promised Messiah. Review.

#### SECOND YEAR

First Quarter. Subjects: Palestine. The boyhood of Jesus. The prophet of the wilderness. Jesus in the desert. The early ministry of Jesus. Jesus in Samaria. Jesus in Galilee (his ministry begun). Jesus' ministry in Galilee (healing the sick). Twelve apostles chosen. Sermon on the mount. Jesus, the friend of the friendless. Jesus, the master over life and death. Review.

Second Quarter. Subjects: The miracle of the loaves. The first northern journey. Peter's testimony of Jesus. The majesty of Jesus. Who shall be great? A journey to Jerusalem. Doctrine of Jesus. Ministers of Jesus. Blind man healed. The Good Shepherd. Friends of Jesus. Raising of Lazarus. Review.

Third Quarter. Subjects: Neighborliness. Prayer. Personal responsibility. Stewardship. Faithfulness. Greatness in service. Allegiance. True riches. Seeking the lost. The great commandment. The call to service. Reward of service. Jesus the great teacher.

Fourth Quarter. Subjects: The Anointing at Bethany. The triumphal entry. The passover supper. The Lord's supper. Jesus' last teachings. The Garden of Gethsemane. Treachery of Judas. Peter's denial of Jesus. Trial of Jesus. Sentence of death. Death on the cross. The world's king. Review.

#### THIRD YEAR

The following to be simplified into two quarter's lessons: The Book of Acts. Peter, the leader. Peter, the fearless apostle. Peter and the Gentiles. Peter, the apostle and writer. Stephen, the martyr. Philip, the evangelist. Barnabas, the generous-hearted disciple. John, the beloved apostle. Timothy, the young helper. John Mark. Luke, the historian. Review.

Third Quarter: Thirteen lessons on the life of Paul.

Fourth Quarter: Thirteen lessons on apostasy and restoration; present church; review of gospel principles.

#### SENIOR GRADE

(For students 16, 17 and 18—the period when the high school course is being completed.)

#### SCOPE OF THE LESSONS

*First year.* The object of this year is to show that God has guided the course of human events from the beginning.

*Second year.* The object of this year is to show that God has spoken to men in various ages from the earliest times.

*Third year.* The lessons of this year call attention to what God has said to men when he has spoken to them.

#### FIRST YEAR

Aim.—To impress the realization that God is the Creator of all things and the Ruler of nations; to trace his hand in the world's history. Time covered: The Old Testament, the New Testament, and down to the present day.

I. In the period before the flood. 1. Creation—our earth home. 2. The people of Enoch's time.

II. Sojourn of Israel who dwelt in Egypt. 1. From call of Abraham to conquest of Caanan. (a) Background of civilization in Abraham's time. 1. Chaldean. 2. Palestinian. 3. Egyptian.

III. Israel in the promised land. 1. Period of the Judges. 2. Period of the kingdom. (a) United. (b) Divided. 3. Period of Babylonian captivity. Background of the civilization of Babylon. 4. Return from captivity.

IV. Inter-Testament history. "The silent centuries"—400 years. 1. Jewish contact with Greek civilization. 2. Maccabees. 3. The Herods.

V. The ministry of Christ. Historical survey of his life from his birth to his ascension.

VI. The church of New Testament times. Historical, with background of Roman civilization.

VII. The church of the Middle Ages. Background of history.

VIII. The scattered nation.

IX. The church of the latter days. Background of history. Discovery of the New World.

#### SECOND YEAR

Aim: To show that God has always sought to draw near to his people; that "he has spoken by the mouths of all the holy prophets since the world began." Underlying principle of the lessons: The Lord is a God who reveals his will to men.

I. The church established in the time of Adam. Directed through the prophetic, princely line.

II. The line of priesthood continued after the flood. From Noah to Joshua.

III. God's will revealed through the Hebrew prophets.

IV. The principle of revelation in the church established at Jerusalem.

V. The principle of revelation in the church of latter days. In harmony with God's course in past ages.

#### THIRD YEAR

Aim: To make clear what God's unchangeable law has always required of man. Time: As in preceding years, beginning with the history of man and reaching the present.

I. The fundamental principles taught in all ages. The gospel of Jesus Christ.

II. The records in which God's word has been preserved. Bible. Book of Mormon. Doctrine and Covenants.

III. Records brought from obscurity. Reformation of the sixteenth century. Coming forth of the Book of Mormon.

## Letter Department

### Autobiography of Amanda M. Butler

[The following letter was prepared by Brother T. J. Smith at the dictation of Sister Amanda M. Butler.—EDITORS.]

*Editors Herald:* I am now in my eighty-first year. I was born in Delaware County, Ohio, January 27, 1835. I was the youngest daughter of Reuben and Mary Martin, and am the only one living of our large family. My father emigrated to, and settled in Indiana, a few miles from Terra Haute, when I was an infant, and when I was about seven years of age my parents came in contact with the restored gospel. This came about in a very peculiar manner.

There was an old man living in our vicinity by the name of Wilsey. He was quite poor and unpretentious. He often came to our house to talk upon the Scriptures, but never hinted as to his belonging to any religious sect. He surely was well informed in the Scriptures; my mother often said

he could explain the Bible in a manner far beyond anyone she had ever heard.

There was another man in Terre Haute engaged in the grocery trade by the name of Clark. This man always went well dressed and had a very gentlemanly appearance. He visited Wilsey frequently, and it was a matter of great curiosity to the neighbors, why he came to visit this poor old man so often.

One Sunday they both came over to our house to talk Scripture. My mother stirred up courage sufficient to inquire of them what faith they represented. Clark replied that they belonged to the Latter Day Saints, better known to the world as "Mormons." My mother was greatly surprised, for, as yet, she had heard naught of these people but evil. Clark asked the privilege of preaching in her house, if he would bring an elder. She consented. So an appointment for Sunday, two weeks, was given out.

When the time came for the meeting, who should arrive with Mr. Clark but the noted John E. Page. His first sermon was from the text, Though we or an angel from heaven preach any other gospel, etc. When he read the text, my mother wondered what a "Mormon" would do with such a text as that, as, she thought, surely "Mormonism" was a different gospel from what Paul preached. But when he got through she wondered just as much why she had been so blind as not to see it in that light before.

Meetings were continued in our house for some time by Brother Page, when he was joined by Zenos H. Gurley, sr., and John Kearns. By this time my father, mother, one sister and her husband were baptized. My parents prior to these meetings belonged to the Christian Church, and when the elders began to baptize, the preacher began to stew and attempt to raise trouble. But the elders seemed to possess such power that but little outward demonstrations were indulged in by him or his members.

When my parents were baptized and came up out of the water this preacher (his name was Ringer) took them by the hands and rebuked them for their action, saying that they would surely repent of it. My mother said, "Never; but in one year, Mr. Ringer, you will be one with us in the Latter Day Saint Church." Of course he said no, but in less than six months he joined. We met Brother Ringer in Nauvoo some time afterward.

About one year after my parents were baptized, we moved to Nauvoo, and after some time located in Lee County, Iowa, about seven miles from the latter place, where I was baptized when nine years of age by Elder John Cooper.

It was here that a strange and miraculous warning of the death of Joseph and Hyrum Smith was given. The morning after the assassinations occurred, my mother was sweeping her doorstep when nine great drops of blood came splashing down upon it from somewhere, she did not know where. We had not heard of the deaths of the Smiths as yet, and all took it as a warning that they either had been killed or were soon to be killed. Brother Charles Derry in his account in the *Journal of History*, of this strange and miraculous circumstance, states that it was on the doorstep of Nancy Martin, a sister-in-law of mine, where the blood fell; this is a slight mistake, it was on my mother's doorstep.

Previous to this time my brother, Z. S. Martin, who was not over twenty years of age, and who had been previously baptized, was ordained an elder and immediately sent on a mission to Indiana, near Logansport. He remained on this mission for three years, raised up a large branch and led the whole number back with him to Nauvoo. In the final expulsion of the Saints from Nauvoo this same brother was dangerously wounded in one of the battles with the mob, a

piece of wood, which had been knocked from a stump by a cannon ball, striking him in the breast.

About the time of the big emigration of the Saints from Nauvoo to Utah, in 1846, this same John E. Page, before mentioned, tried his utmost to persuade our folks to follow Brigham Young as the proper one to lead the church. On being bluntly refused, he exclaimed, "I had a hard time bringing you into the church, and now you are going to back out. I am going to follow the church, and if there is anything wrong, it will be rooted out." But it can be said to his credit that he never went to Utah.

After the most of the Saints had left for the West, we moved back again to Nauvoo, supposing there would be no more trouble; but we were sadly mistaken. The mob renewed their efforts to clear the city of all the Saints. Before making their final attack, they showed mercy enough to order all the women and children from the place. We were sent over to the Iowa side, to a little place called Montrose.

It was here that we had the most trying time of all our bitter experience. Montrose was completely overrun with refugees from Nauvoo, and there was no place for us to get shelter. My mother was sick and badly in need of some one to take care of her, but there was no one to do this. She was finally taken to an old shack of a building, as the best place available for the time being. I was immediately sent to a relative by the name of Daniel Bullard, about two miles in the country, to come and take her out to his place. When I got there he was not at home, so I had to wait his coming, and when we got back to Montrose it was after dark.

During my absence my mother had been taken from the old shack down to a steamboat that lay at the river bank, as a more suitable place for a sick person, and we had quite a serious time locating her, as everything was in wild confusion. We finally found her on the boat.

There was a saloon on the other end of this boat, and it was full of men from the mob, who were drinking, carousing and cursing the "Mormons," and telling what dire things they were going to do to them. The reader can imagine what a place it was for a sick and helpless person to be in. Mother was overjoyed to be taken out to Brother Bullard's.

The next day I was sent to a neighbor's house quite a little way to try to get a chicken for my mother. I succeeded in getting one, and on coming back I saw at a distance about one hundred men of the mob coming toward me. I was terribly frightened and at a loss to know what to do. I thought, of course, they would take my chicken, even if they did not harm me. I slipped off to one side and crouched down behind a shock of corn in a field. They passed by without seeing me. So I delivered the chicken.

After the trouble at Nauvoo was over, we all went from Brother Bullard's up the river to Fort Madison, crossed over into Illinois, and went down to Knoxville. It was on our way to this place that the following circumstance took place.

We had stopped at a farmhouse for the night and had rented a room. The farm folks were very kind to us, even offering to share their beds with us, which offer we felt willing to accept. Of course they did not know that we were Saints. Before we retired however, a neighbor woman dropped in and enlightened us with the following item of news:

"Well, what do you think! Old Joe Smith's mother is over in Knoxville at this very time showing some dead mummies."

"Is she?" asked the woman of the house, "the old thing ought to be shot."

This was too much for my mother, so she said, "Oh, no, the poor old woman has trouble enough without being shot."

We did not share the woman's beds that night.

After living in and around Knoxville for three years we moved again over into Iowa, near Davenport, where my father died of cholera. Then after several other moves, back and forth between Iowa and Illinois, we finally came west to Council Bluffs, Iowa, with an expedition my youngest brother had fitted out for California. Here I became acquainted with my husband, Stephen Butler. We were married in December, 1855. After this we went into Nebraska and took up land near De Sota, in Washington County. We resided here until 1880.

In the meantime my husband joined the army, served his time, was discharged, and in June, 1865, he, my mother and myself, were baptized into the Reorganized Church, by John N. Burton, who at the time was in good standing in the church. We were charter members of the old De Soto Branch, which, for several years, was considered one of the best branches in the church.

It was here that my mother died and was buried. She calmly rests now on top of one of the great hills overlooking the winding course of the Old Missouri River. It was here that we first became acquainted with Brother Elijah and Sister Sylvia Webb, the life experience of the latter having been so graphically told a few weeks since in the HERALD. It was here that we first met Brother Charles Derry, Mark H. Forscutt, H. J. Hudson, and many others of the noted pioneers of the Reorganization.

Prior to his conversion my husband was bitterly prejudiced against the church, and fought it just as zealously as he afterward defended it. Sister Nancy Martin, it was claimed, literally prayed him into the church. After he passed over the "divide" (as the old saying goes) he was a true, faithful and energetic Saint to the day of his death. His remains rest in the cemetery at Kingfisher, Oklahoma, at which place he died July 6, 1900.

I am the mother of five children, three of whom are now living: Catherine Smith, of Independence, Missouri; Preston L., and Rena Sorden, of Kingfisher, Oklahoma. I have ten grandchildren and eight great-grandchildren.

I want to remain faithful to the gospel banner the remainder of my days on earth, and trust to have a good part in the world to come.

AMANDA M. BUTLER.

LOS ANGELES, CALIFORNIA, April 11, 1915.

*Editors Herald:* I am rejoicing that in his infinite love and mercy God has met with the Saints in this branch by the voice of the Spirit through Brother Goodrich, urging the Saints to come up higher, showing by their acts that they have been with God and he with them.

The young people of the Religio gave a fine program recently. The Religio is doing nicely at present, fair attendance and good programs being in evidence. There is also a good interest in the lesson study. The young people should be encouraged in the efforts they put forth. They desire, I am sure, the prayers of the older ones that they may be blessed.

Hoping and praying for greater success in every department of the church work, I am as ever,

MINNIE ROCKHOLD.

HELENA, OKLAHOMA, April 2, 1915.

*Editors Herald:* A lecture was given here in the Presbyterian church recently by Mrs. Deifender, who tried to make her hearers believe that the Reorganized Church was as bad as the Utah Church in doctrine and practice. Some did seem to believe it, others did not.

I tried to defend our cause but had little opportunity, as there were some things urged that I had not heard before. I did not know what to do until the *Ensign* came to our relief with an article covering the matter in question, which through the kindness of the editors of our local paper who wished to see fair play we had published here. We are pleased to do that much good and hope the reprint will be enlightening to the people.

We are grateful to the *Ensign* and the brother who wrote this article, and forget not to thank our heavenly Father.

Your brother in Christ,

J. L. CONYERS.

## News from Missions

### Washington

At the close of another conference year, we can look back with some degree of satisfaction at the result of work done in the Master's cause. When we say satisfaction, we do not lose sight of conditions that prevail; success in one place would not be considered so in another. For instance, an audience of ten would not be considered much in the eastern missions, but as far as investigators are concerned, it is a good average with us. I may be too liberal at that.

Several of the brethren have labored here, but very few have asked to return. With all the discouraging features, we love the work here because many noble souls share the burden untiringly. The faithful ones keep their faces to the foe, and when we clasp the hand and look into the eye of those who appreciate the calling of a Saint, the obligation to God and their fellows, it is an inspiration to press on.

Recently we accepted an invitation to go into the jungles of the State of Washington, on the west slope of the Olympic Mountain range, the home of the giant fir, spruce and cedar. One of the brethren in building his barn selected a fallen tree as one side of the building.

We took the stage from Hoquiam to Humptulips. This last is an Indian word, meaning hard to get up, referring to the river. We started for our destination, a distance of fourteen miles, over gravel and puncheon road. We took this part on foot. We were accompanied by Brother E. E. Fishel. When I tell you he had been a forest ranger for the Government for several years, you will know what it meant for us to keep up with him. Let me tell you now, I did not.

After eleven miles, we arrived at the home of Brother and Sister Bockover, where we were welcomed. We stopped here, Brother Fishel going on home. We began meeting the following night in a little schoolhouse about two miles from Bockover's. I had an appreciative audience for eight nights.

We then hit the log road for Quinault, fourteen miles further into the interior, where we were domiciled with a good samaritan, a Mr. Pealer, there being no Saints there. We were made comfortable for a week, and again met with an interested audience, from twenty to thirty-five being in attendance. We left here with earnest invitations to come again. We returned to Brother Fishel's and held two more meetings in the home of a Mr. and Mrs. Kelley. Two young men attended here who walked ten miles. Mr. Pealer also came on horseback. Sister Bockover and two of Brother Fishel's children were baptized. We then came back to Humptulips, where we held from Saturday till the following Thursday with very good interest.

In all these meetings we were ably assisted by Brother Fishel and Sister Bockover. This sister bravely walked the several distances and played the organ and sang hymns. In fact, we met with a ready response from all in the singing.

While we must give credit to many of the Saints for the

integrity displayed, we regret that some are very indifferent.

I wish to mention our rally day at Seattle, May 16. Brother Terry called for the rally. We had a good day, and the Spirit was with us to cheer. The morning service was grand. The grandchild of Sister Vida E. Smith was blessed at this meeting, daughter of Evan and Earlita Inslee.

We wish to say to the Saints of the Seattle and British Columbia District that the finances have never been so low as at the present. We have not enough on hand to meet the demands of the elders' families. This is the first time since I have been bishop's agent that this has occurred. Let us rally to the work. Do not read this and lay it aside without giving it proper thought. It is time to act now. Make out an order now. Send it to the following address. Please do not ignore your duty in this regard.

Yours for success,

WILLIAM JOHNSON.

SEATTLE, WASHINGTON, 3632 Evanston Avenue.

## News from Branches

### Andes, Montana

Our branch here, called the Culbertson Branch, is still growing. We have a membership of fifty-seven, most of whom are alive and interested in the work. We have quite a number of young people, and the rest are mostly comparatively young. We are all colaborers in the work of the Sunday school. Our choir under the leadership of Mrs. M. A. Higgins shows that we have some talent here as elsewhere. Our Sunday school is working for place as a first-class school.

Two missionaries, Elders J. C. Page and J. A. Bronson, have their homes here, so that frequently we have them to preach for us. They are both at home at present for a few weeks before going away to their missions.

Last year Mrs. Ben Huenink, of Shelby, Montana, came to teach our school. She had been a reasoner and reader of the Bible, so when Elder W. P. Bootman came and preached a series of sermons here, she was ready to obey. She went back home a true Saint, and will try by her life and words to preach the true gospel to those at home.

This is a rural community, and we are all busy planting and plowing. It is very dry now, and we are very much in need of rain.

MRS. S. M. ANDES.

May 9, 1915.

### Houston, Texas

Have read letters in the HERALD from branches in all parts of the United States, and think it is about time to hear from Houston. We have an enrollment of about sixty here, not all of them living near enough, however, to allow them to attend services. We are ably presided over by Elder Noel T. Starkes, who has kept interest going in the work here for the last two years. He is assisted by two resident elders, one priest, one teacher, one deacon and many good and faithful Saints.

We hold Sunday school and two preaching services on Sunday, normal class, prayer meeting and Religio, Tuesday, Wednesday and Friday nights respectively. Attendance is good at most meetings, with a few outsiders dropping in now and then, which gives more zest, if possible, to the telling of the gospel story. We are looking forward to a good year, and are hoping to do much good by spreading the gospel in this place. There seems to be much pleasure exhibited in the branch at the appointment of an evangelical minister to Texas, and adjoining territory. We hope to welcome Brother H. O. Smith to Houston in the near future.

We were deeply interested in an editorial by Brother John F. Garver in the HERALD of May 5. This should be closely read by every Latter Day Saint, and then put in practice what they find there. Every Saint has a commission in this glorious work, and if we put forth every effort with untiring energy, in harmony with the direction of the Spirit of God, we can accomplish the seemingly impossible. This unanimity of purpose, in conjunction with faith and obedience to the gospel plan, will bring us all up to a higher level before the Lord, and prepare a people to meet him when he comes to reign with us upon this changed earth.

The prayers of the Saints in Houston are that every Saint shall so live that he may share in the glorious promises made by God to those who diligently serve him. May we all attain this state.

Your humble servant in the work of God,

ALBERT J. BANTA.

HOUSTON HEIGHTS, TEXAS, 1541 Ashland Street, May 10, 1915.

### Independence, Missouri

A wonderfully peaceful and spiritual time was the occasion of the ordination of President Frederick M. Smith and his counselor, President Elbert A. Smith.

Of late we have had more notices read concerning "meetings of interest for women" to be held than almost anything else. The sisters are getting busy. Lectures, demonstrators, teachers of athletics, students of ancient history and advanced English, teachers of culinary and millinery, art, seamstresses, house cleaners, vocalists and instrumentalists—these interests are springing up in every direction, and their growth is phenomenal. Notwithstanding this sudden development of classes and others in psychology, training of nurses, some hope to become acquainted with metaphysics, and during many hours of both day and night the seekers after more mental and spiritual things, a few of whom are brethren of the ministry from abroad, are engaged in trying to fathom the depths of the conscious and subconscious mind.

Mrs. Harriet MaGassow gave the first of a series of lectures on practical psychology before the aid society and a few others on May 19, and Sister J. W. Peterson, a trained nurse, has been giving lectures to large audiences of late in the church hall.

All this affords but an iota of the unprecedented opportunities given here in the central place for soul development, mutual helpfulness of the home, the spreading of the gospel, and for greater and more efficient labors of the missionaries as they go and come, bringing to the Saints their rich and enduring truths of Christian experience to gladden men and enrich their lives and strengthen their spirits.

Among those still with us are Brother Muceus and Brother Okerlind from the Norway and Sweden missions respectively, who gave much encouragement and good counsel to their hearers, Brother Barmore, late of Australia, and J. Charles May and H. W. Savage from across the sea, with their message of love and good will. Many like Brother F. M. Sheehy have left their happy firesides, and are on their way to their distant fields to labor, and whom we have had to bid good-by until we meet again.

Our preaching meetings, Sunday school, Religio and Auxiliary, together with the social gatherings, continue the same as usual, and although sickness and affliction and bereavement have invaded our ranks of late, we have great reason to rejoice because of the many assurances of our heavenly Father's watchcare and good will concerning his people.

Your sister in the faith,

ABBIE A. HORTON.

## Miscellaneous Department

### The Bishopric

#### AGENTS' NOTICES

##### MICHIGAN

*To the Saints of Western Michigan; Greeting:* In the year just passed we as a district have done well along the financial line, and I feel thankful to you for the way you have sustained this part of the work. As we are starting out on another conference year and have renewed responsibilities, let us double our diligence and make the necessary sacrifice that there may be means in the treasury to supply all demands.

Let us prove the Lord as he has asked in Malachi 3:10, and then we may escape the burning spoken of in Doctrine and Covenants 65:4. Let us go to with our mite and be laborers together, accomplishing the things which the Lord has commanded, and thereby receive the reward which comes through obedience to the celestial law.

Your brother and colaborer,  
F. W. HASTINGS.

SOUTH BOARDMAN, MICHIGAN.

##### MASSACHUSETTS

I find our receipts of tithes and offerings have been shrinking considerably of late. While I appreciate that times have been pretty close, yet the Lord has been very good to us, and we must not forget our obligations to him. It will be necessary for each of us to do our whole duty in order to meet the requirements financially in our district.

During the last two months I have not had funds enough on hand to take care of the elder's families. I wish every member of the district would figure his or her tithing and let me have it as soon as possible so that those who have left their families in our care while they are away on missionary work may not be hampered by worrying over the fact that the families are not properly cared for. A little effort on the part of each one will give us an abundance to carry this work along.

May God bless you in your endeavoring to do your whole duty.  
M. C. FISHER, *Bishop of Massachusetts.*

WINTER HILL, MASSACHUSETTS, 7 Miner Street.

##### GALLANDS GROVE

*To the Saints of the Gallands Grove, Iowa District; Greeting:* The late General Conference expressed its abiding confidence in the membership of the church by approving the large list of missionary appointments (which means that we should help support them and their families) presented by the First Presidency and Twelve. It was also voted to support the Children's Home, old peoples' homes, Graceland College, Sanitarium, etc. We believe we can by a united effort do this and make the present conference year the most prosperous one in the history of the reorganization. Will you help by paying your tithes and offerings promptly, and more liberally than ever before?

While many nations are wasting their strength, money, and even the lives of thousands in cruel war, the aspiration of the Saints should be to seek first to build up the kingdom of God and establish his righteousness.

The following brethren are branch agents and will receipt for church funds: J. L. Butterworth, Dow City; T. N. Franklin, Harlan; D. A. Holcomb, Gallands Grove; L. O. Myers, Deloit; A. R. Crippen, Cherokee; John Jordison, Coalville; C. L. Carmichael, Mallard.

Your brother,

C. J. HUNT, *Bishop, Gallands Grove District.*

DELOIT, IOWA, Mission address.

### Pastoral

*British Isles Saints; Greetings:* Having been appointed by U. W. Greene as associate minister of this mission, I herewith address you in regard to method by which we hope to keep up interest in our work in its several departments. The war has robbed us of some very noble brethren, young ministers to whom we have looked for real effective and intelligent service. While this terrible conflict is going on we must reserve our efforts and expand all our energy in supporting our local organizations. This must be our first consideration—first things first.

With respect to missionary labor, I shall not append prospective organization of ministerial labor or objective points, but this feature shall have my first consideration upon arrival in Great Britain, which I trust will be safely accomplished early in June. We are sorry to state the minister

in charge will not be able to reach the mission for some time, therefore it is desired that all matters of business concerning the work be referred to the associate minister in charge.

I am delighted to report that the Presidency and Twelve have granted our request in thus appointing U. W. Greene minister in charge, and also appointing the writer to spend a short season with you, as per your request. We shall therefore enter upon my work this conference year with wider experience such as will qualify us at least to recognize the great opportunities that lie before us and which I hope we may mutually improve upon.

In accordance with resolution of last August conference, I herewith appoint Manchester as the place for the convening of the mission conference. The secretary of the mission will notify you in due course of the details of the conference, etc. I will attend the district conferences that may be held in July, and there report my labors as their delegate to General Conference.

Finally, I exhort the Saints to do their utmost financially to support the bishopric in their effort to care for the missionary labor and the poor, and every other interest that may come under their duty. I hope ere long to be able to appeal to you personally, if I shall be favored with a safe arrival in Britain. In the meantime be of good courage, do your best to hold full and complete control of yourselves and circumstances. In all things seek to carry out the advice and counsel of the Lord, then look for the fulfillment of the promise, I will be with you always, even unto the end of the world.

May God bless us all.

Your brother,

W. H. GREENWOOD, *Associate Minister in Charge.*

MANCHESTER, ENGLAND, 23 Cicero Street, Moston.

*Saints and Friends of Arkansas and Louisiana:* As I have been chosen assistant minister in charge of this field, I take this means of letting all know that I will be glad to hear from any who might like preaching, and especially isolated Saints. If you care to have the work opened up where you are and will assist us in trying to get the gospel before the people, let us hear from you and we will try to reach you as soon as we can. There are only three of us to labor in these two large States, and of course we can not reach every place at once, but will do the best we can.

Remember, the missionary is not always overburdened with money and that the railroads will not carry him on his good looks. The missionaries are willing to go as far as they can without help, but money is needed to reach the various points.

Remember also I am acting as bishop's agent, having been appointed by Bishop Ellis Short, so if you have tithing or offerings, I am ready to receipt for same, be it little or much.

You can reach me at any time by writing to my home address, 109 West Adams Street, Pittsburg, Kansas. Or if you desire you may write the other brethren, W. W. Christensen, 2222 Empire Street, Joplin, Missouri; or E. A. Erwin, Wilburton, Oklahoma.

Trusting that you will let us hear from you, and that we may all work together for the building up of this great latter-day work and the spreading of the gospel, that this year may be if possible a more prosperous one than the one just passed, and trusting that the Lord will bless all our efforts, I am,

Your brother,

J. T. RILEY.

### Convention Minutes

FLORIDA.—Sunday school met at Coldwater Church, near Botts, May 21. Reports: Santa Rosa, Fairview, Alaflore, Coldwater. Reports showed but few books in district, about ninety, mostly songbooks. Alaflore and Coldwater reports referred back for correction. Secretary authorized to ask former treasurer to turn treasury over to present treasurer, and also that money collected for district association by schools be turned over to treasurer. Adjourned to meet same place next reunion. W. L. Armstrong, secretary.

### Convention Notices

Eastern Iowa Sunday school meets at Davenport, June 18, 2 p. m. Normal and institute work. Forenoon same date given to Religio work. Anna Lowe, secretary.

Northern Michigan Sunday school and Religio meet at Onaway, June 11. All who can come prepared to take part in evening program. C. N. Burtch, superintendent; A. E. Starks, president.

## THE SAINTS' HERALD

Elbert A. Smith, Editor; John F. Garver, Assistant Editor.

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Minnesota Sunday school meets at Clitherall, June 18. Alta Kimber, secretary.

Eastern Montana Sunday school meets Andes, June 18. Mark C. Hutchinson, secretary.

Clinton Religio meets Coal Hill, Missouri, five miles east of Eldorado Springs, Missouri, June 25. Election of officers. Send reports, credentials, etc., to Zora Lowe, secretary.

## Conference Notices

Eastern Montana meets with Culbertson Branch, Andes, Montana, June 19, 10 a. m. W. R. Hillman, president; Peter Anderson, minister in charge.

Spokane meets at Spokane, Washington, June 26, 10 a. m. George Johnson, president; Peter Anderson, minister in charge.

Southern Wisconsin meets June 19 and 20 with Flora Fountain Branch, church eight miles west of Lancaster. Arrange to come Friday on 11.30 a. m., or 5.30 p. m. train, notifying James Edgington, Lancaster, Wisconsin, R. F. D. Branch secretaries send reports to Mrs. J. O. Dutton, Evansville, Wisconsin, as soon after the 1st as possible. Local reports should be sent to same address, same time. Mrs. J. O. Dutton, secretary; J. W. McKnight, president.

Gallands Grove meets at Mallard, Iowa, June 12 and 13. Business session. L. C. Hatch, secretary.

Northern Michigan meets at Onaway, June 12 and 13. Send reports early. C. N. Burtch, secretary.

Eastern Iowa meets at Davenport, June 19 and 20, 10 a. m. Church corner Oxford and Grand Avenues. Take Oakdale car. New resolutions and election. Ministerial and statistical reports ending June 1 should be in hands of secretary not later than June 15. J. E. Benson, secretary, 1225 Nicholas Avenue, Davenport.

Eastern Michigan meets Port Huron, June 26, 10 a. m.

Send reports to F. O. Benedict, Applegate, Michigan. Be prompt. William M. Grice, president.

Clinton, Missouri, meets Coal Hill, June 26 and 27. Election of officers. Send reports, credentials, etc., to Zora Lowe, Eldorado Springs, Missouri.

## Reunion Notices

Joint reunion western division of mission 3 will be held at Kirtland, Ohio, August 14 to 29. Tents: 10 by 12 \$3; 12 by 14 \$4; flies, either size, \$1. Cots, canvas 50 cents; 2-foot spring 65 cents; 2½-foot spring 75 cents; each party must furnish bedding. Meals at the hotel, breakfast 20 cents; dinner 25 cents; supper 20 cents; special rates for children under ten. Transients lodged at hotel, 50 cents double bed, accommodating two. Those anticipating attending one week or longer will be expected to rent tents. Resident Saints have been requested by conferences of districts to entertain only aged and infirm. Let all be governed by this request. We expect Brethren G. T. Griffiths, J. F. Curtis, R. C. Russell, Bishop E. L. Kelley, many of the missionary force. Elder L. F. P. Curry will be in charge of summer school. Further information by writing J. A. Becker, R. F. D. 2, Willoughby, Ohio, secretary.

Northwestern Missouri reunion meets at Stewartville, August 20 to 30. All who can come from neighboring districts are welcome. Let our motto be "In unity there is strength." T. H. Hinderks, secretary.

Southwestern Oregon reunion and conference meets at Myrtle Point, July 9, also Religio and Sunday school conventions. Arrangements for campers will be made. Bring tents. J. W. Rushton, T. W. Chatburn, A. C. Barmore, J. F. Chatburn, A. Baker, William Smith, and others of local force will be present. F. J. Chatburn, president.

## Quorum Notices

### EASTERN MICHIGAN PRIESTS

Ninth quorum meets June 26, Port Huron. All members and visiting priests requested to be present.

RAY D. BENNETT, *President*.

DETROIT, 78 East Milwaukee Avenue.

## Addresses

Amos Berve, 105 Alice Street, Sioux City, Iowa.

W. R. Armstrong, 12 Daisy Avenue, Plymouth Grove, Manchester, England.

## Notice of Appointment

Appointment of Elders Philip Cook and Reuben Taylor was left to minister in charge of mission number 9 and Presiding Bishop. This is to notify all concerned they have been appointed to labor in Western Oklahoma District. Their mission will be direct to their brethren the Indians, under the directions of Hubert Case. We hope to see a good work done in this direction this year.

W. M. AYLOR, *Minister in General Charge*.

## Notice of Transfer

*To whom it may concern:* This is to announce that Swen Swenson has been transferred from Southeastern Mission to Pacific Slope Mission. This was done in recent joint council with approval of minister in charge and Presidency.

J. W. RUSHTON, *Secretary of Twelve*.

INDEPENDENCE, MISSOURI, May 26, 1915.

## Notice---Mission No. 6

-I am very desirous that Saints who know of those friendly to our work, or members living in Nevada, Arizona or New Mexico, would drop a card with the name and address of such to me at Phoenix, Arizona, Box 646. This will assist in our missionary efforts and perhaps help save the church any who may be isolated. The time to comply with this is as you read it, while your mind is upon the matter. Trusting that there shall be a hearty cooperation in this request, I am,

JAMES E. KELLEY, *Minister in charge*.

### Two-Day Meeting

At Pittsburgh, Pennsylvania, June 26 and 27. Equal representation for auxiliaries. Expect G. T. Griffiths, W. E. Peak, J. A. Becker. Children's Day program for Sunday school.  
JAMES E. BISHOP, *President*.

Lock 4, Pennsylvania.

### Chicago Meetings

President Elbert A. Smith will be in Chicago, June 13. Order of services: First Branch, 4416 Gladys Avenue, 11 a. m., preaching. James F. Keir will be ordained bishop at this service. Central Branch, Twenty-sixth and Honore streets, 3 p. m., union prayer meeting, 7.30 preaching. All are invited. Other services in city canceled for this date.

DAVID E. DOWKER.

6549 South Lincoln Street.

### Fargo Branch Rally

Fargo Branch meets in rally beginning evening of June 25 and continuing over 27th. All who can and are convenient to this part of the State are invited to attend, as are Saints and friends in near parts of Minnesota and South Dakota. Meetings in tent, Fourteenth and Fifteenth Streets, on First Avenue South, one block from residence of undersigned. From depots take any south side car, get off at Fourteenth Street and First Avenue South, walk block north, half block west. Those attending will be cared for in homes of Saints without charge. These meetings are not to conflict with State reunion. Go there if you can, if not come to Fargo, or to both. Special speakers and institute work. Those wishing will be met at train by writing. J. E. Wildermuth, 12 Fourteenth Street South, Fargo, North Dakota.

### Died

MCCREA.—Sarah Ann McCrea was born February 26, 1841, Prescott County, Ontario, died May 12, 1915, Ribstone, Alberta. Married William Burton, Prescott County, when 18. To them were born 6 sons, 3 daughters. Companion died in 1878. In 1886 she married Matthew McCrea. Baptized in November 1887. They removed in 1897 to Dauphin, Manitoba, where they were instrumental in furthering the work, first missionary F. Gregory, making his home with them. Removed to Ribstone in 1907. Lived and passed away in the faith. Sermon by J. R. Beckley, Saints' church, Ribstone, assisted by F. Gregory, interment in Chauvin Cemetery, five sons, one grandson pall bearers. Large attendance. There survive companion, 5 sons, 1 daughter, grandchildren, great grandchildren.

FLETCHER.—Elizabeth Griffiths Fletcher was born Crewe Cheshire, England, April 4, 1849, died Sandwich, Illinois, May 21, 1915. Married to Elder John Fletcher, July 24, 1868, by Joseph Smith. Companion passed away April 18, 1907. Deceased was baptized by J. S. Lee, Toole City, Utah, January 1867. There survive, daughter Margaret; sons Leonard, Thomas, Albert; sister, Isabelle Randall; neice, Fanny Vernon; nephews, Thomas G. and Paul S. Vernon. Though suffering intensely several months, she exhibited great consideration for others, being patient, loving and kind. She was an able witness to the work through noble deeds. Services at the home in charge of F. F. Wipper, interment in Oak Ridge Cemetery, two miles from Sandwich.

BAY.—John Bay was born April 30, 1857, Snyder County, Pennsylvania, died January 17, 1915, Junietta, Nebraska. Baptized January 8, 1915 by C. E. Blodgett at Junietta. Services by C. E. Blodgett.

### Book Reviews

INDIAN DAYS OF THE LONG AGO.—Edward S. Curtis. World Book Company, Yonkers-on-Hudson, New York. A splendid book, printed on plate paper, illustrated with photo-his foreword the author has the following: "This little book was written in the hope that it would give a more intimate view of Indian life in the old days, in the days when to the far western tribes the white race was but a rumor, and buffalo roamed the plains in countless numbers. A further desire was to call attention to the great divergencies in Indian life, the number of languages, and the striking differences in dress and habits. The pictures, as well as the text, will emphasize this. We have been prone to regard Indians as being without religion or spiritual life. Instead of being without a religion, they were influenced in every important act of their life by spiritual beliefs and religious practices. This fact is touched upon not as a pedantic lecture but rather as we see its influence on the character

of the story and in the folktales. I have tried to show how their religious beliefs influenced the character building of the youth. Simple animistic beliefs, which bring the spirit beings close, are easy of comprehension, and the belief in the ever-present nearness has a strong influence upon the children. What could be more powerful in character building than the mountain vigil of Kukuism? This story of fasting and prayer is not a created play of words, but is given practically as told by those who have thus fasted."

IN THE LAND OF THE HEAD-HUNTERS.—Edward S. Curtis, author of the North American Indian. World Book Company, Yonkers-on-Hudson, New York City. A splendidly gotten-up book of 112 pages, illustrated with fine photo engravings from pictures taken by the author. From the foreword of the author we extract the following: "This book had its inception in an outline or scenario for a motion picture drama dealing with the hardy Indians inhabiting northern British Columbia. I submitted the scenario to my friend, Robert Stuart Pigott, who urged that it be put into book form and that the declamatory style of the tribal bards be followed. Pigott is responsible for the suggestion; I am guilty of its execution; and we mutually have a deep affection for the little book. It is the outcome of one of those rare friendships which tend to make life worth living. In the working out of the photo drama and the book, there came to be slight differences between the two; but in the main they are the same, and both give a glimpse of the primitive Americans as they lived in the Stone Age and as they were still living when the hardy explorers Perez, Heceta, Quadra, Cook, Meares, and Vancouver touched the shores of the Pacific between 1774 and 1791. Astonishment has been expressed that head hunting existed among the North American Indians, notwithstanding the fact that every explorer of the North Coast region mentioned this custom. The taking of heads was a common practice along the Pacific Coast from the Columbia River to the Arctic. Much material bearing upon this subject will be found in Volumes IX and X of the North American Indian."

THE EPISCOPAL CHURCH, ITS FAITH AND ORDER.—Reverend George Hodges, dean of the Episcopal Theological School, Cambridge, Massachusetts. Macmillan Company, 66 Fifth Avenue, New York City. \$1.25. This book consists of ten lectures by Mr. Hodges, devoted to the doctrines and orders of the Episcopal Church. The subjects dealt with are: The Bible; The Prayer Book; Baptism; Confirmation; Renunciation; Obedience; The Creed; The Church; Prayer; and The Holy Communion. A valuable book for those who wish to obtain a statement of the doctrines and principals of the Episcopal Church from the standpoint of one of its own well-known representatives. The author has been for more than twenty years connected with the Episcopal Theological school of which he is now dean.

THE EVIDENCE IN THE CASE IN THE SUPREME COURT OF CIVILIZATION AS TO THE MORAL RESPONSIBILITY FOR THE WAR.—James M. Beck, late Assistant Attorney General of the United States. G. P. Putnam's Sons, 2, 4, and 6 West Forty-Fifth Street, New York City. \$1. This book is an effort to digest and arrange the evidence and bring in a verdict as to the "moral responsibility" for the great war now in progress in Europe. It is an analysis by one of the ablest jurists of the country, formerly Assistant Attorney General, of the evidence presented in the official state papers, British, German, Russian, and Belgian, in regard to the causes of the war. Conclusions presented by Mr. Beck have been accepted by leaders of thought on both sides of the Atlantic as constituting a most notable contribution to the literature of the war.

IN THE DAYS OF BRIGHAM YOUNG.—Arthur Thomas. Broadway Publishing Company, 835 Broadway, New York City. A more or less sensational novel in which the author assumes the role of Joseph Lorenzo, "eighteenth offspring of Henry Lorenzo," and second child by his third plural wife. This Henry Lorenzo, be it so understood, being a prominent Mormon during the reign of Brigham Young, his son, the hero, supposed to have been born in "Zion" under those conditions.

A man went down to Panama,  
Where many a man had died,  
To slit the sliding mountains  
And lift the eternal tide;  
A man stood up in Panama,  
And the mountains stood aside.

—Percy Mackay in *The Present Hour*

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# THE SAINTS' HERALD

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



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

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## Editorial

### "MUST PROTESTANTISM ADOPT CHRISTIAN SCIENCE"—PART II

(A review of the work by Reverend J. Winthrop Hegeman, Ph. D., (Episcopalian) bearing the foregoing title.<sup>1</sup>)

#### MIXTURE OF TRUTH AND ERROR

As might be expected, having imbibed deeply of Christian Science theories and adopted Christian Science nomenclature, Mr. Hegeman mixes much that is wholesome and admirable with a great deal that to the average man sounds absurd and grossly erroneous. As for instance he says of the works of God:

"All his works are as perfect to-day as when he created them, and because he is creating them to-day."—Must Protestantism Adopt Christian Science, p. 38.

Common sense rejects at once such a denial of manifest evil and degeneration. A lily springs from the sod in beauty and purity. A cowboy riding past flicks it with his blacksnake whip and leaves it broken in the mire. Shall we assert that it is still as perfect as when it came from the hand of God?

A young girl emerges from childhood. She is "as pure as the lily in the dell." Her every thought "is as clean as mountain air." By deceit and force a brutal hypocrite ruins her, and she is dragged down in the mire of sin to utmost infamy. In time she even comes to accept her evil life and will not leave it when solicited to do so.

Christian Science may stand over that blighted wreck of loveliness till the sun goes down and assert that the girl is as perfect as when she came from the Creator's hand; but most men will believe the evidences of their own senses and the verdict of their own reason. It is useless to deny the very real and terrible existence of evil with such examples around us.

Yet that is what Christian Science does, and asks us to believe that the man who betrayed that girl did no sin or else that God was responsible for it. Notice:

<sup>1</sup>Harper and Brothers, publishers, New York and London. Price 75 cents.

\* Man is *incapable* of sin, sickness and death.—Science and Health, p. 475.

All that is, God created. If sin has any pretense of existence, *God is responsible therefor*; but there is no *reality* in sin.—Mary Baker G. Eddy, in Unity of Good, p. 80.

#### MATERIAL MAN NOT REAL; SPIRITUAL MAN PERFECT

Again the assertion is made by Mr. Hegeman:

Christian Science believes that because man was made like God he is thereby perfect. The real spiritual man *can not* fall. The material man can not *be real*, nor can the real man be material and spiritual.—Page 16.

Here certainly is the antithesis of our belief, as expressed in the Doctrine and Covenants, "The *spirit* and the *body* is the *soul* of man." Christian Science (according to Mr. Hegeman) denies the real existence of the material man and affirms that the spiritual man can not fall. With no real material bodies to reckon with, and with a world full of spiritual men that are perfect and can not fall, it is pertinent to ask, Who *is* doing the dirty work?

We purposely select a most repulsive example in order to show the absurdity of this dogma. The vice commission of one of our great cities reporting on conditions in the "red light district" report "ladies" entertaining as many as sixty "gentlemen" each in one night.

Stand up now, Christian Science, and affirm that these men had no real material (grossly material) bodies. Stand up and affirm, as the only thing more absurd, that their spirits were perfect and could not fall,—that they were uncontaminated by their deeds and environments—that having been made like God in the beginning, they are even yet perfect as God is perfect.

#### BROWBEATING ONE'S OWN REASON

To maintain faith in such doctrines one must constantly look his reason in the face and browbeat it to silence. He must lie to his God-given five senses.

If he has a stomachache he must affirm to himself very firmly and confidently that he has no stomach and no ache. If he has dragged his soul in the mire of sin he must repudiate his conscience and affirm that he is a perfect man and that sin has no existence.

## A CHAIN OF MORTAL ERRORS

This belief requires one to look a little child in the face and deny obvious fact, an act immoral however conscientiously undertaken. If a little child fall and hurt her face, Mrs. Eddy says:

The better and more successful method for any mother is to say, "Oh, never mind! You're not hurt, so don't think you are?"—Science and Health, p. 155.

The blood runs down from the bruised and swollen lip, but the mother must look into the little eyes and affirm something that is obviously false.

Ah, but the hurt is not real, we are assured. It is an "error of the mortal mind." How then does the mother know that the child has any existence, spiritual or otherwise? Another error, perhaps. Why bother to comfort a phantom error of the mortal mind. How does she know that Mrs. Eddy's words of advice are real? Another error, perhaps. Even the "mortal mind" that has this "mortal error" and sees this unreal bruise on an unreal child has no real existence. Listen:

This lower, misnamed mind is a false claim, a *suppositional* mind, which I prefer to call *mortal mind*.—Mary Baker G. Eddy, in Unity of Truth, p. 40.

Last of all, after this comedy of errors, dawns upon us the cold suspicion that Christian Science *itself* is a "mortal error." Let us back to the realities. It was a real child of a real mother that fell down and when real red blood ran the child suffered a real pain, and a real mother will comfort her with kisses and soothe the pain. So in a world of suffering we see no hope in closing our eyes to *facts*; but rather turn to God, as the child to its mother, for comfort in the hour of real need.

## JESUS RECOGNIZED ACTUAL SIN AND DEATH

Jesus recognized the bondage of sin, the *real* bondage of *real* sin, suffering, and death, but gave the promise, "Ye shall know the truth, and the truth shall make you free."

Christian Science affirms: "Jesus accepted the one fact whereby alone the rule of life can be demonstrated,—namely that there is no death. (Mary Baker G. Eddy in Unity of Good, p. 69.)

But we read that Jesus said to the Jews, "Your fathers did eat manna in the wilderness and are *dead*." (John 6: 49.)

Paul, his inspired apostle, said, "It is appointed unto men once to *die*." (Hebrews 9: 27.)

Jesus recognized the existence of death, real, grim, old-fashioned death, the king of terrors, the thing that got Mrs. Eddy and that will finally get Mr. Hegeman when he at last gracefully yields to "mortal error." Jesus said *plainly*, "Lazarus is *dead*,"—just baldly, obviously, malodorously, dead, *d-e-a-d*, DEAD.

But turning to Martha he said, "I am the resur-

rection,—and the life: he that believeth in me, though he *were* dead, yet *shall* he live." He raised up Lazarus, "And he that was DEAD came forth." (John 11: 44.)

Jesus recognized the actual existence and terror of death, but affirmed and demonstrated his power to redeem men from that condition.

## MAN NOT NOW PERFECT

The word of God recognizes that man is not now in the condition that was his at creation; and clearly teaches that there shall be wonderful changes, all leading toward a higher stage of being, a thing that could not be if man is now, as affirmed by Mr. Hegeman, perfect, and, having been made by a perfect God, incapable of imperfection. To talk of leading a perfect thing up to perfection would be idle. Yet we read:

For our conversation is in heaven; from whence also we look for the Savior, the Lord Jesus Christ: who shall change our vile body, that it may be fashioned like unto his glorious body, according to the working whereby he is able even to subdue all things unto himself.—Philippians 3: 20, 21.

Beloved, now are we the sons of God, and it doth not yet appear what we shall be: but we know that, when he shall appear, we shall be like him; for we shall see him as he is.—1 John 3: 2.

But we all, with open face beholding as in a glass the glory of the Lord, are changed into the same image from glory to glory, even as by the Spirit of the Lord.—2 Corinthians 3: 18.

## SICKNESS NO STRANGER THAN "MORTAL ERROR"

The familiar argument that man having been made by a perfect God can not actually become the victim of real pain, sickness, and death appears plausible to certain minds. "Why, yes," they declare, "man being an emanation from God, who is all good, and perfect, can not have such things. He is the victim of *mortal error* and imagines them. They have no *real* existence."

But here we become involved in another difficulty. How is it that man, made by a perfect God, entertains such grievous "mortal errors? . . ." God can entertain no error at all. How then can an emanation from God entertain error? Is not "human error" as incomprehensible as cancer or tuberculosis, in the light of this reasoning?

## "HUMAN ERROR" NO STRANGER THAN SICKNESS

On the theory that God is everywhere present, Mr. Hegeman bases the conclusion that sickness can be nowhere present, for if present it must be within God himself, as he is everywhere. But again the question intrudes, Can mortal error which believes that sickness exists where it is not, be anywhere present without being also within God? One is no more unreasonable than the other.

But Mr. Hegeman himself solves the problem by contradicting himself. He says:

To remove illness as a cause of many resulting evils one must do as Jesus did, who opened his life to let God through upon those who by faith opened their lives to receive him.—Page 22.

Very well. There are, then, lives in which God is not present. Into such lives both error and real illness may come and be no part of God, and by the law of association and consequences, from prevalent sin other lives even though innocent may suffer.

#### CHRISTIAN SCIENCE FAILS TO "DEMONSTRATE"

Christian Science speaks often of "demonstrating." In fact, it has never *demonstrated* in a *single instance* the truth of its theory that sickness, suffering, and death are not real. The demonstration may seem to occur in individual cases, but it is only temporary and seeming. Of the many individuals whom Mrs. Eddy mentions in her book as having been healed, all, including herself, finally succumbed, or will succumb to accident, cancer, tuberculosis, or other form of illness, or old age, and death prevailed, or will prevail. The demonstration was never completed in a single instance.

#### EVIL VERY REAL BUT CONQUERED BY GOOD

We will do well to keep our feet on the safe and sane grounds of Bible teaching. God made man and gave him his free agency. When he chooses to make himself a servant of evil he becomes subject to evil and is no longer godlike. His body becomes subject to disease and his mind subject to both error and disease.

Evil in its various forms is real. Death is real. Real human bodies and minds suffer real and terrible miseries. But God is able to overcome evil with good. When humanity enlists to obey him error is overcome, and in due time, as obedience becomes complete, all evil will be overcome. And "the last enemy that shall be overcome is death."

Our conclusion is that Protestantism has little to gain by adopting Christian Science. Far better avoid the erroneous attitude of Christian Science toward sin, sickness, and death, and turning to the original platform of primitive Christianity, continue thereon.

ELBERT A. SMITH.

(Concluded.)

#### PRESIDENT SMITH ON LIQUOR QUESTION

While searching through some old papers formerly the property of President Joseph Smith the HERALD Editors found several copies of an old handbill bearing the date of December 4, 1875, in the nature of an address to the voters and citizens of Plano, evidently drafted by a committee appointed for that purpose. President Joseph Smith was a member of the committee. We reproduce the text of the bill as showing his attitude against liquor at that early date in his ministerial career.

*To the Citizens and Voters of Plano:* Being satisfied that the licensed sale of wine, beer, whisky, and other intoxicating liquors, is detrimental to the peace and welfare of the town, we present for your consideration the following:

*First.* Under the "No License" Board of Trustees, chosen at last election, the town has had a year of comparative quiet from disturbances originating in drunkenness.

*Second.* There having been no open saloon where liquor was exposed to sale, some have remained sober who otherwise might have been enticed to squander their time, money and health, to their direct injury, and the indirect injury of society.

*Third.* The money paid for licenses when issued, is not in reality paid by the "rum seller"; but is drawn in the main from the inebriate, and that class of working men who can ill afford to buy *whisky*; while their *wives, children*, and creditors suffer; the latter by nonpayment of their just dues, the former by the actual loss of the means which should *feed and clothe* them; thus replenishing the town treasury with the price of peace and plenty paid by penury and want—indirectly, the price of blood.

*Fourth.* Prohibition by the people of the town, expressed by their vote and the enforcement of local laws against the sale of intoxicating drinks seems to be practicable; while no general law of the State seems adequate to the suppression of the traffic, but to furnish a remedy for specific personal injury, which we deem sufficient, if properly enforced.

*Fifth.* It is, to us, far better for the public morals of the town that liquor should be kept and used in private by those "who will have it"; and to be stored and drank in the secret recesses of the "club room," or the "dollar store"; than that it should be permitted to be arrayed in the attractiveness of the saloon, stored, kept, sold and drank, an offense against decency, morality and the public good—as its deeds are deeds of darkness and death.

We, therefore, ask that you take counsel with your better selves, the purity and peace of the community, and vote the Citizen's No License Ticket, at the corporation election for town trustees, on Monday, December 6.

By order of mass meeting.

J. H. RUSHTON,  
J. B. MCGUFFIN,  
JOSEPH SMITH,  
*Committee.*

PLANO, ILLINOIS, December 4, 1875.

#### CURRENT EVENTS

##### SECULAR AND RELIGIOUS

**NEW PORTUGUESE PRESIDENT.**—President Manuel de Arriaga, resigned, has been succeeded by Theophile Boraga, provisional president following the revolution, and elected president by the national assembly on May 29.

**LOSES SUIT.**—Holding that the United States Steel Corporation is not a monopoly within the meaning of the Sherman antitrust law, the United States District Court for New Jersey in a unanimous decision rendered the 3d, denied all injunctions, and refused the petition of the Government to dissolve the steel company. The court holds that mere "bigness" is not monopoly; that the steel company is not a monopoly and could not control prices and markets. The acquiring by the Steel Company of the Ten-

nessee Coal and Iron Company during the 1907 panic was upheld. It is expected that an appeal will be taken to the United States Supreme Court.

**"TIMES" PROSECUTED.**—The British Government under the "defense of the realm act," recently passed to prevent "publication of statements in the press which might assist the enemy or interfere with the successful prosecution of war," has brought action against the London *Times* for printing information useful to the enemy. The prosecution is based on a letter in the *Times* of May 21, stating that "The last of the French reserves are out. At the present moment young raw recruits have been called up." This statement, true or false, the Government holds, was calculated to give confidence to the enemy and distress the allies; the liability rested upon the *Times* to determine whether information received was of a prohibitive character.

**WOULD STOP PLEDGE.**—Attaching as a penalty a fine of two hundred dollars to one thousand dollars for each offense, the lower house of the Illinois Legislature has passed a bill to make it unlawful for a legislator to give a written pledge with respect to future legislative action, or for an association to demand such a pledge. *The Public*, published in Chicago, and discussing this action under the caption "Conserving legislators," says:

It will be noted that the offense consists of giving a written pledge. By implication, a spoken pledge will still be lawful. This fact may serve as a clew to the motive underlying the legislative action. . . . If enacted into law a voter would have little opportunity to ascertain by lawful means, whether or not a candidate represented his views. . . . The house has disgraced itself in passing such a bill. To assume that there is any possibility of its passage through the senate would be an insult to that body.

**UNITED STATES AND GERMANY.**—The German Government in a note to the United States reports that the sinking of the steamer *Gulflight* was a mistake, the commander of the submarine not noticing the United States flag on the steamer until after orders to fire. The case of the aero attack on the *Cushing* has not yet been cleared by the German inquiry. Germany offers compensation. A conference occurred on the 2d between President Wilson and Count von Bernstoff, the German ambassador, over matters involved in the diplomatic interchanges between the United States and Germany covering the situation arising between these countries incident to the German submarine warfare. Following this conference, Meyer Gerhard, for several months representing the German Red Cross in America, departed for Germany, said to have been sent by the German ambassador, presumably to more fully acquaint the German Government with the demands of the United States, and public sentiment in this country, other means of communica-

tion between the ambassador and his home country being unsatisfactory. A reply to the late German note has been approved by President Wilson's cabinet.

**WARNING MEXICO.**—The United States Government has issued an appeal and warning to the various Mexican factional leaders. This note refers to the purpose of the Mexican revolution, which was to secure for the Mexican people constitutional and just government; to the disagreement among revolutionary leaders in the hour of their success; to the lack of protection to either Mexicans or foreigners; and to the starving condition of the people. While the United States Government "want nothing for themselves in Mexico," yet

they deem it their duty as friends and neighbors to lend any aid they properly can to any instrumentality which promises to be effective in bringing about a settlement which will embody the real objects of the revolution—constitutional government and the rights of the people. . . . the United States . . . must presently do what it has not hitherto done or felt at liberty to do, lend its active moral support to some man or group of men, if such may be found, who can rally the suffering people of Mexico to their support in an effort to ignore, if they can not unite, the warring factions of the country, return to the constitution of the republic, so long in abeyance, and set up a government at Mexico City which the great powers of the world can recognize and deal with, a government with whom the program of the revolution will be a business and not merely a platform.

Calling upon the various leaders to unite for the relief and redemption of Mexico, the note concludes with the statement that unless they do so the United States Government "will be constrained to decide what means should be employed by the United States in order to help Mexico save herself and serve her people."

**EUROPEAN WAR.**—Meager reports indicate little change in the west, minor gains being announced by the allies. In the east the Germans have retaken Przemyśl, captured ten weeks ago by the Russians after a long siege. It is reported that the defenses of this city were destroyed on its surrender to the Russians. The Germans are prosecuting an attack toward Warsaw, whether to break through the Russian lines or prevent the latter from sending reinforcements to Galicia is not known. Allied gains on the Gallipoli Peninsula and British success in Mesopotamia are reported. Italy continues her advances into Austrian territory. The German submarine warfare for the week has claimed the following steamers: Danish, *Soborg* and *Cyrus*; Norwegian, *Caubano*; Swedish, *Lapland*; Portuguese, *Cysne*; British, *Ethiope*, *Inkum*, *Sunnet Head*, *Tullochmoor*, *Golenlee*, *Iona*, *Dixiana*, officers of the latter reporting the submarine attacking her under the

(Continued to page 573.)

## Original Articles

### CRACKING SOME NUTS

[Under the caption, "Some nuts for Latter Day Saints to crack," an article appeared in the *King's Highway*, for February 23, 1915. The *King's Highway* is the organ of the Reformed Baptists, of Canada; the article in question is from the pen of Reverend C. S. Hilyard. Reverend Hilyard has run foul of some of our missionaries (see Elder F. J. Ebeling), so rushes into print to ease his feelings. His caption reminds us of the story of the schoolboy who was asked by the teacher to name three kinds of nuts. He replied, "Peanuts, doughnuts, and forget-me-nuts." Most of the nuts presented by Reverend Hilyard are doughnuts, as Brother Stebbins demonstrates in his article. The article by Reverend Hilyard appears first, followed by a reply by Elder H. A. Stebbins.—EDITOR.]

### REVEREND HILYARD'S CRITICISMS

According to the apostle (so-called) Joseph Smith the Book of Mormon, their foundation, was dug up in New York State, and translated by inspiration by him.

Let us look at some of this modern inspiration; if it is unreliable, then is also the prophet.

First—It conflicts with the Bible and all Jewish chronology as to the date of the death of Christ: "Mormon" prophecy, book Helaman, chapter 5, section 4, Samuel the Lamanite Prophet is made to say, "But behold as I said unto you concerning another sign, a sign of his death, the sun shall be darkened and refuse to give his light upon the face of this land even from the time that he shall suffer death for the space of three days, to the time that he shall rise up again from the dead."

Book of Nephi, chapter 4, section 2, "And now it came to pass that according to our record—and we know our record to be true—the people began to look with great earnestness for the sign which had been given by the Prophet Samuel the Lamanite, yea for the time that there should be darkness for the space of three days over the face of the land. And it came to pass in the thirty and fourth year, in the first month, in the fourth day of the month."

(2) Inspiration of Joseph Smith fails as to time of darkness. Three days instead of three hours; (3) also as to date of death; fourth day instead of fourteenth, the Jewish passover.

(4) The Messiah of the Book of Mormon came thirty-six years too late to be the Christ of our Bible and of Jewish history. In 2 Nephi, chapter 11 (the Book of Mormon) we read, "For according to the words of the prophet, the Messiah cometh in six hundred years from the time my father left Jerusalem, and according to the words of the prophets, and also the word of the angel of God, his name shall be Jesus Christ, the Son of God."

His father left Jerusalem the first year of the reign of Zedekiah. (1 Nephi, chapter 1, Book of Mormon.)

According to Jewish chronology, Zedekiah reigned eleven years, was then taken captive to Babylon, and the captivity was seventy years, and from the end of captivity to Messiah was four hundred and eighty-three years, making in all—starting from where they start—five hundred and sixty-four years to Messiah.

(5) According to the Book of Mormon their Savior was born at the wrong place. In book of Alma, chapter 5, "The kingdom of heaven is at hand and the Son of God cometh upon the face of the earth, and behold he shall be born of Mary at Jerusalem.

They say that Joseph put the interpretation in his hat, and then put the hat over his face and saw things. Well, this is about as reliable as a man "talking through his hat."

All history, religious and secular, credit him (Jesus Christ) as being born at Bethlehem, as also all prophecy.

(6) If our Bible is wrong (as the "Mormons" say it is) why does the Book of Mormon teach that one year after Jesus was resurrected he visited America and taught the Nephites and after he had used (according to their record) the exact words as recorded by Matthew, Mark and Luke, they made him say (Nephi, 7th chapter, Book of Mormon), "Behold ye have heard the things I have taught before I ascended to my Father." And yet the same Joseph Smith, when writing his inspired translation of the scriptures, Jesus credits with different language altogether. If your Book of Mormon is true, then is our Bible true and your inspiration translation false, and if your translation is true your Book of Mormon is wrong.

The Book of Mormon says that when certain people came to America, one of the sons of Zedekiah (Mulek) came with them.

Omni 1: 6. "And part of the land was named for Mulek, (Helaman 2: 27), and that the seed of Zedekiah was with them," (Helaman 3: 4, Book of Mormon.)

If this is so then God must have raised Mulek from the dead, for in Jeremiah 39: 6 we read, "Then the king of Babylon slew the sons of Zedekiah in Riblah before his eyes, also the king of Babylon slew the sons of Zedekiah before his eyes; he slew all the princes of Judah." They (the "Mormons") might try to get out of this difficulty by saying they left before that happened, and that the king of Babylon killed all that were left.

But the Book of Mormon makes Omni, chapter 1, say: They came out from Jerusalem at the time that Zedekiah was carried away captive into Babylon.

And Joseph Smith when he brings out his translation of the Bible forgot that he said in the Book of Mormon that Mulek came to America, and he

makes Jeremiah say the same as our version that Zedekiah's sons were all slain.

If a man is going to lie he needs a good memory. This is just a starter for them, and this is a sample of Joseph Smith's inspiration.

#### ELDER STEBBINS'S REPLY

It hardly seems worth while to make reply to such weak objections to the Book of Mormon as those in the foregoing production, yet some readers may not understand the facts which make plain the folly of such arguments, and therefore it may be best that an answer be made. Evidently the writer of the "Nuts to crack" was trying to make a great deal of capital for himself out of a very small amount of material; or else he really believed he was exposing gross error. But he either lacks knowledge of facts and figures, or he is trifling with the truth when he knows better.

1 and 2. In the first place his quotation marks fail to include over twenty words that are in Helaman, fifth chapter, between the words, "*But, behold*" and the words "*from the dead.*" Among the missing is the prophecy that not only the sun but "also the moon and the stars" would fail to give light during those three days. He objects to the three days because in Palestine the time of darkness was only three hours, as stated by Matthew, Mark, and Luke, that is from the sixth hour to the ninth hour, or, as time is counted now, from noon until three o'clock in the afternoon of the day that Christ was crucified.

Apparently Mr. Hilyard fails to comprehend that Samuel, the Lamanite prophet, foretold just where the darkness should be when he said, "upon the face of this land"; that is, it would be over the land upon which the prophet stood when he spoke, and the people he addressed were then living in the north-western part of South America, where now the republic of Colombia exists. The land is thousands of miles from Jerusalem. He uttered no prophecy about Palestine or the extent of the darkness there. He was only guided by the Lord to prophesy what should take place where his own people lived.

That the Savior should be crucified at Jerusalem had been foretold by Nephi the son of Lehi, over five hundred years before Samuel the Lamanite's time, and by Mosiah at a later date. And though at Jerusalem the period of darkness was only three hours, yet the Hebrew people who lived in South America were to be visited with three days entire cessation of light, not only of the sun in the daytime, but also of the moon and stars at night. Mr. Hilyard does not appear to have taken into consideration the fact that the three days of darkness came as a judgment upon another nation, and in a land far distant from the people and region where the three hours of darkness

fell. When the Lamanite prophet said, "upon the face of this land," he spoke correctly, and he did not include nor refer to either Palestine or any other part of the globe.

More than this, it is certified by such eminent historians as H. H. Bancroft, J. W. Foster, J. D. Baldwin, and the celebrated Indian student, George Catlin, that native history and native tradition among the former people of South America, Central America, and Mexico, and even in some of North America, say that there was in ancient times one special period of several days darkness, when earthquakes, winds, waters, and volcanic fires destroyed cities and caused great upheavals of the land in southern regions. The Honorable H. H. Bancroft relates that the Toltecs retained tradition of certain great catastrophes in an age that

terminated with a great hurricane which swept away trees, rocks, houses, and people; although many men and women escaped, chiefly such as took refuge in caves which the hurricane could not reach. After several days the survivors came out . . . and all this time they were in darkness, *seeing neither the sun nor moon.*—Native Races, vol. 5, p. 209.

Could anything be plainer than the foregoing to prove that both the prophecy and the history are altogether facts and not fiction? Professor Foster on pages 396, 397 of his Prehistoric Races, and Professor Baldwin on page 176 of his book, Ancient America, and other historians and antiquarians testify to the same peculiar period of darkness and destruction in ancient American history. The facts are very plain to all the honest in heart.

3. Mr. Hilyard mentions the statement in Nephi 4:2 that the sign of Christ's death was given on the fourth day of the month instead of the fourteenth, thereby stating a falsehood. He counts *that* as being one of the lies that Joseph Smith was guilty of. But there is no proof in it that a falsehood was intended. Indeed, the fact well known to Bible students (in our times at least) that Christ's crucifixion was on the fourteenth day of the Jewish month called Nisan, would prevent any person who was aware of the date from changing it. Millions of church members to-day if asked what date Christ was crucified on could not readily answer. And a hundred years ago among the common people in the new regions of America there was not one book where now ten thousand are read. It is doubtful if Joseph Smith had any historical information by which he could know on what date or in what month Christ was crucified. And if he did know, there would be no object in changing it. Instead, it is probable that while translating he spoke the word "fourteenth" and his scribe understood him to say "fourth." The words are so much alike that a mistake could easily be made.

There is no more evidence of a purpose to falsify

than in similar cases in the Bible. For instance, in 2 Kings 8:26, it is said that Ahaziah was twenty-two years old when he began to reign over Judah, but in 2 Chronicles 22:2 it reads that Ahaziah was forty-two years old when he began to reign.

Also 2 Kings 15:33 states that Jotham reigned sixteen years in Jerusalem, then died, and his son Ahaz reigned in his stead. But in verse thirty it reads that a certain event occurred in the twentieth year of Jotham. I read one writer in a Christian paper who said that Jotham must have reigned four years after he was dead.

But these and others I could cite are simply instances where historians and copyists have made errors, and without intention or purpose to falsify. Mr. Hilyard would hardly be willing for some vilifier of the Bible to say that the Bible tells lies.

In 1 Corinthians 10:8 it reads that Paul wrote that at a certain time in Hebrew history twenty-three thousand perished because of their iniquity, whereas in the original account (Numbers 25:9) it reads that twenty-four thousand died. Because Paul momentarily forgot the real number, or else some scribe or copyist wrote the wrong number, Mr. Hilyard wouldn't therefore say that Paul lied. Perhaps Mr. Hilyard has not realized that nothing that passes through the hands of mortal men is entirely secure from the possibility of error, no matter how honest, how devoted, or how careful they may be.

Furthermore, about the Book of Mormon, it is incredible that in such a small matter there would be a falsehood attempted. To pick out such little items and thus condemn the book for themselves and others is small business. Such warfare against the book of no value. Voltaire, Volney, Thomas Paine, Diderot, Ingersoll and others have made a thousand times more telling attacks upon the Bible, a book which we also defend as being divinely inspired, and the first book of all in advocacy of God, and Christ, and the gospel, as we hold it to be.

The simple, straightforward manner of the narrative of events given in the Book of Mormon, the evident candor and truthfulness of the writer in the consecutive detail of events, with dates and description of the lands and waters, of directions as to east, west, north and south, all such things are against the idea that the book is a fraud. No liar could invent such a book, one which from the first page to the last teaches the existence and the supreme power of God in his control over the world. Also the daily accountability of man and their entire dependence upon God for every good that they receive. From page to page is taught the absolute necessity of honesty, truthfulness, righteousness in each motive and purpose of the heart, and in every word and action. And all through it is taught the work of salvation, that

can only be wrought through the Lord Jesus Christ, the Son of God. The book contains such repeated denunciations of sin, in thought as well as in word and in deed, and the strict accountability of every soul, that no just person (after examining it) can say that it was written as a pious fraud, or as an imposition upon the world, to deceive people and lead them to hell. Nor is Nephi the fourth to the eighth chapters the result of some story-teller's imagination. The account is not fiction but fact, as is sustained by the findings of well-known historians, explorers, and students of ancient American history.

4. Mr. Hilyard says that "The Messiah of the Book of Mormon came thirty-six years too late to be the Christ of our Bible and of Jewish history." Then Mr. Hilyard does some strange figuring, and he also manifests remarkable ignorance of the world-wide accepted chronology which he claims to be so well acquainted with. He says: "According to Jewish chronology, Zedekiah reigned eleven years, was then taken captive to Babylon, and the captivity was seventy years."

This carries the idea that the captivity lasted seventy years after Zedekiah was taken to Babylon, whereas all chronological tables count the captivity as beginning with the first siege by Nebuchadnezzar, in B. C. 606, which was eighteen years before Zedekiah was taken to Babylon. He was captured at the third siege, which was B. C. 588. He was taken to the camp of the King at Reblah, "his eyes were put out, and they bound him with fetters of brass and carried him to Babylon." (2 Kings 25:7.)

The second siege was in B. C. 599. A little before this second siege, namely, B. C. 600, the Lord warned Lehi of the impending evil and instructed him to flee from the coming destruction. He did so, and any reader can see by reading the dates in the Book of Mormon, those given by the various writers, that it was full six hundred years from that time until the sign of Christ's birth was given, even as Bible chronology shows that the seventy years captivity ended in B. C. 536, and that known events filled the time at Jerusalem till Christ came.

No, the Book of Mormon is not at fault, nor false. It agrees with Bible chronology as anyone can see who really wishes to inform himself. The last verse of Mosiah, chapter thirteen, states that five hundred and nine years had passed since Lehi left Jerusalem, and the first verse of chapter one of Nephi, the grandson of Helaman, states that ninety-one years had gone by since the rule of the Judges began, that is since Mosiah; and Nephi 1:4 tells of the sign of Christ's birth. Thus exactly six hundred years had elapsed since Lehi began his migration.

We do not understand how Mr. Hilyard fell into such blunders as he did. Where he obtains his four

hundred and eighty-three years and five hundred and sixty-four years it is impossible to see. There is no basis in the Book of Mormon for such figures. He has been so anxious to make a case against the book that he has fallen into "the ditch," (Matthew 15: 14). I do not say that he does this bad work willfully, but at least his wish to find evil may be father to the idea that there really *is* evil in the Book of Mormon.

[Smith's Bible Dictionary (revised edition) page 487, gives the beginning of the reign of Zedekiah as B. C. 599, which is sufficiently in accord with the statement in the Book of Mormon that Christ should come six hundred years after Lehi left Jerusalem, that event occurring in the first year of his reign.—EDITORS.]

5. As for the objection that the Book of Mormon says that Christ was born "at Jerusalem," it is of no value against the book. Jerusalem was the center of all life and hope to the Jews, no matter what part of the earth they lived upon, and that word represented the whole land of Canaan (or Palestine) to them. Alma 5: 2 says, "Jerusalem, which is the land of our forefathers," thus showing that Alma used the name of the city to represent the whole possession that God gave to the Hebrew race.

When the three wise men came seeking the newborn Messiah they came first to Jerusalem, not to Bethlehem. When Solomon offered the eloquent prayer of dedication (1 Kings 8) his request of the Lord was in behalf of all who prayed toward Jerusalem. Again and again he repeated the words "toward this place," meaning the city and the temple which were the emblems of all the possessions given to their fathers. Jerusalem was the one name which all understood, and all knew its location, whereas some might not have understood had he said "in Bethlehem," which was a small village near to Jerusalem, and like a suburb to the beloved city. We sometimes say we have friends at Boston, whereas they live at Somerville, at Cambridge and other suburban places, which names and their location would not be known to many distant hearers, while the name and location of Boston everyone knows.

6. Mr. Hilyard says, "If our Bible is wrong (as the "Mormons" say it is), why does the Book of Mormon teach that one year after Jesus was resurrected he visited America," etc. See that whole paragraph.

His first words in this might convey the idea to those not acquainted with our views that we altogether reject the King James translation, whereas we simply say that in quite a number of places the rendering is wrong and inconsistent with itself as a book of truth. Such as that "it repented the Lord that he had made man," and that we should pray, "lead us not into temptation," when elsewhere it says that "God tempteth no man"; and where Christ

told his disciples to be "wise as serpents," and where it says that the "children of the kingdom shall be cast out"; and in Revelation 3: 1 about the "seven spirits of God." Scores of other places also exist. But these are only the imperfections of by-gone centuries, which are corrected in the Inspired Version, even as the Spirit of God gave instruction. They do not change even one ten thousandth part of the Bible, but only correct the errors. Those errors came by the carelessness or lack of understanding on the part of scribes and copyists. So-called orthodox bodies have admitted that many errors have been made in the work of translating and copying. A leading man among those who brought out the Revised Version in 1870-1880, stated that so many difficulties existed to prevent a correct rendition that such could not be produced unless men were guided by the inspiration of God to know how to do this.

As for the Savior not visiting the Hebrew disciples in America until a year after his resurrection, we say that no such declaration is found in that book, or in any other held by the Reorganized Church. All of us understand that he visited the people in South America (as we now call it) soon after his rising from the dead, after he had "ascended to the Father." Who invented Mr. Hilyard's "one year" idea, I do not know.

About Christ speaking to the Nephtes in "the exact words" that he used when in Jerusalem, there is no such claim that I know of. For though the Book of Mormon clearly shows that Christ taught the same truths on both continents, the same doctrine, and gave similar counsel in both lands, yet his language differed in the order of the words and the form of speaking.

The truth of the Inspired Version does not depend upon one text. There are scores of corrections which every honest heart can see attest their value above the readings in the King James Version, or in any others extant.

7. As to the sons of Zedekiah being *all* slain, as Mr. Hilyard claims, the fact is that neither Jeremiah 39: 6 nor 2 Kings 25: 7 read that the king of Babylon killed all the sons Zedekiah had. Neither version reads so. Both read that he "slew the sons of Zedekiah," doubtless those who were old enough to be with their father fighting the armies of Babylon when they attacked Jerusalem. These were taken with their father to Nebuchadnezzar at Riblah, while a younger son, doubtless remained alive to go across the-sea as stated.

A similar instance of not mentioning the younger is found in the case of Jesse's family. In Samuel 16: 5 it reads that when the prophet came to choose a king in Saul's place that he "sanctified Jesse and his sons," and nothing was said about another son.

Thus one by one the seven sons passed before the prophet and the Spirit of God said that neither of them was accepted as the coming king. Therefore Samuel inquired if these were all the sons that Jesse had, and thus Jesse brought forward David the one who had not been mentioned before, because not considered old enough to name, or qualified to serve.

Therefore it is not strange that the men who wrote the Book of Kings and the Book of Jeremiah did not mention a young son who was not with Zedekiah in the battle. And the claim that Joseph Smith's "Inspiration Translation" says that *all* the sons of the king were slain is certainly proven false. Both versions say that Nebuchadnezzar "slew all the nobles" of Judah, but in no place is it said "all the sons."

It may be that some "nuts to crack" are now given to the other side to consider. H. A. STEBBINS.

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#### WHAT'S IN A WORD?

Yes, what *is* in a word? Not much, some seem to think; but others who have a love for beautiful and expressive language there is enough in a word, or the lack of one, to make or mar the effect of the finest sermon. We have often thought in listening to some of our ministers, What a pity it is that their lovely and inspiring message is not couched in a form more worthy its beauty and strength.

When we see a man struggling against the handicap life has imposed upon him because of the lack of early opportunities for culture, and realize how wonderfully his mind can reach out and grasp the divine realities, and how clear is his conception of the eternal principles, we are moved to exclaim, Oh, why does not God make up to him those withheld opportunities, and cause him to speak of these wonders in the purity of the language, instead of allowing him to fill his discourse with the pitiful exhibition of his deficiency!

Then we begin to reflect. God works in the channel of wisdom and prudence, and seldom does he deviate from his established laws in order to work miracles, either in his instruments or for the benefit of the masses. He has placed within the reach of all the things that are necessary for their development if those same people are interested enough to make the effort to find and appropriate them! Can we expect him to go farther, and perforce, purify and elevate the language of a man who scoffs at education?

Why should God perform a "marvelous work and a wonder" in the way of transforming the diction of a speaker who openly boasts of his lack of opportunity, forgetting as he evidently does, that the fact is so apparent that he need not trouble himself to mention it? Some men seem to think that the gospel, having converted them from wrong to become

active advocates of truth and purity, has also so demonstrated itself upon their mentalities that an observer would mistake them for having been college-bred; were his mind not carefully disabused of such an error! Spare yourself the trouble, brother! Except in the event that you have perceived your deficiencies in this line and have worked patiently and persistently to overcome them, your language will cause such announcement to be superfluous, and that, too, in spite of the depth of research and spiritual perception you may have attained.

We have no desire to discount the office work of the Spirit of God; we know of wonderful transformations it has effected, not the least of which is the awakening of a true and intense desire for knowledge and correctness in all things. We praise the Father that this is true, and in the light of what he has given us we can not feel that he would have us indifferent to the means of our expressions. Surely, he does not prefer that his representatives shall use incorrect, awkward, unattractive or repulsive constructions of language. He will not, we believe, deny support and inspiration to a man just because that man may be unlettered or unlearned, but we do believe that he desires that individual to acquire the knowledge which, when coupled with the same Spirit and support will make him a better and more powerful representative for him.

We have heard men quote "God uses the simple things of the earth to confound the wise." True; what more simple or foolish than a blade of grass, and yet, where is the wisdom that can explain its life? Can we look upon Christ's life, believing it to be our pattern, and still deny that it is our duty to study and to investigate? He was learned in all the learning of the day, so that at the age of twelve he astonished the doctors in the temple. It will not do to say that God miraculously gave him this power. It is casting too great a reflection upon the gentle, refined woman of culture, to whom had been intrusted his preparation for his wonderful life's work. Think you she "pondered these things in her heart," and then sat idly by during the years her boy was growing and developing, trusting to the Lord's inspiring him for his work when the time should come? Fie! that would be evidence of even less devotion and care than a common mother of a common lad to-day shows for her son. No, she carefully superintended his education, making every sacrifice necessary, uncomplainingly, knowing what wondrous thing had happened to her, and trying to be indeed a "coworker with God," in preparing that young mind for the unique place it was to fill in the economy of the world.

Where do we find Jesus mixing his numbers? Where is he guilty of using "me" for "I," and vice versa? Little things, you say? Ay, but little things

indicate character; and a man who is careful to acquaint himself with the proper use of the language he is using in giving expression to what is in his mind, is the same man who exercises care to use honestly and wisely the *property* which may be intrusted to him. Why not be as honest with our English parts of speech as with the silver certificate, coin or gold stamped with the signatures of our Nation upon it?

#### STUDY GOOD BOOKS

"Study all good books," is a latter-day command. It is a positive command, not a negative one. If God did not deem it essential, he might have put it, "If you *wish*, you may study good books,—I will not condemn you for it, but it will make no difference in your efficiency as a worker for me, for, while in all things else about your life, your business affairs, etc., it is very necessary to gain *knowledge* concerning them, in my work, such trouble and care are totally unnecessary, as you have only to open your mouth and I will fill it, and that, too, with pure, chaste language that will appeal to even the cultured people who hear you; for surely you must know the cultured and educated people have souls to save as well as the crude and ignorant, and you must be able to reach them too!"

No, God did not put it that way; he gave it the force of a positive command, "Study all good books;" and how are we heeding it? Are we knowing the purity of our lives, desires and aspirations, just content, feeling that, though we may be "in the rough" still we are diamonds? We may be; but did you ever think how much more the value is increased when the gold is refined, or the diamond polished? Then let us put ourselves in touch with the environments which will enable us to correct, so far as possible, the errors of our speech, and thus endeavor to show ourselves "workmen approved of God."

Here are a *few* of the more palpable mistakes made in public, at the late conference. They are given below, with a brief explanation of the error made. They are offered, not in the spirit of harsh criticism, but in belief that many of our men are not awake to their laxity in this regard, and also in the belief that they will be as anxious as any to correct the errors when once their attention is called to the matter.

#### PRONUNCIATION

Ex qui' site. This is a common error; the accent should be upon the first syllable, instead of the second. Rec' og ni zance. The accent here should be upon the second syllable, dividing is thus, re cog' ni zance.

Cal' i ope should be ca li' o pe, four syllables instead of three, accent on second.

Main te' nance. Accent here should be on first syllable.

Her ald was pronounced with the first e as the u in urn, while, correctly, it should be as the e in end.

Pre rog' a tive was very unfortunate. Some pronounced it pe' rog a tive, and others got it per' og a tive. Notice that the first syllable is pre and not per.

Sep ul cher was proclaimed as sep li cher.

De mos the nes was just recognizable in De moth e sis.

Gos pil was heard—comment unnecessary.

In' ter est ed is correct, while in ter est' ed is not. Accent on first syllable.

Acting councilor was used repeatedly, where evidently counselor was intended. The first, pronounced with the i as in ill, is a member of a council. The second, pronounced with the e as in end, is one who counsels.

Savor was pronounced savior.

Least was used incorrectly for lest.

Ar' bi tra ri ly came out with two mistakes. One was the accent upon the third syllable, and the other was that the second r was eliminated, the word sounding thus: ar bi tar' i ly.

Al ter nate should have the first a given as in am. The accent for either adjective or noun is optional placed upon the first or second syllable, the precedence given to the first; thus: al' ter nate, the last a being obscure.

Prec' e dent was heard as pre ce dent. The e should be short as in end, and not long.

Sence for since, sech for such, Abindeggo for Abednego, vistage for vestige, siminaries for seminaries, thut for that, thum for them, ut for it, looze for loose, and the use of the prefix on instead of un, as in the words uneducated, unrighteous, unchristian, etc., are all too obviously incorrect for one to detail, and it seems unbelievable that they should still be used by men who think.

Pug na' ci ty has the a as in am, and not the long sound.

Slough of despondency was pronounced as slow. More properly it is sloo.

Dis cre tion uses the e as in end instead of as as in eve, as was heard.

A pos' tul was often used for a pos' el by many who are otherwise careful. The t in apostle is silent.

#### ERROR IN NUMBER

Rule. Invariably, a verb should agree in number with its subject. Should that be hard to remember? Yet we heard the following—only a small part of the whole list of carelessly used words.

"There is many here." Many, being the subject,

should have the plural form of the verb,—“there are many here.”

The blessings that is in thy mind to bestow, should be “blessings that are in,” etc.

According to the way and judgment that is his”—same trouble, way and judgment used together becoming plural.

Everyone who appears on the surface to be humble are not humble.” Here the speaker separated his subject one so far from the verb are, that he lost sight of the number. Everyone is singular in form, and should have been followed by “is not humble.”

“There are no two of anything in the universe that is alike.” Two is the subject; are should be the form of the attending verb.

“There was resolutions” should have been “there were resolutions.”

“The part that women wishes to play,” should have been “the part that women wish to play,” since women, plural, and not part, singular, is the subject of the verb wish.

“Without divine light, men has ever walked in darkness.” Men being plural should have the plural form of the verb, thus: “Men have ever walked.”

“The first eleven chapters . . . is not even good history,” should be “are not even good history.”

“The wise men of every nation treats it as a myth.” Same trouble, the word men should control the verb, and its correct form in this instance should be treat.

“The prayers of a good wife is his advocate to heaven.” Prayers are.

“Sorrow, misery and gloom that has been spread over.” These taken together, as in this sentence, become plural and the verb should be “have been spread.”

“Certain lines of secular work was mapped out for me.” Lines, plural, should have plural verb, were, not allowing the singular word, work, to mislead as to the subject.

The same error was made in a certain report. “The many inquiries from parents in regard to reading matter for their children, shows us.” Subject is inquiries, and it demands the verb show.

Here is another of the same class: “Heart and soul seems bound up,” instead of seem.

“There is many young people here.” A mistake like this is very perceptible when the sentence is turned around. Who would say, “Many young people is here”?

“If we are a child of God.” While this is not an error of verb, it is an interesting one, for how could we, plural and numerous as we might be, be a child, just one? “If we are children of God,” evidently.

“Revelation don't always come by prophecy.” This brings us to what is perhaps the most frequently heard error of speech,—the use of the word don't

in connection with a singular subject. The word itself is, as everyone knows, a contraction of the words do not, just as can't is a contraction of the words can not. But which of us would care or dare to use the above in full, rendering it thus: “Revelation do not always come by prophecy”? Yet we hear hundreds of times, he don't, she don't, it don't; the Bible don't, the preacher don't, and all through the long, painful list. Just stop and separate the word into its component parts, and then decide whether you should use it or not.

“Some say the gospel don't do nobody any good.” This was really spoken in public, as well as this: “I don't know no reason why we can not.” Small children seem disposed to use two negatives, but should children of larger growth forget?

Almost as awkward in construction was this: “Never hardly amounted to anything.” The first word could have been discarded; “hardly amounted to anything” conveying the same intelligence.

Connected with these errors in the number of the verb are those that confuse the numbers of the pronouns or adjectives and the nouns they modify. Here are a few examples of that error:

“Committee continue their work, and they be requested.” Committee referred to as a unit as in this case is singular, and should be treated as such, the statement more properly being “committee continue its work, and, it be requested,” etc.

“These kind of things”—a very common mistake. Kind is the subject, and is singular, and the modifier, these or those should agree in number, becoming this of that. Thus one should be careful to say, “This kind of things.”

“Each member and officer do their duty.” Here the word each gives the singular form to the combined nouns which make the subject of the sentence. Ordinarily the combining of more than one thing pluralizes them, and they receive the plural verb; but in this case, it was not intended that each member should do the duty which might have devolved upon all, but should do only his own. Really, an ellipsis was here, the whole sentence implying that “each member should do his duty, and each officer should do his duty.” Thus, the proper construction should have been, “Each member . . . and each officer should do his duty.”

#### IMPROPER USE OF AUXILIARY HAVE

Many people become confused apparently about the use of the past participle, to express *completed action*.

“But when the time come,” one man said, meaning “but when the time had come.” If he meant the simple past tense, he should have used the word came, as “but when the time came.”

"First time we seen him" was used, when "first time we saw him" would have been correct. Seen is never used when speaking of the simple past tense. Should one desire to speak of a time prior to some other past time, one could say "First time we had seen him."

"Missionary chorus sung two numbers." Here sang was intended, the rule above quoted applying.

"Everything has went nicely." Either the speaker meant "everything went nicely," or "everything has gone nicely." Has and went are quarrelsome.

"He become a minister." Either "he has become," or "he became," whichever truth indicated.

"Until the Lord seen fit to release." Same trouble "Until the Lord saw, or had seen."

"Fourteen years since I drunk any coffee." Drank, please.

"No man ever done it." "No man ever did it," or "No man has ever done it."

"And the angels come to my bedside." "Came," brother.

#### ERRORS IN CASE

This is another very common error, the confusing of the nominative and objective cases. I should be used when I am the one performing, but if I receive the action of another, the form is me. For instance, would not say "me read the book," nor would he say, "the book was read to I." Yet the mistake occurs frequently when two pronouns are used together.

"Who is right,—we, or them?" asked one earnest debater. He used we in the nominative case correctly, but placed them objectively. It should have been "we, or they."

More often the mistake is made when a preposition is used, as in the following: "The time has come for you and I to hesitate." Proper construction would have it, "The time has come for you and me to hesitate." Try it with the one pronoun, and you can not make this mistake, for who would say, "The time has come for I to hesitate"?

Similar, is this: "It rests upon you and I as young people in the church." "It rests upon I?" And, "I speak of the condition that are before you and I."

"I speak as if it was me under consideration." Here we have two errors. The me should be I, as in the foregoing examples. There comes also the consideration of the subjunctive mode. The use of if or though, in such sentences, demands the use of the plural form of the verb. "I speak as if it were I under consideration," is the proper form.

"If there was no fall," should be, "if there were no fall." "If there was no law giver," comes under same correction.

"As though he was going," should be "as though he were going."

"As if he was." "As if he were."

"If it was," more correctly, "If it were."

"They looked the same as though it was one," was an interesting combination. The subject of the sentence is the word they, which, being the antecedent of the pronoun it, should control the number of the latter. Thus it should have been they, and the verb following should also agree. So a correct rendering would have been, "they looked as though they were one," the rule concerning the subjunctive form also applying here, through the use of the words as though.

#### SUPERFLUOUS WORDS

"I accepted of some of them." "I accepted some of them."

"Accept of our tributes." "Accept our tributes."

"Permit of them." "Permit them."

"For to take up church work." Just "to take up church work" is enough. In these examples the extra words mean nothing, and their use is improper.

"Office of an elder." This should be simply "office of elder." When a man is ordained to an office, it is an office that is held by many other men, not simply "an elder."

#### MISCELLANEOUS

"I set here, and feel to home." Evidently this man meant "I sit here, and feel at home." Strange how often we hear the word set for sit. One man said he was setting under a tree. No, no, even a hen would not do that. We might set her, but afterwards even she sits! Just remember that the word set is transitive, and requires an object to receive the action. We set the lamp upon the table, and likewise we lay a book there; but we sit in our chair or lie upon our beds.

"Take cognizance about it," more properly would be "take cognizance of it."

"Will not allow another to be broke." The infinitive to be requires the form, broken.

"It is easier to say what we didn't ought to do, than to say what we did ought to do;" would this not have been better constructed thus: "It is easier to say what we should not do than to say what we should do"?

As a parting help, let us remind you of the story told in the class of a university. A student was walking along the street and heard a woman calling apparently to two small children who paid no attention to her. The young man called their attention to the fact that their mother was calling them, and the larger of the two replied, "Oh, her ain't a-callin' we; us don't belong to she!"

Here are the four errors in case, and one other,—do you catch it?

KINDLY CRITIC.

# The Children's Home

EDITED BY HEMAN C. SMITH AND CALLIE B. STEBBINS,

LAMONI, IOWA

## The Home

There have been some changes in the Children's Home circle since last report but conditions are hopeful.

One good sister observing the suggestion made by Brother Roberts that twenty-five persons giving one hundred dollars each, could relieve the home of debt, promptly responded, nor did she wait for the other twenty-four, but promptly sent in her hundred. In doing so she not only made the indebtedness one hundred dollars less, but at the end of the year six dollars will be saved in interest, and each year thereafter the expense will be six dollars less. Thus does her generous act grow.

This is but an example of how the good we do grows in all departments of human experience, and it also admonishes us that the evil we do grows in the same ratio, and the good we have opportunity to do and fail to do is not only opportunity lost, but it serves to weaken us in purpose, and detracts from our powers. When the other twenty-four respond we will not only be free of debt, a condition much to be desired, but the net assets of the home will be increased in the sum of twenty-five hundred dollars, and current expenses for the year will be one hundred and fifty dollars less.

Judging from the experience we have had when appealing for help for this great work, we shall not be surprised to see this list complete in the near future. Some may desire but not be able to respond, but such may be able to form a club of ten or twenty who will raise the amount together. Who will be the next?

One of the trustees of the home, Brother Richard Bullard, of Independence, Missouri, feeling that his distance from the home injured his efficiency in that duty, expressed a desire to be released in favor of some one more favorably located. The late conference therefore selected Brother Richard J. Lambert, a resident of Lamoni, to succeed him. It was not without a sense of regret that the board witnessed the severing of its association with Brother Bullard, thus making the first change since the board was organized. We feel, however, that we have been highly favored in having the valuable assistance of Brother Lambert. At the reorganization of the board, he was chosen its secretary, and has already entered into the discharge of his duty with commendable zeal.

One boy and two girls who have been with us in the home have left for other homes. We sincerely hope that they may be a blessing to homes which have received them, and that they may be helped by their new associations to make their influence for good felt in the world.

One little girl of whom we spoke on a former occasion who went out from us to bless a home, which was before childless, has carried out her expressed intention and been baptized. This ordinance was performed on Mothers' Day, and was a splendid tribute of respect to the mother who taught her to love and honor the Lord Jesus by keeping his commandments.

Mother Robinson, the matron of the home, who for such a long time has suffered with sickness, is much better. The children are rejoicing in her restoration, and now that school vacation has come they will be able to do much to help "mother" and make the bright summer days pleasant for her.

## The Little People

A dreary place would be this earth,  
Were there no little people in it;  
The song of life would lose its mirth,  
Were there no children to begin it;

No little forms, like buds to grow,  
And make the admiring heart surrender;  
No little hands on breast and brow,  
To keep the thrilling love-chords tender.

The sterner souls would grow more stern,  
Unfeeling nature more inhuman,  
And man to stoic coldness turn,  
And woman would be less than woman.

Life's song, indeed, would lose its charm,  
Were there no babies to begin it;  
A doleful place this world would be,  
Were there no little people in it.

—Whittier.

## Childhood's Laughter

Oh, there is nothing like childhood's laughter  
Once in a life, and never after,  
It comes, with a ringing, joyous sound  
Casting its gladness on all around,  
'Tis like the carol of some wild bird,  
Whose shrill, clear warbling at eve is heard;  
Or like voices of angels, beyond the skies  
Shouting their heavenly melodies.  
Sometimes the laugh is low and still,  
Like the rippling sound of a summer rill—  
Anon, like the dashing, wild cascade  
Waking the echoes o'er valley and glade.  
What is it gladdens the halls of pride?  
What sheds a joy round the cottage fireside?  
The careless laugh of a happy child,  
In musical cadence soft or wild.  
Go where we will, on earth so fair,  
Find we not sorrow, pain and care,  
Save in the faces of sinless youth,  
Where all is trusting and full of truth?  
Wherever fate may cast our lot,  
In the desert of life, 'tis the one bright spot—  
That vision of childhood, which comes again  
To cool with its breath our fevered brain.  
Look at the old man, bent and gray,  
Pausing to watch the children play!  
Their joyous voices have made him start,  
And touched a chord in his withered heart;  
And he thinks of the time when he himself,  
Like the little ones there, was a careless elf;  
And he smiles to think how little is left  
Of youth's gay tone, in his heart bereft.  
Bereft of all upon earth 'tis true—  
But ever is falling a gentle dew,  
Distilled from heaven by Jesus' hand,  
To freshen his soul for the better land.  
For short and fleeting is childhood's dream—  
'Tis here! 'tis gone! and we scarcely seem  
To have felt on our cheek its rosy breath,  
Ere we're summoned to sorrow, pain and death.  
And when time and care have wrinkled the brow,  
And the laugh of gladness is silent now,  
'Tis with calm delight we dwell at last  
On the sinless vision, for ever past!

—Theresa Corlett.

## Letter Department

### Prophecy Concerning War

[The following by Elder J. E. Yates was recently published in one of the daily papers of Phoenix, Arizona.—EDITOR.]

The evangelist, W. A. Cuddy, of Washington, District of Columbia, spoke Sunday afternoon at the City Hall Plaza upon the subject of Bible prophecy, and predicted with great assurance that the war would continue till the allies were in possession of Jerusalem. Next, that the Jews will assemble there, and while under the fostering care of a government, supported by the allies, build another Solomon's Temple. That a universal peace pact will be subscribed to by all nations, supported by the most powerful ecclesiastical bodies of the world. Next that the clergy of all isms will herald the peace era, and announce that the great millennium has begun. Then in the midst of prospective permanent peace the United States will be ravished by war and utterly vanquished.

The speaker affirms his own inspiration as a prophet of God, and claims to have been delivering this same prophecy, in substance, for a number of years, or ever since quitting his former profession as bartender and gambler. The evangelist relates his former sins in detail, in evidence of the genuineness of his conversion.

The speaker however produced a concrete and powerful argument in favor of the truth of the Bible as against the errors and arguments of skepticism. His good and gracious words were amply seasoned and peppered however, with caustic criticism of the various churches and doctrines which he regarded to be unsound.

Catholicism, Russellism, Seventh-Day Adventists, Pentecostal church and Latter Day Saints came in for their share of criticism. The writer of this sketch, as a member of the Reorganized Church of Jesus Christ of Latter Day Saints, notices in brief the statement made by Mr. Cuddy, that the Book of Mormon contained no prophetic forecast of national events, which by coming to pass would give the book a legitimate right to its claim of divine origin. We affirm that the book does contain such forecast of events; and that the transpiration of those events amply substantiates the claims made for the book by its adherents.

For instance, bear in mind that the work was first published in the year 1829, and that its prophetic features outline clearly what the policy of the American Government would be towards the American Indian. And note, that the Government now follows that policy to the very letter. Also note the singular fact wherein a conquering nation stoops to lift up their vanquished foe, and actually expends millions upon millions of dollars for their betterment, as our venerable Uncle Sam has done, and is still doing for the once savage Indian, which stands almost without a parallel in history. All this was clearly foretold.

So with all due respect to the evangelist, W. A. Cuddy, in his commendable efforts to prove to skeptics by the Bible that there is a God in heaven, who foretells future events, we affirm the irrefutable fact that other prophets than the ancient Hebrews and other books as well as the Bible refute the arguments of infidelity, and speak in no uncertain tones for God and his son Jesus Christ as the redeemer of the world.

JAMES E. YATES.

PHOENIX, ARIZONA.

TOLEDO, OHIO, April 12, 1915.

*Editors Herald:* The work here is progressing and the seed sown has not been in vain. Some have enjoyed the

gospel and many are investigating, which is encouraging to us and inspires us with greater desire to go onward in this great work. All has not been sunshine. We can not expect this, for the Lord has said his people are to be a tried people, and we realize that we can not become polished shafts unless we endure the polishing.

We are grateful that the Lord has called us into his kingdom, and are thankful that he has been merciful unto us. We feel our unworthiness and are striving to be faithful, humble, and full of love, for we desire to assist in God's work. We desire to carry out the will of our heavenly Father; to be active, for activity brings success; to be studious that we might become more efficient workers; and most of all to be prayerful and watchful that by our lives others may be led into the fold.

We are looking forward to the time and trust it is not far hence, when we shall be able to organize a Religio here. When I read of the work accomplished by Religions here and there I often look back and think of the good times and pleasant association I once enjoyed in the Religio at Philadelphia. I think one of the greatest blessings of the gospel is our association with the Saints. The Toledo Saints seem to appreciate this and strive to help one another, to lighten each other's burden. Many times we are led to sing with the Spirit and understanding, "Blest be the tie that binds."

We are very much encouraged in the work here, and have great hopes for the future of our branch. When first organized there was only one member of the priesthood here, our aged Brother Cairnes, who is still with us, and whose faithful testimony has been the means of much good. This brother has been a Latter Day Saint for over fifty years and his testimony still is, "I know this work is true. The longer I am in it the grander and more glorious it becomes. The Lord has never failed to keep his promises." What a beautiful testimony, and especially encouraging to the young, who are called to carry on this work to victory.

We now have three elders, a priest, teacher, and deacon. Each seems to be alive to the duties and responsibilities of his office and calling. Thus is the Lord blessing us, and our earnest prayer is to see the work grow and prosper, not only here but elsewhere, wherever God has a people. We desire to please and serve him always that he may be able to say to us in the great day to come, "Well done."

Your sister in bonds,

OLIVE HETRICK.

TUDOR COTTAGES, ABERAMAN, ABERDARE, WALES,

April 12, 1915.

*Editors Herald:* I wish to do what I can to encourage others who have been engaged in the good work of the Master. I am sorry to say that our cause in South Wales is not so prosperous as it might have been.

The great work of the church is evangelistic, preparing the way of the Lord for his second advent, which is to be in glory. We are told in Doctrine and Covenants that the glory of God is intelligence. The highest of all intelligence ought to come from the fountain of light, which ought to be the character of this latter-day work. This does not do away with the fact that the Master was the true light that lighteneth every man that cometh into the world.

God's promises are sure, and so long as the earth stands a remnant of his seed shall remain. I often wonder whether the world or professing Saints will have the greatest amount of faith when Christ comes, as it is possible for the most of the church to fall away, and for those who we think have the least chance of being saved to take their place. This work is especially designed to gather in the outcasts among the lost sheep of the house of Israel. The light has

truly come unto the Gentiles for the set purpose of the Lord that all things shall be gathered into one, and the times are being fulfilled which have been called the times of the Gentiles. It is sometimes asked, "Are all of Israel who are called Israel?" We have it in past history that the glory of the Lord has departed from Israel. The query is, Shall it depart from us who have been once lightened with the wisdom from on high?

In bonds,

H. SNOOK.

NAPA JUNCTION, CALIFORNIA, April 9, 1915.

*Editors Herald:* You will find inclosed a letter from Peter Casey, who is going to San Francisco next Sunday to be baptized. He is a minister of the General Assembly and Church of the First Born. He has seen his way out of darkness into the light through the beauty and truth of the Inspired Translation. He has not heard a sermon by an elder of the Reorganized Church.

I am sending for another Inspired Translation for another preacher who is weary of Russellism.

Your brother,

J. W. LEA.

VALLEJO, CALIFORNIA, March 21, 1915.

J. W. LEA, Napa Junction, California.

*Dear Brother:* I am happy in Christ Jesus and rejoice in the truth of the Latter Day Saints. I thank you for your kindness and faithfulness to the Lord Jesus Christ in praying to God that I might see the whole truth. By investigating and reading the Book of Mormon, I can say with Brother Reiste and the Latter Day Saints, that the Bible is truth, but not all of the truth.

The Lord has been blessing me wonderfully the past week. I thank you, Brother Lea, for the Inspired Translation, as translated and created by the spirit of revelation through Joseph Smith. It has been a blessing to my soul. To-night I am standing on the rock of Jesus Christ, proclaiming the whole truth.

My love to all,

306 Glen Street.

PETER CASEY.

OTTERLAKE, MICHIGAN, April 10, 1915.

*Editors Herald:* I am here for the present to help build up the good work that is, or should be, the dearest thing on earth to us. There are some fifteen or twenty Saints here, not yet organized into a branch, but we expect they will be after Elder William Grice, district president, returns from General Conference.

As God's servants go forth to their several places of labor from the conference, we trust they may impart some of the good they have been feasting upon, to the strengthening and encouraging of those who are not permitted to be present.

In gospel bonds,

A. M. MCKENZIE.

FILER, IDAHO, April 11, 1915.

*Editors Herald:* We have a branch here now, organized February 24. We have Sunday school every Sunday, with preaching following, prayer and sacrament meeting the first Sunday of each month. We hold our meetings in a school-house two and one half miles east of Filer. Elder H. P. Hanson is our branch president, with Brother James Winegar, priest. These are all the officers we have. We are trying to do what the Master would have us do.

The Saints here were brought together through a letter written us by the Herald Publishing House, giving the names of members here who were subscribers to the HERALD, and inquiring for other Saints not taking the HERALD.

We have had two series of meetings conducted by Brother J. T. Davis, and one by Brother T. C. Kelley. Brother George Winegar held a few meetings here also. We have been made to rejoice in God's Spirit.

In announcing our meetings at one place, I met with some of Pastor Russell's followers. A lady here informed me that Christ had already come in the Spirit, and would reign in the Spirit, and that those worthy of the resurrection would also reign with Christ in the Spirit. The statements in Ezekiel 37: 5, 6; Acts 1: 9-11, do not harmonize with this theory.

I ask the prayers of the Saints that I may see my duty before God, and be of service in the work. I have been elected assistant superintendent of our Sunday school. I desire to be found worthy.

Praying for God's people, I am,

Your brother,

ALBERT THATCHER, JR.

KANSAS CITY, KANSAS, April 14, 1915.

*Editors Herald:* I recently attended a stereopticon lecture given in Yecker Avenue Baptist church here, by Reverend P. O. Salvara, pastor of Oakland Park Baptist Church. The church where the lecture was given is about five blocks from our church on Quindaro Boulevard.

The lecturer quoted from Reverend Nutting's work and from other self-styled historians. His main object seemed to be to paint Joseph Smith the Martyr, as black as possible, the effort being to hold him responsible for all the depredations practiced by the Utah church.

Reverend Salvara said the Reorganized Church claims not to believe in polygamy, but they were Mormons nevertheless. He also said the Book of Mormon is unclean, treasonable and immoral, teaching the doctrine of Adam-god worship. He spoke of Joseph Smith being in Independence with five wives.

At the conclusion of his efforts I called the congregation to order and told them I was a representative of the Quindaro Branch of the Reorganized Church, and announced that the lecture would be answered the next Monday night at our church. I also told them we did not resent what had been said about the Utah people, but we did object to the attack made upon the life and character of Joseph Smith, who was a true prophet of God, and the Book of Mormon, which was a true record of the prehistoric people who once inhabited North and South America. I also said that the plates from which the same had been translated were delivered to Joseph Smith by an angel of God.

Our church was well filled Monday evening with Saints and Baptists, the Baptists seeming to be in the majority. Reverend Salvara was also present. I addressed the people for an hour and a quarter, and we think an interest has been aroused.

Yours for the redemption of Zion,

North Twentieth and Brown.

EMMETT N. PALMER.

SHELL BROOK, SASKATCHEWAN, April 15, 1915.

*Editors Herald:* Spring is here, and the shooting forth of the grass and tender plants seems to have revived God's children spiritually. We have changed the hour of our Sunday school from 2.30 p. m., to 10.30 a. m., as we feel that we will be blessed if we will arise early and put forth more of an effort in the good cause.

There is a desire among the Saints of this place for a two-day meeting. We are hungry for some gathering where we can meet with others of like faith and have our spiritual strength renewed.

We have not been visited by any of the missionaries since last August, and we feel the need of some one coming. Mis-

sionaries who have visited us have expressed themselves as feeling that there was a good work to be done in this part, and we feel that if we could have an elder come for a while and arouse the people and have his efforts followed up by a two-day meeting, good could be done. There are some here who would attend.

We have no church building, but have a number of nice groves which we could seat, and there provide meals for all visiting Saints. All would be done free, and all we would ask of the brethren and sisters would be to come and bring the good Spirit with them. We would arrange to have this meeting about August 1, as that is the time most slack, just before harvest.

We would like to correspond with the district officers and see what can be done. We would like also to hear from Elder Davis and any others interested in the Shell Brook Saints.

Wishing the HERALD every success, and hoping the General Conference has been a spiritual one, I remain,

Yours for advancement,

MRS. OSWALD SCHRANK.

SCRANTON, PENNSYLVANIA, April 17, 1915.

*Editors Herald:* I wish to bear my testimony with reference to having been led into the church. In September, 1911, I was privileged to meet with the people of God at the reunion of the New York and Philadelphia District, held at Manasquan, New Jersey.

When I went to this reunion I had no thought of being baptized. But one evening after hearing the sweet gospel story as told by Brother U. W. Greene, I felt the Holy Spirit come upon me in might and in power. I went into the woods, where I enjoyed a blessed experience. I was told by the good Spirit of God to go and be baptized. I started to go to Brother Greene, but after walking some distance the evil power came upon me and I was driven back. I shall never forget the experience I had in the contending of the two powers. I am glad that the power of the Master was the greater.

The gospel is the joy of my heart. It feeds me when I am hungry and raises me up when I am downcast. I can not write in words the testimonies that the Master has given me. I hope my life shall be faithful to the Lord who has done so much for me.

Since writing before I have been ordained a priest. I rejoice because the Lord has given me a testimony of my calling, not one but many.

Elder T. U. Thomas is still laboring in Scranton, and we hope that he will continue for some time. I remember reading of Brother Thomas in the *Autumn Leaves*, where it was said that he was a willing worker. How true this is. He is always ready to work for the Master's cause.

I ask Brother William Anderson to write me again.

Your brother in Christ,

446 Edwards Court.

JOHN JENKINS.

LAMONI, IOWA, April 16, 1915.

*Editors Herald:* It is with a deep sense of gratitude I attempt to write of an experience which I passed through recently, regarding our sanitarium at Independence, Missouri, hoping that by relating it others who are afflicted might be persuaded to go there rather than to the medical institutions of the world.

About March 1, I was called by telegram to the bedside of sick ones in my brother's family at Topeka, Kansas, where, after a week or more, I was taken sick myself, so seriously that two of the best physicians were consulted, who told me

an operation was imperative, one of them saying I was past all medication.

My great desire was to go to the church Sanitarium where, according to the kind provision of the Lord, we can be surrounded by spiritual influences. And not being satisfied with the decision of the Topeka doctors, I immediately wrote to Brother E. L. Kelley, asking him with reference to skillful physicians and surgeons at Independence and Kansas City, who replied as follows, suggesting that if I needed special diagnosis, I had first better go to our own Sanitarium. As Brother Kelley's letter will prove instructive to all, I desire to quote at length:

"There are no more skillful physicians and surgeons in the country than we have the benefit of in this part, the head of our own institution having studied not only in America, but has also studied with the benefit of operations in Austria, Germany and England. There are very few places where they are equally good and skillful; it doesn't make any difference what you wish done. A great many times when parties have been sent here by physicians and they had determined that nothing would help them but an operation, they have been entirely cured here without the operation, and returned home and rejoiced over it."

This, dear Saints, also proved to be my experience a few days after receiving the above letter. At this time, however, I was too sick to travel, being in almost constant pain, but I prayed to our ever loving Father for strength to take the trip. My folks sent word to Elder B. L. Dobson in Topeka, to come and administer to me, and as he did so, pleading with the Lord to answer my prayers, peace and comfort as well as strength came, and I was soon able to go to the Sanitarium, where I received most excellent treatment and nursing.

Oh, the relief and assurance that came to me when I was told that an operation was unnecessary. It veritably seemed like a place of refuge, as I felt to realize my narrow escape from the surgeon's knife, and you can imagine my thankfulness that we had such an institution of our own. How kind the Lord was to us when in 1906 he indicated his will: "that a sanitarium, a place of refuge and help for the sick and afflicted, be established by the church, . . . where they may be removed from the influences and environments unfavorable to the exercise of proper faith unto the healing of the sick."

Those of us, and there are a number here at Lamoni, who have been permitted to go to the Sanitarium, will always find our hearts welling up with joy and gratitude at the memory.

Dear Saints and workers, we ought to rejoice that we have such capable and skillful ones in charge of this institution. And if we are truly glad we will help all we can to make their burden lighter. There are many ways to help. Those who attended the annual program of the Woman's Auxiliary on April 9, will remember the very interesting and practical hints given by Sister L. E. Hills in her paper on "The aims and possibilities of the Patroness Society of the Sanitarium."

There is no time for idle moments. The call is to all, work while the day lasts. We hope there will be a ready response to the call for financial help toward purchasing the new X ray. Just think of the triumphs the X ray is accomplishing in the medical world, and what a boon it will be to our own afflicted people! The church is told not to contract a debt, but "those to whom this work is assigned should exercise the necessary degree of wisdom that the work be effectual for the intent and purposes designed." This is what those in charge are trying to do. Let us uphold and assist them.

What more blessed work could we do, than help to succor the discouraged and afflicted?

My earnest desire and prayer is that the work of this and all other departments of this great work may prosper, until the final accomplishment of God's righteous purposes on earth.

PEARL JAMISON.

REDICKVILLE, ONTARIO, May 13, 1915.

*Editors Herald:* Since learning that I have been changed in my location of labor from Chatham and London districts to Toronto District, I have called at Thorndale, Saint Marys, Stratford, Acton, Cedar Valley, and Shelburne. I spent twenty years of my life on a farm two miles from Shelburne, in Mulmur Township. There I was brought up in the Episcopal faith (Church of England). When about twenty years of age I united with the Methodist Church, where I remained about four years, till I heard the restored gospel at River-view, some nine miles from Shelburne. After about two weeks of investigation I was baptized. The evening I requested baptism, a friend said, "I believe it's right."

I said, "I believe when God directs, man should obey. What about being baptized on Saturday with me?"

He said, "I am going to Shelburne to-morrow and am going to ask Reverend ——— about this baptism."

I said, "I have been asking God for wisdom and am satisfied."

That minister told Mr. J—— that those "Mormons" put too much stress on baptism, but if he desired to be baptized to satisfy his conscience that he (the Reverend) would baptize him. Mr. J—— concluded he could satisfy his conscience without baptism, when he had the word of the reverend that such was all it was good for. Now the last I heard of Mr. J—— he was an agnostic. I cite this instance to show that "Cursed be the man that trusteth in man, and maketh flesh his arm," not only applies to Brigham Young and others who have departed from the true Latter Day Saint faith, but to anyone who will trust man and his word more than God and his word.

After over thirty-one years in this church, and over twenty-seven in its ministry, I have been enabled to realize with all the powers of my being that this is truly the "gospel restored," with its gifts and blessings. I have lacked the advantage of either college or high school education, nevertheless have proven that, "faith, hope, charity, and love, with an eye single to the glory of God, qualifies him (me) for the work" (Doctrine and Covenants 4:1), in whatever office or calling the Lord and his church have seen fit to place upon me. I do not say this boastfully, but by way of testimony, with the hope that it may encourage some one else to trust the Lord and his promises more fully.

I see I am getting away from the news I began to tell, so will go back to Shelburne and state that I am the oldest of a family of six, and the only one to become interested in the latter-day message. My sister died some years ago; my four brothers are still members of the Methodist Church. If I talk anything about this work to them they stop talking or change the subject; if I mention any church matter in my letters they do not answer. They have concluded that I have wasted the best of my years preaching an unpopular doctrine without salary—never even being able to secure a home—and that I am likely to be a cripple in their corner some day.

Last week I had dinner with my brother on the old homestead. He has two hundred acres of fine land and everything that heart should wish, with only one son to inherit it all. When I see him possessed of that fear which shall

come upon every man (Doctrine and Covenants 63:9), I would not be willing to exchange my faith in Christ and his restored gospel for all my brother has of this world's goods. My treasure is where neither lightning nor any power can touch it, and my hope is that when I am of no further use to his church here the Lord will deliver me from this tabernacle, so that I may be a burden to neither church or kindred.

In Shelburne I was guest (part time) and held meetings in the home of Elder John Wilson, now in his eighty-third year. He acted the part of a father to myself and family in the early days of my ministry, and he has been ever kind to the many of the ministry when Masonville Branch flourished, three and one half miles north of town. Of the First Presidency who have been guests at his home I might mention Joseph Smith, W. W. Blair, and R. C. Evans. Bishop Hilliard has likewise been there, but space forbids the mention of the many names that come to mind of those who shared under his roof-tree. One time Elder J. L. Mortimer and I met at his home when returning from different fields of labor. J. L. awoke me in the morning with his laughing. "What's the matter J. L.?" I asked. "You were preaching in your sleep and said, 'If you don't speak according to this word, you ought to have your tongue tied to a stump.'" I never used the expression when I was awake.

I am on my way to New Liskeard to visit my family and assist Bishop Evans who is to be with us for a two-day meeting and church dedication June 5 and 6.

I am continuing to use 618 Layard Street, London, Ontario, as my field address for the present. More anon,

JOHN SHIELDS.

EROS, LOUISIANA, April 26, 1915.

*Editors Herald:* I feel thankful that I live in this day and age when the gospel is being preached throughout the world, that the honest in heart may be saved. The scriptures plainly teach us that the day of the Lord is nigh at hand. Satan with all his cunning and craftiness is striving to overthrow many, and some are becoming weak and unconcerned about their soul's salvation. We must be tried. Let us all realize that we are living in the evening time, when perilous times are to come. If this is the beginning of sorrows, it behooves us to be about our business as Saints, that we may be strong in the faith, not yielding to Satan's temptation. It seems that all we can do is only too little.

We humbly ask the prayers of the Saints that the Lord may remember the few Saints in this part of the land. We have prayer meeting every Wednesday night and preaching every two weeks by J. W. H. Fuller.

May the Lord bless each and every one with a determination and loyalty to serve him, is my prayer.

Yours for success,

Route 3, Box 107.

J. L. GRyder.

FULTON, IOWA, May 3, 1915.

*Editors Herald:* It was my pleasure to attend the late General Conference with my wife. The conference was a good one from all points of view. It was inspiring to see the noble army of elders, both old and young, engaged in the Master's great cause, all eager to do their duty and let nothing arise that would hurt in any way the progress of the work. Familiar faces present at other conferences were now absent. We missed our worthy President Joseph Smith in his place at the stand. The Saints were all united when the vote was taken to place our worthy Brother Frederick M. in the important and responsible position as president of the church. I hope we will all arise to a higher altitude and live better and truer lives of devotion to the Master.

I spoke at Andover, Missouri, near Lamoni, Easter Sunday and twice after conference, by request of the brethren there.

We are holding our own here, we think. Brother I. A. Chamberlain, of Eldridge, was here last Sunday and spoke twice and once at Maquoketa. He was laboring in the interests of the Sunday school. We lack two points of being up to the standard of excellence. We intend to come to the front so we can be perfect if possible.

We are glad that wherever we meet the Saints they seem like one family. Let us cultivate the spirit of love. Let us love to learn and learn to love. May the blessing of the Master be with our new president, giving him the Spirit in double measure.

We would urge that the Eastern Iowa Saints forget not the financial law of the church. If you have any means to give, send it to me at Fulton. I will send a receipt for it at once. Let us all be workers together with God for the furthering of the cause. The Lord loveth a cheerful giver. Send your private check if you use checking account.

Your brother,

JOHN HEIDE.

OTTAWA, KENTUCKY, May 2, 1915.

*Editors Herald:* I left Louisville last fall on account of work being dull. I was sorry to leave the branch there. It is a lively one. They also have a good Sunday school. I miss the association of the Saints very much. I came back to the farm where I was raised, and will try to farm this year. There are a few Saints here, and we are trying to put the gospel before the people of the community the best we can.

I was baptized in 1904. Brethren J. W. Metcalf, W. H. Forbes, W. H. Kelley and H. E. Moler labored in this community, and I was told that if I would do the Father's will I should know the doctrine. This promise has been verified. I was ordained a priest in 1909, under the hands of J. W. Metcalf and W. H. Forbes.

Brother Charley Oliver and the writer are trying to tell the angel's message in this locality. I spoke last Sunday night to one hundred or more people. Our crowds are increasing all the time. I was informed that the Holiness people were going to let us have their church when their pastor was not present. I wish a couple of missionaries could come here with a tent. I think there is quite an interest manifested here at present.

I believe the time is at hand when all the Saints should be up and doing. The harvest is great and the laborers few. I do not see how Saints can be slothful in this great latter-day work.

We trust that when the King comes to reign, who is Christ Jesus, we shall be able to stand and reign with him.

Your brother in the gospel,

HENRY OLIVER.

WHEATLAND, NEW MEXICO, May 4, 1915.

*Editors Herald:* I wish the Saints to know, particularly those of our acquaintance, that we are located in the north-western corner of New Mexico. This is a Brighamite settlement. My family is the only Josephite family here. Brother Crandall's family lives at Flora Vista, twenty-five miles from here. Almost all of the Brighamites believe in polygamy as much as ever. Elder Higdon was here last summer and held a debate with the Mormons. They defended polygamy from the pulpit during the debate.

I see by the HERALD we have an elder sent to New Mexico. If he will come to this place I will see that he is provided for, and will get him a place to preach and assist him all I

can. Prospects are good for preaching the gospel. We can travel in my buggy.

We have lived here seven years, away from the church and Sunday school. How lonely it is to be away from the services. Sometimes I try to sing, "Oh, for a faith that will not shrink." The Master says if we live godly in Christ Jesus we shall suffer persecution. I know this to be true.

Our hearts were made to rejoice when our oldest son sent us word he would send tickets for his father and mother to come and visit them in Tulsa, Oklahoma. We had not seen him for seven years. We have three sons and one daughter in Tulsa. My family is all in the church except the youngest boy, who is twenty years old. I have five sons and three daughters.

What a pleasure it was to meet so many of our children again, and so many of the old-time Saints. To complete our joy, when Sunday morning came who should appear in the pulpit but our old friend Bishop Ellis Short, of Independence, Missouri. It was truly a treat to hear his voice again, declaring the words of eternal life. I preached three times for the Saints in Tulsa. We had a time of rejoicing together in the Lord.

We also visited in Scranton, Kansas, where my wife's mother lives. She is now ninety-four years old. I preached twice for the Scranton Saints. Also preached in Durango, Colorado. I trust that the elders in charge will not find fault with me for performing this labor.

I have been a member of this church thirty-seven years, and the more I see and hear of it the better I like it. I am now getting to be an old man, but my testimony is to-day as it has been all these years, that this is the church of the living God.

Dear Saints, we are living in perilous times. The hearts of men are failing them for fear of the things that are coming upon the earth, wars and rumors of wars, etc. The Lord said as in the days of Noah, so it would be at the time of his coming. The spirit of the age seems to be nothing but greed, and graft, and pleasure. Let the Saints stand in holy places, looking to the coming of the Lord. Let us see that we have clean hands and pure hearts when the Master appears, which appearing is near at hand.

May the Lord bless his church and all his Saints, in my prayer.

PETER ADAMSON, SR.

DAVILLA, TEXAS, May 4, 1915.

*Editors Herald:* I have lived in Texas over eight years, and have not met a Latter Day Saint in the country. I was at home to visit my parents in Missouri and had had the privilege of meeting with Saints five years ago last Christmas. I did not have the privilege of meeting in any kind of Christian service until last summer.

We now live in a little country place with four churches; only two have pastors. The Baptists occupy the first Sunday in the month, the Methodists the third. The Holiness people closed a three weeks' meeting a week ago to-night. They used the Christian church. The Methodist pastor would not allow them to use his church, and only came out once; but the Baptist pastor took them to his home and attended their meetings. They had large crowds and got the people to reading the Bible. They were earnest men and preached more Bible than I have heard from all these other churches. They went after the people for using coffee, snuff, tobacco, etc. They said it was hard to tell the church from the world, for many church people did the same as those of the world.

My nearest neighbor is a Methodist lady past eighty years of age. She has been a member of that church for over sixty years. However, she does not believe in sprinkling

infants. I told her of our faith, and she said, "That's Bible, that's what Jesus did, but I never had a chance to have my children blessed." I loaned her my SAINTS' HERALD. She read of the death and funeral of President Joseph Smith and said, If there were more men like that the churches would accomplish more than they do.

My oldest son, eighteen years of age, is interested in his soul's salvation. My oldest daughter, fifteen years of age, is also seeking after the truth. The Baptist pastor gave her their book yesterday to read. She was studying and comparing it with the Bible, and one asked if she was intending to join the Baptist Church. She said she was going to join the one that taught nearest like the Bible. She has never heard our elders preach since she was a little child, but feels she ought to make a start, and may join with them, as she says there are none of our people here, and she has not even an opportunity to hear and obey. I have met no one who has ever even heard of a Latter Day Saint.

While these older children are seeking light, the younger ones are seeming to be led differently. I have tried to teach them aright. Their father has been from home almost constantly for the last two years, and the burden has been very heavy at times.

Many in my old home, Spring River, Missouri, will remember me, and I ask all to pray that we may not be forgotten, but that all things may work for the best.

Your sister,

MYRTIE JONES BROWN.

LAMONI, IOWA, May 6, 1915.

*Editors Herald:* We are in receipt of a letter from Sister Mary Wardle, of Sandy, Utah, containing the news of the death of Sister Margaret Goff, of Springville, Utah, April 10, 1915.

Sister Goff, with her husband, was baptized into the Reorganization in 1880, in Provo, Utah. Brother Joseph Luff baptized the husband, James Goff, and Brother Gordon E. Deuel the wife. Brother Goff died in 1887.

While in Utah, I met and visited with Sister Goff at the home of her son-in-law, Brother Ether Blanchard. I think the last time was in 1912. She was in rugged physical health, and while her memory of passing events was gone, she seemed to retain her recollection of former times, and delighted to talk of events as they had occurred in connection with her experiences in the work in the earlier years.

The newspaper clipping places her birth as December 25, 1808, in Unidella, Delaware, but the church record places it as Delaware County, New York, December 27, 1809. Of her I think it may be said, "She kept the faith and her reward is sure."

A. M. CHASE.

THE DALLES, OREGON, May 12, 1915.

*Editors Herald:* We request that some of the missionaries in this part of Oregon come to our place. There is a schoolhouse about half a mile from our home, and I am sure the people would like to have meetings. There is hardly ever anything going on in our neighborhood. I would like for whoever comes to stay with us, and help make arrangements to have some preaching in The Dalles.

My husband's health is very poor, and we live quite a way from town, but I think some one who is experienced in missionary work could with what help my companion could give, get the gospel work started in The Dalles.

I long to live among the Saints. We would like for some one to come here whom we used to know in the East. I earnestly hope some one will respond to our request.

Your sister in gospel bonds,

MRS. L. O. DAWSON.

DERBY, INDIANA, May 8, 1915.

*Editors Herald:* I have received the HERALD for many years, and am always glad to hear the good news from different parts. I have been in this work quite a while, and have been greatly blessed. I have also seen many sorrows, but the Lord has been with me, guided and helped me to guide our children, three of whom with their companions have obeyed the gospel. I trust the other four will find the gospel message ere long. My husband has been dead twenty years.

I am striving to do the Master's will to the best of my knowledge. I ask the Saints to pray for me.

Your sister,

MARY McPEAK.

BLANCHARD, OKLAHOMA, May 13, 1915.

*Editors Herald:* We can not get along without the HERALD. We are in Oklahoma in the wilderness, and do not get to hear much of the old-time gospel, as preached by Christ and the apostles.

Brother S. W. Simmons was here at Blanchard last summer. He interested a few, but he did not stay long enough. He says he will come again. We hope he will return soon. We would be glad if some of the other elders could come also, as we are almost starved for the bread of life.

H. DUNCAN.

MONTROSE, IOWA, May 16, 1915.

*Editors Herald:* I enjoy reading the HERALD. It strengthens the weak and cheers the lonely. I fell in the cellar April 3 and was badly hurt. I am better now, but not as well as I was before. I truly know the power of God has been with me, else I would not be here. I doubt not the Lord nor his mercy; I have proved him in days that are past. I feel that he is with me, and I want to live this life so that I may receive the crown laid up for the faithful.

It has been many years since I embraced the gospel. How much I have tried to do right the Lord knows. Many things have been hard for me to bear, but I have taken them to the Lord in prayer and have many times been answered. I have tried to do good wherever I could. I realize God is my true friend, even when all others fail. I hope to be faithful and do still more for the good of the cause I love so well.

I thank my heavenly Father for sparing my life through my afflictions to the present time, and ask an interest in the prayers of the Saints.

MRS. F. M. ROSS.

HIGBEE, MISSOURI, May, 1915.

*Editors Herald:* My colaborer, Brother John Ely, is with me, and we are in our field and at work. We want to canvass the ground thoroughly, search diligently, and leave nothing undone that we should do, believing that constant, persistent effort will bring success in time.

If there are any isolated Saints who wish meetings in their neighborhood, we would be glad to be notified.

Hopefully,

D. E. TUCKER.

INDEPENDENCE, MISSOURI, 110 South Chrysler Street.

FLAGSTAFF, ALBERTA, May 16, 1915.

*Editors Herald:* My wife and I are isolated from all church privileges, and find it hard to be away from the Saints, and to be with those who are prejudiced against latter-day work. But I thank our heavenly Father for the light he has given us in this latter-day gospel. I find great

comfort in reading the *HERALD* and *Autumn Leaves* and the church books. I like to read the sermons in the *HERALD*.

I was baptized February 15, 1914, at Edmonton, by W. J. Baldwin, and my wife was baptized August 9, 1914. We left Edmonton August 12, 1914, so we did not have the privilege of being with the Saints very long.

I would like to be with the Saints of God and learn more of the Master's work, for the Good Book says, "Wherefore comfort yourselves together, and edify one another, even as also ye do." (1 Thessalonians 5:11.) But we all have a good work to do for the good Master no matter where we are. I know that the fear of man brings a snare by halting in our duty and going back in the time of trial. Our hands grow weaker, our ears grow dull in listening to the language of the true shepherd. Nothing else but this, seeing God in everything, will make us loving and patient with those who annoy and trouble us. Let us pray always that we fall not into temptation, and that we do the duty which lies nearest to us, which we know to be our duty, and not become weak in our work. In God we live, and move and have our being.

I have been cowardly in the way of telling my neighborhood of the latter-day gospel. I have told some, and one is reading the Book of Mormon, but cowards will never do in the Master's work. I fight a good battle against evil. I try to love my neighbor as myself. "He that loveth not, knoweth not God; for God is love." (1 John 4:8.)

It is far easier to feel kindly, to act kindly toward those with whom we are seldom brought in contact, whose tempers and prejudices do not rub against ours, than to keep up an habitual, steady, self-sacrificing love toward those whose weaknesses and faults are always forcing themselves upon us. The spirit of love, wherever it is, brings its own blessing and happiness, because it is the truth and reality of God in the soul; and therefore, is in the Saint joy of life, and is the same good to itself, everywhere, and on every occasion.

Would you know the blessing of all blessings? It is this God of love dwelling in our souls, and killing every root of bitterness, which is the pain and torment of every earthly selfish love. For all wants are satisfied, all disorders of nature are removed. No life is any longer a burden; every day is a day of peace; everything you meet becomes a help to you because everything you see or do is all done in the sweet, gentle element of love. "Beloved, let us love one another; for love is of God; and every one that loveth is born of God, and knoweth God." (1 John 4:7.)

We complain of the slow, dull life we are forced to lead; of our having no room to make ourselves known; of our wasted energies; of our years of patience, so do we say that God has forgotten us. Oh, men of little faith! because you are not sent out yet into your labor, do you think God has ceased to remember you?

The many troubles that come to us day by day are for our edification, if we strive to bear them all in gentleness, patience, and kindness. Let us keep this ever before us, remembering constantly that God's loving eyes are upon us amid all these little worries and vexations, watching whether we take them as he would desire. Offer up all such occasions to him, and if some time you are put out and give way to impatience, do not be discouraged, but make haste to regain your lost composure.

In bonds of gospel love,

WILLIAM MCLEOD.

UNIOPOLIS, OHIO, May 20, 1915.

*Editors Herald:* There was a branch here at one time. It was very promising. Many missionaries have been here;

some have labored hard and done much good; some have done some damage. May the Lord bless those who have labored earnestly in this part of the vineyard.

We have a few faithful here yet, some have moved to Saint Marys, Ohio, and some to Lima. Both places are in great need of missionaries. Brethren Joseph Bartley, Morris, and Crutch are in Saint Marys, and would be glad to entertain a gospel messenger. A schoolhouse is available there any time.

May we so live that while we are in the world we shall not be of it.

Hopefully,

A MEMBER.

### Extracts from Letters

G. H. Counts, Dagonia, Missouri: "Our branch is dragging along at a slow pace. We hope the time will soon come when all will make up for lost time. The time has come when all Saints should be up and doing in regard to the work of building up the kingdom of the Lord here on earth."

John Livings, Kulu, Mississippi: "Myself and family are without preaching and church privileges here among Catholics. The last sermon I heard was by Brother J. B. Erwin, I think in 1887. We have not been associated with the church since 1880 or 1881. We keep the faith and battle along the best we can. The Lord blesses us with health and knowledge."

## News from Branches

### Flint, Michigan

Elder J. R. Grice just closed a three week's series of services here, which was successful in more than one way. The attendance was good, we had the opportunity of using the daily paper to advertise. Several have been baptized. By getting the work before the public in this way, many are investigating.

We were made sad by the death of Brother Thomas Heaviland, two weeks ago. He was here visiting his daughter and two sons and was struck with paralysis. He was indeed an example of faithfulness and patience.

We are looking forward to the time when the work here may progress more than at the present, though it is indeed steadily advancing.

Z. V. BLASDELL.

### Saint Louis, Missouri

We were nicely cared for here while our pastor and others were attending General Conference, and those of us not privileged to attend were very much benefited upon the return of those who did go by goodly reports of what they had seen, heard and felt.

We are very thankful for the missionaries sent to our district for the ensuing year, and we feel sure much good will result, with our united effort. All no doubt are now busy in various parts of the district. Brother Christy occupied in Lansdowne the first Sunday after his return. He has spoken three times at the rock church in Saint Louis, and is now holding a two week's series of meetings in Cheltenham with good interest and attendance.

Our local officers are not idle, and are fully occupied at the various branches in and near the city.

We were blessed with two fatherly discourses by Patriarch William Lewis, who stopped here one week en route to his eastern field. He intended staying only one day, but so many desired blessings his stay was lengthened and fully occu-

ped. Sister Ruth was with him. We trust God will continue with them both.

Under the live officers of the Sunday school and Religio the young people are well cared for. Our sisters are also busy.

Your sister in Christ,

2739 Greer Avenue.

## CURRENT EVENTS

(Continued from page 556.)

disguise of sails. A number of British fishing vessels have also been sunk. A British submarine has sunk a German transport in the sea of Marmora. Following a Zeppelin raid on London in which ninety bombs were dropped and four persons killed and others injured, anti-German rioting occurred requiring a special constabulary to restore order. The tiny republic of San Marino, dating from the Middle Ages, and comprising thirty-eight square miles, surrounded by Italian territory, with a population of eleven thousand, an army of nine hundred and fifty, and one piece of artillery, has approved the action of Italy in entering the war, and has declared herself in a state of war. It is rumored that Rumania and Bulgaria are likely to soon enter the war on the side of the allies. Rumor says further that in connection with the German-American parley over the sinking of the *Lusitania*, the German Government has suggested terms of peace, including freedom of the seas; evacuation of Belgium and northern France; creation of the Kingdom of Poland; and the return of her colonies to Germany. It is thought that the allies are not likely to consider these terms.

## Miscellaneous Department

### Pastoral

*To the Saints of Eastern Oklahoma; Greeting:* As per General Conference appointment I am with you another year. As the field is large, comprising fifty-six counties, and the laborers few, I earnestly solicit the cooperation of general appointees as well as local officers. If the Saints will write me of their wants and needs, openings, preaching, etc., I will call at my earliest convenience or send some one if possible. Field address, Haileyville, Oklahoma, care Elder J. S. White. Home address, Joplin, Missouri, 2225 Empire Street.

In gospel bonds,

N. C. CHRESTENSEN.

*To the Saints of Texas:* W. M. Aylor has chosen me as assistant minister in charge of this State, except in the Panhandle. My home address is Independence, Missouri, 1601 West Walnut Street. Missionaries laboring in the State whose duty it is to report to me will do so July 1, October 1, January 1, March 1, sending to my home address if not otherwise instructed.

Where reunions are to be held those in charge please notify me of place and date, so I can arrange to be in attendance. Those who wish missionaries to visit and help them get the work started, communicate at once to me and we will arrange to help you. We need the combined help of all, and all certainly feel the need of helping.

Let us wake up and get busy. Be ye also ready, is the instruction.

Yours,

L. E. HENSON.

## Conference Minutes

WESTERN MAINE.—Met Stonington, May 22 and 23. Bishop's agent reported: Receipts \$289.48; expenditures \$212. Treasurer reported, balance \$17.37. Reports: Stonington, Mountainville, Little Deer Isle, Sargeantsville. Officers elected: President, George H. Knowlton; vice president, J. J. Billings; secretary, George H. Knowlton; treasurer, Pearl Billings; Bishop's agent, Henry R. Eaton. Adjourned to meet Little Deer Isle, August 21 and 22. George H. Knowlton, secretary.

## Conference Notices

Southern Michigan and Northern Indiana conference visitors note that following trains will be met at Ray, Indiana, June 11 and 12. The 11th, 8.42 a. m. going south; 1.04 p. m. 7.24 p. m. going south. June 12, 8.42 a. m. going south; going north; 1.55 p. m. going south; 6.41 p. m. going north; 1.04 p. m. going north; 1.55 p. m. going south. It will be necessary to notify some one of your desire to come on other trains in order to be met. William F. Shaub.

Clinton, Missouri, meets at Coal Hill, 5 miles from Eldorado Springs. Those coming for conventions should reach Eldorado Springs Thursday at 3.35 p. m. or Friday at 9 a. m. Friday p. m. train will not be met unless notice is given. Those coming notify John Andes, Eldorado Springs, Route 5. Northeastern Missouri meets Lagonda, June 26 and 27. Election of officers. Send reports to W. C. Chapman, Higbee, Missouri, Route 3. W. C. Chapman, secretary.

Northwestern Kansas meets Selden, June 19 and 20. Send reports to J. J. Teeters, Selden, Kansas. Those coming by train notify J. J. Teeters, and they will be met at the depot. Services night of the 18th. J. J. Teeters, president.

North Dakota meets Logan, July 7, 10 a. m. Have reports on hand. J. W. Darling, secretary, Thorne, North Dakota.

Southern Nebraska meets Lincoln, July 10 and 11. Send statistical reports to Mrs. Blanche Andrews, S. Lincoln, or H. A. Higgins, Nebraska City, earliest time possible. Priesthood report either to secretary or myself immediately after July 1. H. A. Higgins, president.

Northern Wisconsin meets Chetek, July 3 and 4, last days of reunion. Priesthood and branch secretaries send reports to Leroy Colbert, secretary, Chetek, Wisconsin. Leonard Houghton, president.

Alberta meets with Millet Branch, thirty miles south of Edmonton, July 17 and 18. Have statistical reports in hands of secretary by July 10. J. A. Gillen and missionary force will be present, and church will be dedicated. Visitors cared for. Clyde C. Walrath, secretary, W. M. Osler, president.

## Convention Notices

Clinton, Missouri, Sunday school meets Coal Hill, 5 miles east of Eldorado Springs, June 25, 10 a. m. Send credentials not later than the 23d to Zora Lowe, secretary, Eldorado Springs, Missouri.

Northeastern Missouri Sunday school meets Lagonda, June 25. Mrs. Roy Compton, secretary, Higbee, Missouri.

Spokane Sunday school meets Saints' church, corner Third and Smith streets, Spokane, June 25. W. W. Wood, secretary, 1271 South Regal Street, Spokane, Washington.

Alberta Religio meets with Millet Branch, July 16, 9 a. m. Election of officers. Mrs. Ruth Walrath, Edgerton, Alberta.

Eastern Montana Religio meets June 18, Andes. Election of officers, adoption of rules. Chester Constance, Vida, Montana, secretary.

North Dakota Religio and Sunday school meet July 8, 2 p. m., Logan. Interesting and appropriate program interspersed with business. Bertha Graham, secretary.

## Reunion Notice

Clinton, Missouri, reunion date has been changed from August 20 to 30, to August 13 to 23, to avoid conflict with Chautauqua, same place, East Park, Rich Hill, Missouri.

Chatham reunion meets June 17 to 26, Erie Beach. Order tents from Stewart Lamont, 36 Fifth Street, Chatham, Ontario: 12 by 16, \$3.75; 12 by 14, \$3.25; 9½ by 12, \$3; 8 by 10, \$2.75. Erie Beach, twelve miles from Chatham, can be reached by G. T. R. and C. P. R., Wabash, Michigan Central, Pere Marquette, and Chatham Wallaceburg and Lake Erie electric road. Prominent speakers from United States and Canada. Meals in dining tent: Breakfast and supper 12½ cents, dinner 20 cents, children at reduced price. Stewart Lamont, president; J. C. Dent, secretary-treasurer.

**Two-Day Meeting**

At Santa Rosa Branch, June 26 and 27, in charge of D. M. Rudd, district president. Willie B. West, secretary, Santa Rosa Branch, Berrydale, Florida.

**Roll of Honor Cards**

Home department superintendents and others will be interested in the new Roll of Honor card on sale at Herald Publishing House. This card is to be hung up in a conspicuous place in the Sunday school room. And it may be presented to each isolated home class member or group of members.

It is designed to show the names of home class members who have been faithful in studying lessons and reporting the same during a period of six months.

For the sake of uniformity we suggest these cards be filled July 1 and January 1 of each year. Home class superintendents can look over their rolls and start these cards by the coming July 1.

Try it and let all home class members know that another card will be issued the first of next January. It will stimulate effort and give the regular attendants at Sunday school and church to understand that the shut-ins and others of the home class people are not allowing their mental talents to rust out.

The card is printed appropriately on a good grade of cardboard, 9 by 7 inches. It has room for 25 names and can be hung up by a ribbon or cord, or framed, as desired.

Prices, 1 for 5 cents, 5 for 15 cents, 10 for 25 cents, postage prepaid. Order number 66a from Herald Publishing House, Lamoni, Iowa.

**Ohio Organizations**

We give notice that on the afternoon of August 21 at Kirtland, Ohio, will occur the organization of the two new districts, Western Ohio and Youngstown, provided for at the last General Conference. We urge the Saints interested to be present to take part in these organizations.

G. T. GRIFFITHS, *Minister in Charge.*

**Correcton**

Through an unfortunate oversight the heading of the installment in the Sunday School Department was omitted in the HERALD of last week. This matter should have been headed, "Work of the Lessons Committee." Correction is made so that the discussion may be intelligible to all interested.

**Died**

**PARK.**—William Ashery Park was born October 26, 1826, in Tennessee; died at Knobnoster, Missouri, May 28, 1915. Baptized during the lifetime of Joseph and Hyrum. Married Miss Wilson, April 24, 1849, who died December, 1851, leaving two small children. He with others emigrated to Utah under the deception of Brigham Young, and was baptized into the Brighamite church. While there he married Priscilla Court. To them were born 10 children. They resided in Utah a number of years before they could get away. After leaving Utah they came in contact with the Reorganization, and were baptized again into the true church. Funeral at the Saints' church, Knobnoster, sermon by J. E. Bozarth, J. M. Ross in charge. Interment in city cemetery.

**BROWN.**—Amanda Brown was born August 10, 1863, Cass County, Missouri; died May 30, 1915, Kansas City, Missouri, leaving 1 son, 1 daughter, many relatives and friends. She was a good woman, beloved by all. Services by F. C. Warnky, assisted by F. G. Bagley, in Forester Hall, interment in Elmwood Cemetery.

**BRUNNER.**—Elizabeth McCoy Brunner was born in Toronto, Canada, December 9, 1845; died May 20, 1915, Akron, Ohio, leaving husband, 2 sons, 2 daughters, 5 grandchildren, 2 great-grandchildren, 2 sisters, 1 daughter having preceded her. Joined First Baptist Church, Cincinnati, Ohio, 1897, remaining in this faith to the end. A woman of good works, she was respected by all. She was the mother of our brother, Elder John McCoy, of Akron. She goes to her reward at the hands of a just God. Services in charge of Brother Halb, sermon by William Lewis.

**JORGEUSON.**—Jensine Jorgeson was born in Denmark, March 4, 1852; married John Jorgeson, November 7, 1874; died May 13, 1915, near Barnard, Missouri. Came to America in 1881, living most of the time in Andrew and Nodaway counties, Missouri. Two sons, 2 daughters were born to them, the oldest daughter preceding the mother about thirty-three years ago. Deceased was baptized in 1891, by P. M. Madison, remaining faithful. Passed through a great deal of suffering and expressed herself as ready to go. Funeral at the home, R. Lorenson in charge, sermon by A. E. McCord.

**LAMPKINS.**—William M. Lampkins, son of Edward D. and Mary E. Lampkins, was born April 27, 1873, Perry County, Indiana; died May 31, 1915, Lamoni, Iowa. Baptized in 1913. Married Ola M. Keown, daughter of George and Mary Keown, June 17, 1911. To them were born 2 children, both passing away in infancy. He has resided in Lamoni ever since he was ten years of age. Funeral at Saints' church, Lamoni, sermon by Elbert A. Smith, in charge of John Smith.

**THOMAS.**—Anna Lewis Thomas was born in Merthyr Tydvil, Wales, April 14, 1847; died at Saint Louis, Missouri, February 22, 1915. Baptized May 28, 1866, at Cheltenham, Missouri, by William Gittings. Married John Thomas in 1864, deceased twenty-six years ago. She was the mother of 9 children. She leaves 3 sons, 2 daughters, 1 sister, 2 brothers, host of friends. She was a faithful, loving mother and true Saint. Services at Saints' church, Cheltenham, by Ward L. Christy before a large and attentive audience.

**CADWELL.**—Laura M. Cadwell, daughter of A. H. and Viola Smith, was born January 17, 1881, Hersey, Michigan; died Mount Vernon, Washington, March 12, 1915. Baptized January 11, 1890, Kansas City, Missouri, by William Newton.

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**THE SAINTS' HERALD**

Elbert A. Smith, Editor; John F. Garver, Assistant Editor.

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5		For Use in the .....																		5
5		ISSUED TO .....																		5
5		as a temporary receipt for amounts indicated by punch marks. This money is to be credited as TITHING for use and benefit of																		5
10		REORGANIZED CHURCH OF JESUS CHRIST OF LATTER DAY SAINTS																		10
10		..... Collector																		10
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10	\$5.00	(When card is filled the regular Bishopric receipt will be issued.)																	\$5.00	10
10	10	10	10	10	10	10	10	10	10	10	10	10	10	10	10	10	10	10	10	

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# THE SAINTS' HERALD

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

Entered as second-class matter at Lamoni, Iowa, post office.

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



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

VOLUME 62

LAMONI, IOWA, JUNE 16, 1915

NUMBER 24

## Editorial

### PREJUDICE

The first antagonist of the Christian faith was prejudice.—Dean George Hodges, Episcopal Theological School, Cambridge, in *The Early Church*, page 63.

Prejudice squints when it looks, and lies when it talks.—Duchess de Arbantes.

Dean Hodges very truly states that the first antagonist of the Christian faith was prejudice. Jesus himself encountered it and said to his disciples: "They hated me without a cause." He had been prejudged and his message rejected on this ground: "Can any good come out of Nazareth?"

His disciples later found that state of mind everywhere. The Jews at Rome declared to Paul: "As concerning this sect, we know that everywhere it is spoken against." The church inherited the malice that had been directed toward the Master.

This was as Jesus had predicted, for he said: "The servant is not greater than his Lord. If they have persecuted me, they will also persecute you."

History repeats itself. Wherever the gospel is presented it encounters prejudice. In the last days "the way of truth is evilly spoken of," as Peter said that it should be.

Scarcely had the "latter-day glory" shone forth before the messengers of the covenant encountered as their first and most potent adversary the old-time spirit of prejudice. The old cry, "Can any good come out of Nazareth?" was repeated in a different form. Persecution followed quickly and naturally.

The Duchess de Arbantes is credited with saying: "Prejudice squints when it looks, and lies when it talks."

Prejudice is unable to see correctly the message that we have to present. Its vision is distorted and perverted. And to the error and wrong of false perception is added the mendacity of willful misrepresentation. So that it is pretty nearly correct to say that prejudice squints when it looks and lies when it talks.

Such misconception and misrepresentation have made martyrs in this age no less than in past ages. Blinded by prejudice people see monstrous things that have no existence; maddened by absurd and

malicious stories having their origin in prejudice they resort to deeds of violence,—perhaps like Saul of Tarsus verily thinking that they are doing God's pleasure.

Thus the Jews of old persecuted Christians, crucifying Jesus and driving his disciples from city to city. Christians in turn have persecuted Jews for centuries past.

In the name of God Catholics have burned Protestants at the stake; and Protestants, by way of returning evil for evil, in direct disobedience to their great Exemplar, have burned Catholics at the stake. (And by the way, even to-day no story about Catholics is too absurd to find instant credence among Protestants in some quarters; while many Catholics will neither read nor listen to any appeal from non-Catholic sources.)

It is an evidence of the power of prejudice that it held so clear-sighted a man as Paul so long a captive. He consented to the foul murder of Stephen. His arguments were bonds, scourges, and prisons. It took a miracle of grace to tear the scales from his eyes. He spent the rest of his life in repentance. But scarcely was he free from the personal dominion of prejudice until he became its victim in another way. He who had cast others into prison was himself cast into prison. He who had been deaf and blind to reason found others blind and deaf.

How much better to be the *victim* of prejudice in that way than to be its *slave*, bringing suffering unjustly upon others. The Master has told us that we shall be blessed when men say all manner of things against us falsely for his name's sake.

The spirit of prejudice is not dead; neither is it asleep. That fact is forced upon our attention in various disagreeable ways from time to time,—lest we forget. Were it not so we might feel greater concern.

Had the first great antagonist of the Christian propaganda ceased his efforts against us we might well pause to inquire whether or not we are still active in the true Christian propaganda. So in one way we may take comfort when we encounter blind and bitter prejudice, as we do frequently enough to keep us sober and alert.

ELBERT A. SMITH.

## CURRENT EVENTS

## SECULAR AND RELIGIOUS

**"FRYE" CASE.**—In a note to the United States the German Government contends that the sinking of the *Frye* was not in violation of treaties, and insists that this case go to the German prize courts.

**MEXICAN AFFAIRS.**—Obregon claims another decisive victory over Villa at Leon. Villa reports the Obregon forces surrounded. Credence is given to the reports of Obregon over those of Villa. Villa forces have taken Tuxpan.

**PERJURY CHARGED.**—Gustav Stahl, former German soldier who made affidavit that he saw four guns mounted on the *Lusitania* before she sailed from New York, has been arrested on the charge of perjury. Held in ten thousand dollars bail, in default he was remanded to the Tombs.

**WOULD BUY FACTORIES.**—The German Government or German capitalists are said to be negotiating for the purchase of extensive war munition factories in the United States. The purposes of the Germans is to secure and shut down these factories, thus preventing shipment of munitions to the allies in fulfillment of contracts. The likelihood of serious complications following such transfer has caused the Washington administration to consider the matter with the view of interposing legal objections.

**BRYAN RESIGNS.**—Because of differences in policy between President Wilson and himself, W. J. Bryan, Secretary of State, has resigned from the cabinet. In an announcement through the press Mr. Bryan states that two points of difference are: First, in the matters of dispute between Germany and the United States and arising especially over the loss of life in the sinking of merchantmen by German submarines, Mr. Bryan advocates investigation by an international commission, while Mr. Wilson insists upon assurances that these offenses be not repeated. Second, Mr. Bryan advocates that Americans should be warned against traveling on belligerent vessels, or with cargoes of ammunition; President Wilson insists upon the rights of United States citizens to travel on the high seas unimpeded and unmolested. Mr. Bryan "differing irreconcilably" from the President, resigned because he could not join in the late note to Germany "without violating what I deem to be an obligation to my country," and that he might employ as a private citizen means for "reaching a peaceful solution of the problem arising out of the use of submarines against merchantmen" which the President does not "feel at liberty to use." Robert Lansing is serving temporarily as Secretary of State.

**EUROPEAN WAR.**—The war in the west continues with little change, such slight gains as are reported

being favorable to the allies, especially the French. Reports from the eastern line are confusing. In the Baltic territory, however, the Russians seem to be advancing. In Galicia the German advance is announced as having reached the vicinity of Lemberg, which the Germans say is threatened. The Germans announce gains elsewhere in Galicia, and in Bukowina. The Russian reverses are said to result partially from lack of ammunition, incident upon closed ports and the late disputes between China and Japan, which temporarily shut off shipments from Japan. The Italian campaign continues successful. Further advances have been made into the Austrian territory without reverses and with little formidable resistance. A deadlock is reported on the Gallipoli Peninsula. German submarines during the week have sunk the Belgian steamer *Menapier*, the British steamers *Star of the West*, *Lady Salisbury*, *Erna Boldt*, two British torpedo boats, the Russian warship *Yennissi*, and a number of fishing vessels and other small craft. Three German steamers have been sunk by Russian submarines and mines, and a German army steamer by the British in African waters. The Turkish gunboat *Marmaris* has been sunk. A young Canadian sublieutenant on the 7th, from an aeroplane dropped bombs upon and destroyed a German Zeppelin, the twenty-eight men on the Zeppelin being killed. This is said to be the first Zeppelin destroyed by an aeroplane passenger, the comparative safety of the Zeppelin being in its power to rise quickly. Aero-attacks with indifferent success are reported by both Austrians and Italians. Premier Asquith has announced to the House of Commons that British casualties from the beginning of the war to May 31, in men killed, wounded and missing, and referring only to continental and Mediterranean land forces, has been two hundred and fifty-eight thousand and sixty-nine. Naval losses will be given later. A great demonstration meeting eulogizing Italy for entering the war was held the 5th at Bucharest, Roumania.

**NOTE TO GERMANY.**—President Wilson has replied to the late German note. This reply expresses gratification in that the German Government has recognized the freedom of the seas to neutral ships, and has shown willingness to acknowledge and meet liability when unoffending neutral ships are attacked. "With regard to the sinking of the steamer *Falaba* by which an American citizen lost his life," the Washington administration is surprised that Germany should contend that the effort by the *Falaba* to escape and secure assistance altered on the part of the German officer the obligation of "seeking to make the capture in respect of the safety of the lives of those on board the merchantman," the vessel having ceased her attempt to escape when torpedoed. Concerning the sinking of the *Lusitania* and the consequent loss of life, the note in answer to the German

reply states that it was the duty of the United States Government

to see to it that the *Lusitania* was not armed for offensive action, that she was not serving as a transport, that she did not carry a cargo prohibited by the statutes of the United States, and that, if in fact she was a naval vessel of Great Britain she should not receive clearance as a merchantman; and it performed that duty and enforced its statutes with scrupulous vigilance through its regularly constituted officials. It is able, therefore, to assure the imperial German Government that it has been misinformed.

The note further states that the contention of Germany with reference to contraband aboard the *Lusitania* was "irrelative to the question of the legality of the methods used by the German naval authorities in sinking that vessel," which

involves principles of humanity which throw into the background any special circumstance of detail that may be thought to affect the case, principles which lift it, as the imperial government will no doubt be quick to recognize and acknowledge, out of the class of ordinary subjects of diplomatic discussion or of international controversy. . . .

The Government of the United States is contending for something much greater than the mere rights of property or privileges of commerce. It is contending for nothing less high and sacred than the rights of humanity which every government honors itself in respecting and which no government is justified in resigning on behalf of those under its care and authority.

The note expresses the willingness of the United States Government to strive to "bring about even a partial accommodation of interests or in any way mitigate the terrors of the present devastating conflict" on the seas and between Great Britain and Germany. The note renews the representations of the note of May 15, asks for assurances that measures will be taken to insure protection to unoffending neutral merchantmen, and to noncombatant passengers aboard unresisting vessels.

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## NOTES AND COMMENTS

SENIOR EDITOR IN CHICAGO.—It was the privilege of the Senior Editor to visit Chicago and spend Sunday, June 13, with the Saints at that place. We occupied on the west side at 11 a. m., and on the South Side in the evening, attending prayer service at the latter place in the afternoon. During the day we attended to the ordination of Brother James F. Kier to the office of bishop, pursuant to conference action. During our stay in Chicago we were also privileged to baptize Miss Alice Smith, a granddaughter of Joseph the Martyr, being a daughter of Frederick Smith, who was brother to Joseph, Alexander, and David. During the past winter she united with the Utah Church, the only descendant of Joseph Smith who has taken such a step, but quickly discovered her error, which was one of judgment, not of the heart.

We were glad indeed, to usher her into the true church of her fathers through the authorized door of baptism.

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## Hymns and Poems

### Selected and Original

#### The Coming Man

A man cries out in the wilderness,  
And he has a terrible thing to tell;  
He cries aloud to age and youth,  
His words are hot with the sting of truth  
And fierce as the bite of hell.

A man cries out in the wilderness,  
For his heart is raw to the world's distress;  
His soul is seared with the people's shame,  
And his message brands like a burning flame.  
His heart is scarred and his hands are torn—  
He has blazed the trail through hate and scorn;  
Vice and ignorance, wrong and wreck—  
These are the foes he has beaten back;  
These are the beasts he holds at bay,  
And he cries, "Make way! Make way!"  
Make way for the race that is to be,  
The conquering race, the coming man:  
Clean, courageous, intrepid, free,  
Pure as the great God's plan.  
Dream of the ages—a vision dim—  
Martyrs have burned and died for him;  
Prophets have preached him unafraid,  
For him we have wept, for him we have prayed.

A man cries out in the wilderness,  
And he pleads for the human race;  
For a race that shall come to birth,  
God like, glorious, on this earth;  
As far in advance of present man  
As heavens we can only scan.  
Did we dream it could breed from a low desire?  
Did we dream it could rise from bestial mire?  
Could the beautiful, celestial thing,  
From lust and lechery spring?  
A man cries out in the wilderness,  
And his heart is raw to the world's distress,  
With terrible truth his feet are shod,  
"Make way, make way for the Son of God!"

B. L. MAYNARD.

U. S. S. *San Francisco*, Care Postmaster, New York City.

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#### The Barometer Baby

When the baby cries the heavens turn gray  
And the gathering clouds chase the sunshine away,  
And it seems that the world itself should pause  
To grieve and condone at the unknown cause;  
For with love a-plenty it wonders why  
The baby should cry.

When the baby laughs—ah! then you should see  
How utterly happy a day can be!  
The little birds sing and each flower looks up  
To catch a smile in its tiny cup;  
And the air is filled with a rolicky chaff  
At the baby's laugh!

O barometer baby—despot dear,  
Do keep to the weather that's fair and clear!  
The world is moody—aye, stormy, too,  
And we get our sunshine in watching you!  
—Jean Dwight Franklin.

### Song of a Heart

Dear Lord, to thee this morning  
I offer a song of praise.  
For thy loving goodness and mercy,  
Through many dark, dreary days.

Oh! how my heart has hungered  
For the sound of thy comforting voice;  
Yet often through prayer and fasting  
Thy Spirit has made me rejoice.

And the "hope of a portion in Zion,"  
Has cheered and urged me on,  
And given me strength in weakness  
To battle for right against wrong.

I know that when life's work is ended,  
And the deeds I've done passed on,  
I'll rejoice and be glad that through sorrow and  
trial,

I've clung to the "Rod of Iron."  
FAIRVIEW, MICHIGAN. MARY HOGLE.

### A Creed

Faith in him who calls me friend,  
Faith in what is sweet and clean;  
Faith that just around the bend  
All is peaceful and serene.  
Faith that after care and strife  
Come the happy days of rest;  
Faith that everything in life  
Really happens for the best.

This my faith and this my shield  
'Gainst the arrows of distrust;  
Much of justice is concealed  
In what seems to be unjust.  
Now what seems a dismal way  
That alone I'm forced to tread  
I may come to see some day  
Is a glorious path instead.

Undisturbed by petty wrongs,  
Undismayed by what is mean,  
Though the false attracts the throngs,  
Though the multitude unclean,  
Though at times I stand alone,  
Though I'm oft misunderstood,  
Faith I still would keep and own  
In the decent and the good.

—Detroit Free Press.

### Our Little Cottage Home

We have no ivied parapets to crown  
A height sheer where a placid river turns  
To glimmer through an avenue of ferns.  
For thee, dear wife, no treasuries of gown  
And fur are stored in chests of red and brown.  
For me no silver candelabrum burns  
In mellow tints on carven oak and urns.  
We have a little cottage near the town.

They who are friends of song and histories  
Of men who strove on mountain and on shore  
Can build high castles dwarfing those of yore.  
We have a little cottage home. It lies  
Within the province of the street and store;  
And yet it is a gateway to the skies.

SAMUEL ABBOTT.

## Original Articles

### THE BOY AND GIRL AS PASTOR'S HELP

[The following excellent and suggestive article was written by Elder J. A. Tanner, president of the Quorum of High Priests, and pastor of the Central Church, Kansas City, Missouri, at the request of Sister M. A. Etzenhouser, vice president of Zion's Religio-Literary Society, and whose work has met with marked success among the young people of the church. We gladly welcome this article from Brother Tanner, a practical pastor, and who finds the young people a ready and valuable help in his pastoral work. In the young people of the church we have a valuable present asset, and when their services are enlisted their efforts find permanent place among us, thus assuring the continued growth of the church from within.—EDITORS.]

Every wide-awake pastor finds his work so voluminous that it often appears mountain high. In his effort to accomplish the work and care for every detail, he often finds himself weary, tired, and worn out. In his desperation he goes to God, asking for help and strength and physical endurance, forgetting all the while that he is surrounded with an abundance of helpers who are anxious to do something for their Master and his church, but who need some one to advise and direct. Who are these helpers? The boys and girls that you find in every branch of the church where the membership is twenty-five and over.

What! Use boys and girls to help in pastoral work? Yes, why not? Every boy and girl has a love and a religious patriotism for his or her church, and is jealously anxious to see it meet with success, and is willing to help it on to success, if given something to do. We often sing, "Something to do for the Master each day." Here is your chance, dear pastor. Instead of wearing your life out, and then trying to pray it in again, just put your finger on your boys and girls as helpers and lo! they are off like an electric machine.

### WORK FOR BOYS

Have you any aged people in your pastorate? Go into the Sunday school or Religio, select a class of bright boys in the adolescent period of life, make a fatherly talk to them about helping Jesus, the church and his people. Talk to them of service for others, etc., and then place them on their honor and tell them you expect merit. Have them visit the homes of the aged, converse and manifest a willingness to help them in various ways. Let them take to them

literature, of the church first, then other good literature and see that they are always supplied, and keep them posted in local church affairs, etc., do chores for them, take them flowers and any other little thing that will make them feel happy and that they are remembered by the pastor and the church. Many of our classes in Sunday school and Religio organized in this way can do the work as an organization, their officers directing and working them in relay, so that a hardship will not fall on any one of the class.

Have another class of boys visit the home of non-attendant boys and the waywards. Systematize this kind of work for them and supervise it, but, if possible, through their organization.

Have at intervals a "boys' day." Let the boys do all the work on that Sunday, conduct the Sunday school, the eleven a. m. and evening service. Let them do the singing, the praying, the talking, etc., the pastor only helping in the selection of suitable subject matter, etc., and filling in if the boys need him.

Not long ago there was a "boys' day" in my pastorate, and the boys at the eleven a. m., service so much exceeded the expectation of the pastor, that at the conclusion of the service he offered them his ministerial garb, "even the long-tailed coat."

Have them visit sick men and boys, teaching them how to wait on the sick, also to pray in the sick room when convenient.

Make of several bright boys an advertising committee, and let them get your Sunday advertisement in the paper. Let them do your blackboard advertising work to be placed on the corner, or before the church a day or two before Sunday.

For special meetings, let them have a district to work, distributing circulars, tracts, etc.

If you have something to buy for the church and the amount is not too large, let the boys raise the amount. Let them plan the way to do it. Let them do it all by their "lone selves," if they want to.

Try all of the above, pastor, and then if your resources get low and you can not think of anything else to give the boys to do, advertise for help.

#### WORK FOR GIRLS

Much that has been enumerated for the boys to do can also be done by the girls. Probably you have some widows in your branch who are struggling for the things of life for themselves and children. They are tired, worn out, discouraged and sick with the daily grind. Select some bright, cheery girls and send them into such homes. Have them take flowers, literature, little tokens of friendship and memory. Have them sing, or entertain in any way that will break the monotony of a life of drudgery. Have the girls encourage them to come to church, also to church socials, picnics, amusements, etc. Many

widowed mothers feel a degree of pride, and often because being burdened down with the cares of life, and not able to provide so as to look as well as others, feel that they are not welcome at the social functions. It will do the girls good to work with and in behalf of such and it will surely do the widowed mothers good.

Many times there are prolonged cases of sickness, and often cases of shut-ins, cripples, etc., of the feminine sex. Systematize the work of your girls in such cases. Let them volunteer help in the way of choring, running errands, and anything that will lighten the burden of life and cheer the soul.

Let the girls get experience and learn that religion is not confined between church walls, to be experienced only on Sundays or Wednesday nights. Let them learn that they are coworkers together with God.

In cities there are many cases of poverty among the members, also of the world, in your church community. Send your boys and girls to these places, impress them that they go in the interest of their church to do good. Did you ever see a bunch of boys and girls start out with well-filled baskets, clothing, etc., to some poor homes, and watch the feeling of pride manifested as they were going to serve? It is a beautiful sight! and if you are touched with the true spirit of pastoral work, you will shed a silent tear as you watch youth go out in the vigor of coming man- and womanhood to carry happiness into the souls of the unfortunate in life.

Do you wish to put a new carpet on the rostrum? linoleum in the vestibule? extend the electric lights? do a little church cleaning and decorating? If so, get a class of lively girls (if an organized class the better) to help raise the means, and see how you feel at their expressed confidence, "We did it."

Have a "girls' day," and as suggested of the boys, let the girls have full sway for the day. Let them do all the advertising for the day, singing, etc., make all the talks, and look after all the services in general. If they do not hold the priesthood, do not feel worried. Probably they will do better than many of their brothers would who do hold it.

Many other suggestions could be made for the pastor's helpers in the boys and the girls, but the above will serve to awaken in the pastors the many ways they can use the helpers. Very much of the success of "helpers' work" will depend on the tact, genius, and resource of the pastor, and also on his foresight to see the needs and demands of his pastorate.

J. A. TANNER.

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Without a belief in personal immortality, religion is surely like an arch resting on one pillar, like a bridge ending in an abyss.—Max Muller.

## MISSPENT OPPORTUNITY

LITTLE SERMONS TO SAINTS.—NUMBER 6

BY F. J. EBELING

In Isaiah 55:2 we have the idea of misspent opportunity clearly presented to us under a very applicable figure: "Wherefore, do ye spend your money for that which is not bread? and your labor for that which satisfieth not?"

As a church we have been criticizing the creeds of modern invention for their worthlessness in feeding the soul, urging that they were as chaff compared to the wheat; but perhaps if we turn the light on ourselves we may be able to discern that much has been chaff upon which we are trying to thrive.

Every opportunity that presents itself to us for good all along life's pathway of which we do not avail ourselves, is the meaning of Isaiah's question, Why spend your money for that which is not bread,—as more particularly, the misdirected energy?

When we see a man work hard a whole month, take his wages and spend all at the barroom or gambling den instead of buying bread for his family, we call that man foolish, and our better manhood revolts at such wanton neglect. But at the same time, in a spiritual sense, we may be just as neglectful and unwise by spending our time and opportunity in things that bring absolutely no return to ourself or anyone else.

In a literal sense, the hardship that may follow others by reason of the wrong way of spending our energies may be minimized by the kindness of society; but the losses sustained by an improper use of our time and energy in the spiritual way is beyond the redemption of man. Time thus lost is lost for ever. If we are doing what God requires of us, we are serving him with all our might, mind and strength, hence no chance to make up lost time after once we have entered the race.

Are you going to the pleasure resorts instead of attending the midweek prayer meeting? Are you paying your quarters and dollars into some human organization instead of the church to help take the gospel to others? Are you spending your time in reading trashy literature instead of the church literature? Are you giving more time to accumulating the riches of this world than to helping others to the riches of eternity? If so, then you are spending your money for that which is not bread; and laboring for that which satisfieth not.

### THE LAW OF COMPENSATION

Misspent opportunity is clearly and fearfully presented to us in Luke 17. Lazarus went begging in this life, and doubtless did the very best he could with what little opportunity he had; and when he died was carried into paradise by an angel. But the

rich man, who doubtless gave unbridled liberty to all his wants and pleasures here, died and went to torment. And there, awakening to the true situation, beheld the misspent opportunity, and begged the chance to be with the very class he would not even recognize in this life. What a great change had taken place; the haughty is brought down and the lowly exalted.

I much rather prefer to be a beggar in this world than a beggar in the world to come. We oftentimes beg and plead for a place to preach, beg and plead to have the people come to hear us preach, beg and plead to have them enter the church, and beg and plead to have live the gospel after they do come into the church. But all this we should gladly do rather than have all our selfishness here gratified, and when we go to the other side become a beggar in eternity.

Do what we will, think what we may, we can never get around the eternal law of compensation. It is an attribute of God. Whatsoever ye sow, so shall ye reap, is as true as the law of nature, which is demonstrated to us at every seed time and harvest. No one ever thinks of sowing wheat and reaping pumpkins.

### HOW ABOUT YOUR MATERIAL?

In contemplating the awfulness of lost opportunity, which must be met in the hereafter, I am impressed with a dream of an individual relative to the hereafter. Whether the dream was ever had or not, it clearly represents the true condition.

A certain rich woman who had plenty of this world's goods indulged in all pleasures of the world. In her dream she died. She was taken by her guide through the most beautiful region of glory. She came to where they were erecting the most beautiful mansion she had ever beheld, far surpassing the one she had on earth. She asked, "And for whom is that mansion?" She was told that was for her gardener.

Her soul thrilled with joy as she contemplated that if her gardener was to get such a grand mansion as that, what must hers be? On they went till they passed to the outskirts of the city, and there seeing some men building a squatty little hut, she asked, "And for whom is that little shack?"

The guide replied, "That is for you, madam."

She almost went into a rage in protestation, but her guide calmly informed her that the great Master Builder was doing the very best he could with the material she had sent up.

The scene changed. In this world she looked down upon her gardener, and now she would be glad to dwell with him. This illustrates the difference between misspent and well-spent opportunity.

If we are sending up material of pleasure, selfishness, indifference, and wanton neglect, from such a

material we may get a shack of bitter disappointment.

According to the Book of Mormon, a keen realization of one's guilt will be the hell's fire of our suffering. Mosiah says:

The demands of divine justice doth awaken his immortal soul to a lively sense of his own guilt, which doth cause him to shrink from the presence of the Lord, and doth fill his breast with guilt and pain and anguish, which is like an unquenchable fire, whose flames ascendeth up for ever and ever.—Mosiah 1: 83, 84.

And if they be evil, they are consigned to an awful view of their own guilt and abominations, which doth cause them to shrink from the presence of the Lord, into a state of misery and endless torment, from whence they can no more return: therefore, they have drunk damnation to their souls.—Ibid., 1: 127.

From this we learn that the hell fire punishment we hear so much about is the clear "view" of our true condition—a full realization of what we have lost, or what we might have gained had we made better use of our time here and now. Looking afar off, some will beg to be with the very ones they scorned and rejected here. Bitterly disappointed will be the man or woman who, by neglect, lets slip his or her opportunity for a better mansion.

In this connection there is much to the statement of the Apostle Paul, "How shall we escape if we neglect such great salvation." There is danger in neglect. And this refers only to those who have had the opportunity and have failed to improve it. It behooves us to send up to the great Master Builder good sound material of sacrifice, faithfulness, devotion and earnestness to duty, from which to erect our mansion.

There is not one single reason we can give for not living our religion. We may give excuses, but not one single reason. For our God has made abundant provisions for all the demands made upon us for service. To whom much is given, of him much will be required. But to whom little is given, of him little is required. If our talent is wrapped in the napkin of carelessness and worldly lust, it will sink us as deep into the misery of a guilty conscience in the day of judgment.

Some try to excuse themselves from duty by saying, "I am just as good as so and so." That may be all true, and then one not be very good. The great question for us is, Are we as good as Christ would have us be? If not, why not? Another man's weakness is a very poor rule for our righteousness.

What lasting good did you get out of that last dance, picture show, or drink, or smoke, or Sunday joy ride? Would it not have been much better for you here and hereafter to have used that time and money for furthering God's kingdom?

#### WHAT SHALL IT BE?

There are two great characters of the Bible whose ending is as different as two opposites can be—Solomon and Paul. The former indulged in all the pleasures and carnalities of this world, and, looking back over a misspent life remorsefully declared, "All is vanity and vexation of spirit." On the other hand, note the triumphant ending of the well-spent life of Paul, who, looking back over a life of toil, sacrifice, and service, could calmly declare, "I am now ready to be offered, and the time of my departure is at hand. I have fought a good fight, I have finished my course, I have kept the faith: Henceforth there is laid up for me a crown of righteousness, which the Lord, the righteous judge, shall give me at that day: and not me only, but unto all them also that love his appearing."

One had a flowery bed of ease in life and a bed of thorns in death: while the other a bed of thorns in life, and a bed of flowers in death. One had only a misspent life to haunt him, the other a glorious conscience; he had "kept the faith."

We can not live a life of a Solomon and die the death of a Paul. Which of the two endings is sweeter? And which do you prefer to have, in that great hour of passing?

Judge ye and do accordingly.

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#### WILL MAN BECOME A GOD?

[The following put out with the aid of a mimeograph, is being used by Brother B. L. McKim in prosecuting the work in Utah.—EDITORS.]

That man will become as God is now, and function in all the works performed by our heavenly Father, and by obtaining Godhood, or perfection, use the powers of the universe and create even as God has created, and become the father of his creation, is a doctrine taught by the dominant church of Utah. Much depends upon this teaching. If true, and if their position regarding how man came into spiritual existence be also true, then they are justified in marrying for eternity. On the other hand, if it can be proven that man will not have such opportunity, then the temple ordinances that are for his benefit when such a condition is attained, the sealing of a wife or wives to a man, the sealing of children to parents, etc., are of no worth to the practitioners, and is putting "trust in dead works."

#### MORMON VIEWS

Celestial Glory.—Those in the highest degree of this glory shall have thrones, dominions, and endless increase; they shall be gods, creating and governing worlds, and peopling them with their offspring.—Manual, 1901, 1902, pp. 51, 52.

It is on the basis of this thought that Mormonism predicates an eternity of scientific endeavor for man; a future life devoted progressively to the apprehension of and obedience to law, till all the secrets of creation are known, and the

untrammelled power to create has been attained.—Scientific Aspects of Mormonism, p. 220.

The object of man having this "power to create," is that he may have "a continuation of the seeds for ever and ever." And in harmony with the above, the faithful are sealed to "inherit thrones, kingdoms, principalities and powers."

#### IS SUCH IN HARMONY WITH THE WORD?

We read: "Blessed are the meek for they shall inherit the earth." Are those who contemplate being a god, and are sealed to inherit thrones, kingdoms, etc., to receive a greater blessing than the meek, and have an eternal home elsewhere? If so, where is the scripture that so states?

Again we read: "And hast made us unto our God kings and priests and we shall reign on the earth." (Revelation 5: 10.) Is there a greater glory than being a king or priest unto God? If so, then those who obtain that glory may dwell elsewhere than upon this earth; but where is the scripture to that effect?

Again: "And I hold forth and deign to give unto you greater riches, even a land of promise, a land flowing with milk and honey, upon which there shall be no curse when the Lord cometh: and I will give it unto you for the land of your inheritance,—and for the inheritance of your children for ever, while the earth shall stand, and ye shall possess it again in eternity, no more to pass away."—Utah Doctrine and Covenants 38: 18-20. Are some to receive a greater blessing than those of the "church of the first born"? If so, where does God so state by revelation?

Both positions can not be held by those who maintain man will become a god, for if man is going to become a god and create, as some of their statements imply, then this earth will not be his future home. Or if this earth is going to be man's future home, then he will not become a god as is taught. The two positions can not be harmonized. Having proven from the revelations of God that the "meek," the "kings and priests unto God," and the "church of the first born" will have this earth for their eternal home, then those who teach that they are to become gods and will create a world, will have to be considered a different class of people and dealt with accordingly.

The question might be asked: Will there be a different class of people than the "meek" and "kings and priests" who will become gods and thus create worlds? Again I appeal to the revelations of God for the answer: "All kingdoms have a law given: and there are many kingdoms; for there is no space in the which there is no kingdom; and there is no kingdom in which there is no space, either a greater or a lesser kingdom."—Utah Doctrine and Covenants 88: 36, 37.

Elder B. H. Roberts in his writings declares, (see

Mormon Doctrine of Deity, page 40) that these kingdoms mean created worlds. If that is true, then I can not see where any class of people will have the opportunity of becoming gods and creating worlds. Can you? for where would they put them, seeing God has said: "There is no space in the which there is no kingdom"? Both positions can not be true. If men are to become gods, and obtain creative perfection, and create as God has created, as the teaching I quote implies, then Joseph Smith stated an untruth when saying: "For there is no space in the which there is no kingdom." But if Joseph Smith stated the truth, then man will not become a god.

Having shown from the revelations that space is full with the creations of God, we come to the question: Are all these created worlds of God inhabited? If not, then possibly those who are sealed to "pass by the angels and the Gods" will be given one of those worlds to people,—or to beget spirit bodies that will inhabit tabernacles of flesh upon them,—and thus become gods to the inhabitants of these worlds. But if it be found that these worlds are inhabited, man is again foiled in his effort to obtain that exalted position, that is, of becoming a god.

Again I use the revelations of God to bear witness: "Therefore, unto this parable will I liken all these kingdoms, and the inhabitants thereof; every kingdom in its hour, and in its time, and in its season; even according to the decree which God hath made."—Utah Doctrine and Covenants 88: 61. On this paragraph Elder B. H. Roberts comments as follows: "Third, the prophet taught that these worlds and systems of worlds, of which I have spoken, were inhabited."—A New Witness for God, p. 439. If it be true that these worlds are inhabited, then the question is for ever settled as to whether man from this earth will be given one of these worlds to people or become the god of it. And those who are married for eternity can not look forward to having one of these worlds, for they are already inhabited.

Having settled this question, the following may be added as to what has been proven: First, that the earth will be the home of the meek, the priests and kings unto God, and all those who obtain celestial glory throughout eternity. Second, that inasmuch as space is occupied with the creations of God, no man, regardless of what he may have been sealed to be, can obtain creative power, whereby he can create and govern worlds and people them with his offspring. Third, that all these worlds of God's creation are inhabited. Fourth, as all those who are worthy of a resurrection are confined to this earth, by the decree of God, than our question, Will man become a god, and create worlds and people them, is answered; and that answer must be NO.

Having proven man will not become a God, what must our conclusion be in regard to those things that

are practiced for such a condition? that is, marriage for eternity, the sealing of children to parents, the sealing of man to inherit thrones, kingdoms, etc. Are not all these things contingent upon man becoming a god and creating a world? Is not the purpose of marriage for eternity to beget spirit bodies, that will inhabit fleshly bodies, that are to dwell upon the worlds man creates? Marriage for eternity can not be for those who dwell upon this earth, and I do not know that it was ever so taught, for the Lord has said that marriage was instituted that the earth "might be filled with the measure of man" (Utah Doctrine and Covenants 49: 15-17), and when that is done it will be "crowned with glory, even with the presence of God the Father."

By proving from the Scriptures that this earth will be our future home, we are forced to accept the statement of Jesus who said: "But they which shall be accounted worthy to obtain that world, and the resurrection from the dead, neither marry, nor are given in marriage."—Luke 20: 35. B. L. MCKIM.

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#### WHO IS FOR ME?

There are some church members who seem greatly embarrassed when politely asked by a stranger whether they have fellowship in the church or not, and they hesitate somewhat about acknowledging such affiliation.

To those who may feel any wavering or uncertainty about the matter of their religion I would say as follows: Is there anything about your religion to be ashamed of? Do you believe what you have publicly professed? Do you intend to the best of your ability to live up to the principles of the cause which you have espoused?

True religion is both progressive and aggressive. It defines clearly and distinctly right and wrong as expressed by the greatest of all books, the Bible. It awakens the conscience and directs to better and higher things than you have hitherto known.

The best statutes which have been formulated to govern the great commonwealths of the highest civilization of modern times are based upon the principles of religion, so plainly set forth in the Bible; and the lawmakers themselves declare that the success of any nation, primarily, at least, depends upon the moral or religious tendency of the individual citizen.

It is true that you are but one atom in this wonderful scheme of civil and religious advancement; but your position is not less important than the most microscopic part of any complicated piece of machinery. If the smallest part fails, then the entire machine might cease to perform its function.

If you are loyal to your government and true to your religion you are holding a place of honor and

trust to be proud of, and should exhibit no humiliation because of such alignment with the powers for right.

The civil government under which you live expects improvements through and by those individuals who will make conscientious, daily effort to improve themselves and their surroundings.

The church expects that you, as a member, will advance and grow in the knowledge of the Lord until the highest degree of perfection possible shall have been attained.

No government is greater than its individual citizenship. No church rises to a higher plane than that of the members composing the same.

All this being true, it is the duty of each and every member with proper discretion, to be aggressive, and to declare himself before all men frankly and positively as to the position he maintains and the work he intends to support.

J. S. KNAUSS.

## Of General Interest

### PROGRESS AT SING SING

[Those interested in prison reform will read with profit this recital of the success of Warden Osborne at Sing Sing prison, Ossining, New York, notorious for the desperate character of its prisoners.—EDITORS.]

While Thomas Mott Osborne, warden of Sing Sing, who introduced self-government among the inmates last December on taking charge of the institution, does not claim that his experiment has yet ceased to be an experiment, he is more encouraged than ever at the end of nearly five months under the new system to believe that it will solve the problem of prison discipline. The fact that there is some friction among the members of the Mutual Welfare League, the prisoners' organization, Mr. Osborne regards as a healthy sign, since it means that the men are beginning to rouse themselves from prison lethargy and to think and act of their own initiative.

Naturally, not all of the inmates of Sing Sing are pleased with existing conditions, because those who had been given special privileges under the old regime no longer enjoy them.

Fighting among the more turbulent of the prisoners is the offense most often committed in Sing Sing; and, while the prisoners' court always deals severely with this breach of the rules, one of the results of placing disciplinary powers in the hands of the self-elected officers of the league is that they have more than once assumed greater authority than it was intended they should exert, and have themselves inflicted physical punishment upon these offenders on the spot. It was difficult at first to make the men understand that they were unjustified in thrashing a man who had sought a quarrel with another and attempted to thrash him, and the judges were inclined

to wink at such action. Warden Osborne, therefore, believes that a distinct improvement in the morale of the league was marked by the action of the prisoners' court early in April, when a very popular deputy sergeant-at-arms was removed from office and sentenced to fifteen days' loss of privileges, as punishment for having personally chastized an exceedingly unpopular and quarrelsome prisoner he had discovered in the act of assaulting another.

#### PRACTICAL RESULTS

That general conditions at Sing Sing have improved under Mr. Osborne's administration is shown by trustworthy reports that have reached *The Outlook*.

The use of drugs among the prisoners has practically ceased, and, while a few bottles of whisky were smuggled into the prison in April, the warden was able to trace that phenomenon to a deliberate attempt on the part of outside enemies of the new system to create trouble. There are three hundred members of a knitting class at Sing Sing, who have already sent more than seven hundred and fifty pieces of their work—sweaters, caps, scarfs, etc.—to the suffering women and children among the Poles. (Incidentally they knitted a complete worsted suit—cap, leggins, and coat—for the recently arrived son of Governor Whitman, which was accepted with a cordial letter of thanks that is now framed upon a wall of the knitting-class room.) Fifty prisoners are studying shorthand and thirty industrial drawing; there are ten members of a mandolin club; and a class of twenty is awaiting the installation of the instruments presented by the Western Union Company to take up the study of telegraphy. A class in clay modeling is in prospect, and others in languages—French, Italian, Spanish, and German, in addition to those in English. The men not otherwise engaged in the evening are being taught chorus singing. Baseball, tennis, boxing, and other amusements are going on in the prison yard during recreation hours daily.

Mr. Osborne is encouraging the visits of educational societies to Sing Sing, not only for the humanizing effect upon visitors, but because it is calculated to have a like effect upon the prisoners. It so happened that the members of the School of Philanthropy and of the Women's League for Political Education chose the same afternoon for their visits, on which occasion two hundred and twenty-five women, the largest number within the walls in the history of Sing Sing, were shown through the institution—not by guards, but by the polite and attentive escorts in convict garb. And it is only three years ago that the then warden of the prison felt obliged to put a loaded pistol in his pocket when he went into the yard.

Perhaps the most daring of all Mr. Osborne's experiments tending to prove the existence of a sense of honor among his brethren of the prisons is the one he told his audience in Cooper Union about at the meeting under the auspices of the New York Board of Education on the evening of April 17. On the occasion when the delegates of the Mutual Welfare League held their last election in the prison court room, the count was not finished until after one o'clock in the morning. The warden then invited the fifty-four delegates to his house; sent for his cook and butler, both of them also convicts, and served a light supper. The warden's house, which has no bars or windows or doors, is outside the prison walls; there was no guard within a hundred feet of it; the New York Central Railroad tracks are just under the windows on one side, and the public highway on the other. After their repast the fifty-six prisoners, whose sentences ranged from a few years to life, returned quietly to their cells.—*The Outlook, May 12, 1915.*

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#### THE STRENGTH OF WEAKNESS

The Paris *Temps* finds that the woman's peace conference at The Hague imparts a "comic note to these war-darkened days." Presumably it goes on the theory that the disproportion between will and power—the apparent certainty that the appeal will be wholly ineffective—provides the humorous flavor.

On this theory our trans-Atlantic contemporary must have found the last nine months full of intense amusement. The ineffectiveness of the Belgian protest against the overwhelming might of Germany must have charmed it with its rich and comic flavor. The thought of a powerless peasant woman in east Prussia appealing in vain to the invaders to spare her pitiful possessions must have awakened regret that Moliere died so soon.

However, it will strike the average man that such disproportion makes the thing more tragic still. The smallness of this band of women and the patent limitation of their powers serve to emphasize the catastrophe from which the world is suffering to-day. And in the light of that realization there is small room for mirth. What if the power to find a remedy lags far behind the wish? Even to protest is praiseworthy.

But, after all, who can say what will ultimately come from this meeting? Who can look within the seeds of time and read the secrets hidden there? There is a strength in weakness which the practical too often overlook. Not in the furrows made by the chariots of the great are sowed the seeds of the great changes in the thought and history of men. Not from strength but from apparent weakness comes the final victory.

The *Herald* has no desire to exaggerate the possibilities of this meeting. It is only sure of one thing—that it is somehow in harmony with the future. It is expressing to the best of its ability what will—what must—some day be the verdict of mankind.—*Chicago Herald.*

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## The Staff

AUDENTIA ANDERSON, INDEPENDENCE, MISSOURI

### Living Up to Opportunity

We are happy to present to our readers this month, the helpful analysis made by Sister Leeka of one of our church anthems. As we study this with the purpose in mind to express the exalted thought of the text presented, let us remember the preliminary articles Sister Leeka has given us concerning this art. It will be well to reread them to refresh our memories, and to get at the inner meaning of the writer. They may be found in the Staff issues for October 14, November 18, and December 11, all of last year.

We should also like to call particular attention to Sister Farr's thoughtful article in this number. The crying need of the education of the parents of to-day upon the subject of the trashy music so sadly prevalent is evidenced on every hand. It is astonishing how many homes are desecrated (yes, *desecrated* is the word) by the presence of unworthy words set to unworthy music. If our Latter Day Saint fathers and mothers knew where most of it originates, and the uses to which it is put, they would hesitate long before allowing its contamination to enter into their homes, which should stand irrevocably for all the ennobling and uplifting influences which can come into a child's life. Sister Kelley, in a splendid address given at one of our conference institute meetings, also touched upon this theme, a reproduction of which address, happily, we will be able to present in an early issue of the Staff.

Brother Hoxie assures us that the selections for the anthems for next General Conference will be made shortly, and available at an early date. No doubt he will communicate with many of the choirs before another issue of the Staff, and we would strongly urge everyone to act promptly, and not only have the benefit of the individual and local stimulus given thereby, but, by thus lining yourselves up with the general choir movement, feel that you are not on the outside when conference time approaches. It is good to know and feel that one is living up to every advantageous opportunity, and to be affiliated with this one is indeed an advantage. So do not sleep upon your rights and privileges this year. Success to each and every musical organization in our midst!

AUDENTIA ANDERSON.

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### Musical Signs of Progress

Brother David E. Dowker, one of our active young singing missionaries, who attended as many sessions of our musical institute meetings last April as possible, reports the organization of a choir among the singers of the Chicago Central Branch. He was made director, with Brother James Lang as assistant, and Sister Mae Horton as organist. He also says that the choir at the First Chicago Branch is making good headway, under the leadership of Brother O. O. Randall.

Sister Sarah Boydston reports the recent organization of an orchestra at Oakland, California, and asks if there are orchestral arrangements of pieces in the "Praises" and "Hymnal" obtainable for the use of these beginning organizations. This is a matter for our capable orchestra leaders like

Brother Anthony, at Lamoni, Brother Hoxie, at Philadelphia, or Brother Eaton, at Independence to take into consideration. As they make arrangements of these songs to meet the requirements of their various instruments, why not arrange a plan by which such arrangements may be duplicated for the benefit of all?

Brother Hoxie has been one busy music man, according to the bits of news which come our way. On Sunday, May 28, the choir of the Philadelphia Branch, assisted by Joseph Heindl, 'cellist and Cornelius Estill, pianist, gave a program of unusual beauty and excellence. An outline is given on the printed programs, of the work planned for the coming season, and an invitation given to any who desire to join in the study proposed. Brother Hoxie has also conducted some special rehearsals at Scranton, and some live wire institute meetings. If all choristers, local and district, were as live to the musical possibilities and as energetic and enthusiastic in carrying them out as our general chorister, we would progress marvelously, for he seems ever alert, and optimistic, and is not afraid to attempt the big, worth-while things.

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### The Art of Expression

("What are these which are arrayed in white robes?"—Revelation 7: 13-17.—One of the anthems in 1914 series.)

Choir hymns should be practiced with especial reference to expression. The object is either to make an impression upon the congregation—to create a mood (a mood is a temporary state of the mind in regard to passion or feeling), or to voice for the people, prayer, aspiration, praise, etc.

Feeling demands a specific picture. Let us create the scenes of this anthem for our imagination. But first, to prepare the imagination for the scenes, let us dwell upon the subject matter from which it is taken.

"The Revelation, or Apocalypse (a Greek word meaning uncovering) consists largely of prophecy couched in the language of symbolism. It is a symbolic representation of great principles rather than a collection of definite predictions. It gives comfort and edification to Christ's people. The book of Revelation is the record of the discovery of the kingdom of God in the life of man, and when man has discovered all those mysteries in his own life, he will more fully see the significance of everything contained in that book."

The writer of the book says that he was in the Spirit when the revelations came to him. We can interpret the spirit of the things of life only by the Spirit, which is the spirit of discernment. That is why it is so hard to interpret this *sealed* book.

The very soul or vocal interpretation is the ability to define accurately and carefully each emotion. If this be not done, there can be no impressive or even truthful expression.

An angel ascends from the east having the seal of God. (A seal is that which confirms, ratifies or makes stable.) Thus he comes to *ratify* the work done by the servants of God on earth.

Besides the tribes numbered, there were multitudes unnumbered, of all nations, before the throne, clothed in white robes worshiping God. This is suggested by the first phase in the anthem, "Hallelujah, hallelujah, hallelujah!" (An exclamation used chiefly in songs of praise or thanksgiving to God, and as an expression of gratitude or adoration.) This is objective, as it describes the outward scene. As the elders looked upon them, one said to John: "What are these which are arrayed in white robes? and whence came they?" and John said unto him, "Sir, thou knowest (you inform me)" and he said, "These are they which came out of great tribulation."

This phrase is subjective, as it suggests the inner conflict of personalities. We at once begin to reflect upon the individual life. The life of tribulation—"the life of fitful fever," as Shakespeare puts it—the life that is made up of the experiences which test our strength, our patience and our faith!

This scene of the mass of human souls as they have struggled with life, brings us into a philosophizing mood, and we struggle to solve the significance and value of personality, its promises for the future, and its place in evolution. We quite agree with the philosopher who claims that we were born for the conflict, "the shifting struggle of the sunbeam in the gloom, and must accept it all as a vital part of the whole." We behold the reward for him who has kept before him the highest end of life—the eternal values.

"The intelligence of a man is measured not only by the distance of his ends, but also by the size of the social unit whose good he serves." The brotherhood of man has been realized through the conscious realization that God and man are one.

The beautiful figure of the robes having been washed and made white in the blood of the Lamb, suggests the assimilation of Christ's personality into their own. "They shall hunger and thirst no more," (hunger, to have an eager desire, to long; thirst, (figurative) to yearn after anything,) "the thirst I had after knowledge," Milton).

"Neither shall the sun light on them, nor any heat." No need for the physical heat or light. All the eager desires, the longing and yearning to know the mysteries of the kingdom are now unfolded by the unhindered radiation of divine love. The influence of the Spirit of the Lamb on the throne is the sun that radiates warmth and vitality. The living fountain of water refreshes and fertilizes the soul life of that sphere. Mortal life has been swallowed up in immortality.

Words express the conception of the mind, but the tones of the voice reveal the feeling, which is something that rises in the heart and seems a vital part of ourselves. Tone color can not be illustrated in print.

L. L.

### The Effect of Music Upon Character

That music has a definite effect upon character, no one who has thought upon the subject will deny.

How many lovers of music (whether they understand the art or not) can hear music of pronounced rhythm without an impulse to keep time with hands, feet, head, or whole body?

Take martial music: It suggests marching; and how it inspires one to forget self and long to accomplish great deeds. One could brave death with a smile, under the influence of a fine military band! The Russians especially understand this, with their thousands of musicians to lead their armies.

How does pipe-organ music affect the worshipers? Well, sometimes I have thought it filled them with a desire to hear their own voices above the organ, but possibly these were "visitors" instead of "worshipers." To my mind, it is a power that frees my soul and lifts me to a higher plane, where communion with God is the natural consequence. Sacrifice seems easy, then, and trials are nothing. One's mind is attuned to the purpose of the place. And if such exaltation of spirit could remain with one during the every-day struggles of life, victory would more often be written on the day's record.

Let us listen to a light, airy, major melody. You feel happy; you do not know just why. You want to laugh and make others laugh and be happy, too. You are care free; life is not so serious after all. Your clouds present their silver linings, and the world seems a good place in which to live.

Now listen to beautiful minor harmonies. A feeling of sadness (although it may be an exquisite sadness) steals over you. You suffer with those who sorrow. You sympathize with the weak and oppressed. Your heart expands to take in your fellow creatures. Anger seems to melt away before love's warmth, and a peaceful, brooding spirit hovers over you. Perhaps this effect explains the use of so much minor music in church voluntaries.

Music is roughly divided into two classes: classical and popular. And these two kinds of music seem to relate and appeal to two kinds of people, those with depth of character and those who are shallow. I do not mean by this that all who like popular music are shallow. A popular piece of music is often charming in its first rendition. Indeed, a good piece will often stand a number of repetitions. But after a few hearings there is no more to be gotten out of it; it palls, and we want something new. What I do mean is that the kind of music one chooses for one's soul-friend indicates the depth of that soul.

Classical music seems to appeal to the spiritual man, while popular music appeals to the physical man. Man is not all spiritual or all physical, but a combination of the two; so a diversified program seems to meet the needs of the majority. Popular music appeals to the senses rather than to the intellect, while the depth of the classics seems to reach the soul. Of course this is a rough division, for some popular pieces approach the classic in their beauty and depth.

The very young have not the depth gained by years and experience, so unless trained to the best from childhood, or drawn to the better by natural talent, their inclination is to the lighter class. Some people go to the extreme of insisting on nothing but the classics, but this is not wise, either, for association with only one class of music or people is conducive of narrowness. To be broad, one must know the different classes and be able to distinguish between the good and that not so good. But young people are not always competent judges. They must be taught the best in music as well as in morals. There is a good grade of popular music, but there is also a bad.

And now to a subject which has been agitated to some extent—ragtime. This syncopated form of music, with its uneasy movement, has a direct downward influence, which seems to be either overlooked or unrecognized. A "don't-care," "free-and-easy" something seems to take the place of conscience and supersede training; and oftentimes acts are committed under this unhealthy stimulant that make the soul writhe in agony when the mind becomes calm and normal. No, I am not exaggerating! The act may be only silly or indiscreet, but things are done and said under this stimulant that would not be thought of in saner moments. Think this over and see if it isn't true. This doesn't apply to all syncopated music, but only to that exaggeration called ragtime.

Another thing I deplore is a class of popular songs much in vogue nowadays. It may be a wave that will pass over, but the encouragement it receives keeps it going. The demands fosters producers. That to which I refer is such songs as, "If you talk in your sleep, don't mention my name," "She's probably doing the same," and others of like elevating (?) sentiments; songs that are not only vulgar but downright immoral, and that one would expect to be confined to loose or immoral districts. And yet the pianos in many homes, where every care is supposed to be taken to shield their inmates, are loaded with trash that ought not to be tolerated in any society, let alone good society.

It's high time a censorship of music was enforced in the home! Most parents would be troubled and take active measures to stop an intimacy between their children and

dissolute associates, but these same people allow the songs of the morally depraved to be the constant companions of their young folks. These songs, with their Satanic appeal, lead to thoughts, and thoughts to deeds; and fallen children, often, can justly accuse parents who have given an active or passive encouragement to such associates. The words of many of these songs (as one writer has already said) if spoken in a decent home, would banish the speaker from that home. Then how does the singing of them make them any more tolerable? Is our moral sense, in these degenerate days, growing so dull that we can not see these dangers? For the sake of the young, and for the sake of society, let us wake up, throw off this cloak of indifference, and stand for what is right and pure.

The evil power is subtle, for these words are often clothed in beautiful music. But more often the music is suggestive and sensual, appealing to the baser passions. If this evil were discountenanced in homes, and young folks taught to be ashamed of such sentiments, rather than to think them cute, the demand for this sort of stuff would diminish, and the young would be more ready and fit to carry on the good works of their parents. Too many deplore the downward tendency of the age, and yet, either actively or passively, encourage it.

The general movement in the church at the present time in regard to music is bound to help us out of this trouble, for it is encouraging and teaching the best, and inciting all to greater endeavor. How beautiful and ennobling are the hymns and anthems being practiced and sung in and by our various large and small branches and choirs! and who can estimate the good accomplished by mere association with those interested in a beautiful art and working for so good a cause.

But, my dear young folks, to be Saints of God you do not have to sing hymns and anthems all the time. There are many, many beautiful popular songs with healthy, helpful sentiments, that appeal to the joyousness of youth. Let us be thankful for Carrie Jacobs Bond, Jessie May Jewett, and others of this class of composers. May their success increase.

Just a word about classical music. Popular music lives in the present; classical music in the past, present and future. Classical music paints beautiful pictures to the mind, brings beautiful thoughts and dreams, and improves with use. The more you hear it and the better you understand it, the more wonderful it becomes, until your association with such a deep and ennobling influence must make its mark upon your soul and character. Beside it, other music sounds thin.

As it is with human associates, we are affected by the company we keep in music, and while we may occasionally need something light to rest our minds, our *friend* should be the music which lifts us to the higher plane and inspires us to greater deeds.

MRS. F. B. FARR.

### Independence Notes

On June 2, an interesting program was given at the Stone Church by the choir under the direction of Mrs. George H. Hulmes, and the orchestra under the direction of Mr. C. B. Eaton. Besides the numbers given by these two organizations, which were deservedly well received, there were solo numbers for voice and violin, a vocal duet, and a flute duet. The collection of near forty dollars was for the benefit of the branch treasury. Miss Ethel Etzenhouser, and Mr. W. S. Tipton assisted the members of choir and orchestra on the program.

The Sunday evening of May 16 was marked by a variation from the regular alternating concerts by the choir or orches-

tra, in that the program was furnished by a string quintet, composed of Brethren Loar, Friend, Green and Smith, and Mr. Schutte of Kansas City. This organization has been working together for a year or more, and the progress they are making is very gratifying to lovers of chamber music. Plans are being laid for a continued and more concentrated effort this coming year, and it is hoped that nothing will occur to prevent these plans from materializing. The field is wide, and the class of music open to an organization of this kind is becoming more and more appreciated as the public becomes more closely acquainted with it.

The Euterpean Chorus of young people disorganized and reorganized under the auspices of the Religio. They are doing excellent work, and made a decided "hit" at their first appearance before the Independence congregation on the evening of May 23. Sister Farr is still conducting, and the enthusiasm and ability she brings to the work is a guarantee of its continued and increasing success. The "engagements" for this young chorus are already booked far ahead, and we hear whispers of a concert to be given by them in the not very distant future.

### Announcements

The anthems for the 1915-16 selection for large choirs only have been selected. Our next step is the selection of an oratorio for large choirs, and a series of anthems together with a cantata for smaller choirs. The cantata will undoubtedly be selected with an end in view of using it at Christmas time. The next issue of the Staff will contain the announcement of these selections, and where same may be procured.

We urge all district choristers to establish institute work at reunions. Interesting papers on music, and speeches pertaining to the musical welfare of the church should be included in these programs. Wherever it is possible the rudiments of music should be taught, and carefully studied. The great need of fundamental work is only too apparent throughout the field. It is also urgently asked that at reunions especially all the singers of the district be rallied and combined choir work started. The glorious work that has been established along this line in the New York and Philadelphia District was an inspiration gleaned from the singing of a few humble hymns at a Sunday school convention in 1913, which showed the possibilities of work of this character.

A. N. HOXIE.

## Letter Department

### Day Among Omaha Indians

While visiting my parents at Decatur, Nebraska, the 16th inst., there came a call for preaching at two points on the reservation, one seven miles north, and the other about fifteen miles, at or near Macy, a little inland town. The interest began among these people by some of them being in Oklahoma and hearing of the work being done among the Cheyennes and Arapahos, the Otoes, Cherokees, and others. The spirit of the latter-day work seems to be taking hold on them, calling them to the enjoyment of the riches of the gospel work as forecast in the many prophecies of the Book of Mormon concerning them.

My brother, Vern Case, took us in the car to the first gathering, where a goodly number of representative men and women of the Omaha tribe were holding one of their meetings. We were greeted, and invited into the house, where they were in readiness for us to occupy. They had heard of our work and were very anxious to hear some of the preaching. Brother Marteni offered the prayer, and

the sermon lasted an hour. The interest and attention were excellent, the Spirit carrying the words home to them, as they have many traditions among them of the very things told in the Book of Mormon concerning their history. It really is an inspiration to talk to them concerning these things. We usually get a good response from them. At the close the interpreter came to me and shook hands saying his friends had greatly appreciated the sermon.

Our next meeting was at Macy at Sister Hamilton's. Here we were invited to eat a good dinner, after which we preached for another hour, following the prayer by Brother Ether Lewis, and a song in which all joined. These people are educated, and some of them are white; no one would ever think of their being Indians.

A Mrs. Springer and two young ladies who were there asked for baptism at the conference to be held at Decatur, June 5 and 6.

I preached at the Saints' church in Decatur at 11 a. m., twice to the Indians in the afternoon, and again at the church at night. The wind was furious and chilly, yet we felt we had done much good.

The Winnebagos are near this reservation, and many of them interested in the work. I am really sorry Brother Richard Mann could not be returned to work among them, as they all love him, and are very anxious to have him come and stay among them as their special minister.

This awakening among this people is a thing we have all longed to see and have prayed for. I have enjoyed the work so much the past four years that I now wish I could spend all my time among the tribes for a few years. The leading men of the tribes are now coming to the front, having read the Book of Mormon and some of our church books and papers. The leading lecturers among them, some of whom are Chautauqua speakers, are basing their knowledge of their history on the story of the Book of Mormon. The missionary force over the United States, wherever the Red Man is found, gives us a good opportunity to work among all the tribes.

We need not become discouraged as some of our men have because we can not get the Indians to come up to our level, quitting all their old customs at once.

Hopefully, your coworker,  
HUBERT CASE.

ANDES, MONTANA, May 24, 1915.

*Editors Herald:* It is with interest that we read the letters in the HERALD from week to week, especially when we read of those whom we have known, and of places where we have been associated. To us though, all of the HERALD is of interest, and eagerly read.

We are happy in the work of the Lord, and I believe it is especially encouraging in this new district, Eastern Montana, where the gospel is just being planted, and where we can see the work start in so many new places. The peace of this new country is appreciated by us also, it seems we are far from the many things that cause heartaches and sorrow. But of course there are some things that cause us to be sad even here.

A temperance movement is being started in our country, and the Saints here are giving it their undivided support, I believe. Brother J. C. Page had the privilege of addressing a large crowd at Sydney, in the interest of temperance. He had gone to the meeting to hear another, but the speaker failed to appear, and Brother Page volunteered when they asked for volunteers. He said his talk was received with loud applause, and afterward he shook hands and talked with a great part of the people. We hope an opening can be made in Sydney, and that the gospel seed may be planted there.

We feel that the work is going onward in the Culbertson Branch, and with the different auxiliaries it is no trouble to keep busy. Quite frequently of late our friends and neighbors have met with us in our regular services, and we are trusting the honest in heart may see the light of the gospel, for the gospel and the hope that goes with it are among the grandest things on earth to-day to us.

Brother J. A. Bronson does what he can when he is at home, in the interest of the work. Brother Page is an able defender of the work we think, and are glad conference saw fit to appoint him to this district.

Ever hoping for the onward progress of this great work,  
I am,

A sister in the faith,

MRS. VIVIA FREEMAN.

SPRINGFIELD, ILLINOIS, May 27, 1915.

*Editors Herald:* I have always enjoyed reading the letters in the HERALD. I have many friends in the fields where I have labored. I think of these daily. I have been laboring in this city for ten months and have had good success, with the aid of others. I feel that the way has been paved for a much greater work yet to be done.

Brother Rushton was through here before General Conference, and organized a branch. We also have a good Sunday school. Brother Martin Bolt, our branch president, is the only officer living here. We feel the truth of the Master's statement, The harvest is great, but the laborers few.

If there are any among the Saints who have saved the *Quarterlies* of the senior grade and will send them to me I will be glad to get them, especially those from January, 1913 to January, 1915. I will put them to good use.

FRED O. PRITCHETT.

1526 South College Street.

## Miscellaneous Department

### The Bishopric

#### APPOINTMENT OF AGENT

*Saints and Friends of Central Texas District:* Please take notice that by reason of the former agent, Brother J. M. Nunley, being changed to another part of the country and consequently resigning as bishop's agent in and for said district, Elder B. F. Spicer of Marlin, Texas, Route 2, has been duly appointed bishop's agent in his stead. The bishopric take this opportunity of extending special thanks to Brother Nunley for his labors and interest as bishop's agent for the past few years in said district, and trust that he may continue to be blessed and prospered in his new field of labor.

We also bespeak for Brother B. F. Spicer the good will and willing help of Saints and friends throughout said district. Trust the Lord will remember each one who has a desire to help in his cause, and that the Saints may be greatly blessed in their work for the spreading of the truth of our heavenly Father in Central Texas District. To this end may the Lord bless each one and make each stronger and more interested in the truth as he moves forward performing his respective part in the work.

As ever confident in the triumph of the truth, I am,

Very respectfully,

E. L. KELLEY, *Presiding Bishop.*

INDEPENDENCE, MISSOURI, June 5, 1915.

### Convention Minutes

POTTAWATTAMIE.—May 29 and 30, Underwood, Iowa. Reports: Booner 92, gain 1; Carson 46, loss 2; Council Bluffs 376, gain 8; Crescent 172; Fontanelle 37; Hazel Dell 71, loss 5; North Star 144, gain 7; Wheeler 40, loss 1. Secretary's expense \$3.10 allowed. Treasurer reported balance \$5.40, expenditures \$2.10. Auditor's report on bishop's agent's accounts for 1914 approved. Bishop's agent reported: Receipts \$1,370.93; expenditures \$1,042.60. Wheeler Branch declared disorganized, members being advised to secure letters from district secretary to nearest branch. Adjourned to

meet at Underwood, December 25. J. Charles Jensen, secretary.

**NORTHEASTERN ILLINOIS.**—June 5 and 6, Mission. Reports: Sandwich 78; Deselm 75; Central Chicago 186; West Pullman 58; Plano 162; Mission 111; Dekalb 57; Belvidere 46; First Chicago 186. Bishop's agent reported: Receipts \$1,167.10; expenditures \$1,157.71. Treasurer reported balance on hand \$3.45. Officers elected: J. O. Dutton, president; D. E. Dowker, vice president; F. E. Bone, secretary; D. E. Dowker, chorister. Sustained J. F. Kier bishop's agent, and later as bishop. Adjourned to meet with First Chicago Branch, January 22 and 23. Preaching by W. A. McDowell, F. M. Cooper, J. O. Dutton, J. F. Curtis. F. E. Bone, secretary.

**Conference Notices**

Central Texas, July 24, 10 a. m., with Central Texas Branch, 5 miles east of Hearne, followed by reunion. Those coming by rail will be met at Hearne on the 23d. Missionary force invited. B. F. Spicer, president.

**Convention Notices**

Saskatchewan Sunday school and Religio meet at Artland Branch instead of Allerton as announced in former HERALD. C. R. Bowerman, A. B. Taylor, 706 Tenth Street, Saskatoon, Saskatchewan.

North Dakota Sunday school and Religio, July 8, 2 p. m., Logan, North Dakota. Emilie McLeod Shakespeare, 814 First Avenue South, Fargo, North Dakota.

Central Texas Sunday school and Religio, July 23, 7.30 p. m., with Central Texas School. Send reports to secretary on time. S. R. Hay, superintendent. Marlin, Texas, Route 2.

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**THE SAINTS' HERALD**

Elbert A. Smith, Editor; John F. Garver, Assistant Editor. Published every Wednesday. Subscription price \$1.50 per year in advance.

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**Quorum Notices**

**SEVENTH QUORUM TEACHERS**

Meet 2 p. m., June 26, Port Huron, Michigan. W. C. Gault, president.

**MICHIGAN ELDERS**

Meet Port Huron, June 25. Special business and election of new president. William M. Grice, president.

**Two-Day Meeting**

Whittemore, Michigan, July 3 and 4. Prescott, Michigan, July 10 and 11. Good speakers. All invited. George W. Burt, president.

**Addresses**

L. F. P. Curry, Willoughby, Ohio, Route 2.

**Correction**

Article in HERALD of June 2, page 537, entitled, "Women of the Bible," was credited to Margaret Campbell, should have been Margaret Cleveland.

**Died**

**MADISON.**—Jens Madison was born July 20, 1842, Lokni, Baipland, Denmark; died Independence, Missouri, April 20, 1915. Married Caroline Amelia Johnson Toft, about 1866, in Denmark. Of 12 children, 10 preceded him. Wife and one of two remaining daughters followed him, each succeeding the other by a few days, leaving Mrs. Lena Craton, only daughter, and 7 grandchildren. Brother Madison left Denmark for America in 1882, wife and family following. They resided near Council Bluffs, Iowa, for 26 years. Removed to Holden, Missouri, for one year, thence to Independence, in 1910. Baptized August 22, 1881, Alborg, Denmark, by Peter Brix. A faithful member of the church, a loving husband and kind father, a good citizen, he will be greatly missed.

**MADISON.**—Caroline A. Madison was born August 29, 1844, Hyoring, Denmark; died April 26, 1915, Independence, Missouri. Married Jens Madison in 1866. Baptized by Peter Brix, Alborg, Denmark. She lived but a few days longer than her husband being ill at the time of his departure. She wished that she might attend his funeral, which was postponed for that reason. It was not to be so, however, and she grew weaker and at last passed over to join him in his happy home.

**TOFT.**—Alma N. Toft, daughter of Brother and Sister Jens Madison, wife of Marion Toft, was born November 3, 1881, Alborg, Denmark; died April 28, 1915, Independence, Missouri, with the same disease which took her father and mother, every assistance to overcome the malady being of no avail. She leaves sorrowing husband and sister. Baptized in 1893, Hazel Dell, Iowa, by J. J. Chrestensen. Sister Toft came to assist her father and mother in their last illness and was taken with the same malady. Married Marion Toft in the spring of 1906. Services held simultaneously with those of her father and mother of Independence, in charge of G. E. Harrington, E. L. Kelley and Peter Anderson being the main speakers.

**HICKLIN.**—George Alma Hicklin was born November 17, 1885, Bevier, Missouri; died Fort Madison, Iowa, April 26, 1915, after an illness of eighteen days. Remains were brought to parental home Bevier, and services held in Saints' chapel, April 28, conducted by W. B. Richards and F. T. Mussell, a large gathering of friends and acquaintances being present. Baptized in 1898, Armstrong, Kansas. Father, mother, 3 brothers remain, with a large circle of friends.

**The Future of the World**

Doctor C. I. Scofield, editor of the famous Scofield Reference Bible, has written a series of six articles under the title of "Six simple studies in prophecy" or "History written in advance." About the last of June these articles will begin to appear in the *Sunday School Times*, an every-week religious paper published at Philadelphia, Pennsylvania. A three week's free trial of the paper, including one or more of these articles, may be had upon request, as long as the supply lasts, if you mention the article wanted.

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# THE SAINTS' HERALD

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

Entered as second-class matter at Lamoni, Iowa, post office.

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



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

VOLUME 62

LAMONI, IOWA, JUNE 23, 1915

NUMBER 25

## Editorial

### THE CHICAGO MEETINGS

In our last issue we made brief mention of the services conducted in Chicago, Sunday, June 13. It may be added to that report that a splendid spirit was present at all the services, and our visit among the Chicago Saints will long be remembered by us.

The forenoon preaching service was on the West side. The church was filled to its capacity. The ordination of Brother James Kier to the office of bishop took place at this meeting, and was rendered most solemn and impressive by the presence of the Holy Spirit. It is our impression that the Saints need not hesitate to support Brother Kier in his new office, as we feel that he is a man worthy of their confidence,—devoted, intelligent, and consecrated. May success crown his efforts. May the Lord give him a loving heart, open to the appeals of the poor; yet a wise mind to discriminate, that his ministrations may ever result in good.

Baptism was administered at the chapel on the South side in the afternoon at a quarter of three. Those baptized, including the three baptized the day previous, numbered eight. They were confirmed at the prayer service which convened at three o'clock, with Brethren F. G. Pitt, James Kier, and the writer in charge.

An unusual degree of the Spirit was present at this meeting from the very start. The spirit of prophecy was exercised, and words of encouragement were given to the congregation and to individuals. Two were called to the Aaronic priesthood.

At five o'clock the quorum of priests of the district met at the home of David E. Dowker, and we were present with them during the reorganization of the quorum, which was carried out with advice and assistance of Brethren David E. Dowker and Jasper O. Dutton.

At the evening meeting, in charge of Brother Henry Kier, the writer was greeted by a very large audience, and discoursed on the subject, "The perfect law of liberty." After this service with reluctance we extended the parting hand to the Chicago Saints and hastened away.

We were fortunate in getting out of the city Sunday evening at eleven o'clock, whereas the great street car strike materialized at midnight, closing up both surface and elevated lines. It had been threatened for days, but was put off from one day to another until Sunday passed, which seemed very fortunate, almost providential, for our meetings.

In our last we reported the baptism of Alice Frederica Smith, a granddaughter of Joseph the Martyr. This occurred on Saturday. At the same time we baptized her stepfather, William John Creen, and a young brother by the name of George Kerr.

Sister Alice Smith is the only lineal descendant of Joseph Smith that has ever united with the Utah church, she having been a member of that church some months. Her removal after a chance to hear both sides makes more impressive the fact that no descendant of Joseph Smith has ever sanctioned the pernicious teachings of Brigham Young, and only one has ever graced that church with membership, and that for a very short time only.

Her joy at finding the truth, and her happiness and buoyancy in the new covenant are in marked contrast to her depression and feeling of spiritual darkness while in the other organization. Having tasted the bitter, she now enjoys the sweet.

Departing from this great, struggling city of Chicago, we were impressed, almost depressed, by the remembrance that we were leaving only one conference appointee in that great cosmopolitan field with its teeming thousands, our capable and devoted Brother David E. Dowker. Yet this one city has more inhabitants than some States, more we were told than all the rest of the State of Illinois. Though the one missionary is sustained by an able body of local laborers, still the need of a large force of missionaries is apparent. Once more we felt the need of more laborers in the vineyard, and more money with which to support them adequately and meet the needs of the work in such a place.

E. A. S.

Take the selfishness out of the world and there would be more happiness than we should know what to do with.—H. W. Shaw.

## DEPENDABLE MEN

We have received a letter from a young brother in the mission field that breathes the true spirit of service. This brother has been engaged for some time in work of a pastoral nature. One paragraph of his letter we reproduce:

One more item before I close, and it is not the least important to me. It is about a dream I had about you several weeks or more before conference. I thought not so much of it then as I have since. I was with you in a room and you were praying. I thought I never heard a man pray so earnestly and with such self-effacement as you did then. It seemed as though your very life was in every word you uttered. It affected me greatly and the power of your prayer forced me to my knees. You were pleading for pure, true, benevolent men for such missions as mine, consecrated, dependable men, and I too was weighed with the need, for I saw that they were scarce. This dream put new determination in me. I shall never forget how alone you seemed to be, and how deeply you seemed to sense the need for men to lead modern Israel. I want you to feel that I can be depended on. I am not altogether sure of myself, outside of the great *hunger* of my life,—to be a pure, true representative of my Master, forgetting myself in a life of service to my brother. Some way I feel a sense of security in having this ideal so paramount in my life, and it is fixing itself more firmly there, so maybe I'll realize a part of it anyway.

The author of this letter is a man of the type mentioned in the paragraph quoted,—pure, true, dependable. He has touched upon the most pressing need of the times.

At a great Presbyterian convention in Denver some years ago, the slogan of the conference was, "we can get plenty of money, give us men!"

That is the need of the Nation. It is also the need of the church. While we can not join in the declaration that we have plenty of money, we can join in the wish for men.

The Bishop of Exeter wrote:

Give us men!  
 Men—from every rank,  
 Fresh and free and frank;  
 Men of thought and reading,  
 Men of light and leading,  
 Men of loyal breeding,  
 The nation's welfare speeding;  
 Men of faith and not of fiction,  
 Men of lofty aim in action;  
 Give us men! I say again—again—  
 Give us men!  
 Strong and stalwart ones;  
 Men whom hope inspires,  
 Men whom purest honor fires,  
 Men who trample self beneath them,  
 Men who make their country wreath them  
 As her noble sons,  
 Worthy of their sires;  
 Men who never shame their mothers,  
 Men who never fail their brothers,  
 True, however false are others:  
 Give us men—I say again,  
 Give us men!  
 Give us men!  
 Men, who, when the tempest gathers,

Grasp the standard of their fathers

In the thickest fight:

Men who strike for home and altar

(Let the coward cringe and falter),

God defend the right!

True as truth though lorn and lonely,

Tender, as the brave are only;

Men who tread where saints have trod,

Men for country—home—and God:

Give us men! I say again—again—

Give us men!

To carry on the work of God we need men who have arrived at the true stature of manhood in Christ Jesus; women who have developed into pure and lovely womanhood in Christ Jesus. We need pastors for the people. We need teachers in the Sunday school. We need laborers in every department of church work,—men and women who are consecrated, benevolent, pure, dependable.

Let us pray the Lord of the vineyard that he will send more such laborers into the field, for surely the harvest is great and the laborers are few.

E. A. S.

## CURRENT EVENTS

## SECULAR AND RELIGIOUS

**TREATY ANNULMENTS.**—The United States has instructed its diplomats abroad to ask for an annulment of such paragraphs of commercial treaties as conflict with the new seaman's law.

**REFUSED REGISTRY.**—Eight or more foreign steamships have been refused registry by the United States Government after they were purchased by a newly organized company reputed to be composed of parties interested in German shipping circles.

**PEONAGE IN TEXAS.**—A case of peonage was exposed in the Federal Court at Sherman, Texas, on June 8, the trial showing that about two hundred negroes worked on a plantation in Houston County who are continually in debt for supplies.

**BLACK HAND.**—Chicago has appealed to the Federal Government to help stamp out its black-handers, who have terrorized "Little Italy" in defiance of local authority. United States officials are reported as having started a campaign that is expected to check these outrages.

**CHICAGO CAR STRIKE.**—A general strike on surface and elevated street railway lines was declared at Chicago at midnight of the 12th, an increase in wages and changes in working conditions being the matters in dispute. This strike was called off on the morning of the 16th, under an agreement to arbitrate.

**HOSPITALS IN CHINA.**—The Rockefeller Foundation announces the purchase of Union Medical College at Peking, in furtherance of its plans to spread over China a chain of hospitals under American direction with a view to improving medical and hospital conditions in the republic.

**DESTRUCTIVE STORMS.**—Eleven persons were killed and about forty injured in a storm on the night of the 12th, sweeping over Wisconsin. A storm centering in Kansas and Missouri the night of the 17th resulted in the death of fifteen and the injury of a score. Considerable property was destroyed in each of these States.

**THAW TO JURY.**—The court of Appeals, at Albany, New York, on the 18th, upheld Justice Hendricks' ruling, granting Harry K. Thaw a jury to pass upon his sanity. The court holds that while Thaw has no mandatory right to a jury trial, it was in the discretion of the judge to decide whether such request should be granted.

**BELGIAN RELIEF.**—Figures made public by the Belgian Relief Committee show that sixty-six ships have sailed from the United States ports, with four hundred and fourteen thousand, eight hundred and sixty-six tons of food and clothing for hungry and destitute Belgians, the total value of cargoes being over sixty-six million dollars.

**REGISTER CASE.**—The United States Supreme Court on the 14th declined to review the reversal by the Sixth United States Circuit Court of Appeals of the conviction of officers of the National Cash Register Company, of alleged violations of the Sherman antitrust law. The case against the Cash Register Company is considered a strong one, and it is thought that the denial will probably discourage further litigation.

**SUNDAY AIDE RESIGNS.**—Bentley Ackley, one of William Sunday's first aides, has resigned from the service of the evangelist, giving as a reason that other members of the organization less deserving than himself received vast profits, in one case aggregating twenty thousand dollars, from the writing and publication of hymns, and the sale of hymn books, and the disposition of other privileges connected with the revivals.

**TO ENFORCE PEACE.**—On the 17th, with Ex-President Taft elected president, a League to Enforce Peace, American Branch, was organized at Philadelphia. The object of this movement is to promote the creation of a league of nations with a view to preventing wars, lessening the possibilities of conflicts by "a threat to use force," and if need be, by the use of force, economic and military, against nations of the league going to war before submitting questions at issue to tribunals to be provided for. An effort will be made to have the United States Senate adopt measures in line with the object of this league.

**BRITAIN CONTROLS LIQUOR.**—A British order in council is announced creating and defining the powers of a "control of liquor traffic board," to gov-

ern the sale and supply of intoxicants within prescribed areas. The board is given power to regulate and prevent entirely the sale of liquors, and even to prevent the practice of treating; it may take over saloons in areas where munitions of war are manufactured, or without license may dispense liquor under its supervision in factories engaged in government work. This board is created largely in the interests of temperance, to the end that munitions of war may be supplied the allied forces.

**MEXICAN AFFAIRS.**—Carranza has issued a proclamation from Vera Cruz calling on other factions to affiliate with his government, claiming to control the greater part of the population and territory of Mexico. Villa has proposed to the various leaders that they participate in a conference "to unite and reorganize the factions." In a note to President Wilson in reply to the United States note to Mexican leaders, Villa outlines the purposes of the Villa-Zapata faction to bring about a reconciliation with the Carranza element. In a later communication, the Villa party suggests that if President Wilson's recent statement warning the Mexicans to compose their differences should "signify pressure of authority," the Conventionalist government "still laboring under the conscience of its sacrifices, will maintain the dignity of the Mexican people." From reports, Carranza seemed inclined to avoid a parley with the Villa party, and to play for foreign recognition. The Yaquis Indians are giving United States citizens of Yaqui Valley, Sonora, more trouble. They are said to have declared war on Germany, Mexico and the United States. Under instructions from Washington, Admiral Howard is ordering three cruisers to Tobari Bay, the landing of forces for protection of Americans being discretionary with the admiral.

**EUROPEAN WAR.**—The French have made gains north of Arras, where heavy fighting and enormous losses are reported. The Germans continue to gain in Galicia. Additional Italian advances are reported. The Gallipoli Peninsula campaign has settled down to a siege. Italian airships are said to have inflicted severe damage upon Pola, Austria's chief naval base. Twenty-three allied aeroplanes have attacked Karlsruhe, inflicting damages on an arms factory and other buildings, killing nineteen and wounding fourteen. This raid was followed by one by German Zeppelins on the northeastern British coast, resulting in the death of fifteen and wounding many, setting fires by bombs. An Italian submarine has been sunk by an Austrian submarine. A French torpedo boat was sunk by a collision with a British steamer. Greece and Servia have declined proposals by the allies for the cession of Macedonian territory to Bulgaria. A parliamentary election in Greece has resulted in the defeat of the government ministry and the success of

ex-Minister Velizelos, who stands for war on the side of the allies, with two thirds of the legislature behind him. Report from Sofia via Rome is that the allies have agreed to the demands of Rumania, presupposing an entrance of the latter into the war at an opportune time. The British House of Commons on the 15th voted another war credit of \$1,250,000,000, making a total of \$4,310,000,000 allowed to date for war purposes. Premier Asquith on this occasion remarked that expenses from April 1 to June 12 had been at the rate of \$13,300,000 daily and he estimated that during the currency of the new credit it would not be less than \$15,000,000 daily.

### NOTES AND COMMENTS

**MISAPPLYING SCRIPTURE.**—The Devil in tempting Jesus misapplied the scripture "Cast thyself down." Forces for evil in all ages have done the same. There comes to our table a handbill written by one who seems ashamed to divulge his identity and who lauds what he calls temperance above prohibition, misapplying the language of Paul, "Let no man judge you in meat or in drink." He who thus wrests the Scriptures evidences the weakness of his position—truth attacking error needs not to misapply truth.

**FORCEFUL SPEAKER.**—Brother Alvin R. Ellis was recently called upon to defend the interests of the church in replying to an attack by a lecturer at Boyne City, Michigan. His efforts were well received, and are reported as resulting in much good. The press of the city gave prominent notice of the work of Brother Ellis. *The Boyne Citizen* of May 26 says:

The speaker was forceful in his arguments, and in a convincing way, not with boasting, vindicated the character of the Reorganized Church of which he is a representative.

**REVEREND STELZLE IN TROUBLE.**—Reverend Charles Stelzle, superintendent of the Presbyterian Department of Church and Labor, and author of *The Church and Labor*, and other books, seems to have encountered difficulty with his brethren. The executive commission investigated charges that his economic and sociological activities and writings were socialistic and pernicious. According to press reports the Presbyterian assembly in session at Rochester, May 26, sustained his protest that the Executive Commission had no right to try him on his sociological convictions. This action is interpreted to mean that in the opinion of the assembly "a Presbyterian minister may not be tried for his economic beliefs."

**BURGESS-CHASE MARRIAGE.**—Wednesday, June 15, Brother Samuel A. Burgess was united in marriage to Sister Alice M. Chase. The ceremony took place in the brick church in Lamoni, being solemnized by Elder Elbert A. Smith, before a very large audience.

Brother Burgess has served as president of Grace-land College for two years past, also is well known to the church at large because of his lectures at the General Conferences and his other work along educational and literary lines. The bride is a daughter of Elder Amos M. Chase well known as an active missionary. Brother and Sister Burgess have arranged to spend the next year in the East, both doing work at Clark University, with the idea to equip themselves for further and better service in the church.

**WHY BE VILLAINOUS.**—One of the despicable things in connection with the opposition to the latter-day evangel is the disposition of certain among its opponents to maliciously misrepresent the work when there is no opportunity for answer. The senior editor of the *Apostolic Review*, in the issue for May 11, places himself in this class when in discussing a position said to have been taken by certain ones believing in the divine calling of Joseph Smith, he says:

Not much difference between such teaching concerning Joseph Smith and saying that he was Jesus the Christ and died for the sins of the world.

Now our friend of the *Review* knows there is no such teaching as this anywhere in the standard works of the church, nor as set forth by any representative man. Yet before his constituency, the greater part of whom are ignorant of the facts, and who care not to know them, he so far forgets the dignity of his position to intimate that the Saints teach that Joseph Smith "was Jesus the Christ and died for the sins of the world." If "the Mormon doctrine is a monstrous affair!" as represented by our critic, why need he stoop to villainous methods in combating the same?

### EDITORIAL SELECTION

AT FINAL PARTING

Could I but teach man to believe,  
 Could I but make small men to grow,  
 To break frail spider webs that weave  
 About their thews and bind them low;  
 Could I but sing one song and lay  
 Grim Doubt, I then could go my way  
 In tranquil silence, glad, serene,  
 And satisfied, from off the scene.  
 But, ah, this disbelief, this Doubt,  
 This doubt of God, this doubt of good.  
 The damned spot will not out.

Wouldst learn to know one little flower,  
 Its perfume, perfect form and hue?  
 Yea, wouldst thou have one perfect hour  
 Of all the years that come to you?  
 Then grow as God hath planted, grow  
 A lordly oak or daisy low,  
 As he hath set his garden; be  
 Just what thou art, or grass or tree,  
 Thy treasures up in heaven laid  
 Await thy sure ascending soul,  
 Life after life—be not afraid!

—Joaquin Miller.

## Original Articles

### ELDERS' COURTS AND EVIDENCE

Evidence is that which demonstrates that a fact is so; testimony; proof; witnesses. "The means by which allegation in a cause is proved false or true."

We are dealing with that phase of the matter regarding elders' courts which has reached beyond the point of mercy, and has gone into the region of justice. And it is perfectly right that it should be so, for this phase of the matter, from a legal standpoint, is as different from mercy as oil is from water. We are now dealing with a different element, and must of necessity work under new conditions. A mixing of the acids and alkalies at this juncture would neutralize them, or make them of no practical value, so far as reaching the end we have in view, viz,—to prove whether the allegation is true or false.

#### DIFFICULT TO OBTAIN

Evidence is as a rule a very difficult matter to obtain. Many branch officers can testify to the fact that the preliminary stages of a case are about as mixed up a mess as can be found anywhere; not even excepting discarded baling wire pile in the barnyard.

There are many apparent well-meaning souls murmuring, grumbling, or casting reflections about the conduct of so and so, and others again continually goading the officers with, "Why don't you do something?" but yet there is not to be found anywhere a person willing to submit evidence. It reminds the writer of the oft-repeated statement, "Water, water everywhere, but not a drop to drink."

Very often the inferences and reflections cast have absolutely no foundation in fact. The following from the Boston *Transcript* is a case in point:

Mrs. Goggles.—"Do you believe everything you hear?"

Miss Gossip.—"Not until I have repeated it a few times."

Permit me to sidestep the main issue for just a moment. These sinister inferences and reflections we hear against certain members are beasts that should be run down to their dens as soon as possible, and the sooner it is determined whether or not these rumors have any foundation in fact, the better it will be for all concerned. And the best one to start on is the party that asks of the branch officers, "Why don't you do something?"

Mr. Branch Officer should have the courage to state then and there, "Will you be so kind as to commit to writing that which you state against this party, and place your signature to it?"

"No, you didn't see it yourself? Well, then, who told you this?"

"Why, it was so and so."

"Good, will you then come with me to so and so?"

"No, I can not do that, as it was strictly confidential."

This party has burned all bridges of investigation behind him, and virtually acts as judge, jury, and executioner. He should be kindly urged to help to untangle the mess, or be requested to refrain from mentioning the subject again. Or, as is often said in every-day language, "Put up, or shut up."

Coming back again directly to the question of evidence, many a case could have been expeditiously handled, were it not for recalcitrant witnesses. Our people must be educated to the injury the cause oft-times suffers as a result of these conditions. It is too late to educate when the occasion demands action. And it is not always altogether wise to pull up the unruly tare, for in so doing some good wheat might be pulled up also.

We feel grateful to notice the good work our auxiliaries are doing along the lines of enlightenment. The faster our people become informed along these lines, the less frequent will be disorders of this kind when evidence is required.

Like all unpleasant subjects, it is possibly relegated to the archives until needed, but when we take castor oil, we find it easier to take a substantial swallow of the washdown before taking. It goes down easier, and is much less nauseating.

#### NATURE OF EVIDENCE

However, after much labor, we come to the elders' court.

What shall now be the nature of the evidence that is to determine the truthfulness or falsity of the allegation in the cause?

According to section 149, Book of Rules, this court is a court of inquiry, to sit, hear evidence, and determine the truthfulness or falsity of the complaint.

According to section 152, Book of Rules, this court has the right to enjoin the attendance of the necessary witnesses.

Section 156, Book of Rules, on the functions of a court, states that it is a commission of inquiry, and that after it has heard the allegations and evidence, it is to determine as to the guilt or innocence of the member accused.

Section 157 on the competency of witnesses and evidence, permits even nonmembers to testify, and also the introduction of matters of record and public notoriety, questions of general reputation, records of trials, and convictions in civil courts, etc., duly certified to.

Matthew 18:16 states that in the mouth of two or three witnesses every word shall be established. This is confirmed by Doctrine and Covenants 6:13. Further, in Doctrine and Covenants 42:22 on the question of adultery, the evidence is to be established

by two witnesses or more, of *the church only*, two being sufficient.

Section 158, Book of Rules, under amendments by General Conference, provides that proceedings shall be commenced within one year from the time it becomes known that such offense has been committed, except in cases of felonies, as provided by the laws of the land, and where the statute of limitations does not run.

The worst felonies according to modern usage means, are grave crimes; high offenses. According to Smith, "In many (States) of the United States, felony is defined by statute as including all crimes which are punishable by death or imprisonment in the state prison."

A statute is a law emanating from the government of a state.

A statute of limitations is the period of time limited by statute after which an action can not be maintained.

Section 154, Book of Rules, states that the court shall require that a plea of guilty or not guilty shall be entered by defendant.

#### BEFORE THE COURT

From the foregoing we epitomize the following:

1. That this court is a commission of inquiry.
2. That it is to base its conclusions on evidence.

The rules providing for evidence as follows:

- a. From the complainant by a plea of guilty or not guilty.
- b. From witnesses of the church, at least two or three.
- c. From witnesses not of the church (excepting cases of adultery).
- d. From matters of public, private and civil record, the latter only certified to.
- e. Within one year from time it becomes known that offense has been committed, excepting felonies, and where statute of limitations does not run.

3. That the court is to pass judgment on the evidence received to determine the guilt or innocence of the accused; and what might also be reasonably inferred, that in the event of lack of evidence, the accused to receive the benefit of the doubt, and the case thrown out for want of sufficient evidence, thereby reinstating the member again in fellowship with the body.

#### COMPETENCE OF EVIDENCE

The competence of evidence is next due for consideration. By competent in this case we refer to suitability, adequate fitness, reasonableness. But what shall we consider as suitable, reasonable evidence, and of adequate fitness? On the matter of evidence we are confronted with two different kinds, viz: Direct evidence—evidence that is positive, not

inferred or circumstantial; indirect evidence—inferential or circumstantial.

The following may be classed as direct evidence.

1. That which is admitted by accused.
2. That which is received from witnesses who were directly involved in the offense, or who were nonparticipating witnesses to the offense.

Under indirect evidence we have the following:

1. Circumstantial evidence.

Of this Blackstone states, "That class of evidence deduced from circumstances which necessarily or usually attend facts of a particular nature, from which arises presumption."

In clearer language this would mean something attending or relating to the main subject. To illustrate, we say where there is smoke there must be fire. We see smoke coming out of the chimney, and circumstantially conclude that there are occupants in that house.

Of the persecution of the Jews in Spain a certain author writes, "To avoid persecution many Jews became nominally Christian. . . . To discover how widely covert Jewish practices prevailed, it is said, it was only necessary to ascend a hill on their Sabbath, and look down on their towns and villages below. Scarce half the chimneys would be seen to smoke, for multitudes of secret Jews celebrated their holy time."

Either of the foregoing cases are circumstantial, and hence evidence based on presumption.

A brother may be accused of stealing a sack of oats from the fact that footprints of a man's shoes, plainly visible in the virgin snow, were found leading from the granary to his home, and further that a trace of oats falling from the sack accompanied the prints. This aside from everything else is purely circumstantial, but other evidence of a corroborative nature may be introduced to establish the truth of the original allegation. If the accused refuses to admit his guilt, or refuses to be questioned, steps must be taken to obtain the necessary information in another way. His relatives may be called in to testify as to their knowledge of the size of the party's shoes. Next a shoemaker may be called in as expert witness to testify what sized shoe it would take to make a print in the snow of certain dimensions.

But should even this be established against the accused, it is still circumstantial.

2. Constructive evidence: Created or deduced by construction or interpretation; not directly expressed but inferred. At first thought this appears to be the same as circumstantial evidence, but it is not.

A constructive crime is an act of a character similar to that forbidden. A constructive notice is the knowledge one should have or is supposed to have. These definitions deal principally with equivalents—equal to.

A constructive theft might be the act of a farmer

who deliberately sends his cattle into another man's cornfield. Or the act of a man who would permit little boys to use his barn to hide wares in that he was suspicious were stolen, and then through threats scare them from taking possession of them, and thereby succeed in obtaining all the plunder. The man who sold Joseph Smith's ginseng was virtually guilty of constructive theft.

Constructive adultery might be interpreted as the act of a person who was only wanting the occasion or convenient opportunity to commit the deed. And it might also cover the case of a person willfully encouraging, inciting, countenancing, or assisting an immoral act. According to civil law, the foregoing might be interpreted as an act of abetment.

Constructive evidence is virtually that class of evidence that proves constructive crime, or an act equivalent to a crime. We accept the function of a constructive notice in that we interpret the accused to be in possession of the desired information because the notice was left at the proper home in care of anyone over eight years of age. This is literally constructive evidence, and a substantial precedent for its use in proving an allegation.

### 3. Moral evidence.

Evidence sufficient to satisfy the mind, although not susceptible of rigid and incontrovertible demonstration. This may be deduced from the following:

Spiritual evidence is moral evidence, and as a spiritual organization this kind of evidence should have precedence over all others. We can not however, reverse the meaning, and say that moral evidence is spiritual evidence. This is not the case by any means.

There are many things in life not susceptible of incontrovertible demonstration. For example: The theory that the earth is round, that the sun is about ninety-three million miles from the earth, that light moves one hundred eighty-six thousand miles per second. A great portion of moral evidence may be safely said to be also deduced from the principle, "actions speak louder than words."

### PASSING JUDGMENT

Thus far we have canvassed practically all the known variations in evidence. Our rules do not expressly forbid the use of any of these variations in evidence. The elders' court is to sit, hear that which demonstrates that a fact is so, and pass judgment.

In a civil case judgment can only be passed upon what evidence has been submitted, and not upon personal "think so's," etc. Judgment is confined to facts susceptible of rigid demonstration.

In answer to the question as to what constitutes evidence in an elders' court, permit me to submit the opinion that it is any means by which an allegation in a cause is proved false or true, whether that evidence be direct or indirect, according to the judg-

ment of those presiding, directed by the Spirit of God. And the findings of said court should be so constructed as to enable those of the higher tribunals (in the event of an appeal) to distinctly interpret their findings therefrom.

In a case built up of moral, circumstantial, or constructive evidence, the examination of principals and witnesses must be skillfully conducted to make the records of the case properly interpret the findings of the court.

This treatise has by no means exhausted the matter, and we hope that further and better efforts will be made in the future along the same lines.

F. F. WIPPER.

\* \* \* \* \*

### 'WHERE THERE IS NO VISION THE PEOPLE PERISH'

To perish is to die, decay, or go to ruin. Vision is sight, that which is seen, or, "divine revelation." Solomon said, "Where there is no vision, the people perish: but he that keepeth the law, happy is he." (Proverbs 29: 18.) The law of the Lord, his commandments, can be received from him only through "divine revelation." When nations or individuals accept and obey the revelations of God to them they may prosper, but if they heed them not they must perish.

### "ASK GOD'S VOICE TO END THE WAR"

Under the above caption the Chicago Sunday *Herald* for September 20, 1914, contained the following:

NEW YORK, September 19.—(Special).—There has been forwarded to the King of England, the Emperor of Germany, the Czar of Russia, and the President of France, through the founder and leader of the Drexel-Biddle Bible Class of Philadelphia, the following suggestion for ending the war in Europe:

As a member of the Drexel-Biddle Movement, which numbers forty-two thousand throughout the world, we suggest that each of the fighting nations appoint a delegation of God's ministers to convene with one another at an appointed time and place and let all fighting cease while those ministers kneel to God and ask him to speak from the heavens, as he did of old.

*"Can anyone doubt but that God's voice will be heard again, as it was of old, to tell the Christian nations how to adjust their differences?"* (Italics mine.—AUTHOR.)

We understand that many prominent Americans have written approval of this plan. Whether it will be carried out or not we do not know; however, we venture to say that should the Lord speak "as he did of old," we doubt that the rulers of the nations would accept the message. Further than that, we doubt whether the forty-two thousand members of the Drexel-Biddle Bible movement would accept it.

### HOW DID THE LORD SPEAK?

It would be a good policy to settle this question first, for history might repeat itself,—they might

not be satisfied with the way the Lord would speak. They might reject it as did many of the rulers in days of old.

The Prophet Amos says: "Surely the Lord God will do nothing, but he revealeth his secret unto his servants the prophets." (Amos 3: 7.)

Then the Lord spoke through prophets in those days of old! Will he now? The majority of people say, "No!" In the first place, it would be quite necessary to let the Lord choose his own mouthpiece. That is the way "he did in the days of old." In the second place it would be altogether necessary to believe that the Lord would answer if petitioned upon such an important matter.

#### MESSAGE OF PROPHETS REJECTED

The Lord, by his prophets, forwarned his people when disaster was ahead of them. He did not often wait until they were stared in the face by destruction before he prepared a way of escape.

Ahab, king of Israel, lost his life through failure to heed the instruction given through Micaiah, the prophet of God. He wanted to take Ramoth-Gilead from the king of Syria. He commanded an officer to "Hasten hither Micaiah," to hear what he would say concerning the matter. Micaiah said: "I did see all Israel scattered upon the mountains, as sheep that have no shepherd: and the Lord said, These have no master: let them return therefore every man to his house in peace." After Micaiah had ended his prophecy, Ahab commanded that he be put in prison and fed on bread and water of affliction. So King Ahab went up to battle against Ramoth-Gilead and was slain before evening, and his people were scattered as Micaiah said they would be.

Likewise Jeremiah was smitten because he prophesied evil upon the men of Anathoth. He rebuked them for "offering incense unto Baal," for which they sought his life. The consequence was that they perished by the sword and their sons and daughters died from famine.

When Amos prophesied destruction upon the house of Jeroboam, he was accused of conspiracy, and was commanded to "flee away into the land of Judah, and there eat bread, and prophesy there; but prophesy not again any more at Bethel: for it is the king's chapel, and it is the king's court." But the prophecy came to pass. The king's land was divided, his family fell by the sword, and he died "in a polluted land." Israel went into captivity as predicted by Amos and many other prophets, because of failure to observe the commandments of the Lord.

#### NEPHI FORETOLD PRESENT CONDITIONS

Nearly six hundred years before the first advent of our Savior into this world, there was a prophet of God upon this the American Continent by the name

of Nephi. From his prophecies we read the following:

But behold, in the last days, or in the days of the Gentiles; yea, behold all the nations of the Gentiles; . . . Yea, even upon all the lands of the earth; behold, they will be drunken with iniquity, and all manner of abominations; and when that day shall come, they shall be visited of the Lord of hosts, with thunder and with earthquake, and with a great noise, and with storm and with tempest, and with the flame of devouring fire; . . . For it shall come to pass in that day, that the churches which are built up, and not unto the Lord, when the one shall say unto the other, Behold, I, I am the Lord's; and the other shall say, I, I am the Lord's. . . . Because of pride, and because of false teachers, and false doctrine, their churches have become corrupted; and their churches are lifted up; because of pride, they are puffed up. They rob the poor, because of their fine sanctuaries; they rob the poor, because of their fine clothing; and they persecute the meek, and the poor in heart; because in their pride, they are puffed up. . . . For the day shall come that the Lord God will speedily visit the inhabitants of the earth; and in that day that they are fully ripe in iniquity, they shall perish. But behold, if the inhabitants of the earth shall repent of their wickedness and abominations, they shall not be destroyed, saith the Lord of hosts.—Second Book of Nephi, chapters 11 and 12.

That this wonderful prophecy is being fulfilled in these days is only too true. The world is going too fast to recognize it. Men are selfish, heady, high-minded, and as Paul says, lovers of themselves, and "lovers of pleasures more than lovers of God." Crime, according to criminal records, especially in large cities, is increasing at an alarming rate. An English writer, in a recent secular periodical, says:

Those who think themselves Christians heap up wealth at the expense of their fellow men, and expend the riches, which they never ought to have possessed, on the luxuries and caprices of their families and themselves.

The money expended for pleasure and lust is astonishing. In the United States alone the yearly expenditures on white slavery is \$3,000,000,000; for intoxicating liquors, \$2,000,000,000; for tobacco, \$1,200,000,000; for jewelry, \$8,000,000,000; and for automobiles, \$500,000,000.

#### WAR RUMORS SIGN OF DECAY

Think of the fast increasing armies and thousands of battleships controlled by Christian nations and rulers! Yes, *Christian nations!* Oh, what a shame! Just before the present European war broke out, Doctor Jefferson, one who is prominently connected with the peace movement, wrote the following:

"A volume setting forth the cost of armies and navies reminds one of a book on astronomy. The only figures used are millions and billions. . . . The imagination is first dazed, and then paralyzed. When one scrutinizes for an hour the tables compiled by statisticians, showing the cost of armed peace, the mind is stupefied, and the heart benumbed. . . . Governments are to-day not only impoverishing the living, but hanging millstones of debt around the necks of generations yet unborn. Guns are bought with borrowed money. The house is being mortgaged that the foolery may go on.

All schemes of internal improvement are *curtailed* and *embarrassed*, and every program of social betterment is handicapped or postponed. Militarism blights like a pestilential mind the higher life of nations, and eats like a gangrene into the vitals of civilization. The very sinew and bloom of humanity are going into this expanding establishment of gold braid and steel, and the end is not yet. *One thing is certain, the world can not go on indefinitely in the direction in which it is now moving. Something is going to break. . . .* Well may any man who believes that nations, as well as individuals, are in the grip of inexorable moral law, tremble when he beholds the satanic heartlessness with which the peoples of Christendom are being plundered and oppressed by the ever-accumulative expenditures for the enginery of slaughter."—Quoted in *Signs of the Times*, November 3, 1914.

The "break" has come, and now the great world powers have been plunged into war—ruin, to destroy each other's wealth that might have been used to emancipate the poor, struggling masses of humanity who are now compelled to fight the battles for the rich.

#### MESSAGE FROM HEAVEN IN DUE TIME

As we approach the world with this grand truth, that the Almighty hath spoken to us in these latter days, we are reminded of the words of Peter: "The Lord is not slack concerning his promise, as some men count slackness; but is long-suffering as to us-ward, not willing that any should perish, but that all should come to repentance."

How grand, indeed, to know that God has remembered his promise and has not left "latter-day Israel" without a comforter! How inspiring are the words of Oliver Cowdery, who, with Joseph Smith, jr., received under the hands of the messenger from heaven on May 15, 1829, the priesthood of Aaron! He said in part: "While the world was racked and distracted, while millions were groping, as the blind uncertainly, as a general mass, our eyes beheld, our ears heard." What a wonderful testimony in an age when men deny "divine revelation." "*Our eyes beheld, our ears heard!*" Continuing, he says: "'Twas the voice of the angel from glory; 'twas a message from the most high!"

Under divine direction the church of Christ was established. God continued to reveal himself to his church and gave to his servants a message to bear to the nations of the earth. For eighty-five years Latter Day Saints have been heralding forth this message containing the instruction to "prepare," for the "great day of the Lord" which is at hand. This message is to all: "Verily I say unto you, O inhabitants of the earth, I the Lord am willing to make these things known unto all flesh, for I am no respecter of persons." Because it contains a rebuke and the errors of men are made manifest, the word of the Lord is rejected by the world as were those words of his prophets of old.

Listen to what the Lord says:

Wherefore the voice of the Lord is unto the ends of the earth, that all will hear may hear; prepare ye, prepare ye for that which is to come, for the Lord is nigh; . . . they have strayed from mine ordinances, and have broken mine everlasting covenant; they seek not the Lord to establish his righteousness, but every man walketh in his own way, and after the image of his own God, whose image is in the likeness of the world, and whose substance is that of an idol, which waxeth old and shall perish in Babylon, even Babylon the great, which shall fall. Wherefore I the Lord, knowing the calamity which should come upon the inhabitants of the earth, called upon my servant Joseph Smith, jr., and spake unto him from heaven, and gave him commandments, and also gave commandments to others, that they should proclaim these things unto the world; . . . that the fullness of my gospel might be proclaimed by the weak and the simple, unto the ends of the world, and before kings and rulers.—Doctrine and Covenants 1: 3, 4.

Like King Ahab said of Micaiah: "I hate him; for he doth not prophesy good concerning me, but evil," the wise and the prudent now say it was uncharitable of Joseph Smith to rebuke their creeds and accuse them so. By their own works they evidence the statement that "every man walketh in his own way," and surely, there are plenty of ways. But God desires all to "return to the old paths" that they may "find rest," but they "will not walk therein."

#### A REBUKE TO THE RICH

Not only are the religious teachers rebuked for teaching error, but the rich men of the earth are also reminded that the earth is the Lord's and that they should remember the poor:

Woe unto you rich men, that will not give your substance to the poor, for your riches will canker your souls, and this shall be your lamentation in the day of visitation, and of judgment, and of indignation: the harvest is past, the summer is ended, and my soul is not saved.—Doctrine and Covenants 56: 5.

Mr. Carnegie, while celebrating his seventy-ninth birthday, said: "If I could get an option on life, I would allow you to name your price and not squabble over it." The grim monster death faces the rich and the poor alike. The wealth of this world can not purchase eternal life, only in so far as it is used as the Lord has decreed, and that is as follows:

I, the Lord, stretched out the heavens, and builded the earth as a very handy work; and all things therein are mine; and it is my purpose to provide for my Saints, for all things are mine; but it must needs be done in mine own way; and, behold, this is the way, that I, the Lord, have decreed to provide for my Saints: That the poor shall be exalted, in that the rich are made low; for the earth is full, and there is enough and to spare.—Doctrine and Covenants 101: 2.

#### PROCLAMATION TO KINGS

Isaiah 62: 11 says:

Behold, the Lord hath proclaimed unto the end of the world, Say ye unto the daughter of Zion, Behold, thy salvation cometh; behold, his reward is with him, and his work before him.

The prophecies of the ancient prophets are so closely related to the latter-day message that those in possession of the Spirit of truth can see the connecting link between the past and the present dispensation.

Doctrine and Covenants 107 contains a revelation received January 19, 1841, in which Joseph Smith was commanded "to make a solemn proclamation" of the "gospel." The Lord said: "This proclamation shall be made to all the kings of the world, to the four corners thereof." It was to be "to all the nations of the earth, scattered abroad," and to "be written in the spirit of meekness, and by the power of the Holy Ghost." The Lord declared: "For, behold, I am about to call upon them to give heed to the light and glory of Zion, for the set time has come to favor her."

Continuing in verse 2, the Lord says:

Call ye, therefore, upon them with loud proclamation, and with your testimony, fearing them not, for they are as grass, and all their glory as the flower thereof, which soon falleth, that they may be left also without excuse, and that I may visit them in the day of visitation, when I shall unveil the face of my covering, to appoint the portion of the oppressor among hypocrites, where there is gnashing of teeth, if they reject my servants and my testimony which I have revealed unto them. . . . For the day of my visitation cometh speedily, in an hour when ye think not of, and where shall be the safety of my people, and refuge for those who shall be left of them? Awake! O kings of the earth! Come ye, O come ye, with your gold and your silver, to the help of my people, to the house of the daughters of Zion.—Doctrine and Covenants 107: 2, 3.

If the kings and rulers of the earth have power to collect and control so much wealth in military organizations to destroy and kill, they might also accept the proclamation of the gospel and organize the forces under their control and use the wealth they are now destroying for the establishment of Zion and the temporal salvation of humanity.

The Drexel-Biddle Bible movement claims to want the Lord to speak as he did of old "to tell the Christian nations how to adjust their differences." The Lord has already spoken "as in the days of old," but they heed it not. And so we venture to repeat that should the Lord speak again they would not heed.

The proclamation quoted above is still in force and still declared by the Lord's servants. It will be in force until the Lord comes to earth.

And it shall come to pass in that day, that the Lord shall punish the host of the high ones that are on high, and the kings of the earth upon the earth. And they shall be gathered together, as prisoners are gathered in the pit, and shall be shut up in the prison, and after many days they shall be visited.—Isaiah 24: 21, 22.

And the loftiness of man shall be bowed down, and the haughtiness of men shall be made low: and the Lord alone shall be exalted in that day.—Isaiah 2: 17.

The Lord of hosts shall reign in Mount Zion, and in Jerusalem, and before his ancients gloriously.—Isaiah 24: 23.

We welcome thy coming, oh, Lord. Help thy Saints to be patient and endure until thy appearing, is the constant prayer of latter-day Israel.

ALVIN R. ELLIS.

## Department of Education

EDITED BY SAMUEL A. BURGESS, LAMONI, IOWA

### WHY NOT GO TO GRACELAND?

Now is the time for our high school graduates to decide upon their college for higher education. Graceland College presents splendid possibilities. In the first place, concentrating its whole effort on the first and second year of collegiate work, it is able to offer unusually careful instruction. The work of the first and second year is radically different, as a rule, from the third and fourth year, so that work may be taken here preparatory to an engineering, a classical, or a technical course to be taken elsewhere. We make a specialty of helping our young people to prepare to continue their work satisfactorily in other institutions.

Our aim is not simply to secure students for Graceland College, but to secure the best interest of our young people; and with this end in view, we have advised some to go elsewhere, when in their special case this seemed the best thing to do.

In addition to presenting educational work of high rank, Graceland possesses all the advantages of a small college, in the personal attention given the students, and in the moral and spiritual stimulus.

Owing to the increased prices of living and the added expense on this account to our faculty for their just wants and needs; and because the tuition at Graceland is extremely low; and because it is deemed advisable that those who can should pay a larger share of the expense of the institution, the tuition fees have been raised, beginning next September, to \$45 in the collegiate and preparatory departments, including the normal school; and to \$55 in the commercial department, including bookkeeping or shorthand and typewriting. This tuition, however, includes registration or matriculation fee, library fee and athletic dues. A certain per cent will be set aside by the Board of Trustees for athletics, to be used in meeting routine expenses and securing better equipment so as to make the work of value to all. The athletic finances will be handled by a joint board, on which both the Board of Trustees and the faculty will be represented. This places the fees at Graceland still lower than elsewhere, and especially is this the case, since the board is not raised for next year, but remains at four dollars per week, including room, heat and light. The rooms are partly furnished, but it is well for one to bring towels, dresser scarf, rug.

and curtains. Some students prefer to bring part of their own bedding, such as a bedspread or a pair of blankets, but all bedding is furnished.

Some rooms for boys may be secured at the farmhouse for \$3.75 per week. All board at the same table.

The influence of the industrial department, felt by the whole body of the students in the seriousness of the work done and the habit of self-reliance, is also a gain. Then why not send your boy or girl to Graceland College? It is your own school, and you will help to make it a success. Twice as many students can be taught here as are at present. The educational facilities are equal to elsewhere; the moral and spiritual surroundings better for you, and the cost less.

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### GRACELAND COMMENCEMENT

Graceland had the largest graduating class this year of any year in her history, as there were thirty-two names on the Roll of Honor. The graduates were presented separately by the heads of departments. Miss Kelley as director in the studio presented four graduates in music and oratory. Professor Gunsolley as principal of the commercial school presented six in bookkeeping and ten in stenography. Professor R. V. Hopkins as principal of the preparatory school presented four for the college preparatory and two in the normal department. Finally, Professor McDowell for the college of liberal arts presented six graduates of the junior college.

It will be noted that Graceland has become definitely a junior college for the present. Doing this, those who complete the two years of collegiate work will graduate and receive a degree of Associate in Arts. All who possibly can are encouraged to continue their educational work to the bachelor's degree. And a special effort is made to prepare each one to continue work along the line in which he is best fitted and is most interested.

The reason for the junior college has already been ably set forth in this department by Professor McDowell. Our motto is to do thoroughly the work which we undertake, and not to undertake more than we can do in justice. The junior college is well recognized in academic circles, as the work in the first and second year is so different from the third and fourth years.

These graduates, of course, increase the graduating class, but it is thought better to make a distinct recognition of the completion of the work in Graceland College. The degree of Associate in Arts is conferred by many of the junior colleges, especially in

this part of the country. It is also conferred by the junior colleges of Chicago University.

This is the only large university we know of which has a junior college. And Chicago University organized the first two years of work under the junior colleges and the third and fourth years under the senior colleges. They confer the degree of associate for the completion of work in the junior college, and a degree of bachelor when the third and fourth years are completed. So this title is also becoming well recognized in junior colleges.

The above is written in reply to any question in regard to the commencement, and having special regard to the junior colleges. We are always glad to answer any questions concerning either the work at Graceland, in the Extension Institute, or concerning education in general.

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### CHANGES IN THE FACULTY

We are indeed pleased to be able to announce that Professor George N. Briggs, for many years connected with the Bureau of Education of the United States Government, and especially in connection with the Philippine Commission, has tendered his services to Graceland College. Brother Briggs has had many years of experience in practical educational work both in this country and in the islands. He is at present with the Government Exhibit at the Panama International Exposition. He comes to Graceland for less than one third of what he is earning with the Government. But he comes because he wishes to donate his services to the work of the church. The Board of Trustees have elected him president of the college to begin September 1, 1915.

The present incumbent believes that the interest of the work of Graceland College and of the church requires his resignation and the acceptance of the offer of Brother Briggs. It gives an opportunity for a year of special research work in the East. This is work we have long desired to take up in the hopes of a better preparation for service in the church, in what capacity, it remains for the future to determine.

S. A. BURGESS.

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### SOUTH-CENTRAL NORMAL TRAINING SCHOOL

On June 7 Graceland College again opened her doors, having just closed them June 4 upon the departing class of 1915.

The doors were opened to receive the South-Central Normal Training School. This has no business connections with Graceland College. It is run, however, by members of the faculty of that college, Pro-

fessors F. M. McDowell and R. V. Hopkins being primarily in charge, and having associated with them Professors Clyde T. Reed and J. A. Gunsolley. In addition to these the services of Miss Maude Donohue, a graduate, were secured for domestic science, and Mr. Cromer, A. B. and B. S., Iowa State Teachers College, was secured for manual training and agriculture. This presents an unusually strong faculty for the normal training subjects required by teachers in Iowa. They have started with an enrollment of something over fifty, with prospects of an increase.

As a business venture, this is entirely one by the men named. The college donated the use of the buildings and equipment, with the understanding that all expenses will be paid. This is an excellent move on behalf of the college, because it puts Graceland forward in educational circles; and we believe the men named deserve our thanks for assuming this responsibility. It is of interest in being another move along educational lines, and we wish it every success.

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#### EXTENSION INSTITUTE

The interest in this department continues, as the registrar, Professor C. B. Woodstock, Lamoni, Iowa, reports on June 1 about seventy enrollments. We are pleased to see this steady increase. We also are pleased that it is not more rapid, as it is giving opportunity to work out the necessary problems. Now, however, we are coming to the point where we shall be able to handle the work more rapidly, if need be.

Provision was made at the late General Conference at the meeting of the members of the Graceland Extension Institute to authorize the officers to provide clerical help for the registrar, as it might be needed, and provision made for pushing the work more aggressively during the coming year, and taking care of its normal growth.

We have been pleased to note that nearly all the enrollments so far have been of the priesthood, but it should be remembered that enrollment is also open to others who may so desire and who have passed the age when they can conveniently take work in the regular school.

So the Extension Institute continues its steady growth. It is expected that after September 1, the director, President Frederick M. Smith, will take immediate charge.

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Contentment abides with truth. You will generally suffer for wishing to appear other than you are, whether it be richer or greater or more learned. The mask soon becomes an instrument of torture.—Arthur Helps.

## Of General Interest

### RUSSIA UNDER PROHIBITION

Some time ago the commander in chief over all the Russian troops prohibited the sale of ale and stout in all the districts declared to be in a state of war. And, as mentioned above, in very many places the full prohibition, including also all kinds of wine and beer, is adopted by the local authorities, according to the law of October 10, 1914.

To enforce this prohibition the punishment for appearing in an intoxicated state has proven effective: In Russia an intoxicated person may now be fined 3,000 rubles or punished with imprisonment for three months. In this drastic way will also all those be punished who try to offend against the prohibitory law. The Russian army has carried on the war absolutely without alcohol. . . .

The street life of Petrograd is totally changed. Ragged "huliganes," who formerly were common sights, are no longer to be seen, and the people even in by-streets are well dressed. Indeed, somewhere it must be felt, when Deputy Tschelischev, who knows the condition of that great land, has estimated that the people of Russia during the month of September last, in consequence of the prohibition of alcohol, saved about three hundred and fifty million rubles, or as much as the Turkish Government had to pay to Russia in war contribution after the war of 1877-1878. . . .

#### MONOPOLY PERMANENTLY DEAD

This state of things is meant to last not only during the time of the war. The Czar has declared that for all time he has decided to cause the government sale of whisky to cease. This is meant to say that the government, being in possession of the monopoly of the exclusive sale of whisky, will now stop selling, and will in no case turn this monopoly over to others.

The people have received this news with great enthusiasm. The newspapers contain, regardless of parties, resolutions of thanks for the close of the liquor traffic; in many places the people have asked the priests to hold services of thanks in memory of the cessation of the liquor slavery.

#### NEW PRISONS NOT NEEDED

On account of this prohibition, crimes have diminished so that the planned building of new prisons has had to be interrupted. Physicians tell us that the number of patients in the hospitals has decreased considerably and the alcoholic polyclinics in Petrograd are now practically without anything to do. On the other hand, the officials of the savings banks have been compelled to ask for increase of their number, in some places double, on account of too much work,

and the number of depositors has, in spite of the war time, and unusual difficulties, increased enormously.

The fire accidents have also during the war time decreased in comparison with preceding months. The leading Russian statesmen say that, since the enforcement of prohibition, industrial labor gives results thirty to fifty per cent higher than formerly.

As the consequences of the closing of the whisky shops have been so exceptionally favorable, it may easily be imagined that people do not want to stop there, but demand to have the sale of beer and wines in the same way, even in the future, generally prohibited. The total prohibition of the sale of wine in a country which produces so much of it is of course rather difficult, but it seems to tend this way, that while distilled drinks will be prohibited totally, the sale of ale and wines will also, after the war time, be left to local option. But of this it is too early yet to speak with any degree of certainty. . . .

#### ON THRESHOLD OF NEW ERA

However calmly the case may be weighed, yet one comes to the understanding that Russia has stepped over the threshold of a new era. The writer has never met with so grand a success in the temperance cause as now in Russia, except in the United States of America. Who could have imagined that such a thing should be possible so soon in Russia, which suddenly stands at the head of the fight against alcoholism in Europe?

And in Finland, most of the alcohol traffic was stopped by the order of the monarch on November 18, 1914. Only at a few first-class restaurants is wine and beer sold in connection with meals. The breweries still have the right to sell at wholesale to such persons as are approved by the police authorities.

The new era in Russia has awakened the hope that the wishes of the Finnish nation, as regards the prohibitory law, will soon be realized.

#### FINLAND AND PROHIBITION

In 1907 the Finnish Diet passed a general prohibitory law. It was, however, submitted to the monarch so late that the sanction of it was impossible even from a formal point of view.

In 1909 the monarch therefore decreed that the Finnish Senate should prepare for a new law proposal, as much as possible in conformity with the first proposal of the Diet, but at the same time to take into consideration wishes advanced by the Russian ministers.

In the same year, 1909, the Finnish Diet itself made a new proposal for a prohibitory law, with due consideration of the said wishes. The Diet after-

wards, two different times, petitioned that the law proposal should be submitted to the sanction of the monarch. The majority of the Finnish people are now anxiously looking forward to the decision of the question and sincerely hope that the same monarch who has made an end of the monopoly sale of whisky in Russia will, in his capacity of Grand Duke of Finland, sanction the Finnish prohibitory law.—Doctor Matti Helenius-Seppala, Finnish patriot, in *The New Republic*, May 21, 1915.

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#### WAR SHIFTS IN OUR EXPORT TRADE

The entrance of Italy into the war shuts the biggest side door through which Germany was obtaining supplies from this and other neutral countries. It remains to be seen whether it will actually diminish American exports, which to the end of March totaled \$1,930,976,869, as against \$1,883,221,915 for the same period the year before, or will merely cause another change in their course.

Because of the domestic clamor over the alleged "unfairness" of certain branches of export trade there is a popular impression that most of its increase has been with the allies. In fact, it has increased more with the neutral states adjacent to the enemies of the allies. Here are the figures, from the Department of Commerce bulletin for the nine months ending with March:

In these nine months a year ago our aggregate sales to the United Kingdom, France, Belgium and Russia were \$691,182,213. For the nine months lately ended they were \$896,462,324, an increase of \$205,280,111. But the comparative figures for our exports to Greece, Italy, Holland, Scandinavia and Switzerland, all countries adjacent to the German empires or their Turkish ally, are \$174,441,788 and \$403,935,549, or an increase of \$249,472,466.

Some details of this growth of trade with neutrals adjacent to warring states are interesting. Greece takes the first place for rate of increase, from \$747,337 to \$19,978,705. Sweden comes next with a nearly sixfold increase, from \$11,026,562 to \$65,980,749. Denmark and Norway are little behind, with increases from \$12,044,401 and \$6,925,181 to \$63,103,962 and \$32,401,556 respectively. Even Switzerland has more than doubled her small purchase, from \$705,907 to \$1,778,735. Holland shows the smallest rate of gain, from \$89,160,673 to \$101,892,382. . . .—*Chicago Herald*, May 30, 1915.

Greater than the pyramids in their grandeur are the slaves who built them; greater than the canals that link the seas, greater than the tunnels through the mountains are the men who dig them; greater than the greatest railroad systems are the men who run.—Cullen F. Thomas.

## Mothers' Home Column

EDITED BY CHRISTIANA SALYARDS, LAMONI, IOWA

### Responsibility

When Brother Frederick M. Smith was ordained to the office of President of the church a short time ago, he said that he felt deeply the responsibility of the position to which he had been called. When reading the report, we felt as never before, to exclaim, What can *we* do to lighten the task? to help bear the responsibility of leading on to victory the army of the Lord?

It is a conflict with the evils of the world that the church is engaged in and compared with the millions of people in the world the number in the church is very small; but then, "A little leaven leaveneth the whole lump," yet we are sometimes led to ask ourselves, "Are we the leaven, or only a part of the great lump of humanity that must be raised?"

"In the world ye have tribulation, but in me ye have peace," was never more forcefully illustrated than in the present time. We read in the daily papers of the distress of nations, wars and turmoil; then we turn to the HERALD and read of the divine and peaceful influence that attended the ordination of our beloved President, the standard bearer of truth, and our hearts swell with a desire to be true to our leader.

We desire to see the sisters of the church united as never before to help on the gospel work, in our homes, in the church services and in the world.

We invite and urge all women of the church, young and old, to rally to the support of the *woman's* organization. Let us make this auxiliary the power, in gospel work; that it is capable of being. Let all societies previously organized become a part of the auxiliary.

We call attention to the auxiliary departments in the church papers, HERALD, *Ensign* and *Autumn Leaves*, and urge a careful reading of them. They are full of good things. Do not rest until you have all or a part of these papers coming to your homes regularly. When you have read them pass them on to others who may not be able to subscribe for them; or, perhaps are too indifferent.

Let us talk of good things in our homes. Counsel and practice love, forbearance and peace. A doctor once told us, "I can tell when I call at a home, even in a friendly way, in what esteem I am held in that home, by the manner of the children towards me." Children are so quick to note the words of the mother in speaking of anyone, that even very little ones feel the atmosphere of likes and dislikes and act accordingly.

Watch, and see for yourself, how soon the family is cheerful if mother is so. Note how the family rate the minister, the doctor, the gospel, at the estimate put upon them by the parents.

It is no use to talk peace if we are ready to take offense at every slight, real or imagined: no use to urge others to live the gospel, if we are not doing the best we can to make it a part of our lives.

The superintendent of our sewing and aid department wrote, "I want to begin work early this year." We hope all department superintendents feel the same, and that the good done this year will exceed any previous year.

By "good done," we do not mean simply organizing new locals, but advancing in learning, in spirituality and in love for one another. There should not be in this church a single sister who harbors hard feelings toward another, no matter what cause she may feel has been given for such condition.

"Train up a child in the way he should go, and when he is old he will not depart therefrom," has never been put to

a wholesale practical test. Let us begin in the church this year to teach our own the good of righteous living; to establish our own in the faith, then we will help bear the responsibility by service.

We are sending letters to field workers this week, and wish to ask the elders in any district where the auxiliary is not represented to communicate with us and give the name and address of some live, willing and earnest sister to whom we could write and send literature and instructions for work among the sisters.

MRS. S. R. BURGESS.

SAINT LOUIS, MISSOURI, 5920 Etzel Avenue.

### Whom Should Our Girls Marry?

The writer of this paper is a married woman, has reared a family, and is able to write from experience, as our home life has been a very happy one, notwithstanding I am a missionary's wife and must bear all the inconveniences and hardships incident to such a position. By observation I have learned much that is found in the home, either to make it a pleasant and enjoyable place to dwell, or one of discord and strife, where the proverbial dove of peace does not remain long at a time.

If you are spiritually minded, have an interest in the gospel, and desire that your children should be reared under such conditions, you should marry a man of like temperament. Such a man will do all that is right and just to help you; he will see that the church papers and books are in the home and that you have every reasonable opportunity to attend the house of worship. He will help make the home a house of prayer. He will not forget the financial obligations he owes to the Lord's work, and will heartily cooperate with you so that you can do your very best. If he is not that kind of a man, he will be selfish and his pleasures and conveniences will have first consideration with him, and those things that make for your spiritual welfare and religious happiness will be overlooked; and where you have a right to expect a hearty cooperation, you will be neglected, and instead of sympathy you will find cold indifference.

Don't marry a man who uses tobacco in any form, and especially cigarettes, or intoxicating liquors. It means poverty and sorrow and bodily and mental pollution of your children. The state runs reform schools, you should not make the attempt. It usually results in failure and proves disastrous.

You should not marry an aimless man, one who has no more thought than the beasts or birds, who are satisfied with enough to eat for one day at a time and trust to luck for the morrow. A man should be ambitious to be something in this world, a good mechanic, a successful business man, a doctor, a lawyer, an educator, an up-to-date farmer, or a participant in any honorable occupation that possesses the elements of usefulness that will increase the sum total of human happiness.

A man who is too lazy and shiftless to face the real issues of life without being a croaker, or a grumbler or a dreamer of a lucky day to come, if he only waits for it, who will not get out and hustle and dig, who spends his time in pool halls, loafing on street corners, and wasting what little he earns by foolish expenditures, if he ever marries, the woman who becomes his wife will have a burden to bear heavy enough to wear out half a dozen women. The girl who marries such a man (person) is adding sorrow to her life which she must bear alone. Her friends can do very little for her. She must be a beast of burden with no hope of relief this side of the grave.

A young man who wastes his earnings, or is too lazy to

work and provide the nucleus of a home before marriage, will not do it afterwards. You must help bear the burden, and the heaviest part of it will fall on you. You should say no to such with emphasis. There is a business side to marriage and it is very important that that part of it should not be overlooked.

True love shows itself by doing things that make for comfort, peace and happiness in the home. It never seeks to cast the burden on the one who is not able to bear it. The more love a man has for his wife the more he will do for her.

The man you marry should come to you pure and virtuous. He demands that of you. Why should you ask less of him? If you did wrong he would probably not recognize you on the street, or sit in the same seat in church with you. Then why should you take the chances of bodily pollution? The spirit of forgiveness does not require that you should pollute your body as an evidence of your Christ-like character.

In imagination I hear some girls say, "We can not find a man of the excellence required." Then do not marry. A person possessing less virtue than we have named is not a full-grown man, and you will have to make up the deficiency by adding the extra burden to your own back.

In return for the love of an honest, industrious, kind, gentle, clean, religious, moral and virtuous man you ought to give the same. Then you will have a prosperous, happy and successful life. "AUNT MARY."

### Keep Baby Cool

Keep cool, but, above all means, keep your baby cool. This is the advice of the federal children's bureau, to mothers who are just entering upon the hot summer months of the year.

"The records show that thousands of babies, most of whom are bottle fed, die every year in July and August because of the direct or indirect effects of heat," the bureau says.

"Next in importance to right food in summer," it continues in a bulletin made public to-day, "are measures for keeping the baby cool and comfortable; frequent baths, light clothing, and the selection of the coolest available place for him to play and sleep."

#### BATH EVERY MORNING

Babies should be given a full tub bath early every morning. If the weather is hot and the babies restless, one or two sponge baths should be given during the day. A bath before bedtime often will induce sleep when otherwise the child would be restless.

Soft water is better than hard for babies. Also, mothers should always make the water as soapy as they need it, in order to avoid rubbing soap directly on the skin of their children. When the bath is over the babies should be patted dry, and particular care should be taken to see that the folds and creases are as dry as the exposed surface of the body.

If the baby has proper food, given only at regular intervals, a clean body, and a cool place in which to play and sleep, he should prosper during the hottest months.

#### PATENT REMEDIES ADVISED AGAINST

Mothers are also urged not to give their children baby medicine of any sort, except on the prescription of a reputable physician.

"Never give him patent remedies which are said to relieve the pain of teething, or to make him sleep, or to cure diarrhoea," says the bulletin, "for such medicines are likely to do the baby more harm than good, especially in summer, when the digestion is so easily disturbed."

In conclusion the bureau strongly urges mothers to remember to give their children plenty of water to drink during the day.

"Boil the water first, then cool it, and offer it to the baby in a cup, glass, or nursing bottle," it says. "Babies and young children sometimes suffer cruelly for lack of drinking water."—*Chicago Tribune, June 6, 1915.*

### Subjects for Prayer Union

#### FOURTH THURSDAY

Prayer for our Sunday schools and Religio societies, for the Prayer Union, and for all the missionary departments in the church, that each may be blessed in its work for the general uplift. For the sick and afflicted.

#### FIFTH THURSDAY

For our country and our rulers; that the preaching of the gospel may make greater progress, winning its way over all false systems and creeds, to the enlightenment of the Gentiles of Joseph's land.

#### FIRST THURSDAY

For the church in Zion, that it may indeed be a city that is set on a hill. That the light reflected from it shall so lighten those that sit in darkness, that those without may see and desire to enter. Let us remember that Zion is the pure in heart, and Zion shall become the city of the pure, and thus work to that end.

### Requests for Prayers

Prayers are requested for Sister A. R. Crippen, Cherokee, Iowa, who is suffering from abscesses caused by an operation.

Sister F. J. Manchester, Pheonix, Nebraska, asks prayers for her son Clarence, who is afflicted with sore eyes. The doctor says he will have to undergo a painful operation, and that it will take some time to cure him. The sister asks that her son may be remembered that he may have good eyesight. He has heretofore been nearsighted.

Sister Eliza Maxwell requests prayers for her son, and asks that the Saints join the family in fasting on July 4. He has secured temporary relief from prayer, yet this special effort is asked in the hope that the Lord may be pleased to restore him. Sister Maxwell wishes, however, to be subject to the will of God.

## Letter Department

BIRMINGHAM, ENGLAND, April 6, 1915.

*Editors Herald:* We have just had our annual Easter conference. All seemed to enjoy a very happy, peaceful time. Business opened Saturday evening at 6.30.

There has been much sickness among the Saints during the winter months. Two sons of Brother Smith have joined the colors. They are missed in their home circle and in the church, as is also Brother Pitman, a fine young man well respected by all who know him.

Our branch president, Brother Hedrick, is a very energetic worker. We are pleased to know our mission president, W. H. Greenwood, has arrived safely in America for the conference. We trust he will profit by his visit there, and trust that he may have a safe return voyage.

It is now six years since my husband brought us to this large city of Birmingham, and well did the Lord show me in a beautiful dream how rugged the road would be, but how by his almighty hand he would cause obstacles to disappear.

We can truly say, Surely his kindness and mercy has followed us all the days of our lives, and we hope to dwell in the house of the Lord for ever.

SISTER JOHN SCOFIELD.

112 Ferne Road, Sparkhill.

ALBERTON, SOUTH AUSTRALIA, April 6, 1915.

*Editors Herald:* I am reminded by the date that General Conference begins to-day, and I pray that our Father will abundantly bless the conference so that the business transacted may be in accordance with his divine will. I have been laboring in this district about seven miles from Adelaide for the past eight months, and though I have distributed a lot of literature and done a lot of personal work, I have not had the pleasure of winning one soul for the kingdom so far. But I have the satisfaction of knowing that we have been able to inform a considerable number of the difference between us and the Utah Mormons.

The Mormons have been very busy in this locality of late, two of their elders living here and getting around from door to door with their tracts. This has not been altogether an unmixed evil, as it has given me many opportunities to explain the difference. I wonder sometimes if ultimately the labor and money these people are expending in missionary work will not in the near future be a help to us. It seems to me that the time must be near for the coming forth of the sealed book, which will show these people that the Reorganized Church is after all the true church.

I am becoming fairly well known about here. About six months ago I was thrown out of work as a result of the combined influence of the war and drought. As I could not get other work, I obtained a horse and dray and started a fruit and vegetable round. It has given me a better opportunity for getting in touch with the people. As a result, I am becoming well, and I think favorably known, and though I may not have the pleasure of reaping what I have sown, yet some one else may be able to reap an abundant harvest. I read an article sometime ago about some being sowers and some reapers, and I sometimes think I am of the former class. The Lord has given some encouragement from time to time, and I know that in the end we shall reap if we faint not.

I hope as a result of the conference which convenes to-day, we may have more help in Southern Australia. We have only one missionary here, Brother Gammidge, and though he does what he can, he is hampered by having to preside over the Adelaide Branch. I feel the need of some young men to get around and wake the people up. I hope it may be possible for a missionary to come here and do some reaping.

I have had a lot of discouragement in my efforts here, but the Lord is good; he has encouraged me from time to time, and I mean to press forward, ever trusting in him and striving to do my best, and above all to lead a good life, for I realize example is better than precept.

Ever working and praying for the kingdom, I remain,

Your brother,

King Street.

WALTER DYKE.

WINTER HILL, MASSACHUSETTS, April 28, 1915.

*Editors Herald:* It was with deep sorrow that I left the conference and started on the long journey home, in response to a telegram announcing Mrs. Greene's illness. It was the third time in twenty-seven years that I had been called in, once for death, and once before for sickness. Somehow I felt the assurance that the Lord would hear the prayers of his people; and am glad to report that the cloud is passing away, and we are thankful indeed.

Events often occur, however, that cause us to wonder at

the dispensations of God, which are past our finding out. Two years ago it was my privilege to assist in the ordination of Brother Philmore Millard Falkingham, of Jonesport, Maine, to the office of priest. This young man had applied himself diligently to the work, and his influence has been remarkable in the town and surrounding country. He entered Colby College at Waterville, to prepare himself for better service to the church and his fellow men.

Monday, the 19th, is known as Patriots' Day, and is a legal holiday in New England, when we celebrate the Battle of Lexington. Brother Falkingham and a friend had been canoeing on a branch of the Kennebec River, and after a ten-mile spin were opposite the college buildings when the canoe capsized. Brother Falkingham swam ashore, and was running up and down the shore to warm up, when he noticed his friend sinking, and immediately jumped in and swam to his rescue. He had nearly reached his side when he was seized with heart failure and sank at once. He was within arms length of the canoe, and less than twenty feet from shore.

His body was recovered in about two hours, and after due preparation was taken to the home of the college president, where it remained until after chapel services the next day. The president paid the following tribute in his address:

Mr. Falkingham, in the few months he was among us, gained the respect and high regard of all who knew him. He was a fine type of physical manhood, who had mind and heart to match. He was clean and pure in speech and deed; kind and friendly and generous; loving all and beloved by all. The way he met his death was the way he lived his life; it was the way of helping and unselfish service. After the accident he swam safely to shore, and then lost his life going back to save his friend.

To find the larger meaning of such an event as this baffles the understanding. Why this boy in the early morning of manhood, with his lofty purpose and noble ambition, and splendid hopes of unaccomplished years; why he should be permitted to leave a world that seems to sorely need such as he, we can not tell. We must turn to him who alone knows, and with simple, trusting faith, say through our tears, "Thy will, not mine be done."

Professor H. W. Brown wrote as follows to the bereaved parents: "The college is in deep mourning for your manly son, who has been so tragically taken from us; and in the heart of every Colby student there must ever remain, concerning your boy, the pain of a sad, tender, and sacred memory. The deceased was universally respected and loved.

"No one has a word of reproach for Philmore Millard Falkingham. He was energetic, friendly, helpful, trustworthy. He took his place in the college as one who wanted to impart as well as to receive good. He stood on the side of all right things. He was unselfish. He lost his life through the very excess of his impulse towards self-abnegation. That he needed not to have hazarded so much does not lessen the fact that he was willing to do so. Herein he showed himself to possess the character which the whole world properly recognizes as heroically Christian. After all, he died as you would have had him die, had you known that death was inevitable.

"His influence upon the faculty and the students of Colby is thus strongly to the credit of that phase of Christian faith which he and his parents represent. He honored his parents, his church, and his God. As a student he was given an important position in the Y. M. C. A. organization. . . . In his sudden death and the manner of it, he has exerted an influence of saving power here, which many a man has failed to render in a long lifetime of ordinary existence. For this let us be thankful.

"Every mourning student—and all are mourners—desire to possess and to pass on those elements of excellence, of moral worth, those virtues of mind and heart which have made this former comrade beloved by all."

Brother Falkingham has been prominent as a worker in Sunday school and church. He was developing as a speaker; commanding respectful attention from all in his home town. Three weeks before this tragedy he presided over the prayer meeting and dwelt at length upon the joy he experienced in his religious life, and his hope of doing good among his fellow students.

The whole town was in mourning. Schools were closed, and the student body attended as a mark of respect. Flags were at half mast. The pastor of the Congregational church and his choir led the singing. Reverend Mann of Westbrook, Maine, and Mr. Skillings of Colby (the young man whom he tried to save), assisted in the service. I could find no more appropriate text than the words of the Master: "Greater love hath no man than this, that a man lay down his life for his friends."

Brother and Sister Falkingham have the prayers and sympathy of all God's people.

Respectfully yours,  
U. W. GREENE.

KIRTLAND, OHIO.

*Editors Herald:* On Sunday, May 9, 1915, in the small hours of the night, the bell in the tower of the Kirtland Temple rang out its warning of fire! a cry that stirs the heart of any who hear it. Hurried feet wended their way to the foot of the temple hill, where fire was consuming one of the oldest residences of the historic town of Kirtland. History tells us that this house was built by one Peter French, when the inhabitants of the place found their way through the dense forest by the blazed trail. The house was built about the time of Perry's victory, when a huge pile of logs was piled near the spot and burned in honor of the event.

The house was later owned by N. K. Whitney, so it is claimed. At the time it was burned it was owned by John Shuppe. The excellent walls still stand to mark the spot. Those who have visited Kirtland will understand what place is meant when we say it was situated just at the foot of temple hill, on the corner as one turns toward the bridge which spans the east branch of the Chagrin River. The house was built of brick made by hand and laid in lime mortar, burned by the parties themselves, it is stated.

Hence passes one of the old landmarks of the pioneer days of our historical Kirtland.

A. E. STONE.

KALISPELL, MONTANA, May 27, 1915.

*Editors Herald:* We would like to ask if there are any Latter Day Saints living at or near Corning, California? If there are any I would like them to write me soon. I am still preaching at the Rose Crossing Schoolhouse, with a good attendance. One has been baptized, and others are interested.

In the gospel,

Route 1.

P. W. PREMIO.

WINTHROP, ARKANSAS, May 19, 1915.

*Editors Herald:* I enjoy reading the HERALD very much. I do not see how any live Saint can do without it. The many cheering letters that it brings each week are inspiring to the soul.

In looking over the HERALD I was glad to learn that our faithful Brother J. T. Riley was sent back here. He was the first to open up the work at this place. He is also the one who baptized me. We have about thirty members here

now. We have bought a house and lot in Winthrop and have preaching every Sunday. We are truly glad to have a place in which to worship. We have succeeded in getting an elder and a teacher to move here. We are to be organized into a branch, which will take place in the near future.

Elders W. M. Aylor and J. T. Riley held a meeting here in the winter and baptized two, and three have been baptized since by Elder J. Hoffman, who lives here. Among the latter was a fine young man who will have to carry the good news and glad tidings if faithful.

Wishing success to all, I remain,

Yours in the faith,

T. J. SHARP.

## News from Missions

### Ohio

On my return trip from General Conference I visited friends in Des Moines, Iowa, also Waterloo, and relatives and Saints in Chicago, arriving home at Kirtland, Saturday, May 1. I thought, "Now I will rest up a week or two and then start out for another year." On the following Sunday, May 2, I had the privilege for the first time, of preaching in the Kirtland Temple.

On Wednesday, May 5, I received a card from Elder E. L. Ulrich, of the Toledo Branch, saying, "Come at once. We need you for the meetings at Sylvania." I prepared immediately, and left home Thursday for Toledo. Brother Ulrich, with the assistance of the branch president, Brother Hittrick, had gone to Sylvania, twelve miles out, and rented a hall. With them working every day, it was hard to preach every night. We started in on Friday night and held on till Sunday, May 16. The people got us confused with the Utah church, and I was asked to deliver a lecture on "Mormonism," which I did to a large crowd. It broke down prejudice to a certain extent.

These meetings brought ten into the fold, seven of whom were grown people. We expect to return this fall and hold more meetings there, if we can again secure the hall.

Brother Ulrich is a fine young man to work with. He has a motorcycle, and in that way we were able to go and come every night. Many times we were called by those attending the meetings as well as those of the town the "motorcycle evangelists." We found it a very easy way getting around, and are looking forward to the time when we can get out and make new openings in that way.

I am expecting Brother J. C. McConaughy this week, and if the weather man will favor us with warm weather we expect to start in the season with the tent. If there are any Saints in western Ohio who know of friends or Saints who would like to have meetings, kindly let me know. My mission address this year is 609 Chestnut Street, Toledo, Ohio.

I just returned from a short visit with the Saints at Oak Harbor, Ohio, where I found the work progressing as well as could be expected. Thus the good work goes on.

Trusting this year may be marked with success for the church work in every way, I am,

Yours in the conflict,

TOLEDO, OHIO.

MATTHEW W. LISTON.

### Southeastern Mission

Down where the orange blossoms grow and near where the beautiful Gulf of Mexico touches our southern shores, ye missionary deals out the words of life to those whom fancy, idle curiosity, real interest, or perhaps the parental mandate impels to listen, and at the same time incidentally

makes observations as to the spiritual, social and economic development, as obtained under the supervision of the powers that be. On the spiritual side we see advancement proportionally as we yield ourselves to the law of development as found in the gospel of Christ, and the two last-named fields seem to loom up before us at present in greater magnitude than ever before.

In the Sunny South, as elsewhere, the struggle for existence continues, in some instances practically resolving itself into the Darwinian theory of the "survival of the fittest." The gulf separating capital and labor grows wider and wider, while in desperation the laborer clamors for his inalienable rights and a division of the spoils. "Never," says the capitalist, and as one has expressed it, "The greedy monopoly grinds on." May we venture the thought that the small outbursts here and there are but harbingers of the more determined and universal effort for liberty and equality.

In the midst of this confusion it is indeed restful to turn our minds to the theoretical solution of this world-problem, as revealed in the sacred books; but far more so will it be when we can see a more practical application of the divine economy. Although the gospel is primarily individualism, as its greatest expositor amply exemplified, obviously preaching a change of heart as a first requirement, yet it has been estimated that three fourths of his teachings have reference to our relation to our fellow man; and may we not by reason of this change of heart catch a broader vision of our corporate responsibility?

William Newton Clarke says, "Society is the field of Christianity. To bring the sound and godly life to perfection in the narrow field of individualism is impossible. The great laws of life depend upon reciprocity, and can not be brought to full effect until men are obeying them together. There are duties that are altogether social; high virtues, too, that can not be exercised except in the social field. The Christian character is a social character as well as a private, and the full victory of Jesus' ideal can be won only by a revolution that touches every fiber of the social heart and every action of the social life."

The idea of equality appeals to right thinking men, and especially to those who are deep down in the struggle for existence. Thinking men in the past have arrived at varied ideals of the social order. To Plato it was the republic, to Augustine it was the city of God, to Sir Thomas More it was Utopia, but to God and Christ it is Zion, the pure in heart. We do not want a democracy which is "a recognition of rights," but a brotherhood which is "an acknowledgement of duties" from the standpoint of love.

May we think upon these things, have all things prepared before us, both temporal and spiritual, live the gospel together, that Jesus' ideal may be realized in deed and in truth.

Yours for Zion's weal,

A. E. WARR.

ESCATAWPA, MISSISSIPPI, June 5, 1915.

## News from Branches

### Bay City, Michigan

The work has advanced much here. Our number is gradually increasing, ten being baptized the past week, some who have grown old, others from the junior class of our Sunday school. All walked bravely into the cold water, and were afterward blessed in confirmation. Some of these have persecuted the work, but honest in heart, they accepted the truth.

As old and young were led into the water last Sabbath we sang "God is marshaling his army." The rite of baptism is to be attended to again next Sunday.

The work among the children is very encouraging. We feel more and more that "just anybody" can not teach the children. We have some talented teachers, and through the normal work are preparing more for service along that line. Five of us are getting ready for the third examination.

We are proving at this place that the lazy man or woman can not be a Saint in the real sense, for we find not a moment to lose. Our Religio has grown more and more attractive. The crowds are increasing, which shows the value of active committees. Our young men seem to enjoy rendering music, and certainly music is a gift of God, especially as we see it cultivated for the sole purpose of helping carry on the gospel work. There is much work yet to be done, many are yet to hear the angel's message. Every Saint must in a sense be a teacher, and no work is trifling.

Brother O. J. Hawn has been with us for some time. He is leaving soon, but we expect to hold the fort until help comes. We find the fight the sweetest thing in life, knowing that if faithful we are not alone.

Praying for the success of the cause, I am,

Your sister,

1511 Sixth Street.

EDITH SMITH.

## The Children's Home

### Children's Day in Lamoni

Sunday, June 13, was set apart as Children's Day, and the entire day was given up to the children. The regular Sunday school lessons were suspended, and a happy throng of bright faces glowing with animation and delight covered the platform and occupied the front part of the spacious church. A beautiful and appropriate program had been prepared and was carried out with pleasing effect.

The older people who crowded the galleries and rear of the church partook of the spirit of the occasion and rejoiced with the little ones, apparently catching in full fruition the spirit of the divine injunction, "Let not the middle-aged and the old forget the gladness of their youth and let them aid and assist so far as their cares will permit; and remember that Saints should be cheerful in their warfare that they may be joyous in their triumph."

Our family from the Children's Home mingled with the other children in all the exercises and enjoyments with the same glad and care-free delight, forgetting in the happiness of the occasion the misfortunes that have contributed to make them inmates of this institution, and to throw them into the association of a community that receives them with open arms and sympathetic love.

How such evidences cause the heart to rejoice and swell with gratitude to God who inspired the prophet to say: "There should also be a home for children established, and the effort of the Daughters of Zion should be approved and carried unto completion as soon as is consistent with the necessary demands of the work of the church in other directions."

Thank God the time came! and that a generous and loving people provided the means to establish that home beautifully, embowered in those lovely trees, a little way from the church where these children will retire from this happy occasion with minds filled with happy memories too deep and heartfelt to ever be effaced. God also bless those kind hearts and true friends who have made this home possible, thus demonstrating the living truth of the divine words, "It is more blessed to give than to receive."

After this service a sermon devoted to children was delivered by Elder John Garver, in which he expressed the

well-established principle that children are the most sacred trust ever delivered into the keeping of men and women; and expressed the conviction that no family not touched at some angle by the sweet influence of childhood could ever complete its mission. To this we could heartily respond with full approval, and add that the nearer and deeper this influence the more complete the result.

Thank God for children! Thank God for the fatherly and motherly instinct that causes men and women to tenderly and carefully provide for their own, and for the extension of that instinct that causes them to provide for the needy children of others.

As a fitting close to the exercises of this eventful, happy day, seven precious buds of promise were buried with Christ in baptism. May the happiness of this day be but a prelude to the life of service now dawning before them.

### Suggestion

In answer to our invitation for suggestions on the raising of means for the Children's Home, one good brother, superintendent of a Sunday school, who is willing to put it in practice suggests: "Why could not the Sunday school superintendents get the schools to have a fast day, or two days, say the second and fourth Sundays in each month, and each one who can give ten cents each fast Sunday. I sincerely believe that this would relieve the situation, and I believe that as a rule the Sunday schools are always ready and willing to cooperate in an undertaking of this kind. . . . You can readily see if no more than twenty per cent of the schools responded to this that it would be quite an item."

We see no reason why every Sunday school, Religio, or person should not be free to adopt any system they chose, but we could not approve of a system that would cause those who can not contribute to feel any embarrassment on that account. If this or any other plan can be adopted and so carried out that none would feel embarrassment it would be appreciated, and encouraged by the trustees.

### ONE HUNDRED DOLLARS MORE ON DEBT

While writing these items a good sister came in and wrote out a check for one hundred dollars to be applied on the debt. We need now but twenty-three more of these and we will report the home free from debt; and we certainly will apply all given for this purpose as directed, using it not for current expenses.

These twenty-three are certainly coming. It is a pleasure to work with and for such generous souls as have been assisting to maintain the Children's Home.

### Childhood's Days

In childhood's days—in childhood's days!  
The sky was pure—the grass was green,  
And every flower that met our gaze,  
In hope's prismatic hues was seen.  
How lovely then seemed every phase  
In which each season reappears!  
What spring can vie in after years—  
With childhood's days—with childhood's days?

In childhood's days—in childhood's days,  
Our frames are weak—our hope is strong!  
We bound through life's bright, flowery ways  
With ringing laugh and merry song.  
A world of care before us lays.  
But what heed we, who know it not?  
Our tears are brief, and soon forgot  
In childhood's days—in childhood's days!

My childhood's days—my childhood's days!  
There is magic in the word,  
Half joy, half sadness, that will raise,  
So oft its welcome sound is heard.  
In riper years life's zest decays,  
No laugh does e'er so jocund ring,  
Nor woodland birds so sweetly sing,  
Since childhood's days—since childhood's days.  
My childhood's days—my childhood's days!  
E'en while I tread life's downward hill,  
Their light shines forth with weakened rays  
That shed a halo round me still.  
And as the wearied traveler's gaze  
On scenes long past, looks back in vain—  
I would I might recall again  
My childhood's days—my childhood's days!

C. DE. C.

## Hymns and Poems

### Graceland Poetry

[The influence of the spirit of cooperation and helpfulness which characterized the work of Graceland College, and makes to the end that character and better service may follow in the activities of those who enter truly into the life of this institution, is not the least of the good influences of the school. Something of the significance of these things is realized by those associated together on the "College hill," and of their high regard of the same, is caught in the following poems. The first "A Graceland farewell," written by Austin M. Dobson, a student at Graceland for a number of years, and appearing in the 1915 "Acacia," the Graceland annual, published by the students, deals with the pleasant associations and fond memories which make for true friendship. The second, "A benediction," by Marjorie Tait, a young student, was written in commemoration of the farewell prayer meeting held recently in the college chapel, and tells of the strong religious influence of the college. The third, "Adown the years," dedicated to the graduating class of 1915, and written by J. A. Gunsolley, one time acting president and for many years in charge of the commercial department of the college, sets forth that true greatness comes only with learning through humility—through learning "by study and by faith" and for which Graceland stands preeminently.—EDITORS.]

### A GRACELAND FAREWELL

There comes a tinge of sadness  
With that melancholy day,  
When, parting from our Graceland,  
We shall each pursue our way;  
For the ties that bind us closely  
In the bonds of Christian love  
Are welded by the Spirit  
Of the God who dwells above.

We have daily been together  
In the class room and the hall;  
We have grown to each a brother  
Since the days of distant fall.  
We've rejoiced in others' pleasure,  
We have wept when they were sad;  
In our Graceland richest blessings  
Are bestowed on lass and lad.

We met midst scenes of autumn  
 When the leaves were tinted red;  
 Too soon that season vanished  
 To abide with summer's dead.  
 We met the snow-clad winter  
 As he climbed the College Hill;  
 We heard him when he left us  
 To invite the daffodil.

Together we have welcomed  
 The seasons of the year;  
 The joyous, verdant springtime  
 To all has grown most dear.  
 But with perfume-scented flowers  
 There must come a gentle sigh,  
 'Tis the parting word, "Farewell,"  
 To our Graceland dear, "Good-by."

With a sense akin to sorrow  
 We approach that time of year  
 When the distance will have silenced  
 Voices sweet which now we hear.  
 Ties of friendship welded firmly  
 Will be carried near and far,  
 Then will Graceland be our solace,  
 Thoughts of her our evening star.  
 —Austin M. Dobson in "Acacia 1915."

#### THE BENEDICTION

Again we kneel his throne before,  
 The birthplace of the best in life,  
 Remembering how soon we'll see once more  
 A world with sin and sadness rife.

Too soon, a part of it we'll be!  
 But each for other oft has prayed  
 When trials come, that we may see  
 A solid base has here been laid.

Then, glancing back, we'll see again  
 Sweet pictures of a swift-fled past;  
 More hours of sunshine than of pain  
 There were. Alas! they went too fast.

Behold, again, these girls and boys  
 Remember why they are so dear,  
 And think the end of all our joys  
 In Graceland's halls is drawing near.

Now, each has just a word to say,  
 Because we love this college band.  
 And all, by earnest effort, pay  
 A tribute to our loved Graceland.

Let us on this occasion fair  
 Unite, as sister and brother,  
 In one fervent ascending prayer  
 For glad Graceland and each other.

"Father, we're helpless as a child  
 Viewing the wide, wide world before.  
 Father, thy Spirit send, holy and mild,  
 Thy guiding hand each of us be o'er.

"Father, and may her faculty  
 Be ever blessed—her students all.  
 Grant some may always ready be  
 To come at Graceland's pleading call."

Now may we bear with us the light,  
 And gladsome touch of each old song  
 By youthful voices sung to-night;  
 May mem'ries sweet guide us along.  
 May, 1915. MARJORIE TAIT.

#### ADOWN THE YEARS

In years agone, some less, some more,  
 To run the race of life, and o'er  
 Earth's pilgrimage our way to make,  
 Each one and all our course did take  
 Adown the years.

From childhood's hour in strength we grew  
 In knowledge, and in wisdom, too,  
 Until we thought the azure sky  
 Above we'd reach, if we'd but try  
 Adown the years.

In youth, our aspirations pure,  
 We deemed that our success was sure.  
 The wonder was to us, how such  
 So young as we could know so much.  
 Adown the years.

The time passed on; but all too slow  
 The world did move, for we did know  
 Our wisdom and our knowledge rare  
 Would prized be beyond compare,  
 Adown the years.

And now to manhood's blessed estate  
 We've come, and to us all the gate  
 Of opportunity stands wide,  
 And we within may safe abide  
 Adown the years.

'Mong other things we needs must learn  
 Is this: the planets do not turn  
 About our center; but they all  
 The plan of God obey, or fall,  
 Adown the years.

So we shall find, as others have found,  
 That to be great, or be profound  
 In understanding, first must we  
 Bow down and learn humility,  
 Adown the years.

So, now, on our Commencement day,  
 The Gold and Blue in streamers gay  
 About us, let us pledge anew  
 Our fealty to all that's true,  
 Adown the years.

Our alma mater we'll revere.  
 And for our Graceland shed a tear,  
 As from her walls we outward go  
 To make our fight for weal or woe  
 Adown the years.

Then, classmates, teachers, fare thee well.  
 Eternity alone will tell,  
 When books are opened, kept by hand  
 Of angels, how we then do stand  
 Adown the years.

O, may that record then reveal  
That each has won a golden seal  
For his diploma; and may God  
Reward us for the path we've trod  
Adown the years.

J. A. GUNSOLLEY.

LAMONI, IOWA, May 29, 1915.

## Miscellaneous Department

### Pastoral

*To the Ministry and Saints of the Rocky Mountain Mission; Greeting:* I consider it a privilege to be associated with you for another year, and trust that the year's work shall result in great good to the Master's cause. As to fields, the brethren will labor as follows:

Eastern Montana: J. C. Page and Robert Newby.  
Western Montana: A. J. Moore and George Thorburn.  
Spokane District: J. A. Bronson and S. N. Gray.  
Western, Central and Eastern Idaho: G. W. Winegar, J. T. Davis and H. E. Winegar, respectively.  
Utah District: N. L. Booker, C. E. Crumley, W. H. Kelley and B. L. McKim.  
Wyoming: J. M. Stubbart.  
Western Colorado: J. F. Petre and A. T. Higdon.  
Eastern Colorado: Ammon White, J. R. Sutton, S. S. Smith and J. Charles May.

I bespeak for these brethren the hearty support and cooperation of the local ministry and the Saints, and ask that they in return assist the local brethren when possible, and more especially that they look after the needs of the scattered Saints, and the auxiliary work away from branches.

The brethren of the ministry will please remember that reports are due July 1, October 1, and January 1. Annual report should be mailed to me not later than March 1. I will furnish you blanks for the annual report in due time, but prefer that you secure from the Herald Office blanks for quarterly reports. In order to better meet the demands of the field, I would be pleased to have you write me once a month as to your whereabouts and the conditions of the work in the locality where you may be laboring, if only briefly.

I shall be pleased to hear from any of the brethren and Saints in the mission as to conditions, prospects for the work, etc., and will render you all the assistance in my power, hoping for a successful year for the work throughout the field.

My home address is 1420 West Walnut Street, Independence, Missouri, mission address 336 South Fourth East Street, Salt Lake City, Utah.

Respectfully your colaborer,  
PETER ANDERSON.

*To the Officers and Members of the Church in Scandinavia, British Isles, Germany, and Palestine; Greeting:* Being a stranger to the greater part of this vast mission, I have delayed writing my pastoral until, by consultation, I have learned somewhat of conditions in various parts of the field. The following brethren will labor under conference appointment, in the following fields:

Norway, Peter Muceus.  
Sweden, C. A. Swenson.  
Denmark, Peter T. Anderson.  
Germany, Alexander Kippe.  
Palestine, no one appointed until the war is over.  
England, W. H. Greenwood associate minister in charge.  
Evangelical ministers: James Baty, Henry Greenwood.  
Bishop: Roderick May, who will have general charge of financial matters in the mission, assisted by his counselors.  
High Priests: Manchester District, J. W. Taylor, G. W. Leggott, W. R. Armstrong; Western Wales District, Thomas Jones; Leeds and Bradford, Thomas Taylor.  
Elders: W. H. Chandler, Warrington;;; John Bailey, Eccles; Edward Maloney, Farnsworth; John Schofield, Birmingham; J. E. Meredith, Birmingham; Albert Kendrick, Birmingham; William Ecclestone, Leicester; John Judd, Enfield; E. J. Trapp, Gloucester; James Schofield, Denton and Hyde; Charles Cousins, Sheffield District; John Holmes, Sutton-in-Ashfield; Earnest Wragg, Clay Cross; John Pughley, Aberaman; T. J. Picton, Neath; J. G. Jenkins, Gilfach Goch.  
Priests: Joseph Holmes, Clay Cross; Abel Hall, Manchester; Harry Sykes, Sheffield.

The brethren in England will labor according to the rotary

plan as heretofore, reporting to Brother W. H. Greenwood, who will have the active oversight during my absence.

There is no doubt but we have entered upon the troublous times prophesied of in days of old. There is certainly distress of nations, with perplexity, with the hearts of men failing them through fear.

Our duty as men of God is to stand in holy places and preach the gospel with the warning voice: it is the Lord's last message to the nations before the end. We should try to keep ourselves free from the animosities that embitter the lives of warring nations, and remember, that we are brethren in Christ.

So far as possible, I desire that the bishop's hands be freed from local work, that he may devote his time to temporalities. To this end Brother Greenwood will assist in the city of London, if his throat condition will admit of outdoor work during the summer months; otherwise provide help if it is available.

During the year I hope to see tracts suitable for introducing the gospel to strangers, prepared and translated into the languages needed for our work. This is a long-felt want. It will receive attention.

The date of my going abroad is indefinite; depending entirely upon conditions that may develop. I regret that this is so and pray that my hands may be liberated.

We earnestly pray that the Lord will bless and protect his Saints, and provide for every necessity. It will be incumbent upon the membership in every land to remember the financial law, and make every sacrifice possible that means may be provided to carry on the work.

I shall be glad to render every assistance within my power, and shall be glad to hear from the missionaries at any time.

The appointing of time and place for holding the mission conference will be left to Elder W. H. Greenwood, who will consult the brethren interested.

Matters requiring immediate attention should be sent to him in the British Isles. In the other fields direct to me.

Please be prompt in reporting upon the dates agreed upon.

Respectfully yours,

U. W. GREENE.

WINTER HILL, MASSACHUSETTS, U. S. A., 55 Grant Street,  
June 8, 1915.

*To the Saints and Priesthood of Southern Indiana District, Greeting:* Having been appointed to labor in this district again, I ask your cooperation in doing all that we can to build up the work and break up as much new ground as possible. Our force is small and we have a large field, so we earnestly ask all who hold the priesthood in southern Indiana and central and eastern Kentucky to get in touch with me. Let us know your needs and what you are doing to effect new openings that may require the presence and help of one of the missionaries.

We hope the Saints will put forth every energy to help the work with their money as well as their work. The church needs are great financially. Since the Lord has said, "He that will not learn his duty and show himself approved, shall not be accounted worthy to stand," let us not be in the rear when our report is turned in next March. Let us be as near the front as possible.

My field address is 220 East Saint Clair Street, Indianapolis, Indiana; home address 813 West Kansas Street, Independence, Missouri.

J. W. METCALF,  
Assistant Minister in Charge.

## The Bishopric

### AGENT'S NOTICE

*Saints of Saskatchewan District:* I wish you to know that we are short of funds and are not able to supply all the families of our missionaries. While we must acknowledge that times have been hard, we think also that when the Saints understand the conditions they will rally to the cause. So, dear Saints, send along your tithes and offerings. Let it not be said of us again that we are unable to supply the elders' families, who have left home and loved ones to proclaim the angel's message and gather in the honest in heart to the true fold of Christ.

Your brother,

J. L. DOBSON, Agent.

### AGENT'S NOTICE

*To the Saints of Arizona:* A little over one hundred dollars per month is needed to support the families of the missionaries who are expected to give their time and labor exclusively to

the ministry in this field. Can the Saints of this State meet such a demand?

A neat church building was erected in Douglas, Arizona, this spring without membership backing. Trusting in the Lord to stand by us, we went ahead and performed our part fully, with satisfactory results, almost miraculous in the eyes of the people. If we move ahead as individual members in this State with like determination to perform our part, trusting in the Lord to move on the hearts of others, we may render a satisfactory report for Arizona at the close of the year.

Send tithes and offerings to the undersigned without delay, that we may be able to meet the obligations placed upon us. Remember, "It is more blessed to give than to receive." The gathering will be of those "Who have made covenant with me by sacrifice." S. D. CONDIT, Agent.

DOUGLAS, ARIZONA.

### Conference Minutes

**PITTSBURGH.**—Fayette City, Pennsylvania, February 20 and 21. Reports: Wheeling, Fairview, Steubenville, Wellsburg, Fayette City. Garland and Glen Easton branches disorganized. Set of resolutions were adopted for government of district. Officers elected: J. E. Bishop, president; O. J. Tary, vice president; Emma Lockard, secretary; L. D. Ullum, treasurer. Preaching by G. T. Griffiths, R. C. Russell. Emma Lockard, secretary.

**SOUTHERN INDIANA.**—Indianapolis, May 15 and 16. Reports: Union 39; Hope 123, gain 31; Indianapolis 75, gain 18; Louisville 133, gain 14; Byrnesville 96. Bishop's agent, C. H. Fish, reported: Receipts \$488.82; expenditures \$461.08. Officers elected: Charles H. Fish, president; J. E. Warne, vice president; Pearl F. Newton, secretary; Goldie Brook, chorister; J. Welch, librarian. Preaching by F. A. Rowe, J. G. Halb, R. C. Russell. Reunion will be held at Wirt, Indiana, time to be fixed by district officers and minister in charge. Adjourned to meet at call of minister in charge, and district president. Pearl F. Newton, secretary, 962 Congress Avenue, Indianapolis, Indiana.

**DES MOINES.**—Perry, Iowa, June 12 and 13. Reports: Frasier, Oskaloosa, Runnells, Clear Creek, Des Moines, Perry, Concord, Rhodes, Packard, Nevada, Boone. Bishop's agent reported: Receipts \$3,059.81; expenditures \$2,851.70. Officers elected: O. Salisbury, president; J. M. Baker, E. O. Clark, assistants, Bessie Laughlin, secretary; E. O. Clark, bishop's agent; Joseph Carpenter, member library board; John Salisbury was recommended to general chorister for chorister. Church at Perry was dedicated Sunday morning, J. A. Gillen preaching the sermon. Other preaching by J. M. Baker, E. E. Long. Adjourned to meet at Nevada for October conference. Bessie Laughlin, secretary.

**FLORIDA.**—With Coldwater Branch, May 22. Reports: Fairview 38, Coldwater 95; Mount Olivet 55; Santa Rosa 86; Alafara 188. Musical convention was provided for reunion, Alabama and Mobile districts invited to send delegates. Bishop's agent reported: Receipts, \$212; expenditures \$158.74. Officers elected: D. M. Rudd, president; W. M. Hawkins, vice president; E. N. McCall, secretary; Ruby McCall, treasurer; Bessie Clark, chorister. Resolution adopted providing for election of officers first conference after General Conference annually. Next district conference to be held at same place and first Saturday of the reunion. Preaching by James Cooper, D. M. Rudd, W. M. West. E. N. McCall, secretary.

### Convention Minutes

**NORTHEASTERN ILLINOIS SUNDAY SCHOOL.**—Mission, June 4. Executive committee was authorized to appoint committee to arrange Sunday school work for reunion, and committee to draft an amendment to constitution, article 8, paragraph 3, basis of representation to be one delegate for every 10 members of school, same to be published as provided by law. By two thirds vote, delegates present adopted vote to resolve that mass convention be held hereafter and dispense with delegate system. Adjourned to meet previous to next conference at call of officers. LaJune Howard, secretary.

### Convention Notices

Southwestern Oregon Sunday school, July 15, 10 a. m., Myrtle Point. Institute 2 p. m. Pearl Goodman, secretary.

### Reunion Notices

Northern Wisconsin, June 25 to July 5, inclusive, Saints' reunion park, Chetek. Cement walk from depot to grounds. Tents: 12 by 14 \$2.25; 10 by 12 \$1.75. Cots, single 25 cents; double spring 50 cents. Solid floors for tents 50 cents. A few transients can be cared for at 25 cents per day. Bring Praises and Hymnals. Books on sale. Meals 15 cents by ticket, children half price. Bring bedding. Order tents at once. Advise day of arrival if you wish to be met. Speakers: W. A. McDowell, McKnight, Fike, Whiteaker, Houghton, E. Burt, Leroy Colbert, secretary.

Kentucky and Tennessee, Foundry Hill, near Peryear, Tennessee, July 3 to 12, on beautiful grounds set apart for reunion purposes. Shade and water. R. C. Russell, J. M. Nunley, J. R. McClain, S. E. Dixon, C. A. Nolan of the missionary force, with local workers, will be the speakers. Thursday will be children's day, participated in by children from different Sunday schools. This reunion is to be self-sustaining, however there will be refreshment stand where lunch will be served at minimum price. Those coming by rail notify Bertie Gallamore or J. C. Alexander, Peryear, Tennessee, who will arrange to meet trains. Those coming from north get off at Peryear, from south at Whitlock. J. R. McClain, president.

Seattle and British Columbia, Centralia, Washington, August 6 to 16, North Park, just inside city limits, near river. Well shaded. By advertising we expect large attendance of nonmembers. If you wish to help this part, undersigned will accept donations. Committee has concluded not to run dining tent as previously announced. Tents: 12 by 14, including two cots, \$5 for ten days. Will Saints send remittances at earliest convenience, as we need money for freight on tents. That we may know how many tents to order, send order to undersigned if you will not have money until later date. Leonard S. Rhodes, 1005 South Tower Avenue, Centralia, Washington, secretary.

Southern California, Convention Park, Hermosa Beach, August 20 to 29. Cafeteria as usual. Tents: 10 by 12 \$2.50; 12 by 14 \$3; 12 by 16 \$3.50. Cots, single, with mattress \$2; double, with mattress, \$3. Tables 50 cents. Chairs 15 cents. Orders for tents, cots, etc., should be made promptly to R. T. Cooper, 420-421 Marsh-Strong Building, Ninth and Spring Streets, Los Angeles, California. It is imperative that orders be in his hands August 1, for tents to be secured and set up for occupancy day before reunion. Those from distance should buy tickets to Redonda Beach, taking receipt for fare paid, so that return ticket may be had for one third fare, providing enough attend. Check baggage to Redonda Beach, or as soon as train leaves Los Angeles, hand baggage checks to conductor and ask him to put baggage off at Convention Park. Trains will stop for passengers to get off at Convention Park if conductor is notified. Conference August 23, Religio convention August 25, Sunday school convention August 27. R. T. Cooper, secretary.

Western Nebraska and Black Hills, North Platte, Nebraska, on Union Pacific, September 17 to 27. We expect J. A. Gillen and elders of mission, including R. Etzenhouser and Alvin Knisley, perhaps others. Those wishing tents correspond with E. R. Sivits, North Platte, Nebraska. C. W. Prettyman, president, Comstock, Nebraska.

Western Oklahoma will hold two reunions, one at Eagle City, the other at Freedom, July 16 to 26. J. P. Dyke, O. E. Slayton, Lemuel Dyke, F. F. Fitch, Lester Dyke will act as committee at Eagle City; M. S. Moreland, C. V. Moody at Freedom, with power to select assistants. Cooperative boarding tent at Eagle City. Conference the 24th at Eagle City. Sister McGeorge will represent Sunday school and Religio, and there will be work for children and young people. Pasture for horses. William Aylor and H. O. Smith will be at Eagle City. Hubert Case, assistant minister in charge, H. F. Durfee, district president, Lemuel Dyke, secretary.

Southern Indiana, Wirt, Indiana, August 20 to 29 inclusive. Meals for adults 15 cents, children 10 cents. Tents: 10 by 12, with 1 cot, \$2.50, extra cots 50 cents each. Order tents and secure other information of Charles H. Fish, secretary, 645 West Twenty-ninth Street, Indianapolis, Indiana.

Lamoni Stake, reunion park, Lamoni, Iowa, August 13 to 23 inclusive. For information write A. Otis White, secretary, Lamoni, Iowa.

**Two-Day Meeting**

Ugly, Michigan, July 17 and 18. Trains met by committee wearing blue ribbon badge. Good speakers. Everyone invited. Florence Newson, branch secretary.

**Addresses**

T. U. Thomas, 1216 Luzerne Street, Scranton, Pennsylvania.

**Died**

**COWDEN.**—Albert J. Cowden, aged 90, was born at Pawtucket, Rhode Island, died at Brockton, Massachusetts, April 28, 1915, after an illness of seven weeks. Until his death he was active in the ministry of the Reorganized Church. He was for many years a minister of the Methodist Church. Remains taken to Central Falls, Rhode Island, where services were held.

**HOLMES.**—Moses Holmes was born in Wayne County, North Carolina, December 1, 1846, died at San Jose, California, December 16, 1915. Baptized at San Antonio, California, May 7, 1874, by John R. Cook. Services in Saints' Church, San Jose, sermon by C. W. Hawkins, assisted by Eugene Holt. A consistent Saint, good husband, and loving father has gone to his rest.

**FALKINGHAM.**—Philmore Millard Falkingham was born at Jonesport, Maine, October 14, 1896, was drowned at Waterville, Maine, April 19, 1915, in an effort to save the life of his friend, Mr. Spillings, of West Somerville, Massachusetts. Graduated from high school in West Somerville, in 1913. Baptized by S. F. Cushman, January 29, 1911. Ordained priest in June, 1913, by U. W. Greene. Funeral from Saints' church, Jonesport, sermon by U. W. Greene, assisted by Reverend Mr. Mann, of the Congregational Church. Deceased leaves fifty immediate relatives.

**FOSS.**—Twin sons of Leman and Maude Foss, born May 28, 1915, died June 3, 1915. Services at the home by E. C. Foss.

**RAYMOND.**—Louise Jane Bennett Raymond was born at Vinal Haven, Maine, in 1842, died May 31, 1915. She married Dura A. Raymond 50 years ago, she was the mother of 8 children, 6 of whom survive her, together with her aged companion. Baptized 18 years ago by J. C. Foss. Services by U. W. Greene. A faithful Saint, she will be remembered for her good works.

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**June "Century"**

The leading feature of the July *Century* is an article called "Paris: red and black—and gold!" by Estelle Loomis, describing in a series of spontaneous impressions not the war facts but the war feelings of the most sensitive city in the world. The streets, the shops, the fashions, the attitude of the women, the American hospital, life in a pension, are some of the subjects treated, with a background of war and the varied emotions of war. Lester G. Hornby provides a series of sketches, and there are also a number of unusual photographs of the various American war-charities in Paris.

Another interesting article relating to the war is T. Lothrop Stoddard's "Imperiled Holland," with an introductory note by Hendrik van Loon, the Dutch historian, and James Davenport Whelpley's "English Characteristics," as observed during the stress of war. Mr. Stoddard points out how Holland, midway between the two giant hostile empires, flooded with refugees, in constant fear of the loss of her colonial empire on which her prosperity depends, and maintaining with difficulty a neutrality begrudged by all, is easily the most unhappy of the neutral countries.

Of timely interest is Gardner L. Harding's "The peril of China," showing how at a moment when China had reached a point of unprecedented hopefulness, having established herself against all odds on a stronger basis than ever before, she has been faced with a new and unexpected menace in Japanese aggression. The author shows that wherever Japan as-

sumes control, there European and American trade rapidly diminish.

Cleveland Moffett's "Into the crater of a volcano," describes a thrilling descent into Kilauea, the famous Hawaiian volcano. The article is accompanied by a remarkable series of two-color plates from Lumiere photographs.

The *Century* serial "Me" comes to an end in the July number. There are stories by Barry Benefield, Reginald Bliss and Peter O'Shea; and poems by Alfred Noyes, William Rose Benet, Charles Hanson Towne, and Ruth Comfort Mitchell. "In Lighter Vein" and "Current Comments" conclude the number.

**July "Cartoons Magazine"**

What the cartoonists of England, France, Spain, Canada and the United States think of the *Lusitania* disaster is portrayed in the July *Cartoons Magazine*, which devotes almost half its space to cartoons and world comment on the crisis with Germany. The entrance of Italy into the arena of war was naturally the subject of many striking cartoons, the best of which are reproduced in this issue.

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**THE SAINTS' HERALD**

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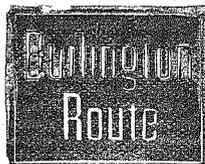
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Official Publication of the Reorganized Church of Jesus Christ of Latter Day Saints

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



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

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NUMBER 26

## Editorial

### CHRIST AS OUR WITNESS, LEADER, AND COMMANDER

Behold, I have given him for a witness to the people, a leader and commander to the people.—Isaiah 55: 4.

This Scripture is understood to refer to Christ. It suggests our subject, Christ as a leader, a witness, and a commander.

The subject has a martial or warlike sound that may be thought to be out of harmony with his mission as the Savior of men. But those who have had experience in his service will not need to be told that it is a warfare. It is a fight against a triple alliance,—the world, the flesh, and the Devil. No one of the three has been idle.

The world especially has made it interesting for the people of God, in latter days as well as in former days. Those who could not be enticed away by temptation or flattery, or purchased with money, have been subjected to violence.

Mr. Hudson Maxim, inventor of explosives and weapons of war, in a certain article told of a certain English inventor who in the year 1718 invented a machine gun that would use either round or square bullets. In a way he was a humorist. When he applied for a patent he specified that the round bullets were to be used when killing Christians; while the square bullets were to be used in killing Turks.

His idea was that a Christian should be killed with a little consideration, while anything was good enough for a Turk.

Evidently Latter Day Saints have been considered neither Christian nor Turk. They have been shot at with all kinds of bullets,—round, square, and three-cornered, brass bullets, soft-nosed bullets, BBs, DDs, Minie balls, and mud balls. But the Lord has said that no weapon forged against his work shall prosper. Why? Because of the character of our leader and commander.

There have been many leaders of men, warriors like Grant, Lee, Washington, Cæsar, Alexander, a long roll of men who stand higher than the heads of their fellows. There is another long line of leaders of the character of Lincoln and Gladstone who were

constructive and conservative statesmen and thinkers. But above all leaders towers Christ, the greatest of all.

He was great in this: Most men legislate for others; but Christ never gave a law or issued a commandment that he did not himself stand ready to obey. He was a leader who always led.

In that he is the great witness. He taught a certain mode of life and he was a living testimony to the fact that his ideas could be carried out and that they would lead to perfection of character.

He declared that he had power to lay his life down and power to take it up again, and further, that those who believe on him shall live again even though they are dead.

He was placed in a tomb, the tomb was sealed, and the august authority of Rome stood over it to see that it should not be opened. But he came forth on a Sabbath morning, as a living witness that he had told the truth. Rome could not do that which death could not do; nor both, nor all the powers combined against him could hold him captive.

His testimony as reduced to writing is found in the New Testament Scriptures. It is a mistake, however, to suppose that his work in that regard ended with his last sentence on the cross, or when the last one of his then living apostles spoke or wrote the last word that found its way into the New Testament.

To his followers he made this promise:

Go ye therefore, and teach all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost; teaching them to observe all things whatsoever I have commanded you: and lo, I am with you alway, even unto the end of the world.—Matthew 28: 19, 20.

How would he be with them? By his Holy Spirit that was to be an abiding Comforter, bringing to their minds things past, opening to their vision things to come, testifying of him, witnessing that the gospel is true (John 14: 16).

Peter on the Day of Pentecost said:

Repent, and be baptized every one of you in the name of Jesus Christ, for the remission of sins, and ye shall receive the gift of the Holy Ghost. For the promise is unto you, and to your children, and to all that are afar off, even as many as the Lord your God shall call (Acts 2: 38, 39).

The Bible contains the letter of his testimony, we

need the Spirit to make it alive. Christ is still a living witness to those who will seek after him.

As a commander he directs not only because of power, all power having been given into his hand, but by virtue of superior intelligence, operating as he does always in accord with God, and also because his laws are inherently true and just. He commands the thing that ought to be done.

He has concentrated his philosophy in these two commandments:

Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy mind. This is the first and great commandment. And the second is like unto it, Thou shalt love thy neighbor as thyself. On these two commandments hang all the law and the prophets.—Matthew 22: 37.

There are leagues and societies that profess to exist solely to promote the brotherhood of man, the idea of which is derived from this second commandment. But they overlook the first commandment and give little place for God in their work. They ignore the fatherhood of God, the idea of which is suggested by this first and greatest commandment. On the other hand, there are churches that profess to preach the fatherhood of God, but they largely forget the brotherhood of man, thus ignoring the second commandment.

A full and complete observance of both would bring Zion. Christ kept both of these laws. He loved God with all his heart (with all his emotions). He loved God with all his mind (all his intellect). He loved God with all his soul (the complete man, body and Spirit—all his spiritual and physical forces). The result was that he kept all of God's laws. He loved his fellow man with equal consecration and fervor.

Who are the followers of Christ? Those who keep all of his commandments, and do as he did. A certain man was asked, "Is Christianity a failure?" He replied, "No; it has never been tried."

There is a great deal of irony in that answer, yet some truth. How few there are who go into the work without reservation. Yet we can not say that Christianity is a failure until we try it in the same way that Christ tried it,—and then we will not have the occasion.

It was a success with him. He surely put it to the test. His experiences were varied. One day he rested in the home of Mary and Martha, happy and at peace. The next he was abroad among strangers and enemies, without shelter, homesick and sad. The foxes had holes and the birds had nests, but the Son of God had no place to lay his head. One day he entered Jerusalem accompanied by a triumphal procession; a little later he was bound and scourged and the people cried out, "Crucify him!" He tasted joy and he experienced sorrow. He was exalted and

he was debased. He had his Gethsemane and his Mount of Transfiguration.

His experiences are ours, to an extent at least. He is fully qualified by experience, by inclination, and by ability to be our witness, our leader and our commander.

ELBERT A. SMITH.

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## CURRENT EVENTS

### SECULAR AND RELIGIOUS

**CALIFORNIA QUAKES.**—Earthquakes in Southern California on the night of the 22d resulted in the death of at least four.

**LANSING SECRETARY.**—Robert Lansing has been by President Wilson, appointed Secretary of State, to succeed W. J. Bryan, resigned.

**GUARDS GUILTY.**—Nine of the twenty-four private guards arraigned for shooting peaceful strikers at Roosevelt, New Jersey, last January, have been found guilty of manslaughter. The remaining fifteen are yet to be tried.

**DE WET GUILTY.**—General De Wet, leader of the Orange Free State, South Africa, rebellion against Great Britain last October, has been found guilty of treason and sentenced to six years imprisonment and a fine of ten thousand dollars.

**AUTONOMY FOR POLAND.**—Dispatch from Petrograd states that the Russian council of ministers on the 25th, decided to appoint a commission of six Russians and six Poles, under the presidency of Premier Goremykin, to deal with the preliminaries necessary to carry into effect autonomy for Poland, proclaimed by Grand Duke Nicholas, August 14.

**TAKES IT BACK.**—Bently Ackley, reported as having resigned from the service of William Sunday because of others less deserving receiving more of the profits of the Sunday meetings, announces that his attacks on the Sunday organization, if made, were in "almost unconscious moments, owing to an unfortunate weakness, and under very peculiar circumstances."

**TURBULENT HAITI.**—The cruiser *Washington* has been ordered from Vera Cruz to Cape Haitien to relieve French marines landed to preserve order. Haiti is turbulent again, owing to the overthrow of President Sam by revolutionists under Doctor Resolvo Bobo. President Sam was the eighth executive in seven years, all but one of whom were forced out of office. The country is said to be on the verge of financial collapse.

**FULL CREW SUSTAINED.**—Governor Brumbaugh of Pennsylvania, on the 20th vetoed a bill to repeal the full train crew law, stating that members of the legislature had been subjected to the pleadings of a "large and persistent lobby." The governor said that

since the present law has been in operation the loss of life among passengers has been substantially reduced. The railroads, he added, should receive the same consideration "that is guaranteed to the humblest citizens, and no more."

**LABOR FOR PEACE.**—The central labor organization of France has officially approved of a proposal from the American Federation of Labor for a world conference of labor representatives to be held at the same place and time as the peace conference. The purpose of this labor conference is to facilitate permanent peace by: The suppression of secret treaties; absolute respect for nationalities; the immediate limitation and the eventual suppression of armaments; and obligatory arbitration.

**CONTRACT ANNULED.**—A contract by which the Delaware, Lackawanna & Western Railroad sold in 1909 the complete output of seven million tons from its anthracite coal mines to the Delaware, Lackawanna and Western Coal Company, which it had just organized, was annuled on the 21st by the Supreme Court, as a violation of the commodities clause of both the Hepburn rate law and the Sherman anti-trust law. The courts specifically preserved to the Government the right to proceed in a new suit against the railroad company, to test the latter's right to purchase coal for sale.

**CLAUSE UNCONSTITUTIONAL.**—The United States Supreme Court on the 21st declared the "grandfather" clause of the Oklahoma election law unconstitutional. This clause was designed to evade the Fifteenth Amendment of the Federal Constitution. It restricted the right to vote to persons able to read and write and entitled to vote on January 1, 1866, or prior thereto, or to the lineal descendants of such persons, or to persons who had they become naturalized at that time would have been eligible to become voters. This decision will probably affect laws in other States and give the ballot to many illiterate negroes heretofore barred from voting.

**TRADE NOTE.**—In a note to the United States Government made public the 24th, Great Britain deals conciliatorily with trade conditions incident to the German blockade, urging that concessions have been made to United States shipping from the order in council, and which can not be continued except in cases involving particular hardship and if goods concerned are required for neutral governments or municipalities, etc. The contention set forth in the United States note of March 1 insisting upon the neutral rights of trade in noncontraband with civilians in belligerent countries is not answered. It is expected that a note will be soon sent by President Wilson to Great Britain dealing with the situation.

**MEXICAN AFFAIRS.**—A Carranza army is reported encamped in the suburbs of Mexico City, awaiting the outcome of operations elsewhere and the arrival of food supplies for the people, opposing forces being fortified behind trenches in the city. The occupation of Agues Calientes by Carranza soldiers is announced. Unofficial dispatches from Washington state that President Wilson's new Mexican policy contemplates nothing beyond moral support to some Mexican who appears to commend the backing of his countrymen, and an embargo on arms to other factions. The administration has hoped to choose a man for provisional president with the consent of Carranza, Villa and the other leaders. Four members of Carranza's cabinet have resigned and a break is reported between him and Obregon. Angeles, Villa's right-hand man, is in the United States, it is rumored with political significance. Chazaro, newest convention president at Mexico City, expresses a desire to unite for peace with the other factions. Carranza has informed the United States Government that under no circumstances will he treat with General Villa; that he will not compromise with his opponents, and that he will continue his plans to crush his adversaries. General Huerta, former dictator of Mexico, and for some time past a resident of the United States, is being held under authority of the United States Government at El Paso, Texas, under the suspicion that with others he was about to organize for an effort to gain control in Mexico. The Red Cross states that in Mexico City thousands are begging for bread.

**EUROPEAN WAR.**—The Germans have taken Lemberg, Galicia, captured by the Russians in September, and are continuing their Galician campaign. The Russian retreat has been orderly, few guns and stores being taken by the Germans, and the Russian army is virtually intact, all of which lends weight to the report that the Russian defeat is due largely to the lack of ammunition. The French continue to gain north of Arras. They also report gains in the Vosges and Lorraine districts and in Alsace. The Italian advance into Austria continues, though marked with more severe fighting than heretofore. Serbian troops are operating with success in Albania. The Dardanelles campaign appears to be lagging. Russian submarines have sunk a Turkish steamer and two Turkish sailing vessels; a German submarine the British steamer *Carisbrook*. In outlining a munitions measure in the House of Commons on the 23d, to control the output of munitions factories and men responsible therefor, Lloyd George, minister of munitions, stated that British labor leaders had been given seven days in which to make good their promise that men would rally to the factories in sufficient numbers to produce a maximum supply of munitions. This munitions bill makes strikes and

lockouts illegal; provides for compulsory arbitration; limits the profits of employers; creates a volunteer army of workmen pledged to go wherever they are wanted, and contains other provisions which would give the minister full powers to carry out the plans he has devised to develop the production of munitions. Lloyd George urges "that trade union restrictions which interfere with the output of munitions should be temporarily suspended. The cause of the allies has been hampered for the want of munitions, and it is the purpose of the Government to insure the fullest supply possible. Special appeal is being made for men to enroll as workmen, and many are responding.

### NOTES AND COMMENTS

**SAFE AT HOME.**—Elder W. H. Greenwood, who attended the late General Conference and visited in America, under date of June 4 writes:

After a most exciting passage across the Atlantic I arrived safe at home on the evening of the above date. . . . There was great rejoicing upon my safe arrival in these perilous times.

**ONWARD IN CANADA.**—By letter dated June 12, Bishop R. C. Evans writes from Toronto as follows:

The work here is going along. Forty-eight baptized since I reported for 1914. Dedicated new church at New Liskeard last Sunday. Spoke in church Saturday and opera house Sunday. Brother Shields was there and preached before I came, and will continue for some time. His health is poor, but he is working well.

**MUSIC CONVENTION.**—We call attention to the notice by Sister Audentia Anderson, found in the Staff of this issue and announcing a music convention to be held at Independence, Missouri. This meeting should be inspirational and helpful to the sweet singers of Israel, of whom there are a goodly number within easy access of Independence. Success to the convention.

**FROM JERUSALEM.**—Letter just received from Brother Rees Jenkins, dated Jerusalem, Palestine, May 3, opens with the following paragraph:

We are glad that we are privileged once more to write you a few lines to inform you that we are still in Jerusalem and all in good health, for which blessing we are very thankful. So far as we are concerned all is well here, excepting that we are in need of financial help. We fully expected something on the steamship *Vulcan*, but were disappointed. We are doing the little we can to bring a fuller knowledge of the Christ and his gospel to our fellow men here.

Gentler than kindness, softer than the whirl of angels' wings, "sweeter than honey and the honeycomb," more beautiful than the first rosy gleams of the early dawn, is the spirit of forgiveness. When one forgives, Truth approves, Justice averts her eyes, Mercy rejoices and Love sheds tears of gratitude.—*Dallas News*.

## Hymns and Poems

### SELECTED AND ORIGINAL

#### Poem of Peace

Hark! I hear the sound of voices,  
Like the roaring of the sea;  
As a million souls uprising,  
Cry for peace and liberty.

For great nations have forgotten  
Love for God, and love for men;  
Ay! the whole world needs the spirit  
Of the King of Bethlehem.

Fling a banner 'cross the heavens,  
Like a meteor let it shine;  
With a message to the nations  
That shall breathe of love divine.

Let it float across the heavens,  
Till the world shall read the lines—  
Love, liberty, humanity,  
For all nations and all times.

Let it float across the heavens  
Until war and sin shall cease;  
Until truth and love shall triumph  
And each heart finds peace.

—Mary Louise Dawson.

#### Doing Our Duty

It is not what we do, so much, dear Saints,  
It is what we leave undone,  
That gives us a bit of heartache  
At the setting of the sun.

Though our path be dark and dreary;  
Though we can not see the way,  
There is yet a brighter dawning,  
And for us a perfect day—

When our blessed God, Redeemer,  
Comes to us, and says, "Well done"—  
After we have crossed the river,  
And seen the glory of the Son.

Let us then be up and doing,  
With a heart for any fate;  
Still achieving, still pursuing;  
Learning to labor and to wait.

MRS. O. L. ROCKHOLD.

#### I Saw Thee Weep

I saw thee weep—the big, bright tear  
Came o'er that eye of blue;  
And then methought it did appear  
A violet dropping dew;  
I saw thee smile—the sapphire's blaze  
Beside thee ceased to shine;  
It could not match the living rays  
That filled that glance of thine.

As clouds from yonder sun receive  
A deep and mellow dye,  
Which scarce the shade of coming eve  
Can banish from the sky,  
Those smiles unto the moodiest mind  
Their own pure joy impart;  
Their sunshine leaves a glow behind  
That lightens o'er the heart.—Byron.

## Original Articles

### PROBLEM OF SOCIAL PURITY

#### FOREWORD

During the past summer, the writer was invited to give several lectures on the subject of "Social purity" and "Sex hygiene"; with the result that interest was aroused and many requests made for a resume of the lecture.

It was impossible to respond to all the requests but yet being desirous of circulating what information I had upon the subject, I concluded to prepare the article for publication, and so give to all who wished an opportunity to inform themselves upon the matter.

With an earnest hope that it may do some good in saving our young people from the dangers which allure them, we commend it to the reader.

In Mr. Harold Begbie's latest work, *A Crisis in Morals*, he offers as the justification for the book the following striking indictment: "I still insist after reflection and in cold blood, that IMPURITY is, indeed, the chief disease of this age, and that the chief danger of civilization does, indeed, lie in a dishonoring attitude towards woman." Yet he believes "with real assurance that the hideous and disfiguring disease of the period which spreads only because its symptoms are suppressed, will be cured directly if it is faithfully attacked."

That which constitutes the greatest menace to the strength, power and beauty of life in body, mind and spirit can be annihilated if only we can bring knowledge and sincerity to bear upon the problem instead of allowing ignorance and prudery to cover the festering mass with sheltering hypocrisies.

On the authority of Doctor G. Stanley Hall, our public teachers and parents are declared guilty of this grave, if not criminal, neglect in the proper and judicious impartation of the knowledge of sex and its concomitant responsibilities, and reminds us that it is only comparatively recently the church has taken any active part in the campaign against vice. However, the reproach against the church is no longer just, for some of the most effective work against the evils of impurity has been originated and performed by the church and church people.

Without fear or hesitation the churches have accepted the program outlined by Mr. Begbie in the book already referred to.

The immediate course of the church is straight and decisive. She must attack impurity and organize her forces to attack it. . . . She must attack it publicly, politically and nationally. . . . Not for its suppression but for its extirpation.

The three agents to which we are directed to look for help in this warfare are religion, science and

politics; involving the awakening of the individual sense of reverence, the education of the mind and the development of the public conscience with the arousing of the public sense of honor.

#### URGENT NEED OF INTELLIGENT EFFORT

Of the importance of this movement through which the church and other influential organizations are seeking to arouse public concern and interest in this alarming menace, there can be no doubt. And the first thing which should have our attention is the education of the public as to the nature and extent of the evil to be combated; and then the causes which underlie the problem. We agree that the worst enemy of progress whether considered industrially, morally or spiritually, is INDIFFERENCE, and allied with this indifference we have IGNORANCE and PRUDERY. This trinity constitutes the deadly and stubborn barrier of stupidity to the successful advance of social purity endeavor. And of it Goethe says: "Against stupidity the very gods strive unvictorious."

We have allowed the terse saying of the Old Testament: "Where there is no vision the people perish," to become a theological device, and have all but forgotten its ethical content. Wherever there is a want of even a limitation of spiritual discernment and the consciousness of divine realities within us and about us, there exist all the necessary impulses and equipment for evil, vice and misery. The people must be led to see and understand what is possible and be taught to appreciate the ideal within their reach in order to properly and understandingly measure the danger they are in of perishing. For anything which fails of realizing its possibilities has perished.

In a recent address to an English congress, George Bernard Shaw in discussing sex education said the way to solve this problem was to keep the imagination at work, by arousing real interest in fine arts, in music, in painting and poetry, that would do the most to keep the cruder passions under. This modern satirist probably more than any other British man of letters now living realizes that a lack of vision means death to everything worth while.

#### MOTHER GRUNDY, THE PRUDE

Upon no other subject affecting the life and well-being of society is there exhibited such despairing stupidity as there is in this eternal question of sex, and the sex impulse. The worst phase of this stupidity is in the prudery which seeks to hide the important facts of life because of what is called "modesty"; but actually is encouraging vice to masquerade in the garb of innocence to the danger of the unwary and ignorant.

Why there should be anything to be ashamed of in

nature's ways and means for the transmission of life and the continuity of species, is not quite clear. Does not this affectation of a modesty constitute a reflection upon Providence which is not less irreverent than the caricatured schoolmistress who ignored sex because she regarded it as "an indiscretion if not positive impropriety on the part of the Creator"?

There is no need to apologize for insisting that sex pedagogy should be provided for and further suggest that there could not possibly be worse results from enlightenment than we have accruing from the ignorance cultivated under prudery. For history and experience will sustain the following equation, in which we sum up the results of the unscientific processes of the past:

"Ignorance plus prudery equals pruriency."

#### INCUBATOR OF WORLD'S CRIME

Indifference, hypocrisy and ignorance are the incubator of vice, crime and misery; while conversely, knowledge, sincerity and diligence constitute the power which can not fail to produce freedom, dignity and achievement.

Science has in the last few years identified the influences which determine the life of succeeding generations, and what is more, has given a very clear and convincing array of evidences which show how these influences can be controlled. While the names employed may be a little strange, and also because they have been abused by those who are attracted to new words as some people are to novelties of other kinds, yet they have a very important and specific content.

Eugenics, means, in the language of Sir Francis Galton, the man who coined the word, "the science which deals with all influences that improve the in-born qualities of a race; also with those that develop them to the utmost advantage." Euthenics, means "improvement through bettered environmental conditions"; or what is sometimes referred to as "nurture."

It is not difficult to see that these are the two fundamental problems of all times, peoples and philosophies. To bring into existence a new race of men who will have more of goodness and less of evil, and be placed into an environment where it shall be easier for those men to be good and do good and harder for them to be bad and do ill. To use Bible language: The new birth of the individual and the establishment of the kingdom of God and the entrance of the new-born into that kingdom.

It is very suggestive that the tremendous need is recognized; as is also the earnestness and preparedness which is cultivated for the meeting of that need, by so many of the leading ministers, educationalists and public men and women engaged in this crusade against the forces of ignorance and prudery. It is

also proof of the seriousness of the matter that a new terminology has been cultivated, and many things are being said in language which a little while ago was considered shocking. But it is now admitted that if those who should impart sex knowledge will not do so, then the awakened curiosity of the adolescent child will be gratified through other channels and by other agents who certainly would not be as particular in the motive nor the ways and means employed to satisfy that curiosity as parents and teachers.

#### THREE INSTITUTIONAL FACTORS

Three institutions which exert the most lasting influence upon life are the home, school and church. Particularly do these assist very extensively in supplying the foundations of character. But one can not substitute the other, they are all supplementary and should coordinate to the same end, namely, the production of character upon which the future and immortality of the race shall be established in happiness and prosperity.

It is a matter of supreme concern, especially in the United States, that home life is decadent. It can not be insisted upon too often nor too strongly that there is no substitute for home and parental influence. The teacher and the minister can not substitute for mother and father, nor are the school and church equivalent exchange for the home. To a very large degree the outcome of children is determined by what the parents and home will supply. So that in this matter of social purity all three must work together.

We know that thoughtful parents look with anxiety to the time when their boy or girl must go from the control of home for several hours in the day to be associated with crowds of other children, to see, hear and experience all sorts of acts, sayings and associations which in general tend to neutralize what the parents at home have striven to do.

We also know of the despair of the intelligent and earnest teacher who tries to supply the necessary safeguards, and yet is made to realize the deadening effect of a parental and home influence which does not care or does not know of the importance of ceaseless vigilance and tireless activity to keep the mind of the child sweet and clean and pure.

We know also of the dreadful temptations and dangers which await the entrance of youth and maiden into the industrial world; though the economic causes of vice which in some quarters have been so violently blamed are not as much responsible as some believe.

It seems as though the enemies attacking life in all of its manifestations, which every scientist has observed and from which the "law of the survival of the fittest" has been deduced, are at work with

the same ferocity in the moral realm, and in a variety of ways. Hence, to produce moral fitness we must commence early and employ every means within our reach. Anything which tends to moral laxity, or can lower our standards of sex relationships, or produce irreverence in our esteem for the sacredness of sex or the sex relations, is bad and must be classified as one of the most invidious of our foes.

The abuse of the divorce courts, the disgraceful caricaturing of the marriage service, the substituting of the hotel, apartment house and the flat for the old-fashioned and independent home, and the new ideas regarding the purposes of marriage issuing in the deliberate campaign against babies, for they are regarded as intrusions, and in at least two millions of homes in America, the blockade against Nature has been absolutely effective; are all matters of grave concern and may easily account for the anomaly in which we find ourselves in America as the one Christian nation whose criminality is on the increase instead of on the decrease.

It is time that home, the shrine of civilization, should be rescued from the vandals who have sacrificed such a sacred institution to their selfish interests, and in which the future well-being of the nation is generated and conserved; that our schools should teach boys and girls something of the responsibilities which are before them; and that our church should insist on the ancient philosophy that "Where women are honored, the divinities are complacent; where they are despised, it is useless to pray to God." Then we shall develop a new code in which as before the childless women, the childless home, will not be approved, that any mother or father who allows son or daughter to go uninformed upon the greatest event in life will be held up for shame, and that every curriculum shall include sex pedagogy in order that we may preserve to the world intelligent and devoted mothers and fathers of the race which shall become "the family of God on earth."

#### THE SCARLET WOMAN

With curious accuracy the "Seer of Patmos" traces the pathway of the church from the pristine simplicity to the ornate and gaudy realm of barren failure; and with fascination we watch the devolution of her who once was clothed with the sun; bediademmed with stars, and founded upon the regality of the heavens as the queen, having the companionship of God, and controlling the destinies of nations for their eternal splendor, to the Scarlet Woman whose throne was uncontrolled bestiality, enslaving all nations in the distillations of her shame and sin.

She is for evermore the symbol of that deadly sin which has poisoned the sources of life and littered

the pathway of progress with the wreckage of empires and nations, men and women of genius, power and culture, and, like the vampire, still sucks the vital fluids of civilization with insatiable greed. Before her imperious call everything has given way, nothing has withstood successfully her advances. She is the Nemesis which relentlessly pursues and defeats man in his struggles to the "Uplands of the soul."

Notice briefly her record in the historical epochs:

Egypt's bewitching mysticism and wonderful power, the fascinating culture of Greece, the splendor of Rome's imperialism, the romantic chivalry of France, each one going down in the vortex of sensuality, their glorious day ending in the night of dreadful revolution; lust and turgid passion of sex giving to the Scarlet Woman her ghastly triumphs over physical, mental and social dominion.

It may not be too much to say that, so far, all attempts made by the Supreme to establish the kingdom of heaven have been thwarted by the power of vice; and the "image of God in man" defaced by the corroding influence of the flesh, sparing neither beauty, culture, intellect nor genius.

If the modern church hopes to succeed in opposing the machinations of the Scarlet Woman she must acquaint herself with the methods and weapons this formidable enemy employs to accomplish her ends. We must remember also, that the church, in spite of her idealism, ecstatic vision, and rapturous joy, has not always resisted successfully the attacks which the powers of the flesh has urged with ferocious malignity.

It is also instructive to remember that the black scourge of "venereal disease" which first swept through Europe in the fifteenth century, and has maintained its devastating reign to the present, was introduced by the Crusaders. These valiant knights of the "cross"; and the defenders of the "grave of the dead Christ," while performing exploits of valor for a sepulcher, became themselves the charnel-house in which the romantic ideal had an ignominious ending. There is need for common sense, expert training, consecrated living, and altruistic devotion to God and man, besides the glamor of romance.

This need of an all-round equipment for service is emphasized when we remind ourselves that never has so much money been spent, so large a force of highly trained men and women employed for the purposes of education as at the present time in our country; and yet never have crime and vice been so prevalent and shameless as to-day; when, like a conflagration the fires of iniquity sweep through the land and, as a colossal Moloch, devour the best and noblest blood of the time. This is not a spasm of exaggeration, but the truth, as stated by Doctor Louis T. Wilson.

"This vice is on the increase rather than on the decrease in this country."

#### NATURE AND EXTENT OF SOCIAL EVIL

Let us seriously consider this question in the light of the results traced and catalogued by those who are qualified to speak with authority.

Doctor Prince A. Morrow says "One eighth of all disease and suffering come from this source."

Taking Chicago as a representative American city, the following statistics from the police list are alarming, to say the least: There are 192 houses of ill-fame; employing 1,912 women in this traffic of commercialized vice.

Appalling as this number of unfortunate women is, it is not to be compared with the number of men whose sin demands employment of these unfortunate creatures, which is listed at 15,180 per day, in the year totaling 5,540,700 or two and a half times as many as the population of the city. At a very conservative estimate these figures show that one half the population of the country is indulging in commercialized vice; for these figures do not take into consideration the clandestine or secretly maintained lives of vice.

However, the Chicago Commission, with Dean Sumner at the head, proved the Chicago police list to be woefully lacking in its details and estimates, and as a result of a more careful and extended investigation it was discovered that not less than 5,000 public women were employed in this work, and that 1,000 girls were required to supply the demand each year, to fill the vacancies which occurred in the ranks of the victims of social impurity; and as a result of this dreadful sacrifice of 1,000 girls annually, a profit of \$15,000,000 was collected by those creatures who fattened on this pollution of the city's life.

It is estimated that there are at least 500,000 unfortunate girls and women thus being sacrificed to the lusts of American manhood, entailing 40,000 (some say 50,000) recruits each year. For it is a tragic fact that the average life of a public woman is but five years in such sin.

#### THE DOUBLE STANDARD

The double standard of morals which is tolerated by our civilization is a standing disgrace to our boasted culture; for while it looks with disdain upon the "fallen woman," it has no censure or frown for the "fallen man." The estimate of a French authority is that only four young men out of one thousand going to the altar to marry their brides are sexually pure. I refer to M. Brioux, the author of *Damaged Goods*. It is also a fact that for every "fallen woman" there are **TWENTY FALLEN MEN**.

And unspeakably sad as the tragedy of a woman's

descent from virtue and chastity is, we are not justified in pouring out upon the "weaker sex" our merciless contempt, while the "lords of creation" blight and wither the bloom and fragrance of holy womanhood at the rate of 40,000 per year with impunity.

If men were men and not less, we should not have "fallen women," for woman is always what man wants her to be.

#### SOWING AND REAPING

These statistics of Doctor Morrow are full of tragic meaning:

Each year 770,000 males of the population of this country reach maturity and enter the danger zone of sex.

This great army leaves the realm of childhood each one a potential citizen, at least, with possibilities for being the greatest among men and enters into that state of adolescence in which the new emotions well up and surge through the being, liberating the powers of a new imagination which as a mighty tide carries the individual into a new world. In a most literal sense a "nation is born in a day."

But watch the history of this annual reinforcement to the Nation's manhood as they step forward to take the place of those who lay down the burden of life, and who now have the sacred duty of "carrying forward to higher heights the torch of life."

Sixty per cent, that is, 450,000 become infected with venereal disease sometime during their lifetime, at the following rates:

20 per cent before they are 20 years of age.

50 per cent before they are 25 years of age.

80 per cent before they are 30 years of age.

Then reflect that this disease is communicable not only to innocent wives, but is transmitted to the helpless offspring.

The two diseases which follow in the wake of this vicious conduct are syphilis and gonorrhoea.

Doctor Morrow says that the former is responsible for:

90 per cent of locomotor ataxia.

75 per cent of ocular paralysis.

40 per cent of abortions.

The Christian world has always held up Herod as the great baby-killer, and therefore he has been execrated; yet the self-same Christian civilization has permitted this tidal wave of lust, producing this disease which is responsible for a denial of life to from 60 to 80 per cent of unborn innocents; while many who are born are doomed to suffer with iritis, choroiditis and retinitis, which are serious diseases of the eye; or general paralysis.

The toll of the other species of venereal disease is as follows:

80 per cent of inflammatory diseases peculiar to women.

75 per cent suppurative pelvic inflammations.

50 per cent of all gynæcological operations.

80 per cent of blindness of new-born babies.

20 per cent of all blindness.

The total number of blind in the United States in 1890 was 10,000 plus, traceable to this scourge of venereal disease.

In some countries the grave menace of this condition has been recognized and provision made to cope with it; for instance, in some places, as Norway and Denmark, doctors are required to register such cases of venereal disease, as here, scarlet fever, diphtheria, etc., must be registered. In Spain a young man who wishes to marry must have a doctor's certificate as well as a license.

More and more the need of safeguarding innocent women in marriage from possible danger to themselves and their offspring is becoming imperative and some States of this Union have legislated similarly to Spain.

That such a course has some justification is suggested by a study of the following statistics:

In this country one marriage in seven is sterile; that is, the end in view, children, is unrealized.

Fifty per cent of such sterility in wives and 25 per cent in husbands is caused by gonorrhœa.

Doctor G. Stanley Hall says:

We can now squarely put the first question in this field. It is inevitable, and parents and teachers with a just sense of their responsibility must now answer it in one way or another. It is this: If the above is true, shall your children be informed of it clearly, or will you let them take their chance in ignorance, for the results of which they may later hold you to grim account?

#### CAUSE VERY LARGELY IGNORANCE

That this condition has its origin in ignorance of childhood is sustained by facts and experiences which have been collated, and some of which are herewith noticed.

In the Juvenile Court of Chicago, Illinois, during the first ten years of its experience, 2,241 girls were brought before it, and of this number 65 to 80 out of each hundred were arraigned for sexual irregularity. **OF THIS NUMBER ONLY FIFTEEN PER CENT WERE OVER SIXTEEN YEARS OF AGE.**

The Committee of Fifteen in New York reports that a considerable proportion of syphilitics treated in the hospitals are boys in their teens.

Professor Fournier observed 10,000 syphilitics and found that 817 were infected before their twenty-sixth year; and 1,530 from twenty-one to twenty-six.

In 1908 there were 3,122 children brought before the Juvenile Court of New York City, and it was found that one per cent of the boys and twenty per cent of the girls were

suffering from venereal infection.—Reported by Clara Schmidt.

Can parents be excused if the duty of informing children in these matters is longer neglected? Shall we not have a right to insist that our boards of education consider this subject and try to reach it in some satisfactory way, and not any longer adopt the "ostrich philosophy"? Is it not time, as Professor Henderson says, "for all those who value our national health and morality to unite in a reasonable, earnest and patient campaign for sexual purity? For apathy and neglect there is no longer any excuse."

#### CATALOGUE OF IDENTIFIED CAUSES

In order to properly and intelligently devise remedies we should at least get a cursory glance at the causes which produce this terrific harvest of corruption, misery and death, which has been but inadequately described. The Chicago Commission prepares the following list as discovered causes.

1. Lack of ethical teaching and religious training.
2. Economic conditions.
3. Employment in seasonable trades in which women especially are engaged.
4. Abnormality.
5. Unhappy home conditions.
6. Careless and ignorant parents.
7. Broken promises.
8. Love of ease and luxury.
9. The craving for excitement and change.
10. Ignorance of hygiene.

For six of these causes, parents, teachers and ministers are responsible. The economic causes can be reached by parents and legislation. Abnormality can be reached by eugenics. Broken promises, meaning the betrayal under the promise of marriage, might be largely controlled by home influences.

For it is so conspicuously true that when the age of puberty has been reached and the association of the sexes means vastly more than it did mean before that time, that there ought to be both judicious teaching and vigilant supervision. When courtship is permitted it should be with a dignity and sacredness which would impress upon each of the lovers the tremendous responsibility of the event. But for the foolish and promiscuous familiarity of young people, where suggestive talk, actions and liberties are permitted, there should be positive condemnation. It seems pretty clear that these ten causes can be grouped into two catalogues and both of them covered by eugenics and eutherics, which will bring them under the control of either parents or society.

#### PARENTAL NEGLIGENCE

Again, we can not insist too often nor too strongly that most of this world-misery is the outcome of parental negligence, either in ignorance or prudery.

Therefore we must primarily make our appeal to mothers and fathers, and insist that instruction can not begin too early, for the prophylactic method is the safest, most economical and most effective. The old saying is true in this case, "An ounce of prevention is better than a pound of cure." The two great factors in this prophylaxis are comradeship and education.

Children not properly controlled in childhood will certainly be reluctant in their obedience in youth, if at all obedient. One of the direst fruits following laxity in parental control and home discipline is this general feralism, one of the chief characteristics of American youth of both sexes. We mean, allowing young people to run wild, without chaperonage or control: grouping themselves together in the cities, loitering in public places, drug stores, dance halls, picture shows, theaters, hotel lobbies, railway stations and amusement grounds.

The clandestine motor car rides, often with parties unknown, which are too frequently the beginnings of tragedies such as can be read in daily newspapers at any time, and of many scandals which are not permitted publicity.

Another thing which needs attention is the permitting of young people, especially girls to stay away from home at nights without parents knowing precisely where and with whom they stay. Still worse is it for them to leave home and take up apartments or rooms while pursuing studies or at business.

It is well also to get acquainted with the companions with whom our children like to associate, find out by comradeship what they like to talk about, what pleasures interest them, and also what books they like to read. Live the children's lives and so prepare yourself to save them from dangers which you can see when they are quite innocent of danger.

#### HOW AND WHEN TO TEACH SEX HYGIENE

Of course the time and methods of teaching our children the lessons of life and its methods of transmission must be considered a serious duty that parents should not leave altogether to others but attend to themselves. Just when and how must depend upon many circumstances and particularly upon the development of the child. In no case should the child who comes with the various questions with which all are familiar, more or less, be turned away with scoldings or evasions or untruths. For if the parents will not supply the satisfactory replies, curiosity will demand satisfaction through other channels, not always sweet and clean, so that these matters which should be treated with sacredness and great care are brutalized and presented in such a way as to disgust the sensibilities.

If in the judgment of the mother or father the full information sought is considered beyond the child's

capacity, then express pleasure that you have been approached and say that just now is not a good time to talk things of that kind over fully, but that you will take time to think about it and when you are ready you will tell them of the matter. **ABOVE ALL THINGS DO NOT LOSE THE CONFIDENCE AND RESPECT OF YOUR CHILD IF YOU WISH TO CONTROL AND TEACH IT.**

#### THE FINAL REMEDY

The final remedy for the social evil is in training the children to clean thinking, and unfolding the truth to them in such a manner and in such proportions as will meet the capacity and need at the time. To do this the parent must be comrade as well as mother or father, and home must be a real place of shelter, comfort, enjoyment, sympathy and repose; a place that will always be a refuge even when everything else has failed.

The unity of interests and the cooperation of parents, teachers and ministers in this greatest of all duties, is growing, and the splendid help of the earnest men and women of the medical profession who are letting in upon these questions the sweetening influence of knowledge altogether make an augury of better days and inspire us to believe that the nadir has been reached and we are on the upward trend.

Everything which can lift up the mind to a nobler and sweeter outlook upon life should be accepted and employed to improve and strengthen all that is good and honorable in the child; avoiding the measures of repression, but directing and discriminating to the end that evil shall be refused and goodness always welcome. Never forget that ignorance menaces, demeans, and enslaves. Purity in the social realm depends upon individual purity in thought and word and deed. Social redemption is in ratio to the individual consecration of life to high and noble purpose.

Finally, may we make a special plea to our boys that they will spurn the false spirit of the age, which upholds the dual standard of morality, and urge them to treat all young ladies in the same way in which they would wish their chums or friends to treat their own sisters; and that they will prepare themselves for the day when they shall seek the hand of the lady they wish for their wife and companion with a cleanness and honor equivalent to that which they hope will characterize the man who seeks the love of their sister.

Sex is a holy thing; God is responsible for it, it is not a trick of the Devil to damn the soul; it is the most dynamic spring and fountain of the heroism and chivalry the world has ever known, and to it we owe the grandeur and glory of human character, which is the heritage of the past generations to us,

and will be the patrimony we shall hand over to the future.

Let us treat sex with intelligent reverence; and not allow it to run riot in the ways of sin, but direct it to the holy purposes which God has revealed in Nature's wonderful "book of life."

JOHN W. RUSHTON.

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### GAMALIEL'S ADVICE HOLDS GOOD

Jealous of the measure of success that came to the preaching of the gospel in and around Jerusalem after the day of Pentecost, the popular clergy sought by every means fair and foul to silence the apostles. At this particular time (see Acts 5) imprisonment did not stop them, as the very angels were in league with them and helped them out. Still, officers brought them before the council of the Sanhedrin to meet a charge of contempt of the council. They had been commanded not to teach their doctrine, yet they had "filled Jerusalem" with it. The apostles soberly testified that they were witnesses of the wonderful events culminating with the resurrection of Jesus, and that the Holy Spirit also was testifying of the same to all believers.

This was unbearable; they must end this mad delusion, and were about to discuss their death when a certain wise rabbi, Gamaliel, stood up in the council and "commanded to put the apostles forth for a little space." This seems to indicate he was president of the council. He is known to have been the teacher of Paul in his youth, and the very chief of the rabbis of that time. This was his advice to the council:

Refrain from these men, and let them alone: for if this counsel or this work be of men, it will come to nought: but if it be of God, ye can not overthrow it; lest haply ye be found even to fight against God.

They took his advice but without letting the apostles know it. They put on a bold official front. Again they "commanded that they should not speak in the name of Jesus," beat them, and turned them loose. The apostles departed, "rejoicing that they were counted worthy to suffer shame for his name. And daily in the temple, and in every house they ceased not to preach Jesus Christ."

The apostles were positive in the conviction that they "ought to obey God rather than men." The men, to-day, who can hold this conviction, *without being fanatical*, are the only ones who can build up the kingdom for the coming of the Lord.

Strange it is that Gamaliel's advice has not been taken more seriously by opposers of the Latter Day Saints. The main point in his wisdom was that "religious opinions usually gain strength by opposition and persecution, while if not noticed at all, they are sure not to leave any lasting impression on the minds

of people, *if devoid of truth*; and it is vain to contend against them, *if true*." Thus writes an eminent doctor of philosophy living in our time.

### DOES IT PAY?

Claiming that our elders are not worth noticing, some have announced a policy of letting them severely alone, only to reverse it the first time they see the elders are gaining the ears of the people. Sometimes they quietly boycott, seeking to poison the minds of people over whom they have influence; or perhaps they challenge to open debate, which is always accepted. However, seldom do our opposers fail, both covertly and during discussion, to slander our first president and all his successors in the faith, using sometimes the most despicable methods.

At one place in our district some years ago this method was tried out to the limit, and we went to tell the reader now how our opponents prospered in it. Our people were compelled to endure all kinds of unfair, un-American opposition from one of the most powerful and popular churches in the town. They were glad when at last the opportunity came to have the issues tried out in open debate, in which their minister essayed to take up the cudgel.

Of the issues or the immediate effect we need not write. It is interesting just now to hear of the welfare and success of the reverend gentleman who debated, and of the congregation that backed him up. He has been dead some time, but he had a successor who is now reaping the fruit of his predecessor's planting. I quote from a recent letter received from the president of our branch at that place:

I had quite a surprise this morning. This minister of the ——— Church came to me with his troubles. He said he and forty of his members could no longer fellowship the others, and they (minister and party) wanted to rent and use our Latter Day Saints' church for Sunday afternoons, Thursday nights and sometimes on Sunday nights, when not interfering with our appointments. They propose to put in electric lights and pay their share of fuel, etc.

I told him I would call a business meeting of the branch and lay the case before the membership and return him answer next week.

It seems the irony of fate that the very church which has opposed us the most, whose previous minister debated here with our Elder S. W. L. Scott and abused our church outrageously, is now divided, and the larger portion comes to us for advice and favor. Also that the widow of the aforesaid debater often came to wife and I for advice and council in all her business affairs. He died worthless, and his wife in later years lost all her property because she failed to follow our advice to sign no papers that would jeopardize her home that she inherited from her mother.

It would seem that a person can not indulge in slanderous, questionable warfare against the truth without suffering for it. It involves the sacrifice of characteristics that make up not only a good American, but also an attractive minister. The price

one pays is the loss of a good personality. The nature of truth is such that those who practice it and defend it develop finer personalities, while those who array themselves against it must emphasize in their characters the opposite features that deaden the soul, kill their influence for good, make them negative and destructive in temperament, unattractive, unloved, until finally they are cast out, even by their friends.

GOMER R. WELLS.

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#### TITHING AS UNDERSTOOD BY A MEMBER

There has been a great deal written and preached on the subject of tithing. We hear it to-day; we read it in the church papers; and we find it in the church history, also in our early church records. We find it in our standard works, Bible, Book of Mormon, and Doctrine and Covenants. We are all agreed that tithing is one of God's commands to the church, but we seem to be anything but a unit in what constitutes tithing as binding on ourselves.

We pick up the church statements as issued in the HERALD yearly and we find a comparatively small representation of our membership with their names written there,—less than nine thousand out of a membership of fifty thousand. At a conservative estimate one would think that there should be at least fifteen thousand tithe-payers out of fifty thousand. But we do not want to be accused of the pencil and paper habit, so we will say no more as to what number should be represented on our tithing list.

I am not going to use any quotations from the Bible, Book of Mormon, or Doctrine and Covenants, as we are all aware that they teach tithing, and there is not one of us I am sure but will agree that it is our duty to pay tithing. But how many have an excuse like this, "We did not save anything, so we could not pay tithing," and feel all right about it, feeling themselves justified by said excuse, and so move along with a clear conscience.

So many of our dear brothers and sisters are under the impression that when the time comes to build the temple and acquire the land round about, that it will be performed by a miracle, that they do not feel impressed with the idea that they should make any special sacrifice to add to the stores of the church.

Now my idea is that we must acquire everything by purchase, and if so we must make special effort to pay our share into the church so that there may be something to purchase with. When I say our share, I do not want to be understood that we estimate the gross amount and divide by fifty thousand to reach the amount we should give, or are in duty bound to give. I will just refer you to what the Lord said of the widow's mite. Now it would seem from this that the Lord did not think that there were any too poor

to give, but he did recognize the sacrifice of this poor woman inasmuch as she had given more than all others in giving all she had.

Before going further I would like to refer you to some latter-day financing as practiced by our everyday business man. Take a catalogue house, for instance. Buildings, stock, and help represent more millions than we can readily realize. Did you ever stop to consider that the success of these houses depends almost entirely upon small orders? An order reaching fifty dollars is a rare thing. They do not thrive on large orders, but upon the large amount of small orders, and so it must be with the church. If everybody would pay some tithing you can readily see that the volume of small tithe-payers when it is all added together, as it is in the business referred to, will amount to a large sum, and thereby give the church the capital with which to accomplish what the Lord has commanded. And if I understand the Lord's plan, he will never accomplish his work here until we by our righteous living, tithing, and offerings, make it possible for him to do so. For I believe that if he were going to accomplish this work by miracle instead of sacrifice that he would have done it long ago.

Just a few words more and I leave the matter with you. I want to impress you with the thought that the Lord's work must be done by sacrifice, so let us examine ourselves. I have a good position, or my husband has a good position; we take a vacation every year; we go to different amusements; we keep up with the fashion; we entertain quite extensively; we are paying for a home; we are sending our boy to college; we are giving our girls music lessons. Now I admit that these are all more or less legitimate expenditures, but is there not some place that you could economize, sacrifice, or, putting it in very plain language, never mind what Jim does or what Mr. Brown wears, but just say to yourself, "I owe something to the Lord that must be paid, even if I have to dress a little more plainly, or cut my vacation expense some."

In conclusion I will say that I do not believe that there are any of us who have our health and steady employment but owes a debt to the Lord, and if we do not pay that debt here when he is blessing us with the means, even though we must needs sacrifice our desires and appetites to do so, when the books are opened that debt will still be there, for the debts of an honest man can never be outlived.

Saints, we are all agreed from past experience that we can spend our income. Now let us see if by sacrifice we can not begin to pay our debt to the Lord. Let our slogan for 1915 be, "Everybody's name on the tithing list," and God will bless us all.

F. L. HORTON.

## Of General Interest

### NEGROES AS FARM OWNERS

The movement of southern negroes toward farm ownership has been one of the marked developments of the past decade. Nevertheless, even with a general knowledge of this movement, it is a surprise to learn that one fourth of all the negro farmers of the South own the farms they cultivate, and that their total value is \$500,000,000.

These are the figures offered by Doctor E. C. Branson of the University of North Carolina, who is one of a committee charged with the expenditure of \$3,500,000 for the betterment of the Negro. He reports that the colored man is solving his own problem, and is solving it in terms of industry and soil ownership.

Negro population in the South is dwindling, says Doctor Branson, except in the States of Arkansas and Oklahoma, but it is increasing in the cities and decreasing in the country. The negroes are rapidly changing from tenants to farm owners.

There is in this connection an interesting suggestion. In every country of the world, the land owners have developed into an aristocracy. What will happen in the South if present tendencies continue?—*The Register and Leader, June 22, 1915.*

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### ALCOHOL IN RETREAT

There is nothing on this round earth so eminent and so powerful to-day as the cause which was championed half a century ago in the city of Portland, Maine, by Neal Dow, despised and rejected by "the boys." No war, no politics, no invention, no literature, is so potent, for this propaganda affects one thousand, seven hundred million human beings. Whether you are a tippler or a teetotaler, whether you wish for a reign of John Barleycorn or his defeat, you must acknowledge this. An opinion or an appetite is a weak antagonist to a juggernaut fact as it moves down the street.

Those of us who have taken the ground that a little alcohol does no harm and may do good, a belief which may be reasonable, must yet remember what of evil alcohol let loose without stint among low or unthinking men may achieve, and it is up to us to ask whether even the example of a small drink in a quiet way is not at least constructively a wrong to mankind when the abuse of these things is doing so much harm.

No longer is the temperance cause championed by eccentrics or persons of one idea. Even the great have seen and acknowledged the world-wide evils connected with the use of alcoholic drinks. The question has reached the stage of statesmanship and involves the existence of nations. Thus it has be-

come perhaps the most important subject before intelligent human beings.

The individual can not be alone in the world. He is simply a part of the great aggregate, as it were; one of the small organs of the great body. It is for each one to say for himself what his attitude shall be under these conditions. As the cause is now moving on, it would seem that individual desires and preferences must be swept away before long, and alcoholic beverages relegated to the status of ancient and abandoned evils.—*The Economist.*

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### JUSTICE AND JUGGLERY

Out in Wyoming a man was sentenced some time ago to hang for murder, but the indictment having recited that the crime was committed on August 12, 19013, that is seventeen thousand years in the future, his lawyers applied for and secured a writ of error to the United States Supreme Court on the ground that he was not convicted by due process of law.

There is an old case in which it is said an indictment was held bad because it charged the defendant with having forged a certain instrument, whereby one person "was bound" to another, the court holding that no one could be "bound" by a spurious document. In a North Carolina case, the court set aside an indictment because the word *breast* was spelled "brest," even though it was correctly rendered in a preceding clause—another argument for reformed spelling. In another case, the word *kill* was used instead of "did kill," and the accused was discharged. And the supreme court of Mississippi has decided that a wrong initial in the naming of the accused vitiates the indictment.

Perhaps one of the most amazing examples of legal hairsplitting is to be found in another North Carolina case. Here poor blindfolded Justice was literally juggled from one side of the State line to the other!

A man standing in North Carolina, shot across the boundary line, killing a man in Tennessee. It was held that he was not punishable in North Carolina since the crime had been consummated in the adjoining State. The authorities of Tennessee then endeavored to extradite the culprit, but the highest tribunal of North Carolina held that, never having been in Tennessee, the murderer could not be a fugitive of justice therefrom, and therefore it could not be successfully contended that he was deliverable to the latter State.

Such instances, multiplying steadily, are convincing on the point that simplification of rules governing criminal procedure is essential; and it is puzzling that the lawyers, who are chiefly concerned and alone are potent to effect a reform, do not move to that end. . . .—*The Register and Leader, June 1, 1915.*

## The Staff

AUDENTIA ANDERSON, INDEPENDENCE, MISSOURI

### Music Convention

All choristers, organists, and other musicians and music-lovers, are invited and urgently requested to attend the big music convention to be held in Independence, July 2, 3 and 4. Each is invited to bring a copy of the anthem he wishes to be included in the next conference collection; also express his choice of a cantata to be rendered at that time. A fine institute program has been arranged for Sunday morning, the 4th; and a grand concert for the public that same evening. Papers will be read and speeches made in the interest of music throughout the church, and Brother Hoxie, by his presence and enthusiasm, will get in closer touch with the singers and music-lovers of the Middle West. All who wish to have their music activities receive new impetus and direction, and who wish to help light the fires for next spring's musical successes should not fail to attend. A committee has been appointed to provide entertainment for all visitors who will please make their presence known to Sister Nellie Brocaw, chairman.

AUDENTIA ANDERSON.

### Choir Convention

The first choir convention ever held in the church was that at Elk Mills, Maryland, by the New York and Philadelphia District.

From the start everyone seemed to be in the spirit of the affair. Friday evening our concert in Philadelphia went with a great big swing, which was a fortunate beginning. The next morning we left on the boat, and in three hours were at Elk Mills, Maryland. Having been warned of a surprise on our arrival, we awaited the thrill with no little anxiety. With loud yells, amidst dust and much noise, our arduous committee dashed around the corner of a barn on horseback with pistols swinging in the air, holding up the entire crowd in true western fashion. It was very picturesque, and a rousing welcome that the crowd appreciated to a great degree.

We got right down to work, and had a little meeting to establish the order of the day. The concert on Saturday evening was a repetition of the Philadelphia affair. Meals were served in the basement of the church, which added much to the gayety of the occasion, and it was certainly a pleasing sight to see our young people at our little banquets merrily chatting away, and oftentimes bursting into song while waiting for the next course. Never have I seen such enthusiasm and spiritual intensity as manifested in a hundred different ways during the progress of convention.

The fellows insisted upon staying all together, and twenty-two or twenty-three of us slept in a barn, which we named "The Hotel de Gink," after that famous hostelry of New York town for the unemployed. Such fun and hilarity, and still along toward two or three in the morning some one of the fellows whispered, "Are the bunch going to forget their prayers," and when the suggestion was mentioned all frivolity ceased, and twenty-three fellows sat up in the hay. That little round of prayers warmed many a soul—my own especially—and the inspiration of it all has started a fire in my own soul that has been in a way neglected of late—not to mention its influence upon the rest of the hotel's guests.

At prayer meeting the following morning the crowd showed up at eight o'clock in full force. Heaven could not be a sweeter place than that little country church, with its deep-toned bell, amidst its grove of Lombardy poplars, and

an aggregation of sixty consecrated souls beneath its sheltering roof. Perhaps it was the rain that held us together, but I am sure that it was the Spirit of God that opened up the many channels of reserved thought, and one after another those boys and girls prayed and sang and bore testimony, until it seemed that our cup could stand no more, for it seemed to be filled to overflowing.

The institute work followed the morning service. We reviewed the Easter music, and a number of our students interspersed the speeches and papers with their melodious treats, and the strange part of that was that every selection rendered showed something worth while, which went to conclusively prove that the cultivation of good music is the watchword. The paper by Sister Harris will be found in full in another part of the Staff. Sister Harris was a delegate from Brooklyn, New York, a school-teacher with a future, and an ardent Sunday school worker, especially in the normal department.

Then, too, we have been anxious to learn to what extent the choir movement work had had its effect upon those working under its influences. Louis Ostertag was selected to tell us "What choir work does for the individual." Here is a lad who works in the mill from seven in the morning until six at night, giving voice to expressions that made us laugh one minute, and weep the next. It proved the topic of conversation the whole day long, and my wonderment increases as I ponder upon some of his mentionings. I have asked him if he would endeavor to put it on paper, as much as he could remember, and it is my hope that it will appear in an early issue of the Staff, and may it prove in a small sense the inspiration to its readers that it did to the listeners at Elk Mills.

After the noonday meal the boys repaired to the hotel for a nap, which we felt might go to make up for the loss of sleep which we found not the night before. They were surely tired this time, and the couple of hours of sonorous snoring was a timely affair for all of us. By the time we awoke the skies had cleared, and dress parade looked feasible.

In a body we went for a long walk, and soon landed on a high hill. Just beneath us were rows of little homes kept by the mill folks, and one of those picturesque, sublime, silvery sunsets furnished a wonderful setting. With its sinking beyond the horizon we sang the truly wonderful songs of Zion in a circle with our arms locked. Then we marched to the church for supper, passing the little houses and singing all the way over the bridge, beyond the falls, and down the shady lane to our little church. A ladder leaned lazily against the side of the church, leading to the steeple, and up we went into the belfry, occupied only by our lonely friend, the bell, now gladdened by our continuous singing. By this time you can well imagine how wonderful we felt for the oratorio performance.

The little church was packed to its doors, the choir never sang better, and the rendering of "Olivet to Calvary" will go down in the history of the lives of those people as the sweetest music they have ever heard.

After that strenuous day the crowd was pretty well fatigued, almost ready for sleep. I can never describe the yearning and the longing that was expressed in those songs in the barn before the "rest of the weary" overcame us. Sometimes they were hummed, but never sung very loud, until a most peaceful and quieting influence came over us all—forgetting even that another day of strenuous effort confronted us.

Breakfast was scheduled at seven o'clock, but Mr. Bell had spoken three times before anybody had courage to see if the next fellow was asleep. Some one shouted, "A dollar

for the first fellow that gets down to the church, washed and dressed!" Twenty-three fellows in two thirds of a second emptied the barn, two of whom disappeared out of the window as if by magic, and in eleven minutes, with faces more or less washed, we were again good fellows ready for the activities of the day.

A ball game in the morning with fun and frolic on the side occupied our attention until the noon hour. Then we took our final long walk, the girls joining us, away up the country lane into the swamps and woods, picking flowers by the wayside which nature had provided in profusion. Here and there we rested or talked, and drank from a cool spring. A hasty supper at five, with prayer meeting directly afterwards, and catching the 6.40 train, completed one of the happiest sojourns of our experience. On the station platform we sang a farewell song to a brother who was sick across the way, and scrambled aboard a train that we disliked seeing come round the curve.

We were a weary crowd, but not so much so but what the return trip was a pleasing final touch to the transpired events. Most of the girls had gathered large bouquets of wild flowers and were taking them home; even those beautiful creations of God will wither, but the memories I trust will never fade—sacred memories that will ever be associated with the first choir movement convention of the Reorganization.

A. N. HOXIE.

### Gleanings from Reports

Given at Elk Mills, Maryland, at the late musical convention.

BROOKLYN, NEW YORK

The awakening of the church to the possibilities before us along musical lines is but the directing of the divine mind, we all agree, for we are sure that through these means souls can be won for God, who are persuaded to tarry to listen to the music. For Brooklyn we can report progress in choir work. It has improved our services one hundred per cent, so report they who do not sing but listen; and we attest as to the truthfulness of this, as our attendance has noticeably increased. It is also solving the problem of how to interest our young people, and is a wonderful help in developing those qualities that we wish to see brought out. We are indeed glad for the opportunities of the choir movement.

SCRANTON, PENNSYLVANIA

It is hard to do justice in speaking of the choir, band and male chorus by penning a few words, because they must be heard before one can appreciate and render due credit. All three organizations are coming to the front; musicians and also organizations are after our singers and instrumentalists for assistance. Our choir sang the chosen cantata with great success. The choir had to learn this music from the very foundation up. Neither sopranos nor altos could read music at sight. So you can readily understand the amount of work it required of a choirmaster. The male choirs I believe would electrify you. Next Saturday evening is the first appearance of the band on the street with their white uniforms, at which time they are playing for the "Trail Hitters." On Decoration Day the band will be playing for the veterans, so you can readily see that we are not behind in this great musical city of much talent. Our praises have been gained through hard work.

ELK MILLS, MARYLAND

We have just organized a choir through the assistance of Brother Chase, of about twenty-five voices, and by the time the next choir convention is held we shall surely render an

anthem. We meet twice a week for rehearsals, and on Sundays.

PHILADELPHIA, FIRST BRANCH

Our choir has grown to a membership of sixty voices, and an average attendance of over eighty per cent. We have mastered practically all three of the series of anthems published in the interest of choir movement work, many of which have been committed to memory, together with two oratorios, and one cantata. We have given a number of musical events, and have had the pleasure of having many outsiders join us in our work. A number have been baptized into the church after having become identified with the choir work. A number of our members are studying, and the desire is keen for the best of music, and a constant service.

PHILADELPHIA, SECOND BRANCH

The 1914-1915 series of anthem books published for the general choir movement are being carefully studied under the direction of Brother William Zimmermann. The members we have are much interested in their work, and are dependable. Much interest is being taken in a junior choir.

A. N. H.

### Music in Primary Department

(The work of the choir movement essentially embraces work with the children. To teach them to love music as children leads often to an incentive for deeper study, when their little fingers are able to manipulate the keys of instruments. The following was rendered by Sister Mabel Harris, of Brooklyn, New York, as the district choir convention, May 30, 1915.)

"All the music that we hear,  
Listening with the outward ear,  
Would be powerless to win us,  
If there lived not deep within us,  
Its innate idea."—Froebel.

Music is a craving which demands satisfaction almost as much as instinct. Music played an important part in the history of the race, and since the child passes through the stages which the race has passed, music naturally plays an important part in the life of the child.

In the early ages, the religious instinct was satisfied by music, naturally in a crude form. The child who is passing through a period which is emotional rather than intellectual, finds greater satisfaction in having its religious instinct appealed to by some form of art, rather than by mere exposition. What a soothing effect a lullaby has upon a baby!

The value of music in developing the spiritual nature of the child should therefore be appreciated. Children are interested in anything that awes them, and the beautiful sounds coming from a mechanism will be more attractive and have more effect than equally beautiful human tones. Since children are emotional, one can play with their emotions and put them into the desired state. The piano gives results which the human voice can not give. This is done by raising and lowering the tone, playing very softly at times, and by using various other devices known to musicians.

In the primary department, the children receive impressions, perhaps their first of the spiritual world. To enter into this higher life, the children must develop love and reverence. Miss Harrison has said that "much of the well intended primary Sunday school work loses half of its efficiency from the teachers not understanding that the child must be in a gentle, reverential mood, before he can be in the right religious attitude. The teacher should approach this

holiest temple of God with reverence. Is there a place holier than the soul of a child?" The quiet, beautiful, soothing music, growing softer and softer while teachers and children sit with folded hands, at the beginning of the hour, creates the atmosphere for the whole period, and causes the children to feel the spirit of worship. The voice could not give this result. This quiet music, followed by silence, is a good preparation for prayer. It brings the spirit of prayer into the room. By means of this, the children realize that God is there, listening to what they say, and knowing whether they are thinking about what they are praying and singing. There is a great need of teaching children reverence to-day.

So many of our older children do not understand how to act in God's house. The secret of this is, begin the little ones right. Early impressions are the most lasting. The early instruction is the foundation of character. They may be too young to teach by many words, but example and environment will bring results. The "Song story" is often the most impressive part of the lesson. Songs are one of the best methods used in teaching. The tune fastens itself into the child's mind, until it is a part of him. The meaning of the words are often clearer than any explanation or illustration. To teach reverence for God's day and his house, after talking about the six days of creation, of work and the seventh day of rest, impress the truth by a song, such as,

"Jesus, precious Savior,  
We would give to Thee,  
One day out of seven,  
All thine own to be," etc.

The song is often used to impress the lesson. After teaching of the protection of the baby Moses, they might sing,

"God watched o'er Moses,  
Cradled in his little boat,  
Safe upon the water,  
Did it gently float."

Music should and does occupy a large part of the primary department time. Thoughts that are put into song stay with the children, as we know from experience. After all, it is the song that is remembered. The children sing at home during the week the songs they learn in the Sunday school. I venture to say that a number of the grown folks, still sing the songs which they learned in childhood. . . . Thus the music serves to connect the Sunday school with the home.

Music also helps to introduce order into the routine, since chords instead of words are able to give commands, as in the Sunday school with which I am connected, one chord on the piano, without a word being spoken, tells the children to prepare to stand, and a succeeding chord tells them that they must stand, and with martial music they drop their pennies into the baskets and march to their assigned places.

Since we wish to make what we teach the child really a part of him, it is necessary that he understand what is given him to assimilate. This can be brought about naturally, if the teacher, before taking up a song, discusses its meaning with the children.

There are several methods which might be used in introducing a new song. One is to tell the story of the song first, a story bringing out the truth which the song is to teach. Then have the children repeat the words before putting them to music. Another method is that of questioning. By the use of skillful, logical questions, lead to the lines of the new song. Then have the words taught with the music.

Let everything that is sung teach something. Each song should be chosen for some specific reason. Call attention to

the teaching after the song has been sung many times, as "Since it is raining, we will sing about God's gift of rain." Bear in mind that the object before you is character building. It is your duty to add to the lives of the children. If the ideals of the children are not raised, and their characters not truly developed, the music in the primary department will have failed to fulfill one purpose for which the Almighty has inspired the gift of song.

In our choice of songs, we must not forget that the child's vocabulary is very small. Words simple to us pass over their heads with no meaning whatsoever. The songs should impress the desired truths, but they should be so simple as to come easily within the child's comprehension. The tunes should be adapted to the words, which should be simple and childlike, and taught so as to be full of meaning. A new song appeals to the children because of their love of music. They will quickly catch the tune, if it is a simple melody, with words that are adapted to their age, so that they can understand what they are singing about. The bright children will naturally learn it first, but there will always be some slow children. In order for these backward children to get the song, the way must be prepared for them. Therefore, choose attractive songs suitable to the age, no matter how simple, for though simple, they can still be melodious.

Of all places, the Sunday school should be the place for children to hear the finest music, and the primary department should begin this. Too many songs should not be given. It is better to learn a few thoroughly than a great many only partially. One song well learned is far better than several only half learned. The more the little children sing the few songs they know, the better they love them, and the deeper the impression.

The way songs are chosen adds to the children's interest in them. Do not always say "Let us sing," etc. Frequently let the children themselves choose the songs, or let the piano announce some of the songs. It makes the children attentive, as "Listen, the piano is going to tell us what to sing. Who knows what it says?" Only a few bars are needed as a prompter. A little informal conversation sometimes leads to the song. Introduce the element of surprise, as, "We will fall asleep, while Belle whispers a song to the pianist, and we will wake up when we know from the tune what the song is."

No one book contains all the good songs one may desire to use in a primary department. A good device is to use a scrapbook. A loose leaf one is ideal, as it is the only way to have the songs always on hand for use when needed. Use seasonable songs—songs of the coming of the birds and flowers for spring,—including Easter songs; songs of blossoming of flowers for summer; of harvest time and the departure of birds and flowers, together with Thanksgiving songs, for the fall; and songs of snow and Christmas in the winter. All the year teach songs relating to God's loving, thoughtful care. Teach some of the older classics, that our grandmothers loved, as "I think when I read that sweet story of old," "Jesus loves me, this I know," etc.

To obtain the desired results from the music in the primary department, much preparation on the part of the superintendent is necessary. Be satisfied with nothing less than the best of which the children are capable, and you will find that they will do better and better as the Sundays pass. To secure this, give them no less than the best of which you are capable.

The following poem by Charles M. Dickinson, may be an incentive for more work along this line in our primary departments:

"There is nothing on earth half so holy  
 As the innocent heart of a child.  
 They are idols of hearts and of households,  
 They are angels of God in disguise.  
 His sunlight still sleeps in their tresses,  
 His glory still shines in their eyes.  
 Those truants from home and from heaven,  
 They have made me more manly and mild,  
 And I know now how Jesus could liken,  
 The kingdom of God, to a child."

## Letter Department

### New Liskeard Meeting and Dedication

The above-mentioned two-day meeting and church dedication occurred at New Liskeard, Ontario, June 5 and 6. Saturday, 10.30, prayer service. Preaching at 3 p. m. by the writer, at 8 p. m. by Bishop Evans. Sunday, 8.30 a. m. prayer meeting was attended by about thirty-five Saints from Thornloe, Earlton and Casey mines, most of whom had driven from eight to twelve miles and were present before meeting time.

At eleven Bishop Evans preached the dedicatory sermon to a full house, from Psalm 127: 1, "Except the Lord build the house, they labor in vain that build it." The dedicatory prayer was by John Shields. Dinner was served, free of charge, by "The committee of sisters" and branch in a house across the street, which house was loaned, also free, by an estate agent (nonmember).

Preaching services at 3 and 8 p. m. were held in the Grand Opera House, Bishop Evans being the speaker. His audiences were large and attentive, and Brother R. C. spoke with his old time force and vigor and made excellent efforts on gospel lines, the local paper having this to say: "The bishop proved himself to be an eloquent speaker with a good delivery and gave an interesting address." Evidently good has been done and prejudice removed.

I held special services two weeks previous to the dedication and a week after by request of the branch. In the services I was ably assisted by Elder Ribble and the branch officers. Five have been baptized by Brother Ribbel and one by Bishop Evans.

This New Ontario town is situated on Lake Temiskaming, ten miles north of the mining town of Cobalt, Hailebury being situated about midway with electric cars running between every hour.

Of most interest to HERALD readers will be the rise and progress of the work in this place. It began through the faith and zeal of Sister Stafford (formerly Maud Stone, of Owen Sound), who alone here began as a home class member of the Sunday school, and later conducted a Sunday school in her home, and had some ready for baptism when Elder S. G. St. John came as a missionary, he having since accomplished a good work here. Later Elder James Pycoc performed good work here, he also having a controversy with a Baptist minister. Elder Henry Ribbel moved here from Stokes Bay, and has assisted much, preaching here and in the surrounding country. He gave much assistance in every way along spiritual lines, as also painting the church building when erected and other work. Since last July he has been under missionary appointment, laboring mostly in the region north. He has baptized some forty-four.

This branch was organized in July, 1912, by the missionary in charge, Frederick A. Smith. Later a lot was purchased and building erected, with basement and gallery (basement not complete, awaiting sewers). Opened by Bishop R. C. Evans, August, 1913. Space forbids mention of all

who labored in the various lines of mechanical work in erecting and finishing this building, only to say that no money was paid out for masonry, carpentering, electric installation or painting, (Stanley and Percy Shields, with Elder Ribbel at inside work). Concerning the material, I quote from branch minutes the following:

"Whereas, the Shepherdson Lumber and Building Company has presented to the Latter Day Saints, the pulpit, horse shed, as also the lumber and shingles required to complete the church, save the siding and hardware, electric lights, paints, doors, cement and sand; and, whereas the said company has done all the teaming; drawing all the material for said church; therefore be it,

"Resolved, That we, the New Liskeard Branch, also Bishop Evans, representing the general church to whom the property is deeded, express our appreciation to the Shepherdson Lumber Company, and hereby tender them a hearty vote of thanks for their work and labor of love."

I might say in conclusion that not being here I do not know the names of all who did labor for and on this church, or what each did, and just wish to say that it is a credit to all and the church in general.

In gospel bonds,

JOHN SHIELDS.

BAY MINETTE, ALABAMA, May 16, 1915.

*Editors Herald:* I was baptized into the church about three years ago, and since that time have been trying to live my religion to the very best of my ability. My husband is a missionary, and consequently away from home most of the time, and I experience many lonely hours. But knowing that it is the will of God, I am content to bow in humble submission to his divine order, though at times my faith is indeed tried, especially during the midnight hours when I awaken and hear strange sounds that I can not readily account for.

I thank God for my patriarchal blessing. It is a comfort to me, wherein I am told that the angels are guarding my home and are at my side. I am trying hard to put my trust in the heavenly Father, and feel that I am gradually gaining a much needed faith.

Oh! that our characters may be made so strong that when our faith is tried to the utmost we will be able to stand. Sometimes we think we have faith in God; but when the hour of trial comes we find our faith wavering.

The Lord has blessed us with a dear little girl, who is indeed a comfort to her mother when her father is many miles away, and though she is only two years old she does her part toward making a happy little home.

It has been over two months since I last saw my husband, and I can certainly sympathize with those who are thus separated from their loved ones. But what a comfort it is to us to know that our companions are called to such a great and grand and high calling, and what helpmeets we can be to them if we only will. Let us do our part to comfort and cheer them, for the life of a missionary is not such an "easy job" as some have termed it.

We have a nice branch here, and if the members would put forth as great an effort for its advancement as the officers do, I am sure we would enjoy the blessings of the Spirit to an even greater extent than we do.

I need your prayers, dear brothers and sisters, that I may be able to overcome the many trials and difficulties of this life, and I shall always remember God's people.

Praying for the success of this great and grand gospel message, I am,

Your sister in Christ,

MRS. ALBERT E. WARR.

NORTH BAANDEE, WEST AUSTRALIA, April 20, 1915.

*Editors Herald:* I have read with interest the many letters that appear in the HERALD from time to time from different Saints giving their experiences in this latter-day restoration. I was led to know about the gospel in its fullness in God's own mysterious way. In my younger days I used to live very near to the Savior. I could not understand why Christ did not reveal himself to me as it is promised in the scriptures he will do if a man would live right and keep his commandments. I read also that the Spirit of truth which proceeds from the Father should testify of Christ, and again that the Christian world was not to be left comfortless, but that Christ would come to it. I saw also that if man would do his will he should know the doctrine, whether it be of God or not.

Just before God led me to become a Latter Day Saint I was constantly dwelling upon Peter's exclamation that if men repent and are baptized, they shall receive the gift of the Holy Ghost. I am thankful indeed, for this beautiful truth. At last my soul has found peace, which the world can not give.

I was baptized November 6, 1913, by Elder E. A. Davis, during the time I was on the gold fields. Brother Davis was then holding services in Boulder, having started a branch there. Our heavenly Father set his seal upon me and confirmed upon me the evidence that I was his child. It was given me to know that Christ revealed himself to the former day saints, and that he revealed himself to the Latter Day Saints also. The Holy Ghost has testified to me that Jesus Christ is the Savior and the only begotten of the Father, and that God is our Creator.

Like Job of old, I have been able to say, I know that my Redeemer liveth. With tears streaming down my face, I have many times had that sacred and solemn manifestation from God, and during these times I have been able to say, "Dear heavenly Father, I know that thou lovest me with an everlasting love."

It has also been shown to me by the Holy Ghost that the Reorganized Church of Jesus Christ of Latter Day Saints is God's true and only church, and that the time for the gathering of the Saints to Zion is very near, for we shall be gathered together when he comes, and his coming is not far off. As it was in the days of Noah, so shall it be when Christ shall appear. The world seems to be in a troubled state at the present time, and has been now for some time, by the occurrence of the great war and other events happening of late, all of which tend to show Christ's coming is near.

We pray that all his children everywhere may be faithful unto him always until he shall come. I pray for the Saints and ask that they remember me in their prayers, that I may remain faithful unto the end.

All honor and praise be unto God and Christ, our Redeemer, for ever and ever, amen.

In gospel bonds,  
WILLIAM J. REEVES.

WIGAN, LANCASHIRE, ENGLAND, May 6, 1915.

*Editors Herald:* The work is progressing here. We have added two young people to our number by baptism, Brother Walter Green and Sister Flossie Hart. We have a fully organized branch of energetic Christian warriors, always willing to give advice and labor for the success of the Saints. The sisters are also anxious for the welfare of the work here. As a whole, the branch is getting on fairly well. We trust that all may learn their duty and that we may have the courage to do our part with all diligence.

Your brother,  
WILLIAM SPARGO.

OTTAWA, ONTARIO, May 24, 1915.

*Editors Herald:* I am back on the field of action, and am feeling quite well. I found that while I was away to conference, the pastor of the French Baptist church who stigmatized our work and classified it with Utahism, had not been idle. He sought to turn the heads of some of his sheep who had been looking Zionward, backward into his fold, but he could not do so. Although he succeeded in cooling their ardor, which was plainly manifest when I came back, still I was given a warm welcome, and had some explanations to make which soon revealed the fact that even ministers are liable to turn a deaf ear to the commandment which says, "Thou shalt not bear false witness," when it will serve to stem the tide of the latter-day glory.

I was given an opportunity to show up the nefarious work some pulpiteers will do, when there is no person present to defend our work. And the result has been that those whom our Baptist friend sought to instruct have discovered that he falsified, and now are farther away from him than ever, and have come nearer to the truth. Indeed, they are now exerting a little effort to have people come to their home to listen, and next Sunday is the day set for our first meeting in their home.

These are French people, and for the time being we have to confine ourselves to the French Bible, because we have no other literature. If I could burn into the hearts of even those with whom I am acquainted a realizing sense of the need of French literature here, it would not be long till the printers would be at work and we could give this people the word which has come to us, freighted with blessings from heaven. May God speed the day when that will be done.

On my arrival I found fourteen letters awaiting me. Some were in answer to my letter published in the HERALD of April 28, 1915 (read it if you have not done so), and in all they contained seven dollars to assist in getting some literature printed in French. This is encouraging, and having received some assistance from Chicago friends before I left, I deposited the whole amount in a bank so as not to spend it, and await the time when I can begin to print some of our tracts in French.

There was one letter among the lot that, to my fancy, solves the problem of getting the work started among the two million, eight hundred and eighty-three thousand and forty-one Roman Catholic French Canadians in the Province of Quebec.

I will give it here in full; it is short and to the point:

"READLYN, SASKATCHEWAN, April 5, 1915.

"PHILEMON PEMENT,

"Ottawa, Ontario.

"Dear Brother: I saw your letter in SAINTS' HERALD for January 26. Too bad we as Latter Day Saints are not more wealthy so as to fit out with tent and the necessary (things) to go about your work. Still if one thousand of us gave you one dollar each, it would fit you out. Inclosed find one dollar, as one of the first one thousand.

"Yours faithfully,

"WILLIAM JONES."

What could I not do with an amount like this? Listen! I could set the province of Quebec aflame with the gospel from beginning to end with that amount (and what would come to the support of the work from those who know nothing of it at present), and not all the power of the Roman Catholic Church could put it out.

The business man uses printer's ink in prosecuting his trade to a successful conclusion; he can not do otherwise and succeed; and if success crowns our efforts among the French Canadians, it will be because we have used the same means.

"Keeping everlastingly at it brings success," and as "nothing succeeds like success," I am going to fight it out on that line until success comes; did you hear that? I will find out. I know that I have a hard task before me, but there is an Almighty hand behind it.

The General Ministerial Association of Ottawa has passed resolution against me and our work, and has warned the people against what it calls "Mormonism." I replied in the press, and the result has led one of the most hopeful characters I have ever met outside of the church, to write me asking for an interview. I have met him twice.

He is reading "Presidency and priesthood." He told a friend in my presence, who was opposing me, "Well, if Mr. Pement can prove that the Book of Mormon is true, from the Bible, we will have to accept it." I thought that kind of investigation had the right ring to it. He has laid out a plan of investigation that will cover the entire field, and I know that I will have to give an account of myself with this character; but thank God, I am prepared, and shall go praying when I do so. This is a young man, who is in the Government employ, sharp, bright and well educated, and possesses a very friendly disposition.

*Praying, working, and believing that I shall succeed, and that the work is worthy of my best efforts,*

I am yours for success,

12 Tormey Street.

PHILEMON PEMENT.

KNOXVILLE, IOWA, May 30, 1915.

*Editors Herald:* We have seventeen members of the church at Knoxville. We have a temporary organization, with two elders and one priest. We have Sunday school, prayer meeting and preaching every Sunday evening in a private house. There is no hall we can secure. There is a Congregational church which has discontinued meetings. We tried to rent this building but were refused. We could not get it at any price.

We wrote to Brother J. S. Roth and asked him to come and hold a series of meetings. We had secured the court room, but to our surprise were shut out for the present. At least, when we met the board they told us we could have the house if we would pay the janitor, so we made arrangements with him. He said if we were going to hold meetings when the court was in session, and the room would be heated, it would not cost anything for coal, but we were finally refused.

Brother Roth was here, so I went to the house of Brother Clarence H. Smith and his sister, a sister in the faith, who said she did not see why we could not have the meeting in the opera house. Her brother agreed to open the opera house. Mr. Pruet, a brother-in-law of Brother Smith who is not a member of the church but a friend to us and a fine man, together with Brother Clarence Smith, painted large signs and put them on all four corners of the square, announcing the meetings, the subjects, etc. Our meetings started with forty-eight outsiders, increased to seventy and eighty, and up to one hundred and fifty.

Bad weather set in and it rained for twelve days; still we continued with about forty in attendance until the rain stopped, then our crowd began to pick up again, and we closed with an attendance of over three hundred, after four weeks' meetings. There are several near the kingdom. Much prejudice has been removed. Prejudice was strong here before the meetings. One said Brother Roth should be run out of town. Brother Roth preached on the persecution of the Saints, and we heard no more about that.

I have heard Brother Roth in several places, and it seems that he is getting better all the time. I was told by a busi-

ness man that he is the ablest man that ever came to Knoxville. He said he had heard more Bible at these meetings than in all the preaching he had heard before. I was told again that Brother Roth preached more Bible in one sermon than the preachers of Knoxville altogether did in six months. One man, a member of a church here, said he belonged to that church but did not attend much, that the whole thing was a form. He said, Now you time our preacher; he will not talk twenty minutes, and there will be no Bible in it. I took out my watch and to my surprise he talked just twenty minutes and there was not the breath of life in it. Brother Roth will start meetings in a few days, eight miles out in the country.

We have a young man here who is well respected. His friends suggested that he study to be a doctor. He started to take a course of home study. During this time he asked the Lord what he should do, and he was instructed to study the word of God, which he is doing. He assisted Brother Roth here, preached three times, and was well received.

We just learned that three preachers, one lawyer and one doctor were in attendance at our last meeting. The subject on this occasion was, "What will you do with Jesus which is called Christ?"

In bonds,  
G. W. HULL.

WILMORE, KANSAS, May 30, 1915.

*Editors Herald:* I am an isolated member, trying to do the Lord's will the best I can. If you were ever isolated from church privileges you will know how to bear with us in our minglings with the outside world, many of whom look with scorn at everything we try to do. For these reasons one who is isolated must be on guard all the time.

We take the HERALD and enjoy reading it. The sermons and discussions are edifying. The discussion by Brother Prettyman was had in the proper and correct spirit, and should be a good thing for the man or woman who has become a dead stick. If we are meek and lowly, God will never forsake us, no matter how dark and dreary the road may seem. We need as Paul says, to prove all things and hold fast that which is good; pray without ceasing; abstain all appearance of evil.

So let us come out from the dead bark and see if by doing good to others we can not make ourselves better and all around us. We know it is hard to follow some of the lines we are told to do; the Devil in these last days will almost turn the very elect from the right way. Yet we pray for the uplift of our brothers and sisters, that we may go on and on until our reward is reached.

With best wishes to all, I remain,

Your brother,  
E. N. REDFIELD.

TRYON, NEBRASKA, May 31, 1915.

*Editors Herald:* I am ordering the fourth Book of Mormon sent to nonmembers. I want to tell the Saints how I do it.

We live on a main traveled road, and have fed many people passing through the country, without charge. I finally asked myself what we were doing in the way of spreading the gospel message. I read in Lucy Smith's History, page 218, how a man on the shore cried out, Is the Book of Mormon true? I then read Sister Lucy Smith's testimony, where she adds, Until every family of Adam's race be left without excuse.

I then accepted from those who were anxious to pay, fifty cents for meals, took their address and sent them a copy of the Book of Mormon, so they would not be left without excuse.

I write this that others may try the plan. Let us get busy, brethren, and see how many copies we can send out in this way within a year. It will not cost anything, because, if thine enemy hunger, feed him. How much more then should we feed a friend. We will not lose anything by feeding people. I have the book sent direct to the parties, saving extra postage.

In gospel bonds,  
WILLIAM F. GODFREY.

SWEET LAKE, LOUISIANA, May 31, 1915.

*Editors Herald:* I am still isolated and without communion with the Saints. I feel much need of your prayers for myself and family. I thank all who have heretofore remembered us. I have been greatly benefited by and through your prayers. I have gained in physical strength and am able to do some work, for which I am thankful. I want to try and live near to God, and overcome my trials and temptations.

Three weeks ago my little girl, eight years old, was injured by falling from a horse and was taken with blood poison. Through prayer she has gotten along fine. Her arm is not well yet, but is mending. We ask prayers for her full recovery, if God wills. In falling lately, I injured my knee. I can not yet put my weight on my foot. I ask the prayers of the Saints. I also ask prayers for my son, who has been afflicted for some years.

Your sister,  
MRS. JOSIE HELMS.

#### Extracts from Letters

J. H. Graves, Chatham, Ontario: "My work is onward in this field, with more calls than I can fill. Two baptized June 5."

Mrs. M. J. Flowers, Lewanna, Nebraska: "We are isolated from the church but take the HERALD, which is a comfort. I want to do more and more for the cause."

S. D. Condit, Douglas, Arizona: "We are trying to move on with the Lord's work, but we are hampered because of financial stringency and secular demands. The Lord has been with us, however. A church building to cost one thousand dollars or more when completed stands at Nineteenth and C. Douglas. Three people were baptized in its font May 30, the carpenter and his wife and one other lady. Others will follow soon. We have a debt of one hundred and forty-five dollars thus far, and perhaps two hundred more will complete and seat the building. Sunday school at 10, preaching at 11 a. m. and 8 p. m. have been regularly conducted in this building for a month.

## News from Missions

### New York

June 12 found a goodly number of the Saints of the New York District assembling at Greenwood, New York, for the annual business conference of the district, which convened at 2.30 p. m. Various parts of the district were represented.

Business passed off very pleasantly, a good spirit being manifest. In the evening a good crowd greeted the one who dispensed the word. The following day, Sunday, was a busy one and profitable also. The early service was quite well attended, being the hour appointed for prayer and sacrament. Sunday school was held at 9.45 a. m. At 11 a. m. the Saints assembled joyfully to listen to the preached word. A bounteous repast was served in the vestibule following this service, and a very sociable time was fully appreciated by all present. Song service at 3 p. m. was enjoyed, and a good feeling accompanied the singing of the songs of Zion. A short sermon followed, at the conclusion of which the Saints separated for the first time during the day.

The beautiful sun had now broken through the clouds and dispelled the gloom that had hitherto prevailed on the outside. Nature was radiant with beauty on every hand. The deep green foliage of the trees and the rugged wood-capped hills, towering far above the valley, which makes the county of Steuben famous, presented an interesting view to those who had long lived in the crowded cities of the East. Cameras were made to play an interesting part in the program of the day.

Immediately after the evening service Brother Lee Lewis, of Hammondsport, New York, inducted his only son into the waters of baptism. This makes them now an unbroken family in Christ. The preaching of the conference was done by A. B. Phillips, A. D. Angus, A. E. Stone, and William Anderson, local men assisting.

Respectfully,  
A. E. STONE.

## News from Branches

### Perry, Iowa

The Saints here are very much encouraged over the prospects for the spread of the gospel at this place, and have great hopes for the future of the Perry Branch:

We had the pleasure of entertaining the Des Moines district conference and convention of the Sunday school and Religio, at Perry, last week, June 10 to 13, and as a climax to our joy and satisfaction, we were able to dedicate our little church on Fifth Street, at the Sunday morning service. Elder James A. Gillen presided and preached one of the most inspiring and eloquent sermons it has been the pleasure of this congregation to listen to. The dedication brought peace and comfort to the few faithful ones whose devotions, prayers and unceasing labors for years, under the most discouraging circumstances, made the organization of this branch possible. To those few who "kept the camp fire burning," we who have lately accepted the gospel feel that we owe much.

Sunday afternoon the Saints enjoyed a very spiritual sacrament and prayer service, at which many of those who "blazed the way" gave wonderful and touching testimonies to the truthfulness of the work; all present were impressed that God has been very mindful of this little flock.

We have an enrollment of about seventy members, although many are not resident members. Those here are very active and aggressive in the campaign against the powers of the Adversary.

We have enjoyed the labors of such missionaries as Elders E. E. Long, C. A. Butterworth and J. S. Roth, in addition to numerous sermons by visiting brethren in the last year, and through their efforts we have made wonderful progress, and the prospects for the future of this branch seem bright.

Our Sunday school and Religio are striving hard to live up to the duties and privileges that are theirs, and have a good enrollment and regular attendance. Under the Woman's Auxiliary we have two departments, the Home and Child Welfare, and a thriving ladies aid society. An interesting session of the auxiliary was held during the conference at the home of Sister Taylor, presided over by Sister Hattie Clark, of Des Moines. One evening of the conference was given over to a very interesting and helpful program by the Woman's Auxiliary and the Des Moines District Doers.

We had about one hundred visitors, and the only regret expressed among the Perry Saints was that none had as many guests as they had arranged for and hoped to entertain.

With renewed faith in this latter-day work, and great hopes for the future progress of the same, I am,

June 19, 1915. A PERRY SAINT.

## Miscellaneous Department

### Conference Minutes

**KENTUCKY AND TENNESSEE.**—June 5, High Hill Branch. Officers elected: J. R. McLain, president; C. A. Nolan, secretary. A good spirit was present. Adjourned to meet at Bethel Chapel, near Cottage Grove.

**EASTERN WALES.**—Gloucester, May 22 and 23. Reports: Cardiff 22, loss 3; Gloucester 48; Antyglo 18. Treasurer reported: Receipts, 8 pounds, 5 shillings, 2 pence; expenditures, 4 pounds, 4 shillings, 2 pence. Bishop's agent T. Gould, reported: Receipts, 14 pounds, 5 shillings, 3 pence. Officers elected: E. J. Trapp, president; A. J. Trapp, secretary; J. Smith, treasurer; T. Gould sustained bishop's agent; A. Jones did not seek reelection as vice president, and no other nomination was made. With T. Gould in charge, short addresses were made Sunday at 10 a. m. by J. E. Meredith, J. R. Harris, L. Allen, A. T. Trapp, L. Lims, P. Miles. At the 2.35 p. m. fellowship meeting the Spirit of the Master was manifested, the Saints being promised that if faithful they would be preserved in these days of peril. Preaching at 6.30 p. m. Sunday by Bishop R. May. Adjourned to meet at call of presidency. A. T. Trapp, secretary.

**SOUTHERN MICHIGAN AND NORTHERN INDIANA.**—June 12, 13, Clear Lake Branch. Reports: Battle Creek, Belding, Buchanan, Capitol City, Clear Lake, Coldwater, Galien, Grand Rapids, Hartford, Kalamazoo, Knox, Sparta. Tent committee being unable to raise money for tent, money on hand, about \$18, was voted to be used by secretary to purchase typewriter. Preaching by O. R. Miller, J. F. Curtis, J. D. Stead. Adjourned to meet with Galien Branch in the fall at call of president. Thus passed one of the largest and best conferences of this district, about 285 being seated at dinner on Sunday. W. P. Buckley, secretary.

### Convention Minutes

**WESTERN MONTANA.**—Sunday school, June 4, Bozeman. Officers elected: Sister G. W. Thorburn, superintendent; Sister A. B. Secor, assistant; William I. Murray, secretary; T. L. Reese, treasurer; E. E. Eliason, librarian; Sister G. W. Thorburn, home class superintendent. Adjourned to meet at Deer Lodge, October 1. William I. Murray, secretary.

### Convention Notices

Southern Nebraska Sunday school, Lincoln, July 9, 9.30 a. m. Blanche I. Andrews, secretary, 3320 O Street, Lincoln, Nebraska.

Far West Sunday school and Religio, July 17 and 18, Stewartsville. Mail orders and credentials promptly. Elmer Armstrong, Stewartsville, secretary Religio. Ruby Jackson, secretary Sunday school, 311 North Thirteenth Street, Saint Joseph.

### Reunion Notices

Southern Wisconsin, Manona Park, Madison, August 27 to September 5. Meals at dining hall 15 cents, transients 20 cents, children under eight, half price. Tents: wall 10 by 12, \$2; 12 by 14, \$2.50; cottage, 12 by 19, \$3.25; 14 by 21, \$3.50. Double springs 50 cents. Straw for ticks 10 cents. Have orders in not later than August 17. Address undersigned Evansville, Wisconsin, until August 20, after that Madison, General Delivery. We expect W. A. McDowell, J. F. Curtis, F. M. Cooper, J. W. McKnight, J. O. Dutton, L. O. Wildermuth, B. C. Flint, E. J. Goodenough. Auxiliaries represented by F. F. Wipper, Religio general home department superintendent. We expect one of the best reunions in southern Wisconsin. Grounds ideal. B. C. Flint, secretary.

Toronto, July 17 to August 1, Low Banks, Ontario. This beautiful grove has been improved and is to be illuminated with natural gas. Dining hall enlarged and another kitchen erected to accommodate two hundred at each sitting; no waiting, first-class meals on time. Tents: 10 by 12 may be purchased from us at \$17. A few tents may be rented for \$5 for reunion. Bedstead and springs combined sold by us for \$2.35. Tick 25 cents extra. Pails, wash basins, ropes, etc., on sale. Bring bedding. Those desiring to purchase or rent tents, order at once, addressing Bishop R. C. Evans 51 Ozark Crescent, Toronto, Ontario. Meals: Children six years and under free; six to fifteen, twenty-one meals, \$1.50; adults twenty-one meals, \$3. Store on grounds. Ice cream, soft

drinks, etc. Low Banks is on Grand Trunk from Buffalo to Goderich. Afternoons except Sunday devoted to recreation. Splendid speakers. R. C. Evans, president.

Eastern Oklahoma, July 23 to August 1 inclusive, Dalbey Springs, Texas. Dalbey Springs is a health resort—red water free to all. Excellent park for camping. Come prepared to care for yourselves. Pasture for stock 15 cents per day for two horses, 75c per week; single horse 10c per day, 50c per week. Tents: 12 by 14, \$3.25; 14 by 15, \$3.50. Folding chairs \$1 per dozen. Cots 50c. Order to-day. Those coming by rail notify undersigned for conveyance from Avery or Dekalb. Those coming from south get off at Bassett, Cotton Belt Road. Good preaching and singing. For further information write J. C. Chrestensen, Wilburton, Oklahoma, or B. F. Pollard, Avery, Texas, for committee.

Northern California, August 13 to 22. J. W. Rushton, F. G. Pitt and others will be present. Prices of tents, beds, railroad rates, etc., later. A. C. Hawley, secretary.

### Died

**JAMISON.**—Jacob F. Jamison was born in Ohio, March 4, 1830; died June 10, 1915, in Montana. Married Elvine Scers, February 15, 1857. To them were born 6 daughters, 7 sons. Wife, 2 sons, 2 daughters preceding deceased. Five sons, 2 daughters were present at funeral, Mrs. Deldine of Independence, Missouri, and Mrs. Nunamaker of Manhattan, Kansas, not attending. Baptized in 1860. Thus passed after a long illness the spirit of one of earth's children to the paradise of God, to await the resurrection morn. Sermon in Presbyterian church, Victor, Montana, by George W. Thorburn.

**MERRELL.**—Lucy B. Merrell died at Des Moines, Iowa, June 9, 1915; aged 74 years, 6 months, 3 days; born in Vermont. With mother and 4 sisters came to Iowa in 1863. Married C. F. Merrill in 1867, came to Des Moines in 1870, baptized June 3, 1874. Deceased leaves husband, Calvin F. Merrill, 1 son Lescro, of San Francisco, California, 1 daughter, Una I., with her father in Des Moines, 2 sisters of Stewart, Iowa. Funeral from Saints' church by J. M. Baker. Interment in Laurel Hill Cemetery.

**PAGE.**—Jerome E. Page was born March 8, 1861, Dekalb, Illinois; died April 24, 1915, Independence, Missouri, after an illness of two weeks. Baptized July 11, 1880, Independence, by S. W. Hogue. Ordained priest June 3, 1909, Independence, by I. N. White and T. W. Chatburn. Married Sister Palmer who preceded him some time ago. Leaves adopted daughter, 1 brother, Justice E., Kansas City. Services at Stone Church by Joseph Luff.

**THOMAS.**—Lydia Louise Thomas was born July 28, 1843, Burton, Ohio; died Lamoni, Iowa, May 30, 1915. Married David W. Thomas, November 27, 1862. Baptized December 8, 1867, Hopkins, Michigan, by E. C. Briggs. Services in charge of John Smith, prayer by Columbus Scott, sermon by W. P. Robinson. Interment in Rose Hill Cemetery.

**BRADFIELD.**—Lamoni, Iowa, June 21, 1915, Charles Bradfield, aged 74 years, 8 months, 1 day, died 17 days after paralysis seized him. Married in England in 1859, and with his wife went to Utah in 1862. In 1869 they heard Alexander and David Smith and united with the Reorganized Church. Moved to Council Bluffs in 1871, and to Lamoni in 1893. Sister Bradfield and son Frank survive him, also an adopted daughter, Sister May Bergersen, in Canada. Funeral in charge of John Smith, sermon by H. A. Stebbins, assisted by R. M. Elvin.

**WILLIAMS.**—James Williams died June 8, 1915, at a hospital, Toledo, Ohio, after illness of four weeks, having undergone an operation for tumor on the brain. Baptized May 1, 1914. Exercised great faith in the Lord, being administered to several times, always receiving relief. Wife, 3 girls, 3 boys survive. Funeral by James McConaughy in Saints' church, Oak Harbor, large crowd attending.

**THOMAS.**—E. H. Thomas was born December 7, 1877, at Scottdale, Pennsylvania, died at Pittsburgh, Pennsylvania, June 4, 1915. Ordained elder by U. W. Greene, June 11, 1902. Deceased was widely known for the many beautiful and spiritual messages delivered in different gatherings of the Saints. His influence for good remains. Besides his widow, Sister Ina M. Thomas, there remain 3 young children, Ralph, Ruth and Margaret; mother, Sister S. C. Thomas; brothers, B. H., E. A.; sister, Sister J. R. Booker. Services at the home in charge of J. E. Bishop, assisted by J. A. Jacques, interment in Kirtland Cemetery.

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THE SAINTS' HERALD

Elbert A. Smith, Editor; John F. Garver, Assistant Editor.  
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HANSEN.—Kate Hansen was born in Denmark, April 10, 1837, died at the home of her daughter, Sister Esther Kennedy, Logan, Iowa, April 27, 1915. Married Ingvert Hansen in 1857. They were baptized in Denmark. Emigrated to Utah in 1860. United with the Reorganization in 1864, and settled in Gallands Grove, Iowa. Deceased was the mother of 11 children, 5 sons, 6 daughters. Husband, daughter, 2 sons preceded her. Eight children, 48 grandchildren, 13 great-grandchildren, mourn the loss of a true mother. Services at Gallands Grove, F. A. Smith officiating.

July St. Nicholas

A leading feature of the July *St. Nicholas* is an article entitled, "What everyone should know about the aeroplane," in which Montague Palmer, E. E., tells about the latest forms and achievements of the man-carrying machines that navigate the air. Of special interest are the directions and plans enabling any boy to make model aeroplanes, reproducing in miniature the leading types in use. "The athletic author of the declaration," by James Frederick Rogers, will surprise many who have not known of Thomas Jefferson's great strength and vigor. The article tells how he developed and maintained his athletic condition. The series of baseball articles by Billy Evans is proving a great success. "Speed and the baserunner" is the subject of his July installment, and he not only collects many anecdotes, thrilling and amusing by turns, but also presents the opinions of Ty Cobb, Base Runner Extraordinary, and other fleet experts. Girls can be just as plucky as boys, and "On the edge of the Amazon," a genuine jungle story, tells of a girl's bravery in a perilous adventure which threatened to set her adrift on the great river, in a skittish Brazilian dugout. It is written by a traveler who is thoroughly familiar with the vast South American forest, and illustrated by Paul Branson. Nicknames sometimes hurt. "The rechristening of Phoebe," by Samuel Scoville, jr., is the story of one that did, and how a Yale boy with grit got rid of it. It is a story full of thrills for every lover of athletic contests and characteristic college fun. In the July installment of "The lost prince," Mrs. Frances Hodgson Burnett's serial "Marco and the rat," continue their mysterious wanderings, and spend the night in a chalet above the clouds descending soon after to Vienna, where they see a royal pageant and the mystery of the story deepens. "The boarded-up house" introduces in July two new and interesting characters who would never have met in the old house if those two young feminine Sherlock Holmeses, Cynthia and Joyce, had not done their work well. The other serials still gain in interest. Clarinda, of "Peg o' the ring," runs away. The small hero of "Tommy and the wishstone" gets a new and authentic view of the life of a mink,—a little animal which, it seems, has often to face danger. In "Chained lightning" the bandit dies but not before confessing a secret of great interest to the other characters.

Mr. Log, in the serial for very little folk, produces an invention which surprises Mr. Bear very much. Several other stories and poems complete the number, and "Nature and Science" for young folks contains, among other features, a remarkable series of photographs taken fifty feet under the surface of the sea, including one of a real battle between a man and a shark.

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# THE SAINTS' HERALD

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

Entered as second-class matter at Lamoni, Iowa, post office.

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



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

VOLUME 62

LAMONI, IOWA, JULY 7, 1915

NUMBER 27

## Editorial

### THE RECORD OF A SIDE TRIP

It was our good fortune to be present in Independence during the week ending June 26. While there we were privileged to occupy on the South Side, Sunday forenoon, June 20.

By invitation we delivered an address before the graduating class of the Independence Sanitarium nurses for 1915. The graduation exercises were held in the Stone Church, Thursday evening, June 24. A very interesting program was rendered, including songs, instrumental music, and recitations, also a short but excellent address by Doctor Leonard G. Harrington, physician in charge of the Independence Sanitarium.

Six nurses graduated. In our remarks we suggested that it might be said of them, in the language of John the Revelator: "Who are these arrayed in white? These are they who have come up through great tribulation."

The record of their struggles, disappointments, ambitions, hard and often disagreeable tasks during their three years of training can only be guessed at,—and that intelligently only by those who have thoughtfully watched the nurse at her work, or had actual experience in such service.

To us the occasion was inspirational. We gave unhesitating homage to the noble calling of the trained nurse. These girls go out into the world equipped by education and religion for a life of service to humanity.

Consecrated service is the keynote to Christianity. Never before, perhaps, was it needed more than now.

The great wars now raging, with the inevitable horrors of armed conflict, and the special atrocities characteristic of this world struggle, are inundating the Old World with a deluge of hate. Generations must pass before men will forget ruined homes and mangled women and children.

Jesus taught men to love even their enemies. But now in many nations the citizens are taught to hate the citizens of other nations with the most bitter and intense hatred.

One bright star in all this tempest and earth-

quake of war is the conduct of surgeons and nurses of the Red Cross, who go out, not with hatred, but with love in their hearts. They administer to the needs of stricken men of all nations and of all armies. They risk their lives, not for salary but for service,—for the chance to serve.

Even the nations that are at peace can not entirely escape the deluge of hatred that we have mentioned. Hence the nurses who graduate from the Sanitarium at this time go out into a world that needs consecrated service as seldom before in all its history. And they go from an institution where the day's work is begun with prayer.

Attending the chapel service on the morning of June 26, we felt to breath a prayer that God might bless the Independence Sanitarium, safeguarding those whose lives are given into the hands of the devoted men and women who labor there. May many homes be made glad, and many hearts be caused to rejoice because of loved ones returned sound and well.

From Independence we went to Omaha and Council Bluffs. We occupied in the pulpit in Omaha, Sunday, June 27, in the forenoon, and in Council Bluffs in the evening. A splendid spirit was present on both occasions. But we found the Council Bluffs Saints in sorrow and affliction.

In the afternoon we were required to preach the funeral sermon of Sister Jacobson, a young married daughter of our esteemed Brother Harding, president of the branch. Her death was very distressing,—that most tragic of family calamities, death in childbirth. Going down into the valley of the shadow of death to give the world a new life, she found the effort to return too great, and so passed on.

On Tuesday afternoon we preached the funeral sermon of Sister Thomas Riley, of Council Bluffs. She was an old-time convert from Utah, under the ministry of Elder W. W. Blair, her maiden name being Duell. At this service we were assisted by Reverend Jones of the Congregational Church, who was very courteous and friendly, and spoke in highest terms of the departed sister.

At Council Bluffs we found the Saints looking forward to the dedication of their delightful new church

edifice. They take great comfort in the presence of the family of Apostle James A. Gillen, who has located his home there, and in the presence and assistance of Brother Gillen on the occasions when he is at home with them.

In Omaha we found the work moving steadily forward with the assistance of our devoted young Brother Paul N. Craig and a band of energetic members of the priesthood, with whom we were delighted to meet on Monday evening.

Our visit with the Saints in these two places, Omaha and Council Bluffs, was for us both pleasant and spiritually profitable.

E. A. S.

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### FRUIT IN THE SEASON THEREOF

[EDITORIAL NOTE.—The statement contained in the Word of Wisdom to the effect that fruit is, to be used in the "season thereof" frequently provokes discussion. Various opinions are expressed. It may be edifying to some to learn the opinion of the late President Joseph Smith on that subject. Herewith we reproduce a letter dictated by him shortly before his death, and transcribed by his son Israel A. Smith.]

INDEPENDENCE, MISSOURI, October —, 1914.

SISTER MARY HOGLE, COMINS, MICHIGAN.

Dear Sister: Your letter concerning canning fruit was received this morning, and in reply thereto:

The Word of Wisdom, from which persons seem to get their theory that it is wrong to can food products, is not given as a command, but as judicious direction as to what food may be eaten, and it may be said such direction is summed up in the words, "the season thereof." Persons who, like yourself, feel it to be right to preserve by canning food products upon their reaching the condition that they are healthful, are but using the privilege of securing and storing that which is healthful to be used in the season of necessity, and I believe that a sufficient answer to those who are constantly nagging those who use preserved food would be to tell them plainly that the season for using foods so preserved may be properly called, "The season of canned fruit."

It is a fact generally acknowledged by all reading and thinking people, that the average length of human life has been increased by the preservation of foods through the canning process and eating such food in the season thereof. I believe that fruit, vegetables, and food products which can be preserved in a condition—proper condition to be eaten by canning them, which is simply the excluding them from contact with the air, by means of which decay occurs, is not only permissible but is absolutely judicious; and in a great many instances a very great necessity, and especially so in temperate and northern climates.

I remember answering a brother once in discussion. He said, "What season do you call it when you eat strawberries, cherries, etc., that have been canned?" I answered at once, "It is the season of

canned fruit, sir," and it did more to answer his complaint than any argument I might have used.

We are using on our table now canned milk, simply because we can not get at all times sweet milk, and it comes in handily at times.

Any process of preserving food without the addition of that which would be injurious to health may be properly used by the Saints without coming in contact with condemnation of what is written in the Word of Wisdom. The heading to that section declares it is given not by way of command or constraint, but is a "word of wisdom." Injudicious or harsh argument on either side is not wise, and is therefore contrary to the Word of Wisdom.

Hoping this will give a degree of ease to your mind, I am,

Your brother in bonds,

JOSEPH SMITH.

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### CURRENT EVENTS

#### SECULAR AND RELIGIOUS

**SUFFRAGE IN ICELAND.**—The King of Denmark has signed the bill passed by the Icelandic Parliament some months ago, granting full suffrage to the women of Iceland.

**BRITISH INDEMNITY.**—Great Britain has announced the intention to pay one hundred thousand dollars as the first installment in settlement for seizing the American *Wilhelmina*, en route with foodstuffs from United States to Germany.

**BILLION DOLLAR BALANCE.**—Figures for the fiscal year just closed indicate a balance of something over one billion dollars in favor of the United States in her international trade. As a result of the present European war, imports fell off heavily, while exports increased considerably, the combination making a banner year in totals.

**"ARMENIAN" SUNK.**—A German submarine has sunk the British freight liner *Armenian*, carrying mules from Newport News to England. Twenty-three American mule tenders were lost with the vessel. Mules are contraband, and it is rumored that the *Armenian* was chartered by the British Government. An inquiry is under way by United States authorities to learn the status of the *Armenian*, and the conditions under which she was sunk, to determine the rights of Americans aboard, if any.

**"FRYE" CASE.**—The United States has issued a note to Germany in the *William P. Frye* case, sunk with a cargo of wheat, by the German *Prinz Eitel Friederich*, denying that the case is one for the German prize courts, Germany having admitted liability for sinking the vessel under the treaty of 1828. The American note also denies the claim that Germany had the right to sink the *Frye* upon payment of damages, and contends that the only question for

disposal is the method to determine the amount of indemnity to be paid for this breach of treaty obligations. This note concludes with the words:

The Government of the United States renews its former suggestion that an effort be made to settle this claim by direct diplomatic negotiations.

**MEXICAN AFFAIRS.**—Obregon reports success against Villa forces near Aguas Calientes. Zapata has defeated the forces of Carranza at Mexico City. The capital is cut off from communication with the outside world. Famine and a reign of terror are said to threaten the city. Angeles has issued a statement of his loyalty to Villa, including the information that his mission in the United States at this time is military and not political—he being here for the purchase of munitions for the Villa army. Huerta, after a brief confinement at Fort Bliss, Texas, has been released on a bond of fifteen thousand dollars, pending trial on the charge of conspiracy to violate the neutrality laws of the United States by inciting revolution in Mexico. Other arrests have been made.

**EUROPEAN WAR.**—The German advances in Galicia continue unchecked, and have surged across the international border north of Lemburg into Poland. The Germans are reported in the preliminary stages of a new drive on Warsaw. German losses are said to be appalling. The Russian army continues orderly in retreat, and seems to have suffered no permanent disaster. Severe fighting is reported along the Meuse. Heavy artillery fire has been resumed by the Germans at various points in France. Italian successes against Austria continue. The allies report important gains on the Gallipoli Peninsula. Scutari, Albania, is reported from Rome as having been occupied by the Montenegrins. An Austrian submarine has sunk an Italian torpedo boat. The toll of the German submarines for the week covered by this report, besides the *Armenian*, includes the British destroyer *Lightning*, the British steamers *Lomas*, *Caucasian*, *Inglemoor*, *Welburg*, and lesser craft. The Russian cabinet has been reconstructed; the Duma called together; and the mobilization of industry for war processes provided for, by the formation of a board of military supplies, with special reference to the manufacture of munitions. It is reported that Italy has broken diplomatic relations with Turkey, and will send troops and a fleet to the Dardanelles.

#### NOTES AND COMMENTS

**EFFECTS OF AGITATION.**—In referring to so-called debates with the "Mormons," the editor of the *Word of Truth*, a no-organ, anti-Sunday school Church of Christ sheet, says: "People need agitation of religious thoughts, else stagnation will kill all religious tendencies." If it is agitation that the Church of

Christ people need they should thrive, as is evidenced by the never-ending discussions of mooted questions in the press of this faction—there may, however, be some question as to the effects of some of this discussion on their "religious tendencies."

**MORE LAMANITE BAPTISMS.**—In the News from Missions department of this issue of the *HERALD* will be found a letter from Elder W. E. Shakespeare and referring to the excellent interest and success of missionary work in Northeastern Nebraska District. On June 28 Brother Shakespeare writes further: "We are able to report the baptism of eleven more yesterday. Eight of them were of our Lamanite brethren and sisters. This makes thirty-five baptisms by Brother Pierce and myself in this district this month. The work is progressing, and God's promises are being realized."

**ZIONISTIC CONFERENCE.**—The Jew is again a most pitiable victim of a great tragedy,—this time a world tragedy. In the great wars now raging he has no nation of his own to fight for and must fight under many flags, in some instances against his own people, and at times under the ensign of his oppressors of yesterday. His own cause of Zionism is for the time overshadowed, eclipsed, even endangered by passing tragic events. Yet many are sanguine that out of it all will arise an opportunity for the Jew and for Jerusalem such as has not hitherto been witnessed. The following is taken from the *Omaha World-Herald*, June 27:

BOSTON, Massachusetts, June 26.—Several thousand representatives of Zionist organizations of the country arrived here to-day for the opening session of a conference regarded as the most important ever held by American Zionists. According to leaders of the movement, Zionism in Europe has been seriously affected by the war, and as Jews they are unable to bear their portion of the Zionist work, added responsibility for the success of the movement devolves on American Zionists. It is contended that at the end of the war there will be keen competition for Palestine and that the logical disposition would be to assign it to the Jews. L. Brandeis, president of the allied conventions, who was one of the speakers at a reception given one of the delegations, outlined the purpose of the Zionist movement, pointing out that it was not intended to compel Jews to move back to Palestine, but was designed to give them more freedom. This freedom, he said, was expected to give Jews rights now enjoyed by other peoples and the privilege of living at their option in the lands of their fathers or in some other country.

**PRESIDENT FREDERICK M. SMITH.**—Our readers will be pleased to learn that President Frederick M. Smith has improved in health constantly since his return East, and is nearly if not quite restored to his normal condition. He expects to complete his work in Worcester by the middle of July, and will then return to Independence. He has in mind a proposed trip home by way of Maine and Canada, visiting the various branches en route in the interests of church work. If this is undertaken, his arrival in Inde-

pendence will probably be about the first of August or a little later.

FROM ELDER GREENWOOD.—In a personal letter to President Frederick M. Smith, dated June 9, Elder W. H. Greenwood in chronicling his safe arrival in Manchester, England, recounts some of his experiences while en route. We quote:

“Knowing that you will be most anxious to learn of my safe arrival in England, I herewith send you the good news of that fact. My experience was most trying in crossing the great Atlantic—and really how we came to be successful is almost a mystery to me, for no less than four vessels have been sunk in almost the very course that was taken by our boat. Commander B. F. Hayes, R. I., R. D., B. N. R. (our captain) contrived to reach the war zone by night, and there being no moon he ran through at full speed until daybreak when we were met by an escort, and by this means we arrived safely in the port of Liverpool, where there was great rejoicing indeed. I am well, save for my nervous system being a little unbalanced by reason of the great excitement that existed during the voyage. Every care was taken that all on board should be fully prepared for the event should disaster overtake us—we were given instruction in every particular, life-belts were given out, and we were drilled. The crew were drilled at the boats, all of which were lowered in readiness; four men were told off, and commanded each boat. While all this precaution was necessary, it was simply awful to see some of the poor souls who seemed to be in terror of death; many of them would not leave the deck, and remained there for several nights. The cargo is said to have been valued at New York at twenty-five million dollars, and consisted of foodstuff, guns, shells, machinery, motor wagons, of the latter there were no less than two hundred and fifty,—and six aeroplanes, etc. The vessel carried a record cargo, and was thirty-five feet deep in the water, so one can quite understand the anxiety felt for its safe arrival. On Sunday evening the opportunity was given me to hold divine service, of which I availed myself and had full charge. Hymn books were provided and we had a very nice song service, after which I preached for forty minutes to a very attentive audience, from Luke 4: 18, ‘The Spirit of the Lord is upon me,’ etc. I had splendid liberty throughout. When I began to speak, and my voice was heard in the next room, the people who were playing cards gave up and flocked into the companionway and stood there all through the discourse. At the close the people complained that the sermon was too short. So they petitioned the steward for the use of the room for another meeting on Wednesday evening, which was granted. I had some talk with several and gave them my card; they promising to write me.”

## Hymns and Poems

(SELECTED AND ORIGINAL)

### Heart of Mine

Stricken heart of mine, still look up to God;  
Behold, in love he wields the chastening rod.

If rough the paths through which he leads the way,  
And dark the clouds that veils the light of day,  
Yet a more grievous path our Savior trod.

Weeping heart of mine, still soar to one above,  
Place all thy hopes in Christ's redeeming love.

Rejoice that earthly woes will soon be passed.  
See, the shores of time are receding fast,  
Hovering near, behold the celestial dove of peace.

Aching heart of mine, why sigh and grieve?  
Bid faith but lift the veil, and bliss perceive.

Grasp faith that will triumph o'er thy foes,  
And through Christ regain thy lost repose,  
His aid now claim, and former joys retrieve.

Fainting heart of mine, still in God be strong;  
With might and vigor, battle against the wrong.

Work for the Master till thy task is fully done,  
Wavering not in thy course till a prize is won,  
Returning home at last with rejoicing and song.

Doubting heart of mine, shun false despair;  
Bid hope drive the demon back to its lair.

Let lift faith to omnipotence, his mercy there see,  
His sacrifice purchased a ransom for thee.  
Just trust in his merit, and rest from all care.

Grief-laden heart of mine, say God's will be done,  
In unison of spirit with the most holy one.

Ascend the Mount of God, through faith's pure air;  
Drive sordid stress away with pettish care,  
And lay the load of sorrow on God's eternal son.

Faithless heart of mine, why this clouded brow?  
Cast all thy care on Jesus, and at his footstool bow.

For succor flee to the dear incarnate breast,  
Thy weary head there lean upon him and rest;  
With quickened hopes, renew thy covenant now.

Feeble heart of mine, on faith's pinions soar,  
Come in penitence, God's pardoning love implore.

Rich benefits of grace are now within thy grasp;  
In faith reach up his golden promises to clasp,  
Be sealed in covenant with Christ for evermore.

IANTHA B. STILLWAGON.

CUPERTINO, CALIFORNIA.

### The Broken-hearted Came to Thee for Cure

Lo, as at morn a dove that upward springs,  
Bathes glad its plumage in expanse of light,  
So we, in words of love, O King of kings,  
Behold a dawn that follows after night.

The weary one doth ever near thee draw,  
The broken-hearted come to thee for cure;  
All tenderness and just thy simple law,  
Thy life all spotless as the lilies pure.

As beautiful the lilies to our eyes,  
So is thy gift of love unto the soul;  
Aye, still we learn that in thy teaching lies  
The perfect love to make our beings whole.

Thy master love shall triumph, Prince of Peace,  
And one by one the thoughts of hate decay—  
Thy blameless conquest, may it never cease,  
As age to age the future rolls away!

—Alfred Lambourne.

## Original Articles

### EFFICIENCY IN MISSIONARY EFFORT

(Prepared and read by A. E. Warr, before a mass meeting of the elders at the recent General Conference.)

What is efficiency? Webster says it is, (a) "The condition or quality of being efficient; effective agency or power. (b) The condition of being competent; possession of the necessary knowledge or dexterity to accomplish a task."

In the language of another, The idea of efficiency seems to have found its way into all the activities of life where success is dependent upon human energy and effort, and as human energy and effort are certainly requirements in the ministerial field, this line of work is no exception to the rule, hence the subject under consideration.

Let us take this last definition as given by Webster, and instead of saying the necessary knowledge or dexterity to accomplish a task, let us say the necessary knowledge and dexterity, for surely no matter how much knowledge we may possess, we are failures unless we are skillful in the application of that knowledge, and the statement that "knowledge is power" is not without its modifications and is true only when knowledge is applied.

I once saw a young man smoking a cigarette and heard him calmly remark, "I'm interfering with my efficiency." This is knowledge without power. The question resolves itself therefore, into two general and natural divisions, viz, how may we qualify ourselves for the work? and what are the best methods of missionary effort?

The call to the priesthood appeals to us as a high and holy calling, sacred and responsible. He who stands as a mouthpiece for God and a teacher and leader among men should sense this responsibility and the necessity of acquiring efficiency. Many are called, but few are chosen, because of a failure to qualify. The oft-repeated instruction "study to show thyself approved unto God" is still worthy of repetition, and is just as applicable to this latter-day ministry as it was to Timothy, hence the greatest word in our vocabulary as ministers should be *efficiency*, and that in its broadest sense.

#### ACQUIRING EFFICIENCY

We are told that "the glory of God is intelligence, and we expect to rise in glory in the other life proportionally as we have risen in intelligence, efficiency and power in this life, and in this same manner do we affect those round about us. How then, may we acquire efficiency?

We would impress this thought, that in order to become efficient in missionary effort we must begin with ourselves. Primarily the doctrine of Christ is individualism, not the Darwinian idea of the "sur-

vival of the fittest," but in the sense that everyone is individually responsible to God for his own works, and the relationship which he establishes between himself and God. The man who said, "Know thyself" had this idea of individuality and initiative, as also the man who said, "To thine own self be true." We are told in latter-day revelation, "all things are controlled by law," and, "to every kingdom there is a law given," hence to know ourselves we must know the laws that govern in the spiritual and physical realms, and then be true to ourselves in the application of those laws to the development of character.

The development of a strong personality or character is a very essential prerequisite of successful missionary work, and just here we are reminded of the statement of the philosopher Eucken, who says that "spirituality is the very core of human personality." But what is spirituality?

It is the manifestation of Christ to the world through us, or, in other words, it is that influence which gives us a strong individual personality by which we are enabled to exert a Christlike influence over the lives of mankind, while without this influence we are sadly lacking in one of the essential elements that go to make up a successful minister.

In the development of our personalities one truth should impress itself: "No chain is stronger than its weakest link," and no character is stronger than its weakest point. There's danger here! It is a well-known principle of warfare that the enemy will attack at the weakest point,—then we go down. Hence the necessity of making every point strong, and this requires a complete observance of the law of development as found in the gospel of Christ. We see in the gospel an unparalleled opportunity for growth, development and power, let us see to it then that we take advantage of the opportunity afforded. The result will be a beautiful, symmetrical character, which not only insures us against the attacks of the enemy, but also makes our work effective.

So far as instructions to us as a ministry are concerned, we are left without excuse. Our standard books abound with such instructions as these: "Be one," "Be ye clean," "Come up higher." This means the elimination of envy and strife, for surely as James says, "Where envying and strife is, there is confusion and every evil work." Let us remember that Christ is not divided.

It means the elimination of jealousy, and a complete observance of the instructions to prefer one another in love. When we fully overcome this "green-eyed monster" there will be no more quarrel over precedence, neither as to who shall sit upon the right hand and who upon the left. May God help us to choose the Christ principles, which are the very embodiment of truth, light and love, and to

properly discriminate between the constructive and destructive elements that are at work.

"Be ye clean" means that we shall be clean in our bodies, in our clothing, and in our speech. How often is the cause of Christ made to suffer because of indiscretions along these lines! Let us remember that we shall give an account unto God not only for our own works, but also for the fruit of our doings. In short, unless we live right we will not have the spirit that characterized the Master, and without this we will be failures. We must come up higher if we would fill the measure of our probation.

#### A FEW SUGGESTIONS

As to methods and tactics, no ironclad rule that will govern in all cases can be laid down, but we venture a few general suggestions. It has been said that when the first missionaries went out into the world with the message of restoration they took Joseph Smith under one arm and the Book of Mormon under the other, and that they were more successful than we are to-day. Granted; but bear in mind that we have different conditions to confront now. The stigma of Utah Mormonism, so called, meets us on every hand, assuming coloring according to locality. Sometimes open opposition, at other times sullen indifference. In view of this fact we can not say whether to preach the Book of Mormon first or last; whether to preach the spirits out of prison the first night, or let them stay there longer. These things are governed by conditions as they exist in the locality, and the directing influence of the Spirit of God.

Experience has taught us that the majority of people have an ordinary power of apperception, or the ability to connect new thoughts with the old, hence the wisdom of beginning upon common ground, or at least with subjects upon which there is not such a wide degree of difference. By doing this we not only lay a strong foundation, but also win confidence, and have a much greater influence when we come to the more difficult subjects. Suffice to say however, as before stated, the Spirit of God will direct all these things if we are in a condition to receive its directing influence.

#### AN AGGRESSIVE WARFARE

The question naturally arises, What shall be our attitude before the world in our work of proselyting, aggressive, or defensive? We answer unhesitatingly, aggressive. Being on the enemy's territory for the express purpose of overthrowing his kingdom, and to fight against spiritual wickedness in high places, in the nature of things we are placed in the aggressive. On the aggressive we carry into effect our motto of onward and upward, while on the defensive we would have no hopes of progress,

but simply the holding of our ground; and in view of the fact that the ground we now occupy compared with that of the enemy is so small, we are not satisfied with it, but are constantly looking for new openings. Not only does the Devil build an altar wherever God erects a house of prayer, but usually he is already on the ground and has his work well established and the people happy in his delusions when God's missionaries arrive.

But when we say aggressive, we mean constructive aggressiveness. There are two kinds, constructive and destructive. Constructive aggressiveness consists of a common sense application of the best principles of proselyting, while destructive aggressiveness consists of knocking every man's church except our own, and making a stab at every person who may not agree with us as to the vital points of Christianity. This is wrong, and may work great injury to the cause we love. We are commanded to be wise servants and harmless as doves.

Never was it more necessary to observe this commandment than now. Are we complying with it? If not, we are not up to the standard of efficiency as marked out by the Savior. We can not be too careful on this point. Immortal souls are at stake! 'Tis not our province to use harsh or coercive measures in our efforts to get the gospel before the world, but on the other hand, we are commanded to manifest the Christ spirit, knowing this, that the goodness of God leadeth men to repentance. By all means let us have zeal and enthusiasm, but let us have it according to wisdom and knowledge.

In our attitude toward other churches, why not meet their representative on halfway ground, grasp his hand, call him brother, agree with him so far as possible, and thus lead him to the full light of God's truth. Individually, I consider the representatives of other churches honest and sincere until ample proof is submitted to the contrary; in the absence of such proof I give them the benefit of the doubt. We must contrast their darkened and confused condition with our superior knowledge and light, and remember the time when we were in the same condition. And let us not get the idea that because we belong to the Latter Day Saint Church that we are God's pets, and that he blesses no one but us. Much could be said on this point, but be it sufficient to say here that he who preaches the gospel in the affirmative and does it acceptably will have no time to knock the other fellow.

#### OUR PROPER RELATIONS

Another thing we would mention, and that is that old fight for precedence between local and missionary authorities. In the hope of benefiting some who may have met with these conditions in their fields of labor,

we submit a few thoughts in the language of the First Presidency:

While in general the work of the missionary arm of the church and the work of the local arm are along quite distinct and different lines; yet in administration and prosecution of the two lines of work there is frequently such overlapping of endeavor and jurisdiction that unless there is present in both arms the spirit of brotherly cooperation the old quarrel of precedence is likely to arise and mar the efforts of both.

In general where the local arm of the work is well organized it means that the general authorities (missionary) are thereby freed for work in other and newer fields; but frequently the demand for missionary and proselyting exists in such close proximity to organized branches and districts—in fact practically within them—that the work of the missionary can not be done without apparent encroachment on the domains of the local work. Where this condition exists is where cooperation should have perfect play. Attempted coercion would be an error. On the other hand, in fully organized local work the expansion thereof will engender a class of work so closely allied to missionary work that there is apparent encroachment upon the domains of the missionary arm of the church, yet such expansion of the local work should be looked upon by the missionary authorities as a sign of wholesome growth and as help they need. Where in local organizations the demand for proselyting exists the assistance of the missionary arm where available should be highly welcomed; and where the local work has developed and expanded till the work of the local men takes on the nature of missionary effort, the help and assistance should be just as warmly welcomed by the missionary arm.

Where the assistance and cooperation of the local arm are needed by the missionaries, such assistance and cooperation should be sought, not demanded. On the other hand, where the help of the missionary arm is needed by the local, it should be sought in the spirit of brotherly cooperation. All of which is to say, that the old quarrel over precedence need not longer exist where saintly and brotherly cooperation have fully developed.

In this, though only a glance at some of our problems as ministers, we see some of the destructive elements which are at work and the necessity of eliminating them, while at the same time we cultivate the constructive ones. May God help us to have a proper conception of these things, catch the vision of our possibilities, become efficient workmen that needeth not to be ashamed, and thus fill the measure of our probation.

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### BRIEF HISTORY OF SUNDAY SCHOOL

(Prepared and read by E. F. Robertson before Pottawattamie District Sunday School Association, February, 1915.)

The primary object of the Sunday school is to teach the word of God to the *children*, and though we sometimes ascribe to the work a modern origin, in reality it had its beginning with the beginning of the race of man.

The Master commanded Peter to "feed my lambs." And long before that time the Lord had made choice of Abraham, because, as he said, "I know Abram, that he will *command his children* after him."

Moses, the great lawgiver, commanded the children of Israel as follows:

At the end of every seven years, in the solemnity of the year of release, in the feast of tabernacles, when all Israel is come to appear before the Lord thy God in the place which he shall choose, thou shalt read this law before all Israel and in their hearing. Gather the people together, men, and women, and *children*, and thy stranger that is within thy gates, that they may hear, and that they may learn, and fear the Lord your God, and observe to do all the words of his law: and that their *children*, which have not known anything, may hear, and learn to fear the Lord your God, as long as ye live in the land whither ye go over Jordan to possess it.

In its essentials, the Sunday school, or Bible school, was an important part of the early Jewish educational system. About A. D. 70 to 80 Simon Ben Shetach established a system of religious schools in connection with synagogues in Palestine, making attendance obligatory.

Bunson says that the apostolic church made the school the connecting link between itself and the world: "Her catechetical instruction grew so steadily in acknowledged importance that church buildings were designed to provide special accommodations for the Bible school." These early schools were for both children and adults, whose teaching began with the story of creation in the Old Testament, and ended with practical Christian principles.

Luke 1: 4 refers to previous instruction received by Theophilus, possibly in such a school; and Acts 28: 23-25 indicates that on a certain day of the week the Jews of Rome came to Paul's house to receive instruction from the law and the prophets.

Gregory the Illuminator is said to have Christianized Armenia at the beginning of the fourth century by a compulsory system of Bible schools for children in every city, while at the same period similar schools were to be found in Mesopotamia, Cappadocia, Egypt, and elsewhere.

In the Middle Ages the Bible school idea was adhered to among the Waldenses, Albigenses, Lollards, Wiclifites, etc.

A notable example of the Bible school, apparently in many ways like our modern institution, were the schools of Charles Barromeo, Archbishop of Milan, in the middle of the sixteenth century. He was very zealous in establishing Sunday schools in all parts of his archdiocese, and succeeded in arousing the enthusiasm, and securing the cooperation, of the laity, men, and women, so that he had a large number of teachers.

In order to unite the workers and furnish a means for training them for the work, he established an organization called the "Confraternity of Christian Doctrine." Besides the teachers who were members of this confraternity, there were also others, who were called fishers, whose duty it was to gather the

children and ignorant and bring them to the places appointed on Sundays, or sometimes on other days, to receive instruction.

At the death of Barromeo there were, in his diocese alone, over four thousand members of the confraternity, who taught in seven hundred and forty Sunday schools, and had more than forty thousand pupils.

This confraternity still exists, having a large membership in England, and was introduced into the United States in 1902, being established in the archdiocese of New York by the Roman Catholic Archbishop Michael Augustine Corrigan.

#### PROTESTANT SCHOOLS

Robert Raikes, the son of a printer in Gloucester, England, is regarded as the founder of the modern Protestant Sunday school. His attention was drawn to the need of such an institution by seeing the streets around him filled on Sunday with crowds of wretched-appearing children, most of whom had to work on other days and were afforded no opportunities for education.

The idea was suggested to him that there would be less desecration of the sacred day in keeping these children in school than in allowing them to spend it in the streets. He accordingly engaged several women who kept schools in the neighborhood to receive such children as he would send them on Sunday, and instruct them in reading and in the catechism, paying each of them a shilling for her day's work.

The effects of his benevolent exertions were so beneficial that his example was followed by other charitable persons in different parts of the city, spreading from thence to other places, until within a few years Sunday schools were established in almost every part of Great Britain. Within five years after the first experiment by Raikes in 1781, it was estimated that there were two hundred and fifty thousand children receiving instruction in Sunday schools.

In 1785 a Sunday school society was formed, and the members were encouraged to give their personal services gratuitously. The first Sunday school union was formed in London in 1803, the example soon being followed by many large towns, and some counties.

Sunday schools were established in Protestant churches in Scotland, Ireland, and America, in the years immediately following their establishment in England; the Scotch Society for the Promoting of Religious Instruction Among the Poor being formed in 1796, and the Irish Sunday School Society in 1809, although for several years previously a system of Sunday teaching had prevailed in Ireland.

The Sunday school movement was looked upon with disfavor by the people of New England at first;

being regarded as a menace to the sacredness of the Sabbath, and as an infringement on the duties of the home.

The Protestant Sunday school as it now exists may be said to have had its beginning in Philadelphia, December 19, 1790, when twelve persons held a meeting and decided to begin the work. There had been a few schools established prior to that time, but they had been only local institutions.

On January 11, 1791, a society was formed in Philadelphia, having for its object the establishment of Sunday, or "First Day," schools. Bishop William White was its president, and Matthew Carey its secretary.

The American Sunday School Union is the outgrowth of the "Sunday and Adult School Union," established in Philadelphia in 1817, the new and broader organization taking definite form May 24, 1824.

On its seventy-fifth anniversary this union had one hundred thousand, nine hundred and twenty-eight schools, with a membership of four million, seventy thousand, three hundred and forty-six pupils, and five hundred and seventy-eight thousand, six hundred and eighty teachers. It had distributed literature to the value of nearly ten million dollars.

The first national convention was held in Chatham Street chapel, New York, October 3, 1832, since which time several national conventions have been held. At the convention in Baltimore, May, 1875, the name "International" was assumed; a name to which it had a right on account of the enlargement of the work, both in aim and in territory. The first world's convention convened in London, July 1, 1889.

The organization embraces, besides the usual executive officers, lesson committees and various department workers.

In many States annual state conventions are held, besides county and city conventions.

The department of field workers is most important.

#### SUNDAY SCHOOL IN REORGANIZED CHURCH

In the early days of the Reorganization the need of systematic work among the young was recognized, but there was reluctance on the part of many to take it up on the lines of the sectarian world, their idea seeming to be that everything that was done outside the true church of Christ was necessarily wrong. Others, however, thought that the people of God should accept good wherever it might be found, and accordingly some of the branches began to form classes among the children and older people with the object of studying the books of the church. At first the Sunday school was regarded as a part of the branch, and the superintendent was elected at

the regular branch business meeting, along with other officers of the branch.

The school at Council Bluffs was among the first established, being organized December 23, 1866. The Union Branch in this district however, was a few months in advance, their school having been organized in May, 1866. We may safely assume, however, that Council Bluffs school is one of the oldest in the church.

The first printed matter put out by the church in the interest of the children consisted of a small department in the SAINTS' HERALD. This work was considered so important that as soon as practicable arrangements were made for a special juvenile publication, and in 1868, eight years after Joseph Smith had taken his place as president of the church, *Zion's Hope* was established, with him as its first editor.

A small book of questions and answers was prepared by Sister Marietta Walker for study by the children, which was used in the early Sunday schools before we had the *Quarterlies* and other helps that we now have.

At the session of General Conference which met at Kirtland, Ohio, April 6, 1891, the General Sunday School Association of the Reorganized Church of Jesus Christ of Latter Day Saints was effected, E. A. Blakeslee being chosen as the first superintendent.

For some years after this there was little uniformity in the work of the various schools, owing to a lack of properly prepared lesson leaves, but at the General Convention of 1891 it was decided to issue a lesson quarterly.

The first *Quarterly* was published in 1892, and since that time we have been making rapid progress. *Quarterlies* are now provided for children of all ages, and a system of teacher training has been adopted and is being employed by most of the larger, and many of the smaller schools, which is sure to make the work in the future more effective than it has been in the past.

Besides the *Quarterlies* the association continues to publish *Zion's Hope* as a weekly for the small children, and in 1913 another publication was established, called *Stepping Stones*, for those of the teen age and older. In 1906 a paper called the *Sunday School Exponent* was established, but, presumably for want of patronage, it was discontinued in 1914.

By order of the convention of the general association in April, 1903, a Sunday school songbook was provided for, *Zion's Praises* being issued as the result. This book is one of the most popular of all the publications of the church.

#### IN CONCLUSION

We have seen how the Sunday school began in a small way in the sectarian world, and how it had its

beginning in a small way in the Reorganized Church. We have also seen that the sectarian churches found it one of the most effective departments of church work. We have found by experience that the same is true in the Reorganized Church. No field offers better opportunities for consecrated effort, nor yields a greater return for labor bestowed. Let no one deem it a *condescension* to work in the Sunday school. Angels could not engage in a holier or more exalted work!

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#### LOYALTY TO OUR INSTITUTIONS AND SOCIETIES

There are a number of institutions owned and maintained by the church, and several societies that are auxiliaries, that give aid in a financial way to help carry them on and to render assistance through labor and in a social way. In order that these institutions and societies may be able to render the very best service in their chosen field of endeavor it is necessary for our people to give them their loyal support. The purpose of this article is to call attention to these institutions and societies, to what they are trying to do, and how necessary it is to assist them.

#### SAINTS' HOMES

There are four "Saints' homes": Two in Lamoni, Iowa, one in Independence, Missouri, and one in Kirtland, Ohio. These places are not a shelter for paupers and victims of poverty as those terms are generally used in the world. No such terms are ever used by Jesus and his servants when referring to persons who are the victims of greed, selfishness, and oppression, or their own lack of ability to foresee the many difficulties that beset the pathway of those who have been unfortunate in their environment and training so that they have not been able to make the best success in life, or have felt heavily the hand of affliction and sickness.

They are "homes" in as true a sense as that name implies, so far as it is possible when numbers and ages are considered. They are warm, sanitary, with books, papers, music, prayer meetings, preaching services; and best of all is the spirit of good will and love and kindness that exists between all that are within their sacred walls. It is "Home, home, sweet, sweet home," with the tender recollections that go with that sacred and holy name, and all who enter these institutions are not creatures of misfortune. Some have sufficient of their own means, or are remembered by their children, so that the church is remunerated for the service rendered. They go from choice because of the pleasant surroundings and religious and social privileges.

## CHILDREN'S HOME

What can be more sad than to see a child who has lost one or both parents, and especially if it is mother who has been taken away, and they must face a selfish world which will rate them at their commercial value. A public home can never fill the measure of a good home where father and mother are found and love and kindness rule. The Children's Home is incorporated under the State laws of Iowa, and its officers are responsible to the State and the church for the faithful performance of their duties.

This home cares for children until such time as desirable homes may be found for them, and when it appears that it is for their best good to be placed in private homes. The officers of the institution and others connected with it are good men and women, and are anxious to render a faithful service.

## SANITARIUM

The Independence Sanitarium is an institution built by command of God, and it is folly for anyone to quibble over it unless he wants to assume the responsibility for believing that the prophet deceived the church, and that the General Conference erred in approving the revelation. Many surgical operations are performed at the Sanitarium with good results, and some are marvelous indeed; but that is not all the work that is done. Good care by competent doctors and faithful nurses and administration by the elders bring good results, while many go away rejoicing without having taken medicine or having been operated on. The environment conduces to creating faith, and the administration of the elders to the sick is a daily occurrence. A spiritual atmosphere pervades the whole building. The chapel service each morning with song and prayer sends each one to his work with a feeling that God is recognized and that he is a worker together with him for the good of others.

## GRACELAND COLLEGE

Graceland College supplies a need for our young people that can not be obtained elsewhere. The scholastic opportunities are not equal to a university or some of our richly endowed colleges, but the testimony of many who have been students, and of their parents who have observed, is to the effect that there has been moral and spiritual gain, and as the whole church advances on these lines the conditions of the college will do likewise—the college faculty and the student body will be typical of the whole church.

## ORDER OF ENOCH

We have two orders of Enoch at present, one in Independence, Missouri, and one in Lamoni, Iowa. Their purposes are identical, to help the poor, to aid our people in obtaining homes in city, town, and

country, and to give assistance to the young people, where it is needful to obtain an education.

## ORDER OF ENOCH HOUSE

Where there are several thousand members in one community, as in Independence, and a number of our brethren engaged in business, a large number of our people go there on business; and they desire board and lodging, and it is not always their wish to stay with old friends, or make new ones with the same purpose in view. They seek a public place, and in the Order of Enoch House is found the combination of home and hotel, where the guests will find good accommodations, and are not saturated with tobacco smoke, or shocked by coarse or vulgar stories.

## WOMAN'S AUXILIARY

The Woman's Auxiliary for Social Service is a society the special purpose of which is to labor for the social and moral betterment of our women and boys and girls. The name is a big one, but not nearly so large as the opportunity to labor for those who sorely need such service.

## SOCIETY OF PATRONESSES

The special work of the Society of Patronesses of the Independence Sanitarium is to help supply the multitude of little things so needful in an institution of this kind, such as sheets, towels, napkins, pillow cases, blankets, and many other useful articles, also to repair the linen. [There is a society of the same name in Lamoni to help Graceland College.—EDITORS.]

## "HERALD" AND "ENSIGN"

The *HERALD* and *Ensign* are the two chief literary arms of the church, and their chief aim is to reach the church and the world with literature that will best present the faith of Christ and give a true history of the latter-day work, and as a minor part do commercial work suitable to present-day business needs.

## HOW SHALL WE BE LOYAL?

It is very important to know in what manner we should be loyal to these institutions. The financial part in some ways is the most important. The law as given in the books makes ample provision to meet every proper need, and it is based on justice and mercy, so does not rob the rich or oppress the poor. The tithing comes from those who have an increase above their "just needs and wants"; the surplus from those who have the ability and desire to pay more than a tithe, or who have that for which they have no special need in their business. Consecrations may apply to special needs outside of the current expenses, and offerings come from those who are not able to pay tithes or surplus, the "widow's mite"

was of that class. This wise provision of our heavenly Father makes it possible for all to help in his work. And that our opportunity to do good might be further extended, the Lord spoke to the church (Doctrine and Covenants 117:12), and said, "Behold, if my servants and my handmaidens, of the different organizations for good among my people, shall continue in righteousness, they shall be blessed, even as they bless others of the household of faith." All these institutions are of a kind that gives us an opportunity to carry out the practical work that is a part of the gospel of Jesus Christ, and to fail in these things is to come short of meeting our responsibilities, and those so failing can be properly classed among those who are disobedient children, and the Lord has said the rebellious shall be cast out of the land of Zion (Doctrine and Covenants 64:71).

The work of these institutions is sacred and holy. It would seem that it would not be necessary to ask a second time for their support; and yet it requires a continuous appeal to obtain bare necessities.

It is not enough to only give these institutions our financial assistance; they need our moral support, and to fail in this is to convey the impression to the public that they are not capable of performing the work for which they were organized. Human shortcomings, and a failure to show the highest administrative qualities is not a legitimate excuse to fail in our duty; troubles of that nature come to all who make an effort to improve human conditions; they are a part of the price paid in the struggle for the good of the human race, and we must expect to find the same among our people.

Our Sanitarium is rendering a good service to those who go within its walls. Some other institutions have a finer equipment, but none have a class of doctors and nurses more faithful to duty, a service that brings comfort and joy to the afflicted ones. This institution deserves our hearty and sympathetic support, and except in emergencies, or extremely severe sickness, our people within three hundred miles, or more, ought to patronize it; the moderation in charges by the physicians will usually more than make up for the railroad fare, and the environment is conducive to faith, and the privileges of administration are under the most favorable conditions.

We should not look on our institution, our doctors and nurses, as being inferior to others in like professions; these are as competent and as anxious to render a faithful service as others, and oftentimes more honorable and fair in dealing with their patients. Without any reflection on other good people of like professions, we ought to give encouragement to our own in such a manner as will show that we appreciate their talent and efforts to be of service to us. The opportunities for the Sanitarium to do good for our own people and our neighbors is so great that we

can not see the limit of its field of usefulness, and we should give it our loyal support so that it can enlarge its usefulness. If we only think to do good to our own we are not the children of our heavenly Father. The Saints throughout the church should give their loyal support to the Society of Patronesses of the Sanitarium in sending them money and merchandise; by so doing they will help them in their good work.

The best way to be loyal to Graceland College is to send our boys and girls there. It is very evident that all of them can not go there, lack of money will prevent many, and some will have the same advantages at home; but where there are no special hindering causes we should give our own school the first consideration.

The HERALD and *Ensign* offices do not receive the financial support they deserve. The subscription lists of both papers should be double what they are. If we do not read the church literature we can not know what the church is doing, or become acquainted with its history and doctrine, and as a result we lose interest in the work. We should also give them consideration when we need printing done.

To sum up the whole matter, we should give all our various institutions and societies our moral and financial support.

The excuse that these institutions, societies, and the church are always "begging" for money will not justify us in withholding our support; our heavenly Father will not accept such an excuse. What we waste in extravagance, to gratify our vanity, pride, selfishness, and love for the frivolous pleasure of the world, would supply all that is needed, and plenty left for other needs. One cent per week from twenty-five thousand (25,000) for one year would be thirteen thousand dollars (\$13,000), enough to meet all the demands for our benevolent and educational institutions.

Last year one of the small Protestant churches, with about the same number as our own, collected sixty thousand dollars (\$60,000) for benevolent work and five hundred thousand dollars (\$500,000) for foreign missions, and maintains more than fifty colleges and academies, and about the same number of sanitariums. If we believe that we are the children of the kingdom we ought to do the works of the kingdom, and that is to be constantly doing good. The good King Benjamin said that when we were in the service of our fellow men we were in the service of God.

EDWARD RANNIE.

\* \* \* \* \*

"Tis liberty alone that gives the flower of fleeting life its luster and perfume; and we are weeds without it.—Cowper.

### TO MOTHER

(Written for Mother's Day, Colorado Springs, Colorado, May 19, 1915.)

God gives many good gifts by two's and threes;  
By sixes and sevens, some others.  
But like many good gifts to mortals given  
He only gives one mother.

My mother I never knew, she was permitted to stay with me only a few short weeks. I never was conscious of her love, her smile, or frown! of any of her characteristics, disposition, even her looks. I know only what has been told me,—and have one picture taken while young. Therefore her influence on my life has not been through or by any teaching or counsel, for that could not be.

When I was nearly grown I heard a comment on her life, made by a friend who had known her well: "She was never known to have said an unkind thing about anyone."

There I believe was the key to her life; the charity that could cover a multitude of sins; a nature that had something at least of the divine in it, worthy of my emulation.

Can anyone dare to say that mother though out of sight and sound did not still help those left behind? And when she obeyed the summons we each shall hear, I imagine she might have said: "Oh, heavenly Father, be more than a mother to these little ones; make their path just as smooth as you can, and let them each one find thee, and me."

For her this white flower.

God gives only one mother, but he gave my father wisdom to give us a very good substitute.

She it was who at eighteen undertook to mother five little motherless children, and so well did she accomplish it, that if there was any mother love, kindness or care lacking, I never discovered my loss.

In her life I see devotion to duty, and PATIENCE, I write it in capitals.

For her is this pink bloom.

Recently I read an article entitled "A halo for father." It reminded us of how continually we throw bouquets to mother, for her many virtues, deservedly, but apparently forgetting how patiently father may be plodding along; rubbing the sharpest corners off the pebbles before mother steps on them; making it possible for mother to sit quietly under the halo and teach the beautiful poems and sweet lessons to the little ones.

So let us not forget to toss an occasional blossom to father, even though he did come home sometimes so tired he wasn't the sweetest playmate in the world.

In speaking of my father, two words only fit, *right* and *duty*. I can not imagine anything that could cause him to go contrary to his conception of these two principles. It is his teaching I remember the clearest: I must honor my parents; speak the

truth; and respect the Sabbath. These things taught in our youth we can not forget when we grow older.

To her through whom this life was given;  
Who fain would guide our souls to heaven  
All honor due.

Her heart was filled with love and charity,  
Her life, in peace toward all, and sweet humility,  
Was kind and true.

To him who stood between this one,  
And winter's cold, and summer's sun  
Give honor, too.

Whose stand for duty and for right;  
Has oft helped others in their fight  
Win victory true.

So mother; father! both of you  
We love, respect and reverence you.  
And may we in that better land  
With you beside life's river stand  
And all our loved ones, too.

SALLIE J. CONWAY.

## Of General Interest

### REVISING BOOK OF COMMON PRAYER

Of general interest to all Christian churches, and especially to the Protestant Episcopal Church of America is the work of the two convocations, at Canterbury and at York, which have been for some time in session in attempting a revision of the Book of Common Prayer. The work is being done under the authority of a Royal Commission on Ecclesiastical Discipline, the need for such revision being thus stated in the act of creating the commission:

The law of public worship in the Church of England is too narrow for the religious life of the present generation. It needlessly condemns much which a great section of church people, including many of her most devoted members, value. . . . In an age which has witnessed the most extraordinary revival of religious life and activity the church has had to work under regulations fitted for a different condition of things without that power of self-adjustment which is inherent in the conception of a living church.

The historian Green voiced a somewhat similar criticism when he wrote:

It [the church] stands alone among all the religious bodies of Western Christendom in its failure, through two hundred years, to devise a single new service of prayer or praise.

There have been many liturgies in the Christian Church from the earliest times and in different countries, such as those of Saint Chrysostom, Saint Peter, Saint James, Saint Basil, and others. There have been Armenian, Roman, Gallican, Ambrosian, Spanish, African, and English liturgies and, the latter has caught something of the spirit and sometimes of the actual words of most of these. The liturgy of the Church of England dates back to 1547, and was established under Edward VI. Adopted in the second year of his reign, it was reviewed in the fifth, when, in compliance with objections brought forward

by Calvin and some eminent English divines, alterations in regard to various matters were made, the general confession and absolution added, and the communion made to begin with the ten commandments. By this review the use of oil in confirmation and extreme unction were taken away, as also prayers for the souls of the departed. The liturgy thus reformed was established by Acts 5 and 6 of Edward VI, was abolished by Queen Mary, who caused a return to the liturgy as used in the last year of Henry VIII, but was again reestablished in the reign of Elizabeth. A few alterations were made in the reign of King James I, and the Prayer Book so amended remained in force to the fourteenth year of Charles II. Another review was made in 1661, and here it has remained stationary for more than two hundred and fifty years, though many applications have been made for review, but until the present these have failed of success.

That there should be a manifest unwillingness to change or alter in any way a form of service which has come down to the church through nearly three centuries is readily understandable. There is a certain majesty of conception in a church using forms sanctioned by the use of centuries. A great church coming down through the ages with a stately ritual speaking of the centuries rather than of the varying currents and fashions of the thought of to-day makes an appeal to the historical as well as to the religious imagination. Yet difficulties have grown up which at last seem to demand decision, and hence the two great convocations at Canterbury and York have a very important and seemingly necessary, though extremely difficult, work to do.—*The New York Times*, June 6, 1915.

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#### CHRISTIAN COMITY NOT A CRIME

The average American may find it hard to understand why the Church of England has been in the throes of upheaval over the act of two missionaries in Africa who fraternized with a Scotch Presbyterian fellow worker; and why the Archbishop of Canterbury should be severely criticized for giving the two offending bishops a half-vindication. The Bishop of Zanzibar started the storm, as recorded in these columns at the time, by branding the Bishops of Mombasa and Uganda as "heretics and schismatics" because they took part in a communion service in the church of the Scottish mission in Kikuyu, and discussed with non-Anglicans "a scheme of federation whereby the Christian churches might present a united front to the appalling darkness of heathenism in the midst of which they were working." The Primate of England endeavored before entering judgment to ascertain if anything had been done at the Kikuyu Conference that was contrary to the principles of the Church of England. The

problem is said to be becoming a pressing one in every mission field, and is thus stated in the archbishop's pamphlet:

It is the paramount duty and privilege of those who are already Christians to promote the upbuilding of the Church of Christ among all nations and kindreds and peoples and tongues. The church so upbuilt must in every land be, or become, what we call for shortness' sake a native church, a church, that is, into whose structure the characteristics of the people of that land are for the common good of the whole Church of Christ taken up and interwoven. The message of the Lord Jesus Christ must not permanently be read by the Indian or Chinese or African Christian through European eyes, or be expressed in terms of European speech, or maintained and set forth by usages and forms of worship which are distinctively or exclusively of European origin. Still less must the growing native church—Chinese or Indian or African or Australasian—be hampered in its young life by schisms and divergences whose origin and meaning are due to what may almost be called the accidental happenings of English or Scottish life—political, social, and ecclesiastical—one hundred and fifty or two hundred and fifty years ago.

In view of the desire of both to create a genuinely African church for the future and also to maintain the existing loyalty to denominational systems and traditions, the archbishop finds the two African bishops quite justified in their acts, and sees nothing subversive of church order in welcoming recognized ministers of other churches to preach at Anglican services, though he asserts that Anglicans must stand by "the threefold ministry which comes down to us from apostolic times." On the point of open communion he intimates that while Christians of other faiths may properly be welcomed at the table of his church, he can not indorse the reverse. No Anglican can receive communion at the hands of alien clergy. This might seem to condemn the two "heretical and schismatic" bishops, but the Primate covers them thus with the broad mantle of charity:

The communion service at the end of the conference at Kikuyu does not come within the scope of the considerations which we have previously advanced about exceptional cases of admission to holy communion. For there was on that occasion no such necessity as we were then contemplating. It was an act of a different nature, unpremeditated, and prompted by an impulse of a deeply Christian kind. We desire to abstain from any expression of judgment about it. We can well believe that for the purity of its motive and for the love that was in it, it was acceptable to him to whom it was offered, and whom its participants united to adore.

But after saying this, we are bound to add that any attempt to treat it as a precedent, or to encourage habitual action of the kind, must be held to be inconsistent with principles accepted by the Church of England. It would be a very serious alteration of the terms of communion, made not by any deliberate and corporate resolution of the church, but by the sporadic action of individuals. However well intended, it would be subversive of church order. It would perplex the minds and distress the consciences of multitudes of loyal churchmen. So far from promoting unity, it would, in our judgment, rather imperil the measure of unity which we now possess and the prospects of the fuller unity for which we pray. Inspired by the laudable motive of charity toward

those from whom we are unhappily separated, it would be grievously hurtful to charity among ourselves.

Surely, remarks *The Episcopal Recorder* (Reformed Episcopal, Philadelphia), "there must be something wrong here," for:

If that particular communion "was acceptable to him to whom it was offered, and whom its participants united to adore," why should not other union communion services be "acceptable to him"? And if "acceptable to him," what more could anyone ask? Surely to mention the "historic episcopate" in the same breath is either false emphasis or imperitance or possibly both.

The General Assembly of the Church of Scotland, lately met, looked with no great favor on the archbishop's words. They give "a decided setback to anything like organic federation," said Doctor Ogilvie. But the prevailing impression was that points of difference should not be debated during the war. *The Church Times* (London) shows that Anglicans themselves are many of them dissatisfied with the views of their spiritual head:

Things are being whispered in the ear which may soon be proclaimed on the housetops. Men are speaking of the "apostasy" of the archbishop, and threatening withdrawal from the ministry of the Church of England in consequence. We have little patience to discuss the matter with such minds. We might ask, if the Archbishop of Canterbury be an apostate from the faith, why a parish priest in the Midlands should on that account forsake his altar? An apostate bishop—there have been such in all ages—should be fought outright, not left in peaceable possession of the field. Still less can we understand why the apostasy of an Archbishop of Canterbury should prove to anyone—the proof seems to be alleged—that the largest claims of the Roman See are well founded. Such inconsequence staggers the understanding. But, above all, we are lost in wonder when we try to understand why a pronouncement which renders organic federation with Presbyterians impossible should be taken as evidence of apostasy from the Catholic Church.—*The Literary Digest*, June 19, 1915.

## Mothers' Home Column

EDITED BY CHRISTIANA SALYARDS, LAMONI, IOWA

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### Home and Child Welfare Department

AUGUST READING.—MOUTH HYGIENE AND THE CARE OF TEETH

#### TOOTH BUILDING FOODS

"The lime-salts needed for the upbuilding of the tooth structures are generally contained in simple, natural and easily digested foods. The cereals—wheat, rye, oats, etc., are most of them rich in the ingredients needed for the teeth, and unless these ingredients are destroyed in the process of

preparing these cereals for market they furnish abundant nutrition for the bones, and teeth, provided intelligent use is made of them. The same can be said of milk and many of the fruits and vegetables. . . . The nutritive value of beans is higher than that of any other vegetable. Potatoes contain valuable potash salts which are lost in boiling without the skins, but are retained in baking or boiling with the skins on.

. . . "It may be said of meat that the tendency is to feed too much rather than too little. . . . Meat is a natural food, and when properly cooked serves a useful purpose, but meat extracts and meat juices are artificial, and should be given only on the advice of a physician. . . . Moreover, meat and many of the other natural foods give an opportunity for mastication which plays such an important part in developing strong teeth." . . .

#### NATURAL FOODS

"Just what is meant by natural foods may be illustrated by referring again to wheat, which, perhaps more nearly than any other one vegetable product, answers to all the requirements of the body. In the process of making fine wheat flour the outside layers of the wheat kernel are discarded. It is then no longer a natural food. The portions richest in lime salts essential for tooth building have been cast aside and lost. It is true that the extreme outside coating has no nutritive value . . . but within this outside coating are two other layers extremely rich in phosphates, and these are the most valuable as nourishers of bone and teeth, yet these also are cast aside in order that the flour may look white and make white bread. . . . Although it may be shown that such flour is as nourishing, measured by heat calories, as the whole-wheat flour, it is a well-known fact that no animal could be fed for any prolonged period on such a diet without the effect showing itself in a marked deterioration of the bones and teeth. . . .

"Observations made of the teeth of a large number of school children in Sweden show that in the lime regions where the grains contain a high percentage of calcium salts the teeth are very much stronger than in the lower countries where the land is not so rich in lime. Thus it can be seen that whereas the lime salts which are so essential to the teeth are not usually taken into account in experiments determining food value as measured by calories, yet they must be abundantly supplied. . . .

"In the preparation of grains for food the modification or alteration has gone on to an extent that is inconceivable, and especially is this true of wheat when it is converted into flour . . . and so general is the use of fine flour that there is just cause to fear that the 'bolting cloth of the miller will become the shroud of the American people.' . . .

"The oatmeal that is used so widely as a breakfast food is a natural food in itself. It is still a natural food when eaten with that other natural product, milk. It ceases to be a natural food when to this combination is added an inordinate quantity of manufactured sugar. Serious digestive disturbances frequently result from overindulgence in this mixture.

"It is probable that the craving for sugar by a child is unnatural and acquired. . . . This does not mean that sugar is not an important and essential ingredient in the diet of a child, but simply that the normal requirements of the body for sugar can be amply supplied by natural foods. . . . There is an abundant supply of sugar in milk, fruits and vegetables for all the needs of the body and these can usually be bountifully supplied without injury to the child."

#### NUTRITION OF THE MOTHER

"Of course, consideration of the question of food for the child's nutrition should begin with the mother before the

child is born. That she should be bountifully nourished and supplied with every hygienic aid that science can suggest goes without saying. The health of the child for years to follow may depend upon the proper nutrition of the mother at this time."

#### BUILDING THE TEETH OF THE YOUNG CHILD

"The testimony of dentists will show that it is unusual to find healthy teeth in the mouth of a child who has been brought up on one or more of the prepared foods. . . . The food of the child, like the food of the plant, must contain all the ingredients necessary for its perfect development, if it is to become robust. . . . In repeated experiments where animals were fed on food lacking in mineral salts . . . the attempt to supply these mineral salts artificially was unsuccessful. . . . So it is in the feeding of children, the addition of phosphates to the food in artificial or medicinal form can not possibly make up the loss when the natural food is deprived of its normal mineral ingredients. . . .

"If up to the age of three or four years the child has been well nourished, passing from the material font to good cow's milk and to other wholesome foods, but slight obstruction will probably be offered to the carrying out of a systematic plan for improving the nutrition of the body, and of the teeth in particular. . . .

"Insist upon the child's eating slowly and never allow him to take a drink of anything while he has a particle of food in his mouth. . . . If the food is washed down with water or milk it can not come in contact with saliva, nor can the teeth properly prepare it for stomach digestion, besides which the teeth and jaws are not afforded their proper exercise. . . . It is well to encourage children to drink all the water they require before the meal begins."

#### EARLY CLEANSING OF THE TEETH

"The care of the child's teeth should begin as soon as the first tooth comes through. A clean, soft, wet cloth may be used to wipe off the teeth. . . . If the nurse feels her way carefully, this cleansing may be done after every meal and will become a delight to the child, who will experience a sense of relief and refreshment on having his teeth and gums rubbed. This will also teach the child to open the mouth, and in this way will simplify the dentist's work when the time for the first visit has arrived.

"When the first temporary molars have arrived the brush should be used. It should be small, the bristles soft, and it should be used very gently. Gradually brushes of harder bristles may be selected and as the child becomes old enough to acquire some skill in the use of the brush he should be encouraged and guided in his efforts to use it. . . . It should be borne in mind that it will do no harm to rub over the grinding surfaces of the teeth as vigorously as circumstances will permit, but that care must be used in brushing near the gum margins. The cloth or brush must be kept surgically clean, otherwise it will become a breeding place for bacteria. . . .

"At as early an age as possible the habit of brushing the tongue should be incorporated with the care of the teeth, for the tongue forms a lodging and breeding place for bacteria, and by keeping it clean, not only are the teeth protected, but the health of the child as well. . . . Care must be used so that the cleansing process shall always be an agreeable occupation for the child. . . .

"If the teeth have been cleansed as has been suggested there will ordinarily be no need of an examination by the dentist until the child is about three years old. Up to this time the teeth must be carefully watched, and if suspicious marks appear professional advice should be sought. . . . The first step should be to polish every part of every tooth carefully. . . . Repeated polishing removes, as nothing else will, those trans-

parent coatings so harmful to the teeth and in some measure it also frees the mouth from bacteria. It also probably acts as a substitute for the exercise which is needed to stimulate the activity of the blood vessels and serves to improve the texture of the teeth. Moreover, by frequent examinations, it is possible to detect each carious process [decay] at its earliest inception and by this method, and with the cooperation of the parent, it will be possible to take the child through life without a really serious operation."

#### CARE OF SIXTH YEAR MOLARS

"The six-year molars are the largest of all the teeth and are superb grinders when they are carefully preserved. . . . They come in behind the last temporary teeth without disturbing or displacing any of the first teeth. . . . Often they are unnoticed or if noticed at all are supposed to belong to the first set. This failure to recognize the six-year molars as permanent and valuable teeth gives rise to great neglect in their care, and too often results in their loss; and yet it is probable that no teeth are more valuable in mastication and the loss of no others is attended by more harmful results. There are no teeth the extraction of which will break up so thoroughly the articulation or perfect occlusion of the other teeth and which will so disastrously affect the power of mastication.

"For these reasons the vigilance which has been pointed out as necessary for the preservation of the temporary teeth must be redoubled with the coming in of the first permanent molars, but the watchful eye of the dentist only can be depended upon to discover the first signs of decay in these somewhat remote teeth."

#### EXTRACTION OF TEETH TO BE AVOIDED

"If closely watched and carefully treated no pulp or nerve, as it is erroneously called, should ever become exposed in any tooth, and with this cause anticipated and prevented few cases of toothache would arise to torment the world. . . . In all cases of toothache, from whatever cause, the dentist should be consulted at once. Nothing can be gained by delay, and in many cases delay is almost suicidal. Extraction should never be resorted to except by the advice of a competent dentist. In a majority of instances it will not be necessary and will on the contrary do incalculable harm.

"If allowed to decay, the first teeth will produce exactly the same suffering that comes later with the decay of the permanent teeth. Moreover, if the temporary teeth lose their vitality the roots do not become absorbed readily and the incoming of the second teeth is thereby interrupted. The retention beyond the proper period of a temporary tooth is likely to produce an irregularity in the second teeth. Similar irregularities may also be produced by the too early extraction of a first tooth. The general health of the child and the comfort of the parent are greatly enhanced by keeping the first teeth in order."—Samuel A. Hopkins, M. D., D. D. S.

#### TARTAR

"This is a deposit of animal and mineral matter, precipitated from the fluids of the mouth upon the teeth. . . . It makes the gums spongy and sloughy and causes them to bleed at the slightest irritation. It produces suppuration of the gums and pus accumulates . . . making the mouth exceedingly unwholesome. It forces the gums from the teeth and working its way between them produces such an absorption of the bony sockets as to cause the teeth to fall out of their own account, or to be taken out at the least exhibition of force. It vitiates the saliva and imparts a disagreeable odor to the breath. . . . By the most unremitting attention the teeth should be kept free from tartar. . . . When once allowed to become incrustated with tartar, no one can thoroughly clean

his own teeth . . . Every one, then, should visit his dentist at least twice a year, for cleaning and examination of his teeth. . . It is not sufficient to have only the aching teeth attended to; whenever it is necessary let them be cleaned, filled or capped for thus only can every source of disease be removed and the mouth restored to a healthy condition."—VICTOR C. BELL, A. B., D. D. S.

#### USE OF THE TOOTHBRUSH

"All teeth should be brushed toward the crown—that is, for the upper teeth a downward motion and for the lower an upward motion should be used. This will clean the spaces between the teeth more effectively than merely brushing backward and forward and has the additional advantage of not pushing the gums away from the necks of the teeth. . . The grinding surfaces should also be well brushed. . .

"Whenever circumstances will allow it, it is desirable that the teeth should be brushed after every meal. . . Self respect and a desire for a better feeling in the mouth induces one to brush the teeth the first thing in the morning, and at bedtime the most thorough cleansing of the day should take place.

"For soft, spongy and bleeding gums, massage and brushing (very gentle at first) combined with proper mastication will in a majority of instances effect a cure without other treatment.

"Silk floss drawn between the teeth, if carefully used so as not to injure the gums is a valuable adjunct in the cleansing process.

"While brushing the teeth the mouth and the brush should be frequently rinsed . . . and the brush at short intervals should be sterilized.

"To avoid the use of harmful preparations in the form of tooth paste or powder it is advisable to use only such as are recommended by a reliable dentist, and it is well to remember that no mouth wash can be of great value unless the teeth are cleansed and the food particles removed before its use.

"The teeth, if properly brushed can never be brushed too often . . . though cases might be cited where too vigorous brushing with a hard brush and coarse powder has worn the teeth to an injurious degree. . . Smooth, highly polished enamel offers great resistance to the destructive forces."—Hopkins.

"When our soldiers, on account of the heat in Cuba, had thrown away their baggage . . . a British officer who was with them marveled as he saw a regiment march by, each soldier with a toothbrush twisted into the band of his hat. Thus children should be taught that a toothbrush is an essential article of the toilet—the last thing that they should use at night [then if at no other time] and the last thing that they should throw away."—William H. Burnham of Clark University in Parents' Problems.

CALLIE B. STEBBINS.

## Letter Department

LEGTHERIDGE, ALBERTA, June 1, 1915.

*Editors Herald:* Having been appointed to Alberta District, and it being a new field to me, I desire the hearty co-operation and assistance of all who wish to work for the Lord. Such can greatly assist by informing me of opportunities in their locality for preaching. We are all laborers together with God.

During the busy season for the people in the country, let us try to do all in towns and cities we can. We can preach on the streets and distribute tracts, and in this way reach many whom we could not otherwise reach. Let us thrust in our sickle and reap, as stated in Psalm 1: 26, so that at

the end of the season we can say like Paul, Thanks be to God which gave us victory through our Lord Jesus Christ.

I have not yet chosen a field address, but mail will reach me at Calgary, Alberta.

In bonds,  
W. P. BOOTMAN.

PAONIA, COLORADO, June 4, 1915.

*Editors Herald:* Though isolated here, we have organized a Sunday school. We are five families of Saints. A few have been added since, not belonging to the church. We meet at the homes of the Saints. We organized on April 18. The Lord has blessed us in our efforts to do his will. We hope by his help we may grow in numbers.

In gospel bonds,  
FLOYD POTTORFF.

DUNEDIN, NEW ZEALAND, 23 Koran Street,

NORTHEAST VALLEY, May 13, 1915.

*Editors Herald:* We are still doing our best to further the interest of the latter-day work. The little branch in Dunedin is still plodding along and living in hopes of some one of the missionary force coming to help swell our numbers. Brethren Hall and Leberz are always at the front when opportunity presents itself, and sometimes they have good audiences, although it is hard to hold a crowd together on the streets.

Brother Hall's oldest son Ralph, met with a very serious accident on May 1, at a garden party, being thrown from a pony and sustaining an ugly fall on his head. He was admitted to the hospital suffering from hemorrhage, concussion of the brain and fracture of the skull, and lay unconscious for three days. The doctor said that if he did not improve they would need to operate, and as these operations are very delicate Brother and Sister Hall were not anxious for it to be done. We fasted and prayed that Brother Ralph might be spared, and Brother Hall continued to administer to him. We were rewarded the following day when Ralph regained consciousness and remained so for three hours. It was a great relief to those who watched at his side. The next day the doctor came and seeing the improvement said that there was no need for an operation. We truly thank God for hearing our prayers and answering them that we may be more strengthened in the fight. Ralph will be out of the hospital to-morrow, or Saturday, having been confined there only a fortnight.

We are anxiously awaiting for the next HERALD to read all the conference news. We are a patient lot in this part of the vineyard, having to wait from four to six weeks for our HERALDS.

We pray that the great world war will soon end, and that mankind will be allowed to live in peace.

Ever praying for the redemption of Zion, I am,

Your brother,  
J. C. BRADLEY.

DUNLAP, OKLAHOMA, June 3, 1915.

*Editors Herald:* Two years ago a family by the name of Swain moved near us. On acquaintance with them we found them to be upright, honest people. Everything about them seemed to be all right except their religion. They said they were Latter Day Saints. I had never heard of a Latter Day Saint before, and the neighbors intimated that these people were Mormons. This caused us to watch them closely. I liked them as neighbors and could see nothing wrong, but thought if they were connected with Mormonism there must be something wrong with them which I had not discovered.

After they had lived here some time, they sent me word one evening that one of their elders was here and would hold services that night. This was Elder J. H. Baker and they invited me to attend. I went partly from curiosity, and partly because I had always enjoyed attending church. I had never been a member of any church, but had lived a better life I thought, than many who had their names on church books; besides I had never found a church which I considered was the one Christ had established. I had made up my mind this church did not exist in the world to-day, and that it made no difference whether I belonged to any church or not, just so long as I lived the best I knew.

I went to hear Elder Baker the first night, and as he continued for ten consecutive nights I attended every night. Some of the things he preached I had always believed, but had never heard anyone else preach. Others were new, and I sometimes sat spellbound. It seemed to me he was preaching to no one in the house but myself, especially one night when he preached an impressive sermon on baptism. He seemed to have known my thoughts. I had never thought baptism essential, but had concluded that if I were ever baptized it would be by immersion. In closing the meetings Brother Baker said, "This will be the last night," and all bade him good-by except myself. He had good interest and a good congregation.

I slipped out quietly, unobserved, I thought. Something told me I would see Brother Baker again. I thought during these meetings that surely this man was preaching the truth. Then doubts would rise, and then I would conclude that if I found nothing back of this movement connected with Mormonism I would obey. I went home after this last meeting and after all had retired took the Bible and asked God to show me the right way. I continued this until about twelve o'clock, when something seemed to say, Go in the morning to Swain's and tell Brother Baker you want to be baptized. When I had decided to do this I fell asleep.

On awaking next morning, January 26, it was cloudy and cold. I prepared breakfast, and told the children I was going over to Swain's. I feared Brother Baker would be gone before I got there.

On the way I stopped twice to turn back, the Tempter suggesting that I had been almost an invalid for years, and that this was too cold a day for me to be baptized. Then the Good Spirit urged me to go on and test the matter for myself, and then if I found the church not as represented to be I would withdraw.

When I reached there Brother Baker remarked, wondering if his labor at this place had been in vain. Bursting into tears, I said no, that I wanted him to baptize me. I was baptized at ten o'clock the same morning. In my confirmation it was said that if I remained faithful I would be an instrument in saving others.

In April Brother Baker came back and my husband and oldest son, fourteen years of age, obeyed the gospel. A family by the name of Sible moved here shortly after, and lost a little boy. Brother Baker preached again and Brother and Sister Sible and two children, nine and eleven years of age, were baptized.

Last fall the Saints held a reunion at Dunlap, and we had the privilege of meeting Brethren Durfee and Arber. This meeting was a great inspiration to us. The brethren spoke encouraging words that have helped us. Since then we have had trials and persecutions until it seemed we were entirely forsaken. When we have been in the depths of despair God has come to our rescue and by giving us a portion of his Holy Spirit has enabled us to redouble our efforts and try to walk as our heavenly Father would have us do, letting our light shine before the world.

We organized a Sunday school, holding it in our house. Brother Swain and family have moved away. People became so prejudiced against us after our reunion that they would hardly speak to us. Brother Sible runs a little grocery store, not being able on account of weak eyes to work in the sunshine. It seemed at times that he would lose all his trade on account of his religion. But the righteous are never forsaken, and all the prejudice is gradually disappearing. Some outsiders are now attending our Sunday school. We have also heard favorable comment concerning our school. Two others of our sons were baptized after Brother Sible's were, and we are now nine Latter Day Saints besides our small children.

Last week a Bible class was formed, and I was quite astonished when I was selected by our president to be leader.

Praying that God will bless all of his children and give them help and strength to accomplish some good in this life, I am,

Your sister,

IDA M. KELLEY.

## News from Missions

### Ohio

I left home, Cameron, Missouri, May 8, for my field. Spent Sunday with the Saints of the Saint Louis Branch, and preached morning and evening, also preached at the Oak Hill and the Landsdowne branches, and attended to other lines of the evangelical work. I was pleased to meet with the Saints and to form acquaintance of some noble souls who had lately come into the fold. I would have been very much pleased if I could have remained longer, but one week was the longest I could stay with them, for I had promised to meet with the Saints at the Brush Creek Branch, in the Southeastern Illinois District, Sunday, May 16.

There was a large gathering at this branch, I spoke at 11 a. m., and 3 and 7.30 p. m. Many brought well-filled baskets and partook of the contents in the pleasant, shady grove. The visit was short, but very much enjoyed. A request came to continue services all week, but was not complied with, as it was a busy time for the farmers, and I thought it would tax the Saints and friends too much, so Monday I left for Akron, Ohio, and arrived there at 4.30 p. m. the 18th.

A letter from Brother G. T. Griffiths, minister in charge, suggested that I call at Akron, Canton, New Philadelphia, and Youngstown. I held nine meetings at Akron, in their neat chapel which is located on a good street in the residence district. Brother A. R. Manchester is in charge, assisted by a good, faithful force. I made my home with Brother and Sister Roberts, (whose parents I knew nearly half a century ago, at Brookfield, Ohio,) and also at the home of Brother and Sister John McCoy. There is a good lot of Saints in Akron, and some very promising young material.

I held seven meetings at Canton, Ohio. This is a prosperous branch; not large, just forty members. Peace and unity prevails here; the officers are alive and at their post of duty. While they are of short experience, they are anxious to learn their respective duties and then do them. I am safe in saying that if they continue as they are at the present, this branch will grow to be one of the largest in the district. Here, too, are some young plants that will be of much value in coming days. One David Lewis, a lad of seventeen years, is the deacon of the branch; the church in coming days will hear from him; he is the grandson of Brother and Sister Lewis of Kirtland, Ohio.

In nearly all of the branches that I have visited in Illinois, Missouri, Kansas, Iowa and Ohio, we have an army of young people, brothers and sisters, who are alive in the work, and

in the near future will be heard from in organized and unorganized territory, as able, valiant soldiers in the vineyard of the Lord. Truly, the Master has a large nursery from which he shall call and send forth men and women that will be a power in bringing about the redemption of Zion. May the Holy Spirit ever abide with them to keep them in wisdom's ways and in the path of righteousness, so they shall be worthy to receive the sacred, precious endowment that must be had to bring about the redemption of Zion. May God hasten the day!

I arrived here, New Philadelphia, June 5. Have held nine meetings. The Saints here have had an experience that has been of much value, and I believe will be of much interest to all who read or hear of it. I know that some object to publishing or speaking in public gatherings, conferences or reunions about spiritual manifestations, quoting the language in the Book of Doctrine and Covenants, "Talk not judgment, neither boast of faith, nor of mighty works." I do not understand by the above that we are not to speak in public nor publish in the columns of church papers what we have heard, seen, or felt along spiritual lines, but we are not to speak or write of such in a boastful spirit, or in a way that will leave the impression with those we speak to that our righteousness or faith exceeds that of others. Hence, the reason of our experience we should always have in mind, when testifying or speaking of the power of God, first, the object, to strengthen and encourage those to whom we speak so that they may have faith in God and in his promises; second, to honor and glorify the Lord; and, third, as a witness for the Lord.

Several years ago the late Robert G. Ingersoll at the close of one of his lectures, read from Mark 16, the commission of the Savior and the promise to those who would believe. He asked how many believed in what he had read. Possibly seventy-five per cent of that large audience of over three thousand replied in the affirmative. Then he asked how many present were witnesses to the truthfulness of the promises, viz, "These signs shall follow them that believe," etc. Not one witness in that large audience, at least, not one answered. Mr. Ingersoll said, Gentlemen, I must conclude that the promises made by Jesus, whom you believe to be the Son of God and whose words you say can be relied upon, are not worth the paper they are written upon, or you are all unbelievers.

There were present several Latter Day Saints, some of them elders, but not one stood as a witness for Jesus. And it is possible that had they arisen, and in a meek, humble way, testified that they had seen the fulfillment of these promises would have been requested not only by Mr. Ingersoll, but by those claiming to be believers, to come forward to the stand and take poison, or heal some one that was deaf, blind, lame, or sick. I would not find much fault if unbelievers should make such a request; but it is inconsistency for those professing to be followers and believers in the Savior and his word to ask for a sign to convince them that Jesus told the truth. I can speak for one who was present and who did not stand as a witness, that if I should ever be placed in similar conditions, I would answer, Yes, I do know that the signs follow the believer, not in a boasting way, though all may treat it lightly.

Ye are my witnesses and this gospel is to be preached for a witness; the gospel is the power of God to all that believe; then I claim that I can speak to my brothers and sisters of what the Lord has done for me and mine, and as my soul has rejoiced in hearing of the experiences of others in the Lord, in being blessed, I take it for granted that they also rejoice, under similar conditions, so I write of the incident that has brought joy and strength in the Lord to the Saints of this

branch, and the precious and valuable blessing to the afflicted brother and his family.

Brother F. H. Darst, a brother of our esteemed Sister V. M. Goodrich, was for about ten months sorely afflicted with ulcers of the intestines. For nearly nine months he was not able to work. He also had severe hemorrhages of the bowels. He consulted home physicians, and also three specialists in Cleveland, Ohio, without relief. The specialists recommended an operation, and he finally made arrangements to go to the hospital, but concluded he would consult his home doctor first. The doctor advised him not to go, but continue to take treatment and medicine from him, which he did without any benefit.

He had been administered to, but had not received much relief. He at last concluded that he would quit the medicine and all medical aid, and lean entirely upon the Lord. So for six Sundays he fasted, and the branch observed Sunday, April 11, 1915, as fast day, and invited the Kirtland, Cleveland, Akron, and Canton branches to unite with them in prayer and fasting.

On this Sunday at 8 a. m. the priesthood of the home branch held a prayer meeting in which all took part. The Spirit was present to a marked degree. After the prayer meeting, Sunday school was held at 9 a. m. and at 10.15 the regular branch prayer and testimony meeting, when several earnest prayers were offered, and all felt the presence of the Holy Spirit in a marked degree. Then appeared the Evil One; he was seen by one of the elders; he was in the form of a man, standing not far from the pulpit, near the organ. The brother called the attention of one of the elders in charge of the service to the presence of the Evil One; this other brother had not seen His Majesty, but felt the evil influence. The Saints were still on their knees engaged in prayer, when one young sister, Susie Benbow, who was praying, partially arose from her knees, looked toward the door, saw the Evil One, and cried out so that all in the house heard her, "Begone, begone, thou Evil One!" and suddenly three hard, vicious raps or knocks were heard on the door by all in the house. A spirit of fear come on most all that were in the room. Prior to his departure several in the room felt the power of the Evil One, so much so that they could hardly pray. As the Adversary left, the same sister who saw him go arose to her feet and with much power spoke and said that the Lord was going to perform a miraculous healing; there accompanied the prophecy much greater power of the Holy Spirit than before, so that all were bathed in tears of joy.

At 11.30 the administration took place; Elder Charles Cramer anointed, Elder J. C. Carlisle confirmed the anointing, and Father John Cramer assisted. The faith and prayers of God's people prevailed, and the Evil One had to withdraw, and Brother Darst was healed, and wisely moved out in a few days doing his work. From the time of the administration he suffered no more pain, and in less than one week he had laid several feet of concrete walk. Truly, as the Spirit had said, the Lord did perform a miraculous healing. A large number of the Saints were present at this meeting, and as was said upon one occasion, when the sons and daughters of God came together, Satan, an unwelcome guest, came also.

I have tried to give the facts in this case in the spirit in which they have been told to me by several, that of gratitude to God and love for my fellow man, within and without the fold. I send it that the Saints may rejoice far and near, as the Saints, including myself, do here, and sing praises unto the God of Israel and his Christ. In conclusion, let me say that Brother Darst is following his daily occupation as a brick mason, and also working at concrete work. He is in

excellent health, strong in the faith and in the spirit of the work, and he has good reasons to be.

My mind has been disturbed some since leaving home, as my wife has been very ill. Last Sunday we had priesthood prayer service at 8 a. m. and all the dear Saints have taken our needs to the Lord. While I would like to be at her bedside, circumstances were such that I could not very well be, so I took much comfort in the thought that the Lord knew why I was not at home, and that though nearly one thousand miles away, he could hear my prayers here, as well as if I were at home; and if I should go home, I would again have to return to my field, and the expense of going and coming would be considerable, about forty dollars. My wife realized this and sent word not to worry, she was in good hands, the children were near, and the baby, Ruth, (full-grown, however) was at home and would do all she could. After receiving word that wife was seriously ill (heart trouble), I was much worried, but was comforted in a dream in which I saw her some better; this brought peace to my mind, without which, doubtless, I would have started home, and believe I would have been justified in so doing, but did not think so, after the information I received, though it was but a dream. The next day my dream was confirmed in a letter from home, "Mamma is some better." May strength be given, so that in time of peace and prosperity we shall not forget the Lord, and in days of adversity he will not forsake us.

I feel to say like Paul, It is not expedient for me, doubtless, to glory; I shall come to visions and revelations, and might say, healings of the Lord.

I have been in this work fifty years next February, and if I live to see the anniversary of the day of my birth in the waters of baptism, I hope to gather loved ones of the home, as well as those of the household of faith, and give a birds-eye view of the fifty years, and try to tell the most important experiences, the ups and downs, bitter and sweet, so as to cheer and strengthen all who feel the need of spiritual experiences. I am glad that at the present time my faith is stronger in this great and glorious work than it ever has been, and it is my meat and drink to speak of it to others, and to tell of the goodness of the Lord.

I leave here the 18th for Youngstown, Ohio, to hold forth over two Sundays. It was near Youngstown (Brookfield), that I was baptized. I left there forty-five years ago. Little did I think then that I would be able to tell the gospel story to others. For about eight years, notwithstanding I was an elder, I had imbibed the thought that I never would be able to speak in public, that all I could do was to visit the Saints, call on the sick, pray for them and have fireside talks with friends. It was Brethren Charles Derry and Alexander H. Smith who encouraged me to move out and have more confidence in myself, and with the grace of God, tell the story. Since that time I have tried, and am still trying, with my stammering tongue, to tell the story.

Your brother,

WILLIAM LEWIS.

NEW PHILADELPHIA, OHIO, June 16, 1915.

### Northeastern Nebraska

This finds Brother H. N. Pierce and myself at the agency of the Omaha tribe of our Lamanite brethren, rejoicing over the fulfillment of the promises of the Lord made to his covenant people, the house of Israel, and also over prophecies that have been made from time to time concerning the work in this part of the Lord's great harvest field.

About the time the writer came into this district, this being his third year here, there was a prophecy given in a meeting

at Decatur, when the Saints were told that there would soon come an ingathering to that branch. Some seemed to doubt, thinking that the ground had been so well covered that all had heard the gospel.

We went to work, however, with the help of others, to whom a great deal of credit is due. The way gradually opened up and we found a spark of interest in a locality about five miles west of Decatur, and after repeated efforts succeeded in bringing a worthy brother and sister and daughter into the fold.

It then began to dawn upon the Saints that there were perhaps some who might be brought in according to promises. At this time word came again, in which the Lord said that the work done was accepted of him, and that the promise was beginning to be fulfilled, that he knew the honest in heart and that he would lead his servants to them, and that those who returned to this district this year would reap an abundant harvest.

The impression to me was that I should be returned, but I did not know who might be sent with me, the word being directed to "my missionaries," Brother Knisley and myself then being present. When the General Conference was past I was not at all disappointed to find my lot cast among this people again, with the help of Brother H. N. Pierce. Brother Pierce preceded me into the district some little time and did a good work at Decatur. I entered the field a short time before our June conference, which convened at Decatur June 5 and 6. I then joined Brother Pierce in our labors.

We at once made arrangements for starting with our district tent, and decided to take it among our Lamanite brethren. We have been very busy ever since. The time has been short but the work accomplished is beyond our expectations. On the Sunday of conference at Decatur the brother and myself had the pleasure of leading twelve precious souls into the waters of baptism, the writer baptizing nine little girls, four of whom were of the Lamanites; Brother Pierce three grown persons, two of whom were full-blooded Lamanites.

The people of the Lord were again admonished that some had scorned these Lamanite people, which was not pleasing to God. The Saints were told that the time was at hand when the Lamanites were to be gathered into the kingdom, and that patience should be shown toward them. The following Sunday the writer had the pleasure of leading four more souls into the water, not of our Lamanite brethren, however, they being the wife and children of a Brother Teeters who lives about five miles down the river, near where the old Lake Shore Branch, perhaps the oldest branch in Nebraska, used to be located.

Again the Sunday following, or yesterday, witnessed the going down into the watery grave of eight more of our Lamanite brethren, three of whom are big, strong men, and two of them Lamanite sisters. One of them who is sixty-two years of age and has heard the gospel, has been wanting to be baptized for some considerable time. She is the one mentioned in letters from this district during the past two years, living near Pender. She was born near Cainesville, Iowa, in 1843, and remembers well the "Mormon" emigration during the years when women pushed their handcarts across the plains to Utah. Brother Pierce did the baptizing, making a total of twenty-four since the sixth of June, and the end is not yet. We expect to have to go to the creek again next Sunday, because there are some who desire to be baptized who were prevented yesterday.

All of the Lamanites we have thus far baptized have been mostly half-blood Indians. As the Indians are becoming dissatisfied with other churches they seem to come into the light, thus coming to us, having great influence over others.

We are having good attendance considering the weather.

We hope to continue for a few weeks more at this place. We are of the opinion it will require one man's time right here among these people to look after them. There are twenty of the Omahas now in the church. They are as little children, are very eager to learn, and to be taught the gospel. May God bless our efforts, here and may we have the confidence and prayers of the Saints everywhere that the promises of God may be realized. We are rejoicing in that we can see the beginning of promises made, and we lift up our heads and rejoice.

As we were engaged in the confirmation of our Lamanite brethren and sisters we were made to feel the presence of the Holy Spirit to a great extent. As we sang the words of the hymn, "The pebble has dropped in the water," all seemed to enjoy the Spirit. So may the waves continue to spread until they lap on the farther shore, when the gospel has gathered in all the lost sheep of the house of Israel. Surely the Gentile times are drawing nearer to a close, and it behooves us who have embarked in the service of the Lord to be up and doing, letting our light shine and being prepared to meet any requirements made of us. The gospel is the best thing in the world, and why should we be wasting our time in going after the things that are fleeting! Why should we not make an offering to God of the best we have, our lives and our all! Our lives are his, and why not give him that which rightfully belongs to him! "In his service pain is pleasure." We have not made sacrifice for this work until we have given our lives to it, as it were, laying down our lives for our brother.

May God bless one and all and help us that we may move this great work on to its triumph.

Your brother in Christ,  
W. E. SHAKESPEARE.

### Queensland, Australia

July 1, 1914, saw Queensland with only one branch and no missionaries. It is hard to picture the great change which have taken place since then, and the manner in which the work of the Lord has increased. The advent of Elder Gomer T. Griffiths was the beginning of a new era, and to-day Queensland has a district of three branches, and has three missionaries who are forwarding the work in conjunction with branch and district authorities.

#### BRISBANE BRANCH

This is the first in Queensland, being now about thirteen years old, but its progress was slow because it was all but unnoticed in an obscure corner of the vineyard. However, when visited by Brethren Griffiths and Haworth in July and August, 1914, fresh interest was aroused and the progress was very favorable, the membership increasing from sixty-three to eighty-two. The branch officers are alive to their duty, and we trust the progress in the future both in increase of members and spirituality will be great.

Already the Brisbane Branch has supplied two of the young missionaries who have lately entered the field—Elder Herman Peisker who is laboring in the Nantyglo District, and Elder William Burrows who is on the north coast of New South Wales. The latter is a fine, steady brother with great talents, and we hope to hear of his successful work in the near future.

The branch also has a Religio and normal class as well as a large Sunday school, and each of these three are live, active organizations which have done and are doing great good.

Street preaching and house to house tracting are being carried on by Elder William Patterson—who has a beautiful tenor voice and can draw the crowds—in conjunction with the branch and district officers, and we look for good results

in the future. It may not be the sower who will do the reaping, yet both sower and the reaper are one in the sight of God.

District conference will be held in Brisbane about the second week in August.

#### WONDAI BRANCH

The writer spent the first month of his labor in the mission field in the above branch, and was kindly cared for in the home of Brother and Sister Donald McKay. This branch was organized by Brother G. T. Griffiths about the middle of July last year, and although it has only added a few to its numbers by baptism, we believe it has progressed spiritually. The members of the church in this place are held in high esteem by their neighbors, because of their integrity before God and man, and we trust that under the shepherding hand of Elder William Ballard the progress will be continual and their numbers augmented.

#### INVERLAW BRANCH

The progress of this branch since its nativity under the fatherly direction of Apostle G. T. Griffiths in July or the beginning of August, 1914, is phenomenal. At its birth it consisted of an elder, priest, deacon and eight members. The writer spent August and September holding forth in a school-house which the Saints had obtained. Part of the time Elder W. J. Haworth gave a series of lectures which aroused great interest. As a result of these continued services, the numbers of the branch advanced from eleven to twenty-four, by about the middle of October. In January they increased to twenty-seven, and in April they still further advanced to thirty-one, while three young women are awaiting baptism and still others are interested.

From eleven to thirty-one in the space of about eight months is good progress. Also during that time this branch has supplied two young missionaries: Elder H. I. Velt, who has already baptized eleven in Victoria within three months of the time he was appointed, and has others almost ready in a part where not even a sermon has been preached before; also Cyrus Loving, a priest, who has done good work and is now laboring with Elder William Burrows on north coast of New South Wales.

They also have a Sunday school, Religio and normal class, all of which are live, active organizations. The services are ably supplemented by the members who have fine voices and will form the nucleus of a fine choir in the future. I must not forget the brass band which is almost confined to the Saints, and which to a great extent has made our reunion a success at Easket, and from which we hope to receive aid to attract the crowds for us to preach to in Kingaroy, a large town close by.

I have spent the best part of my time laboring in the vicinity of this branch during the nine months I have been in the mission field, making my home with Elder C. A. Loving and wife, the former being president of the branch. I shall ever remember the kindnesses I have received at their hands in the days of trial and need, and I am sure the Lord will reward them. Elder Loving has a family he may well be proud of. One of his sons, Cyrus, is a missionary, another, Bert, priest of the branch, and another the teacher.

I can truthfully say that I have never enjoyed greater blessings spiritually or met with a people more blessed of the Lord, than I have since I have been with the Inverlaw Branch. If the Saints remain humble and faithful it will be a power of much good in the hands of the Lord in the days to come.

May our heavenly Father inspire us all with greater energy in his service.

Your brother in Christ,  
HERMAN PEISKER.

## Miscellaneous Department

### Conference Minutes

**EASTERN MONTANA.**—June 19 and 20, Andes. Rules and by-laws adopted. Officers elected: W. R. Hillman, president; Carl Freeman, vice president; Chester Constance, secretary; B. D. Stratton, treasurer and bishop's agent; Irene Page, member library board. B. D. Stratton was ordained elder. Preaching by Peter Anderson and J. E. Wildermuth. Adjourned to meet at call of presidency in November. Chester Constance, secretary, Vida, Montana.

**SPokane.**—Met June 26, 10 a. m., Spokane. Reports: Spokane 314; Sagle 59; Gifford 32; Leahy 18, total gain 16. Treasurer reported 7 cents on hand. Bishop's agent reported: Receipts \$766.18; expenditures \$767.80. Officers elected: F. D. Omans, Sagle, Idaho, president; J. A. Bronson, vice president; W. W. Fordham, secretary and treasurer; V. L. Gunter, librarian. Three were baptized. One elder was ordained and provision made for ordination of D. S. McDode, elder. Organization of branch at Okonagon, Washington, authorized. Adjourned to meet in Spokane in December. W. W. Fordham, secretary, South 238 Haven Street, Spokane, Washington.

### The Bishopric

#### AGENT'S NOTICE

*To the Saints of Central Texas:* I take this means of letting you know that we are in need of funds to care for the work in this district. Let one and all rally to the call and be doers of the word as well as hearers. We should remember that we owe one tenth of our increase to the Lord. So let us keep all the commandments.

Brother Banta, of Houston, Texas, will collect and receipt for tithing in Houston and suburbs.

Yours for service,  
B. F. SPICER, *Bishop's Agent.*

MARLIN, TEXAS, Route 2.

### Pastoral

*To the Saints and Friends of Georgia, Alabama, Mississippi, and Florida; Greeting:* By reason of having been chosen to act as assistant minister in charge of the above-named territory, I take this method of requesting all who are interested in the great latter-day work to assist all the missionaries in every way possible to speed the great gospel message among the people, and thus make the great work of God effective to the salvation of precious souls in the kingdom of God. Those who are ordained and go forth with the spirit of inspiration burning in their breast as ambassadors for Christ in order to spread the gospel, do so cheerfully because it is a great pleasure to work for Christ.

To all the ministry who are thus called to labor, I commend the words of the inspired Paul as a good motto to follow under all circumstances: "Giving no offense in anything, that the ministry be not blamed; but in all things approving ourselves as the ministers of God, in much patience, in afflictions, in necessities, in distress." The true minister is willing to endure patiently and cheerfully all things for the work's sake. The command to all Saints, "Let us not be weary in well-doing: for in due season we shall reap if we faint not," is still in force the same as anciently.

I ask the cooperation of all the Saints throughout this large field, and the only way we can thus cooperate is by all doing our part faithfully and well in keeping the commandments of God. The work must be supported financially. The church needs your help, and by being a helper in every way stated in the law, God will help you in this life and give you a rich reward in the world to come.

Send your tithing to the following-named brethren, who are bishop's agents, whether it be little or much, and they will gladly send you a receipt for the same: Alabama District, George O. Sellers, McKenzie, Alabama; Florida District, E. N. McCall, Brewton, Alabama, Route 5; Mobile District, W. L. Booker, Bay Minette, Alabama.

My field address is McKenzie, Alabama. I will be much pleased to hear from anyone by letter in any part of the field concerning the needs of the work in his vicinity. Those who write me will be answered promptly.

Those who live far away from any branch in new places should take heed and do all they can to have the work opened up in their part, by living right, as well as by calling for the

help of a minister. Who will be the first to respond?

I pray the Lord to bless all who are called to labor in any department of honorable service, and trust that the year will be spent in great activity by all in building up the kingdom of God, that the Master may say, "Well done," and crown the efforts of each one with success.

Your coworker for Christ's sake,  
F. M. SLOVER.

MCKENZIE, ALABAMA, June 30, 1915.

### Conference Notices

Central Nebraska, August 7 and 8, Clearwater. We expect J. W. Wight or some other able speaker. Send branch reports at early date to secretary, F. S. Gatenby, Orchard, Nebraska.

Southwestern Texas, July 23, 8 p. m., First San Antonio Branch. We hope to have the meeting continue over following week. Carl T. Wheeler, secretary, Bracken, Texas.

### Reunion Notices

Little Sioux, August 13 to 22 inclusive, City Park, Pisgah, Iowa, about one fourth mile from depot and business section. Excellent grounds. Meals on grounds and rooms near by if desired. Tents: 3 foot wall, 10 by 12 \$2; 12 by 14 \$2.50; 4-foot wall, 12 by 16 \$3.50; 6-foot wall, 12 by 14 \$4; 12 by 20 \$5. Cots 50c. Send orders and correspondence to secretary, rental of tents to accompany order. Auxiliary work 9.30 to 10.30 each morning. Some of the best speakers of the church may be with us. Let us make this reunion a success. W. E. Emerson, secretary; Arthur Lane, chairman.

Spring River, August 6 to 15 inclusive, Joplin, Missouri. Tents: 3½ foot wall, 12 by 14 \$2.50; 10 by 12 \$2. Cots 35 cents. Order of secretary as soon as possible. Meals at dining tent \$3.50 per week, 20 cents single. We expect F. M. Sheehy and other prominent speakers. Auxiliary work in charge of district officers. Good grounds, water and treatment. Lee Quick, chairman; S. G. Carrow, secretary, 2502 Maiden Lane, Joplin, Missouri.

Eastern Iowa, Kewanee and Nauvoo districts, Muscatine, Iowa, August 13 to 26, Weeds Park. Tents: 10 by 12 \$2; 12 by 14 \$2.50; 14 by 16 \$2.75; 7 by 9 \$1.75. Wire cots 50 cents. Mattresses 50 cents. Comforters 30 cents. Pillows 10 cents. Send orders to C. G. Dykes, Muscatine, Iowa. Beautiful grounds, overlooking Mississippi. At any depot, ask for car going to Weeds Park. Meals at club house on grounds. Committee: Alfred Needham, 2130 Fifth Avenue, Moline, Illinois; G. P. Lambert, Ferris, Illinois; C. G. Dykes.

Massachusetts, July 24, Onset. Place orders for tents with agents in branches, who are authorized to represent us; 10 by 12 \$4; 12 by 15 \$4.50. Single cots 40 cents. Meals at commissary as usual. Those desiring to order direct send, to me at 2307 Washington Street, Roxbury, Massachusetts, to be the biggest year we have had. M. C. Fisher, inclosing money order or check. Everything indicates this

Northeastern Illinois, beginning August 20, Plano. Ideal surroundings for physical recreation. Enthusiasm for this reunion is based upon what the Saints enjoyed last year in the way of sermons, spiritual prayer meetings, lively street services, etc. Orders for tents must be in my hands not later than August 10: 3½ foot wall, 10 by 12 \$2; 12 by 14 \$2.50; 4-foot wall, 14 by 16 \$4; 16 by 21; \$5.50. Straw, per tick 10 cents. Springs, single, 25 cents; double 50 cents. Meals, single 20 cents, meal tickets 15 cents. Jasper O. Dutton, Evansville, Wisconsin.

Clinton, August 12 to 23 inclusive, Rich Hill, Missouri. Fine grove, plenty of good water. Tents: 8 by 10 \$2; 10 by 12 \$2.25; 12 by 14 \$2.75. Order of secretary, W. V. Smith, Rich Hill, Missouri.

### Addresses

William Anderson, 1114 West Lexington Street, Independence, Missouri, home address; 36 Tremont Avenue, Buffalo, New York, field address.

### Married

LANSING-RICHARDS.—Mr. Frederick M. Lansing, of Omaha, Nebraska, and Miss Myrtle Richards, of North Platte, Nebraska, were married at Lamoni, Iowa, June 22, 1915, Elder James E. Kelley officiating.

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THE SAINTS' HERALD

Elbert A. Smith, Editor; John F. Garver, Assistant Editor.  
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Entered at post office, Lamoni, Iowa, as second-class mail matter. Subscriptions received for "Zion's Ensign," also orders for all "Ensign" publications.

Died

RILEY.—Mary Ann Duell was born in Manchester, England, April 1, 1855; died at her home, Council Bluffs, Iowa, June 24, 1915. Married Thomas H. Riley, September 24, 1874. To them were born 3 girls, 1 boy. Three of these survive her. Baptized in Utah by Elder W. W. Blair, date of baptism not ascertained. Funeral at the home, Tuesday, June 28, sermon being by Elbert A. Smith, Reverend Jones, pastor of the Congregationalist church, offered prayer. The testimony of husband and friends is that Sister Riley lived a consistent Christian life, in harmony with her profession.

ATKINSON.—Eli M. Atkinson died March 14, 1915, at the home of his daughter near Absarokee, Montana, aged 82 years, 2 months, 15 days, leaving 1 daughter, Mrs. L. N. Wildman, 4 sons, Oscar, William E., Robert, Joseph Thomas. Wife and 5 children preceded him. Deceased was a member of the Reorganized Church for many years. Services at the grave.

SIBLEY.—Kenneth C., infant son of Mr. C. S. and Sister Florence M. Sibley, born February 2, 1915; died June 22, 1915. A. J. Banta offered prayer, N. L. Starks preached the sermon.

JONES.—Sarah A. Jones born November 7, 1837; died June 22, 1915, leaving 4 sons, 1 daughter, many friends. Deceased was a good Saint, kind and loving mother and friend, highly regarded by all who knew her. Services by T. D. Harnish.

BIGGS.—Ida M. Biggs, daughter of Elder and Sister D. L. Shinn, was born November 28, 1870, Clarksburg, West Virginia; died May 11, 1915. Although she suffered much in her last affliction, her faith and hope was strong in Christ. Baptized by L. R. Devore, August 19, 1886. Married Joseph Biggs, June 15, 1897. Leaves husband, 4 daughters, 1 son, father; mother, 1 sister, 4 brothers. Services in Saints' church, Clarksburg, West Virginia, by Richard Baldwin, interment in Greenlawn Cemetery, Clarksburg.

BRADLEY.—Rebecca M. Bradley daughter of Elder Richard and Sister Jerusha Hewitt, born November 22, 1840, Fountain County, Indiana; died June 13, 1915, at home, Niangua, Missouri. Married John Adams, May 30, 1858. Two daughters, Sister Florinda J. Bradford and Agnes L. Hien, of Webb City, were born to this union. Left a widow August 14, 1864, deceased married Brother E. E. Bradley, July 5, 1865. Three children, Brother Richard Nelson, and Sisters Kate B. McGoon, of Niangua, and Rebecca Cowen, of Webb City, were born to them. All 5 children and husband survive, and were present at the services in Webb City. Sermon by Lee Quick, interment at Webb City, her former home. Baptized and confirmed August 29, 1877, at Oronogo, Missouri, by A. J. Cato. She was a member of the Webb City Branch until death. Until her recent affliction, deceased was a never-failing source of relief in cases where help was needed, and as her dying testimony was, so was her life, "I have tried to live a Christian life, and do not fear to die."

Cox.—Ella M. Cox, born January 14, 1885, Wilber, Nebraska; died after a brief illness, June 27, 1915. Baptized by C. H. Porter, April 26, 1896. Was a faithful member of the church, a conscientious and capable teacher in the public schools in her home town, Wilber, a valued member of society, and a treasure in the home circle. She leaves parents, one sister, one brother, and all who knew her to regret her early departure from us. Services at the home by C. H. Porter, interment in Sunnyside Cemetery.

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

Entered as second-class matter at Lamoni, Iowa, post office.

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



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

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LAMONI, IOWA, JULY 14, 1915

NUMBER 28

## Editorial

### PASTURE FOR THE SOUL

(An address by Elbert A. Smith before the Lamoni Stake convention of Sunday school and Religio.)

I am the door, by me if any man shall enter in he shall be saved, and shall go in and out and find pasture.—John 10: 9.

Obviously the pasture here referred to is spiritual, at least to a large extent. Jesus said, "Man shall not live by bread alone." Mohammed said, "If I had but a single piece of money, I would go without my dinner and buy a hyacinth with which to feed my soul."

The lesson is taken from the sheep fold. The sheep do not spend all of their time in the fold. They go in and out and find pasture in many broad and inviting fields.

The Lord's sheep are men: "And ye my flock, the flock of my pasture, are men."—Ezekiel 34: 31.

The only inference we can draw from the language used by the Master is that his sheep, men and women, are not to remain all the time in sanctuary, within the church's walls, or at devotion. They are to come in and go out and find pasture.

There are many fields of human endeavor and thought open to them wherein they can find real sources of strength and growth. But these of course are not without danger. The sheep that go out to pasture find much wholesome food. They also find some that is poisonous and unfit for use. Other food there may be that while not poisonous is hardly worth eating. It contains no nutriment. The sheep have a sure, God-given instinct that guides them in these matters.

Men do not have such instinct; God has given men brains,—with some exceptions. He has given them a conscience, and a law. They are supposed to use those brains, to heed that conscience, to obey that law, then they will be able to choose the good and reject the bad.

Each one must determine for himself to a certain extent and make his own choice between the good and the bad. The church has spoken on some sub-

jects, but obviously could not speak on each particular point, even if it were desirable to do so.

Yet some would like to have an "authoritative opinion" on each particular subject. They wish us to label each book, for instance, This is a good book, or this is a bad book; or to say, You may play this game, but must not play that game.

Brother Burgess sees in this disposition the desire "to avoid the wear and tear of original thought." But each must think for himself, to a certain extent, at least.

It is better for men to learn to apply principles to conduct than to have all their morals ready-made by legislation. President Joseph Smith always opposed excessive restrictive legislation. He argued that room should be left for the Spirit's direction and for individual thought and responsibility. A certain amount of prohibitive legislation is necessary, it is conceded, but in the past the pernicious activity of foolish fadists has discredited and hindered the cause of true reform.

General principles may be laid down and men must reason therefrom. And one of these general principles is that enunciated in the Book of Mormon, in free rendition:

"That which inviteth and enticeth to do good is from God; and that which inviteth and enticeth to do evil is from the Devil."

We may also conclude that there is much between these two extremes that has of itself no particular tendency in either direction, and at best may serve only as a pastime. It has no real nutritive value.

Among the fields that are open to men and women of the church affording them pasture, we may mention: Travel, art, music, literature, social intercourse, recreations, games, diversions, etc. This by no means exhausts the list.

#### TRAVEL

Not all of us can visit Europe. Not many of us would care to do so now perhaps. Yet everyone travels these days. And it is not a matter of how far we travel but how well we use our time when we travel.

An hour's ride out from town in spring or autumn may discover to the thoughtful observer more than some men see in a complete tour of Europe, rushing from one city to another.

Thoreau found enough within a radius of a few miles around Walden Pond to fill a great book. A week on the Concord and Merrimac rivers furnished him with material for another book. Socrates walked down to the market of his home town, engaged a stranger in conversation, and by his peculiar methods of cross questioning drew more from him than some would get by visiting the crowned heads of the nations.

Travel may be a great educator; or it may be a great time killer, money spender, and home wrecker.

#### ART AND MUSIC

Not everyone can visit the great art centers and view the masterpieces. But cheap and excellent reproductions are within the reach of all. Modern methods of illustrating, particularly in high grade books and magazines, bring real art within the range of nearly every pocketbook that is not depleted by the drain of nickels for cheap picture shows.

More people are dabbling in art than ever before. Drawing is taught in the public schools. Many are painting in oils or water colors, or modeling in clay. Probably few of these amateurs will ever become great artists. Probably few will ever become even good artists. They do not begin at the beginning, as a rule. They would draw without a knowledge of perspective; and paint or model figures without studying anatomy.

Yet the effort as a whole is good. One who has essayed to draw the delicate, lace-like limbs of an elm tree will always afterward see more beauty in the forest. One who has attempted to paint the evening sky will ever afterward see more beauty and color in the sunset. But why do so many merely copy? That is good so far as it goes, but why not try original work? Why paint painted roses when the June gardens are full of real roses?

Music has ever fed the soul of man. Sublime hymns and melodies have always been associated with religion. That noble sentiment, love, has ever sought expression in music. Men have grown great and strong under the inspiration of the musical masters.

God has set his seal of approval on our excursions into this particular pasture. The young men and maidens are commanded to cultivate the gift of song. And the older people are admonished that they forget not the gladness of their youth.

Yet both music and art may contain that which is harmful. The illicit in art has long debauched the morals of the people. Whole nations have been de-

moralized in this way. Or perhaps it were better to say that their demoralization found expression thus; yet inevitably it reacted upon them, leading to worse excesses, and vitiating the innocent, as individuals. And that which is true of art is true of music. Music has too often been prostituted to the service of the Devil. Here, too, men and women must learn to choose.

#### LITERATURE

When I was a boy I received from my mother as a present three books of poems: Tennyson, Whittier, Longfellow. These books opened up to me a new world, the world of literature, for one good book invariably introduces us to others.

Here is a broad and rich field: the star-decked, flower-strewn regions of poesy, the diamond mines of the essayists, the treasure houses of history and biography, the glittering pageantry of fiction, the vast and varied stores of modern contemporaneous thought expressed in every form.

In this we have the broadest liberty. For we are told that we should study "all good books." A good book is one that makes you think for yourself. It may not cram your mind with predigested ideas; but at every page you must stop to pursue a train of individual thinking suggested by the dynamic personality of the book you read. A good book is one that leaves you with a desire to live better; with a resolution to arise and build.

Formerly there was a prejudice against fiction that was almost prohibitive. But now we realize that there may be and indeed are many good books even in fiction. The strongest writers of the age seek to reach the people with their message through the medium of the novel. If we would get their thought we must read their books.

But here, as before, we note the danger signal. Many books are essentially evil in their effects. Many are not especially good or bad in and of themselves. They do not have force enough for that. They are time killers only. At best they could do good only by inducing relaxation of overworked minds.

#### RECREATION AND DIVERSION

In this strenuous age men and women, young people in particular, demand recreation and diversion. A good brother said: "If the young men want recreation let them saw wood." Yes, and James said, "Are any merry, let them sing psalms."

There you have it, saw wood and sing: "Hark, from the tombs a doleful sound." But do not tell us that sawing wood is recreation. Sawing wood is work. We can secure living witnesses to that great fact.

It is good to sing, and it is good to saw wood. And it is good to saw wood and sing. But after the wood is sawed, what then? Then the boys and girls will demand recreation, and they should have it.

Wholesome recreation revives the body, rejuvenates the spirit, and as the body and the spirit is the soul of man, according to the Doctrine and Covenants, the soul may thus be fed.

Outdoor games of a wholesome nature, when dissociated from gambling and wrong environment, easily lead the list. They take one into the open air and the sunshine. Indoor games of a wholesome and legitimate nature must take second place. And here again men must learn to draw the line for themselves, to an extent.

It should without doubt be drawn so as to exclude all games played for or on a wager, or that in any other way tend to arouse the gambling spirit. And there are some that even when played without betting should be excluded, for the reason that from time immemorial they have been associated with and have been the common property of thieves, gamblers, drunkards, prostitutes, bums, and toughs.

The company that such a game has habitually kept for generations is enough to bar it from decent society. Such a game is as much out of place on the table of a Latter Day Saint as a plug of tobacco, a six shooter, a bottle of whisky, or any other of its accustomed accessories would be.

Social functions at proper hours, and of a wholesome nature, when divested of the almost universal extravagance, jealous rivalry, ostentation, and excess of the times, are certainly legitimate. They foster good fellowship. They stimulate brain and heart. Such must be simple, heartfelt, and natural, for the sake of the fellowship, and not for the display of silverware, elaborate toilets, prestige, and the thousand and one follies into which so-called best society leads its willing dupes.

Our list of legitimate fields open to those who would come in and go out and find pasture is merely suggestive. From every such excursion men should come back to the fundamentals in religion with fresh zeal, deeper joy and zest. They should come back with full hearts and minds and willing feet, to the prayer service, the preaching meeting, the Bible, Book of Mormon, Doctrine and Covenants, to service in the immediate fold, to devotion at church and in the home.

If they do not come back in that way they have wandered into wrong fields, or have eaten of the wrong food in a legitimate pasture.

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That book (the Bible), sir, is the rock on which our Republic rests.—Andrew Jackson.

## CURRENT EVENTS

### SECULAR AND RELIGIOUS

**RATE HEARING.**—Application of forty-six western railroads and railroad systems for permission to advance passenger rates is being heard by the Interstate Commerce Commission.

**CINCINNATI STORM.**—Thirty-one dead, ten missing, seventy-two injured, and damage to property estimated at one million dollars, is the toll of a severe storm at Cincinnati, Ohio, occurring on the eighth.

**LIBERTY BELL.**—Liberty Bell is at this writing en route to San Francisco, to be placed on exhibition at the Panama Exposition. Thousands of citizens are permitted to view this historic relic at various points across the continent.

**GERMAN-AMERICAN RELATIONS.**—Following President Wilson's declination to enter into informal negotiations with Germany in connection with American demands growing out of the sinking of the *Lusitania*, Germany on the 8th filed with Ambassador Gerard a reply to the late American note.

**GOVERNMENTAL CONTROL.**—United States naval authorities have taken charge of the wireless plant of the Atlantic Communication Company at Sayville, Long Island, which will be operated by the Government until the close of the European war. This plant is German-owned, and is taken over to insure against violations of neutrality.

**INDIANA FRAUD.**—Thomas Taggart, democratic committeeman from Indiana, and one hundred and thirty others have been charged with fraud in connection with the 1914 primary and election. One hundred and twenty of these men have been arraigned, and seven have plead guilty. Mr. Taggart denies guilt and asks an immediate trial.

**WORK OF DEFECTIVE.**—J. P. Morgan was wounded by pistol shots at his home, Glencove, New York, the 3d, by one Frank Holt, an instructor of Cornell University, and who on the 2d placed a bomb in the capitol at Washington which, exploding, damaged the building. Holt, of German descent, is said to have been brooding over the shipment of munitions to the enemies of Germany. He died at his own hand on the 6th.

**JANE ADDAMS AND PEACE.**—Jane Addams, of Chicago, landed at New York the 5th, after visiting the most of the European countries at war, following the International Congress of Women for Peace, at The Hague, over which she presided. Miss Addams is quoted as saying:

The nations at war have no choice but to go on. No negotiations can now be suggested by any of them without giving the appearance of weakness, and none of the nations

as yet feels in the slightest but that its cause can and must succeed. Every day that peace negotiations are delayed will make terms of peace just that much harder. The heavy toll of life and the expenditure of treasure mean that the people will expect just that much more consideration for their agreement to end the war. What will be the outcome and what nation or nations will be the mediative forces can not be told at this time, despite the fact that I found everywhere a spirit of anxiety among the people to stop the horror.

**MEXICAN AFFAIRS.**—Repeated attempts by Carranza forces to take Mexico City have failed. Fighting between Carranza and Villa troops is reported in the vicinity of Torreon. Villa officials have informally reiterated their willingness to enter into a peace conference with Carranza representatives. Though Carranza continues to ignore Villa, Obregon, his most successful general, has agreed to a conference with Villa, and a conference of Villa, Zapata, and Carranza representatives is announced to meet at Washington. General Huerta, out on fifteen thousand dollar bonds under charge of violation of neutrality, was on the 3d rearrested at El Paso, Texas, and placed in jail with five other Mexican suspects. Waiving preliminary hearing and failing to secure bonds, Huerta was removed to Fort Bliss. United States authorities are determined to prevent counter revolutionary movements in Mexico if possible, especially from bases in United States territory.

**EUROPEAN WAR.**—The German-Austrian advances in Poland and Galicia have been checked by the Russians, the Austrians having fallen back at some points. The British have assumed the offensive in Flanders, and have taken certain trenches from the Germans. The French report heavy fighting and gains. Hard fighting is reported by the Italians and Austrians. The struggle on the Gallipoli Peninsula continues favorable to the allies. Russian submarines have sunk two Turkish steamers and a sailing ship; a British submarine, a German battleship; a Russian vessel, a German mine layer; a French warship, a German submarine; an Austrian submarine, an Italian cruiser. German submarines have sunk a British steamer, a French schooner, two French steamers, two Norwegian barks. Italy has proclaimed a blockade of the Adriatic, with the announcement that merchantmen will be safely conducted to Italian and Montenegrin ports. The entire German Southwest African force has surrendered to General Botha, leader of the Union of South Africa army. German socialists have addressed a manifesto to the Government, calling upon it to open peace negotiations. The Government has made no response other than to suppress for a few days the socialist organ, the *Vorwarts*.

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Underneath the wings of the seraphim are stretched the arms of the divine mercy, ever ready to receive sinners.—Talmud.

## NOTES AND COMMENTS

**PRESIDENT FREDERICK M. SMITH.**—By letter from Brother Frederick M. Smith dated July 4, we learn that he has made some change in his plans. He intends to spend a week at the eastern reunion at Onset, and will proceed from there to Maine, where he will spend about two weeks. He expects then to visit Toronto and perhaps Hamilton and other points in Canada, returning to Independence by way of Chicago and Lamoni, reaching Independence about the first of September.

**A GIFT TO ZIONISM.**—The following from *The Register and Leader*, Des Moines, July 1, reports the generous gift of Nathan Straus to his own well-loved cause of Zionism:

BOSTON, MASSACHUSETTS, June 30. Nathan Straus of New York to-day donated to the Zionist cause his steam yacht *Sicilian*, valued at \$35,000. The yacht has been turned over to a provisional committee and the proceeds resulting from its sale will be added to the fund of \$100,000 pledged since the Zionist convention here. It was announced that the Order of the Sons of Zion had received from the State a corporation charter permitting it to operate as a fraternal insurance society.

**WAR AND DRINK.**—Everyone will admit that it is necessary to protect the French race against the dangers which face the nation from alcoholism. If the chamber stops at the suppression of absinthe, it will not have gone far enough. There must be a reform of the legislation on all alcoholic liquors. This question will be forced on all governments consequent on the enormous evils flowing from alcohol. It is not a financial question only; it is a great moral question, in which the interests of the nation are concerned. The Government asks that the chamber will do honor to itself and the nation.—M. Ribot, French Minister of Finance.

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## EDITORIAL SELECTION

### LEAD LITTLE FEET

Lead little feet with the rhyme of your patter,  
Play it was I who had blundered my way,  
Out of my routine, O let me trip after;  
Lead little feet, I will follow to-day.

Hold little hands, should I stumble or falter,  
I am a pilgrim and you are my stay;  
Beacons may fail me but you will not alter;  
Hold little hands, O, I need you alway.

Lead little heart, yours the wings that shall take me,  
Out of my worries when days shall be long;  
Let me be just what your trusting would make me,  
Worthy of you; little sunshine, lead on!

—Bertha A. Kleinman.

## Original Articles

### WHERE DO WE STAND? -- NUMBER 1

BY J. AUGUST KOEHLER

Are the manifestations of the Spirit in the church to the extent or in the degree that they should be? Some say no. If not, why not? If conditions are normal we can afford to say so; if not, it is much better to explain the situation than to deny it.

Occasionally we see a chronic dyspeptic going around patting himself on the back and saying to all who comment upon his poor health that he is in the full vigor of manhood and in possession of all his normal powers; but of course such men have miserably poor judgment in the eyes of those who see things as they are.

If the dyspeptic would confess, saying: Yes, I know I am in poor health, I am not enjoying life as I ought, but it is because I have been housed in a poorly ventilated room and haven't taken the necessary exercise; however, I am going to correct these conditions and in that way regain my health; then we would have a different opinion of his judgment.

Now if the church has been "housed" under unnatural conditions, and has failed to "exercise" itself in a way necessary to spiritual health, we can do no better than admit our mistake and consequent poverty, and set about to correct the conditions and regain our health and thus prove to ourselves and to those who watch our experience that the revelations given to us as a church are in fact the laws of spiritual life.

#### A CONTRAST

This question is a relative or comparative question. If I say it is warmer in the tropics than in the arctics, obviously the temperatures of the two zones must be set side by side (in our minds) to determine the facts. For a moment we set the spiritual temperature of the church at different periods side by side to determine whether the temperature of today agrees with that of other days.

And now, Lord, . . . grant unto thy servants, that with boldness they may speak thy word, by stretching forth thine hand to heal, and that signs and wonders may be done by the name of thy holy child Jesus. And when they had prayed, the place where they were assembled together was shaken, and they were all filled with the Holy Ghost. . . . And the multitude of them that believed were of one heart and one soul: neither said any that aught of the things which he possessed were his own; but they had all things common. And with great power gave the apostles witness of the resurrection of the Lord Jesus: and great grace was upon them all.—Acts 4: 29-35.

And by the apostles' hands were many signs and wonders wrought among the people; . . . insomuch that the people brought forth the sick into the streets and laid them on beds and couches, . . . There came also a multitude out of the cities round about unto Jerusalem, bringing sick folk and

they which were vexed with unclean spirits: and they were healed every one.—Acts 5: 12-16.

When we compare this description with the experiences of our church in the early days, and with which nearly all Latter Day Saints are familiar, we find a striking parallel. There is no discrepancy. We are assured by the testimony of the senses of others that then, at least, the spiritual temperature of the church was normal.

You know what you think about your own personal experience and the experience of the church so far as you have had opportunity to observe it. Now, candidly, can we set our present-day experience by the side of the description taken from the book of Acts and assert that they are on the same plane? It is the perspective that such a comparison presents that suggests the question, "Where do we stand?"

#### CHURCH NOT COMPLETE WITHOUT NORMAL SPIRITUAL POWERS

An old, worn-out horse on its last pegs has animal life. It can see, hear, walk and eat after a fashion; yet it is incomplete and unable to do the work for which horses were evidently created. It has a complete organism: body, limbs, head, etc., and still it can not answer the purpose for which horses were created—it is incomplete.

Now it is not enough to assert that there is spiritual life in the church. That is quite true. The primitive Christian church doubtless had life in it up to the moment of its death. It is not enough that there are occasional manifestations of the Spirit; a partial diet is not adequate to the demands of the organism; a half-starved body can not do its work properly. And God never intended that this church should live on "half rations" spiritually; the experiences of the church when proper relations were maintained is proof enough of this.

We have apostles and prophets and all other necessary organs so far as we are able to judge. Yet is anyone prepared to maintain that an organism in itself is complete? (using the term as an arrangement of parts, and not in the biological sense). The object of the church (the structure or organism) is a particular kind and amount of function; and the church, like the horse, can not answer the purposes of its creation if it is deficient in function. Function is necessary to make the church complete; and normal function at that.

We have a measure of just pride in being able to defend our theory of doctrine, organization, and government, by the Scriptures; why should we not be equally concerned about defending our experience by the Scriptures? I believe we are in purpose, but hardly in effect.

"God set some in the church, first apostles, secondarily prophets, thirdly teachers, then gifts of healing, helps, governments, diversities of tongues." The words "*God set*" have just as much significance in relation to the spiritual powers mentioned as to the officers; *both are set* in the church; and it would seem inconsistent to emphasize the words when related to certain officers and minimize their importance when used in relation to certain spiritual gifts.

#### A NORMAL CROP

I do not say that the manifestations of the Spirit are not in the church; I do say that they are not in the church to the extent or in the degree that they would be if we sustained proper relations with each other and God. The manifestations may be of just as high order, measured by any standard, as any the church ever enjoyed. Under my own hands there occurred something not long ago quite as marvelous as when Peter's wife's mother was healed of the fever. What I contend is that a peck of apples, no odds how magnificent specimens they may be, is not a normal crop for a tree that has a yielding capacity of ten bushels. It is a sign that something is wrong when such a tree yields only a peck; and any horticulturist would be very much concerned if the trees in his orchard yielded only a peck of apples annually when a normal yield is something like ten bushels. Just so, some are concerned about the fact that the "trees" in the orchard of the Lord—the branches throughout the church—are yielding only a "peck" of spiritual gifts annually, when a normal harvest is something like ten bushels.

#### NO REFLECTION UPON REVELATIONS TO CHURCH

This church is built upon what to us are the revelations of God. These revelations make spiritual prosperity with the church conditional. Now suppose we have not fulfilled the conditions or requirements, would it be consistent to claim to enjoy blessings the enjoyment of which are declared in the revelations to depend upon fulfilling those conditions? One of two things must be true: either it is necessary to live by the word of God to enjoy spiritual prosperity, or it is not. And if it is, certainly the man who claims to enjoy prosperity when he does not live by the word must be mistaken.

Suppose that our idea that a man must eat to live was predicated upon the truthfulness of the Bible; but we discover by experience that we can live without eating; how would our experience affect our idea of the truthfulness of the Bible? If we admitted the testimony of our experience and continued to assert our confidence in Scripture that contradicted

that experience, we would only emphasize our credulity and gullibility.

Now what do the revelations say with reference to spiritual gifts and powers? Doctrine and Covenants 70:3 makes particular reference to the law of *stewardships* and *equality in temporal things*, and closes with the positive decree that, nevertheless in your temporal things ye shall be equal, and this not grudgingly, *otherwise the abundance of the manifestations of the Spirit shall be withheld.* Is that a revelation from God, or is it not? If it is, the conditions are most certainly binding. And yet when we examine into our relations we discover neither equality in temporal things nor an approximation to the law of stewardships from which the revelation says positively "none are exempt . . . who belong to the church of the living God." Clearly we have not complied with the conditions of spiritual prosperity. Is it consistent then, to claim to enjoy this prosperity when we have utterly failed to fulfill the conditions? Surely not. Doctrine and Covenants 70:3 is only one of a number of revelations that decree substantially the same thing. We will have occasion to use some of these later.

What is the value of a law that is not binding, that inflicts no penalty? Is it a law at all? In this connection I want to say that my appreciation of the "restored gospel" increases; and my confidence in latter-day revelations grows stronger; and my interest in the work intensifies as I contemplate the testimony of our accumulated experiences.

#### CHANGE IN CLIMATE

Some may say that the law of stewardships and all things common was never in operation in the church; and since the church once enjoyed normal spiritual powers, it might now enjoy the same powers without attendance upon that law. That is to say that like causes always produce like effects; the causes that operated in the early days of the church operate to-day; therefore the spiritual status is no different to-day.

Whatever else is wrong with this reasoning, this fault it surely has: it assumes that the measure of conduct that once kept the church in spiritual health is sufficient to keep it in health now also that age and experience does not place the church under new obligations. It assumes that the garments of conduct which were sufficient to keep the church warm in the climate in which it once lived are sufficient to keep it warm in the climate in which it lives *now*.

Many of us live in a variable climate. We know by experience that the clothes which protect us in summer are not adequate to protect us from the rigors of winter. We know too, that it is much more

difficult to maintain our mental, moral, and spiritual equilibrium under certain conditions than under certain other conditions. It must be evident to every careful student of American history that the church has passed from a tropical social and economic climate (so to speak) into one that is almost frigid; that being true, it seems in exact accord with human experience to assert that the church needs to put on more garments of conduct in order to protect itself from the rigors of the climate in which it now lives.

Society is continually battling against evils which have grown up with our present civilization. The Lord foresaw what the social and economic conditions would be to-day. He knew that the life of the church would not be what it ought to be if it remained in the world and of the world; and so he said, "I give not unto you that you shall live after the manner of the world," but gave us the rules by which our spiritual well-being might be conserved or promoted. It seems to me that we do not stand on these rules as we should. In later articles we propose to discuss some of the social and economic factors in our spiritual prosperity; and all with the view of discovering in part the answer to the question, "Where do we stand?"

(To be continued.)

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## REVIVAL MEETINGS

### SHOULD REVIVAL MEETINGS BE HELD?

Yes, we think so. The Lord has spoken to the church in regard to them. In Doctrine and Covenants 125: 4 we read, "When traveling and preaching, holding revival meetings."

### WHAT IS MEANT BY REVIVAL MEETINGS?

Webster gives us to understand that the word *revival* means: First, "A return or recall to activity from a state of languor, as, the renewal of spirit." Second, "A renewed and more active attention to religion. An awakening of men to their spiritual concerns."

As we understand the nature of the work done we at once see that it is a work of great importance. So important, we believe, that it should be conducted as the Lord directs if the good intended is to be accomplished.

### WHO SHOULD HOLD OR CONDUCT THESE MEETINGS?

The priesthood of the church may, but the Lord gives us to understand that the Presiding Patriarch is an evangelical minister to the whole church. He is to be a revivalist, and when "Traveling and preaching is to hold revival meetings" (Doctrine and Covenants 125). It is thus clearly the duty of the evangelical minister to the whole church to hold

revival meetings. He is to labor in connection with the branch and district officers, and not be subject to the ministerial control of the minister in charge, except he should transcend his bounds and teach false doctrines, or be found in transgression (Doctrine and Covenants 125: 4).

Having been commissioned by the Lord to conduct revival meetings in branches or districts, the evangelist should be left free to conduct these meetings as he may be directed by the Holy Spirit, and should be placed in charge of same. The meetings should be of the nature that he, led by the spirit of wisdom, may direct. The officers and members of the branch or district should render assistance in every way possible that the meeting may be successful.

### HOW SHOULD THE MEETINGS BE CONDUCTED?

There should always be prayer, and then more prayer. I am of the opinion that the nature of the meeting should be determined by the evangelical minister as he may be directed by the Spirit. "The elders are to conduct the meetings as they are led by the Holy Ghost, according to the commandments and revelations of God." (Doctrine and Covenants 17: 9.) Thus the evangelical minister should be left free to act in his office and calling, according to whatever his duties are under the law. He should be made free by both officers and members to step forward in the discharge of his work of holding revival meetings.

As a father to the church, he should give comfort to the Saints. He should give advice and counsel to those who seek it, and labor in every way to build up the kingdom of God and establish righteousness. He should lay on hands for the conferment of spiritual blessing, and if so led point out the lineage of the one blessed. His field is to the whole church (Doctrine and Covenants 125, 107, 124). He should be respected by the officers and members of the church, and they should seek him for advice and counsel, that all may grow in grace and in the knowledge of the truth, receiving spiritual strength.

As the Lord has clearly set forth the duties of the Presiding Patriarch and evangelical minister to the whole church in Doctrine and Covenants 125, so has he outlined the duties of other evangelical ministers in verse 6 of the same section. We read: "Other evangelical ministers besides the presiding patriarch have similar duties in the districts where they are appointed." What the presiding evangelical minister is to the whole church, the other evangelists are to their respective districts in which they are laboring. As the presiding evangelist is to preach, teach, expound, exhort, counsel and advise, comfort the Saints, give blessings, and hold revival meetings, so the other evangelists should labor in a similar

way in the fields where they may be sent, invited, or requested to labor. As the former is left free to labor in the duties of his office and calling in the whole church, so should the latter be free to perform their duties in their respective fields.

We find that in many branches and districts the officers and ministers do not understand the duties of evangelical ministers, and as a result do not arrange for revival meetings or seek advice and counsel as the Lord has commanded. Again, the proper respect is not shown. These conditions will be avoided, however, if the instructions of Doctrine and Covenants 122:8 are followed. "If they will now enter upon this work, leaving the burden of care in organized branches, districts," or conferences to the standing ministry, under the Presidency of the church; observing the law already given to ordain and set high priests or elders to preside in large branches and districts, then will those evangelical ministers provided for in the law be useful and He who gave the law be honored. The differences between the quorums will be healed, confidence will be restored, and good will and peace come to the people of the church.

Again, in Doctrine and Covenants 125:14 we read: "If my people will respect the officers whom I have called and set in the church, I will respect these officers; and if they do not, they can not expect the riches of gifts and blessings." Each officer should be respected and honored in his office under the law. As evangelical ministers we should respect those officers God has set in the church, and in turn they should respect us. As we may be sent to labor in branches or districts we should be granted opportunity to carry out the duties of our office.

#### WHERE SHOULD THESE MEETINGS BE CONDUCTED?

Revival meetings should be held at the gathering places of the Saints in branches or districts, as contemplated in the law. In such places the Saints should be instructed as to their spiritual duties, and awakened to their spiritual concerns.

As there is much need of this kind of labor throughout the church, may we continue our efforts and thus hasten the redemption of Zion and her people, is my prayer, in Jesus' name.

W. A. McDOWELL.

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#### THE FULLNESS OF LIFE

In the fourth chapter of Matthew and the fourth verse, are these words: "It is written, Man shall not live by bread alone, but by every word that proceedeth out of the mouth of God." The occasion on which this was spoken is too familiar to need any repetition, but it is just possible that the full significance of the phrase has escaped the notice of a

good many people, and for that reason it is worth while taking it into consideration.

It is often said that to get the most enjoyment out of life we need to be in sound health and strength, in possession of all our faculties, which, together with a fair amount of success financially and socially, is conducive to a realization of that end.

Herein lies the sum and substance of all that goes to make up the average person's life,—the desire for and employment of necessary means to a certain end; and that generally spells "pleasure" of the most selfish and arrogant type, hence it is we see all around us the mad rush, the insane competition in business affairs, ending in that soul-destroying maxim, "The survival of the fittest."

No one would for a moment begrudge the healthy and innocent pleasure possible to be obtained without the baneful influence of selfishness. What we would and should fight against is that kind of enjoyment of life obtained at the expense of another's ceaseless toil and labor; and too often at the sacrifice of honor and virtue. It is quite obvious that this kind of life is foreign to a state of happy innocence; therefore not the life the Creator designed and intended for his creatures, which life proves beyond any shadow of doubt that there is in mankind a connecting link between them and the God who made them, made in his image, as indissolubly in his likeness as we are in that of our earthly father.

We understand full well that there is a chord of sympathy and of harmonious response in our earthly relationship. "How much more so in our divine relationship." For that reason the Savior made use of the words, "Man shall not live by bread alone." The very being who created man, by virtue of his love-given power and wisdom, knew well enough the composition and nature of man, just as the artisan knows the composition and nature of some complicated mechanical appliance, and the proper means of keeping it in good working order; and so we have the greatest possible authority declaring to mankind how we *shall* live, not might or ought to live, but a plain command, "Man *shall not* live by bread alone," and he tells us at the same time *how* he *shall* live "by every word that proceedeth out of the mouth of God"; thus it resolves itself into a question of obedience or disobedience.

The very fact of the word *alone* being in the divine command proves that man is of a dual nature, composed of body and spirit; hence we see that Christ recognized that bread is necessary to feed the body that it may live; but to feed the body for its sake alone can only end in death, it being corrupt. Therefore, the *whole* man to live truly in this life, and to obtain the life everlasting, *must* nourish his other half or nature with spiritual food, and that

food Jesus declares to be "every word" of God; and man is not to be content with some words in the Psalms and leave the *prophecies*; to take the words of Creation's story and not the words of the history of those created; to take to himself *some* of the gospel and not the *whole*; *some* of the acts of the apostles, and *some* of their epistles; to believe in the mysterious and not in the Revelations. By adopting this course we make our own spiritual food and reject that provided by our Creator, who knows best what is for our need; and as it is not his food, but our own, we *can not* possibly "live" according to the command; but rather, after our own inclination. Hence we would be living in disobedience, and while in that state could not be living a truly happy life.

The Apostle Paul knew what this meant by his own experience, as was manifested when he said, "If only in *this* like we have hope, we are of all men most miserable." He had tried some of the bodily life and had great hope in his own method of living, but when he gave obedience to the commands of the Savior, memory of whom he had previously hoped to obliterate from the minds of men, then it was that he realized the true meaning of the problem of life, and found he could not live really and truly without the spiritual food that sustained him throughout his ministry and enabled him to endure persecution, privation, and want, and to glory in his experience, because the spiritual food made him contented and happy in this life, and exultant in the glories of the life to come; so that he lived in the double sense, bodily and spiritually, thus *responding* to the will of his Maker, as the instrument in the hands of a mechanic in performing a great work.

When I think of the hundreds of different ways in which men are trying to respond to their conception of the spiritual life, instead of obtaining nourishment from that food revealed by Christ, I feel apprehensive as to their portion in the life beyond; it seems as if they are all alike in one respect: their inability to realize the true meaning of this terrible European conflict. Surely they are ripened in iniquity, not necessarily because they are countenancing and participating in the war, but because many evils have arisen under the guise of religious movements, and many older ones are sanctioned and strengthened by these systems, which have served only to make men jealous of their neighbors instead of loving them, and the insane competition between individuals extended to nations and kingdoms who are at each other's throats in a close and deadly grip for supremacy.

They do not, or will not understand that because of evil these things are, just as Christ declared they would be, as a sign of his second coming and of the end of the world. God is surely hastening his own work to a speedy and final consummation, and woe

be to those who are deliberately disobeying his command "to live by *every word* that proceedeth out of the mouth of God," for unless they repent and take hold of his word they will surely lose their portion in the true enjoyment of spiritual life and bliss in his kingdom.

In a time like this, how many take the trouble to consider Paul's idea of the power of the word of God as given in his second epistle to the Corinthians, found in chapter four? In this striking chapter he clearly shows what effect the word has, if it is handled truthfully and not deceitfully, and how it counteracts the pain and trouble the body is subject to, by the more powerful influence of the spiritual life nourished thereby. He says in verses eight and nine by way of consequence, "We are troubled on every side, yet *not distressed*; we are *perplexed* but *not in despair*; *persecuted* but *not forsaken*; *cast down* but *not destroyed*."

Further on, in the fifteenth verse, he declares what all this is for. In effect, it is for our sakes, so that through response to, and returning thanks for our spiritual kinship and sustenance, it may redound to the honor and glory of God; and then in the sixteenth verse, "For which cause we *faint not*; but though our *outward man perish*, yet the *inward man is renewed day by day*."

This is equivalent to saying that only by a daily study of God's word and receiving thereby daily nourishment and strength, we, as it were, are made stronger spiritually, the while our bodies may be subject to all the ills flesh is heir to, and so able to overcome all the weaknesses, trials and temptations of the body. Never at any time in the world's history could these mighty words of the apostle be more applicable than now. They bear upon their face the stamp of a real, living truth, such as will help us in these perilous and trying times to comprehend more fully the glory of our relationship with our heavenly Father, and to regard all these terrible signs of the times in the right spirit of joyful hope and longing anticipation for the setting up of his kingdom.

The apostle might have lived in these very days and he could not have gauged the situation more accurately; and I say to all who may be perplexed, that even though we may be called upon to give up our life in the flesh, yet, for the truth's sake, for the sake of the whole word of God from Genesis to Revelation, we should *faint not*, we should be *renewed day by day*. And that is the truest and fullest conception of life.

WILLIAM MOORE.

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Let us proportion our alms to our ability, lest we provoke God to proportion his blessings to our alms. —Beveridge.

### LIFE OF JOHN LEWIS MORGAN

[This essay was written by Mrs. Susie Spencer Williams, of Hiteman, Iowa. It was entered in competition at the Des Moines Eisteddfod, a Welsh musical organization, March 1, 1914, there being a prize of ten dollars offered to the one writing the best essay of not less than one thousand words. The prize was given by Mr. John D. Owens, of Des Moines, an old friend of Mr. Morgan. There were four competitors. Mrs. Williams won the prize. As she is not a member of the church, her generous eulogy of Brother John L. Morgan, a resident of Hiteman, will be doubly appreciated.—EDITORS.]

John Lewis Morgan was born in Brookfield, Ohio, on February 14, 1870, of Welsh parents. His father's name was John J. Morgan.

Brookfield was his home for the first few years of his life. Then his parents moved to Bevier, Missouri. John was by this time a sturdy little lad, and at a very early age showed wonderful delight in music. It is said he used to play the organ when he could not reach the pedals and some one else had to work them for him.

He began to work in the mines at a very tender age. Nevertheless, we find him, between the age of nine and ten years, studying "Tonic, sol, fa," under the able tuition of F. D. Jones, of Bevier, and eventually he was in proud possession of three certificates for the same.

At the age of fifteen years he led a band and composed a lot of his own music. A few years later he was leading a band of twenty-two pieces, at Cairo, Missouri.

He continued to work hard and gain more musical knowledge until we find him taking lessons of the celebrated Professor Carl Busch, of Kansas City, who thought highly of his capabilities and advised him to continue his studies in Europe. He kindly offered him many inducements to do so, of which unfortunately he was unable to avail himself.

Later he lived in Ottumwa, Iowa. While there he worked in the mines and instructed a great many pupils in music. He also led the Citizens' Band. When the Methodist Episcopal church was opened he composed and dedicated the music which was sung that day by a male party.

His services were requested at different Eisteddfods and musical contests. I have heard him relate a funny incident of one old gentleman who thought he looked too boyish for an "educator" (he meant an "adjudicator"). John L. was quick to see the humorous side of things.

He moved from Ottumwa to Kebb, and from there to Cleveland, Iowa. While at Cleveland he led two bands. One was composed entirely of colored people; this band was a great source of pleasure as well as hard work to him.

After residing there for about ten years he moved to Hiteman, where he lived for nearly five years,

when death claimed him. He led the Hiteman band and the orchestra of the Latter Day Saint Church, and had numerous musical pupils.

Throughout his life he wrote music, of which there are left to-day many pieces ready for the press. The following have been in use for some time.

Quartet—"Abide with me." (This was a test piece at the Albia Eisteddfod, Thanksgiving Day, 1913.)

Song—"Old Missouri home."

Song—"The trees are budding, Jessie dear."

Song—"Won't you come out in the country?"

Instrumental piece—"Croston's March."

Music for church hymns—"A calm and gentle quiet reigns to-night." "One hour with Jesus."

John L. Morgan was undoubtedly a man of great musical talent, and had fate been kinder to him he would have been benefited more by his gift. His hymns are being sung in the churches of the Latter Day Saints in other lands as well as in America.

John Lewis Morgan was a faithful, lifelong member of the Reorganized Church of Jesus Christ of Latter Day Saints, having joined when he was eight years old. His parents were also of the same faith. He always took an active part in the work of his church, especially in the musical part, as director and choirmaster. He held the office of priest at the time of his death.

There was nothing narrow-minded or bigoted in him. He believed every man should enjoy his own opinion, and was always ready to give a word of advice or a helping hand to anyone, regardless of his creed. He was a peacemaker in every sense of the word.

When his last illness came upon him he was eagerly looking forward to the opening of the new Saints' church at Hiteman, and all the improvements he proposed making in the choir. "Man proposes but God disposes."

He married at the age of twenty-one, Miss Nellie Jones, a young Welsh girl of Bevier, daughter of J. D. Jones, who was known at that time as the "Bard Parod" (Ready Poet).

To this union were born ten children, seven girls and three boys, seven of whom are living, viz: Mrs. Margaret Allison, Hiteman; Mrs. Elizabeth Terrell, Hiteman; Tessie, John J., Annie, Handel, and Nellie.

His married life was a happy one. His wife was a real helpmate to him under all circumstances. For the last ten years of his life his health became delicate and he had several long illnesses which he bore with fortitude.

He was greatly liked by his fellow workmen and always had a cheery word and a pleasant smile for everyone. In the cars to and from the mines he

would hold everyone's attention with his conversation and never was there a lack of listeners.

As a father he was most devoted, and at all times possible you would find him surrounded by his family. He endeavored by example and precept to bring them up in a good way.

He took a lively interest in every public question, and nothing took place in the community in which he lived but what he had something to say about it.

Albia Eisteddfod has lost a loyal supporter and valuable help in him. He took the keenest interest in its success. He also was a most active worker in keeping up the united choir of Hiteman when preparing for competition. He would help the leaders in every way possible and every member of the choir felt they had lost a valuable friend when he died.

He was never able to lead a union choir in his late years on account of heart trouble. He was not able to stand the strain. In his younger days he led a great many choirs and carried away a great many prizes.

John L. Morgan had been troubled with his heart for some years. He had had several spells of sickness, and when his last illness came his family had every hope that he would rally once again. His death came as a surprise to most people. He endured great suffering for three months, died September 15, 1913, and was buried at Hiteman. His funeral was attended by a large concourse of people. The service at the Saints' church was most impressive, for John Lewis Morgan was beloved by all, irrespective of creed.

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## Of General Interest

### NEW YORK PRISON REFORM

Thomas Mott Osborne, warden at Sing Sing penitentiary, has caused quite a commotion in the East by trying to make men out of convicts through treatment calculated to bring out their manhood. He is now fighting something more difficult to handle than the shortcomings of the criminal intellect, namely, hostility on the part of his superiors.

Three hundred convicts at Sing Sing have been transferred to Great Meadows prison by the State superintendent of prisons, John B. Riley, with a remark on his part that he doesn't believe in "pink tea" life for convicts.

Neither does anyone else, save a few sentimentalists, but the work which Mr. Osborne is doing is not sentimentalism, and the convicts do not enjoy a "pink tea" existence. What Mr. Riley literally means is that recreation and amusement must be totally removed from the reach of prisoners, that they shall not be permitted to live in the natural,

healthy manner which will make a certain proportion of them good citizens. . . .

If punishment and degradation are the aim of imprisonment, then John B. Riley is right. If reclamation is the aim, Thomas Mott Osborne is right.

The old and the new systems of penology have come to grips in New York. The old order dies hard, but if Osborne loses his fight, the setback is only temporary. The Osbornes may be the exception today; the Rileys will be the exception in another decade.—*The Register and Leader (Des Moines), July 3, 1915.*

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### POPE WILL STAY IN ROME

King Alfonso's offer to place his historic palace of the Escorial at the disposal of the pope—a palace so large that it would easily accommodate the entire Pontifical Court and the Cardinals of the Curia—has been declined by the holy father, who declared that he had no intention of leaving Rome for the present. This was officially announced a few days ago at Madrid, by Senor Eduardo Dato, the Prime Minister of Spain.

But while Benedict XV has thus resisted all the powerful pressure brought to bear upon him by Germany and Austria-Hungary to seek refuge in some neutral country while they are at war with Italy, it does not follow that he is satisfied with the idea that by reason of the conflict he is cut off from all intercourse with those subject to his spiritual sway in the dominions of the two Kaisers and in the Ottoman Empire.

Benedict's one aim since his elevation to the tiara, at the outset of the war, has been to emphasize the international character of the papacy—its catholicity in the broadest sense of the word. He is just as much supreme pontiff to the members of his church in Germany, Austria-Hungary, and Turkey as he is to those in Italy, France, Belgium, the British Empire, in Russia, Japan, and in Serbia.

He is forced by this fact to observe the strictest impartiality. His sacred office precludes him from taking sides, and it is this that has caused him to observe such extreme discretion, worthy alike of a great statesman and of a great priest, in refraining from showing any leaning to one power rather than to another, and to take a quiet but firm stand against all the efforts made to obtain from him some pronouncement as to the rights and wrongs of the issues forming the subject of the present war. For he takes the ground that Christ did not found the church that she might teach which side is right in a war between Christian nations.

Pope Benedict has adopted this attitude primarily

on ecclesiastical grounds, having at heart first and foremost the interests of the church. But he also appreciates the immense value which the reputation of entire impartiality, above every kind of suspicion, that he has obtained must prove when his services are invoked as the most impartial of mediators, in the negotiations which sooner or later must be inaugurated with a view to the restoration of peace. Indeed, it is owing to the belief in his complete neutrality that he has already been accepted by all the belligerent powers as an intermediary in connection with the arrangement for the exchange of severely wounded prisoners of war and of interned civilians incapable of bearing arms by reason of either age or infirmity.

It is because he is so anxious to maintain this reputation for absolute impartiality that Benedict is distressed by the situation created through the existence of war between Italy and her former allies. Shut off as he is at Rome from all official intercourse with Austria-Hungary, Germany, and Turkey, who have been obliged to withdraw their embassies and legations accredited to the Vatican, he feels that these three powers are placed at a disadvantage with regard to the church. As stated last week in the *Osservatore Romano*, which is the official organ of the papacy, he finds himself "confronted by a restriction of that internationality which is so necessary to the pontiff in order to fulfill his mission to Christianity."

To these sentiments on the part of the holy father, to his earnest desire that there should be no feeling on the part of the members of the Roman Catholic Church in Germany, Austria-Hungary, and Turkey that their religious interests have suffered through the exclusion from Italy of their diplomatic representatives accredited to the holy see, must be attributed the origin of the plan which he has at present under consideration.

It is nothing more nor less than a request to the other powers now engaged in the war to withdraw their envoys to the court of the Vatican until the restoration of peace. Since the rupture of the Concordat in 1905, between the papacy and France, the latter has ceased to maintain any diplomatic intercourse with the holy see. Japan, Serbia, and Montenegro have no legations accredited to the supreme pontiff. It is only, therefore, the newly-appointed minister of Belgium, a professor of the devastated University of Louvain; the Russian envoy, M. de Nelidoff, and Sir Henry Howard who would be affected by the scheme, and Sir Henry's mission, at the best, is only of a temporary nature.

For he was appointed less than six months ago, for the particular purpose of keeping watch upon the Austrian and German envoys to the holy see, and

to counteract their diplomatic efforts to obtain from Benedict XV a departure in their favor from his attitude of strict impartiality toward all the belligerents. The British envoy's presence at the Vatican ceases to be necessary, now that the diplomatic representatives of Prussia, Bavaria, of the Dual Empire, and of the Sublime Porte have taken their departure from Italy.

This project does not date from yesterday. For it formed the subject of much negotiation and of a number of long interviews at Albano between Prime Minister Salandra and the late Cardinal Agliardi before Christmas, but at a time when the probability of Italy's being drawn into the war on the side of the powers of the Triple Entente became apparent. Cardinal Gasparri, papal secretary of state, and who had lived for nineteen happy years in Paris, was present at some of these discussions with the Italian premier, and it is understood that the negotiations on the part of the church were carried on under the personal direction of Benedict XV.

Under the terms of the provisional arrangement the pontiff

1. Admitted the impossibility of the continued residence at Rome and unrestricted action there of the diplomatic representatives of powers with whom Italy was at war—representatives who, by reason of their diplomatic immunities, were exempt from the jurisdiction of Italian law.

2. The possibility of restricting the action of the Austrian embassy and of the Prussian and Bavarian legations by interning the members thereof in one of the pontifical palaces, such as the Vatican, the Lateran, or Castel Gandolfo was likewise excluded.

3. The complete independence of the holy see, its entire spiritual freedom, and the inviolability of the extraterritoriality of the pontifical palaces are reaffirmed both by the Italian Government and the papacy.

4. An agreement with regard to the adoption of certain measures of general order to be extended to all the diplomatic representatives accredited to the holy see by foreign powers, both hostile and friendly to Italy. These measures would be in harmony with the absolute neutrality and complete impartiality of the papacy in the present war, since they would restrict and suspend the diplomatic privileges of the representatives accredited to the Vatican of all the belligerent nations.

5. In this way the holy see maintains its complete independence toward the Government of Italy and toward all foreign powers.

This convention may be officially promulgated at any moment, by both church and state at Rome, simultaneously with the departure of Sir Henry How-

ard, with his Russian and Belgian colleagues, from the Eternal City and from Italian territory at the *New York Times, Magazine Section, Sunday, June 6, 1915.*

## Hymns and Poems

### Selected and Original

#### Peace to the Aged

(Dedicated to the homes for the aged, Lamoni, Iowa. Tune—"Jesus, my Savior.")

Peace to the aged,  
Those who've toiled throughout life's day;  
Now in the twilight,  
Flowers should strew your way.  
May these garlands perfumed,  
Touched by dews of setting sun,  
Bring their cheering message  
To each aged one.

#### CHORUS:

Garlands, lovely garlands,  
Plucked from dale and meadow fair,  
Whisper, softly whisper,  
Banish every care.

Dawn's swelling chorus  
We would echo through this hall,  
Bidding the aged  
Hear again youth's call.  
Go with us in mem'ry  
To the scenes of distant days;  
Build again life's fancies  
'Neath the sun's bright rays.

Crowned with a halo  
Which the years alone can bring,  
Thus to the aged  
We a song would sing.  
You have climbed the mountain  
To the sun-kissed radiant crest;  
You have earned a respite;  
May your days be blessed.

AUSTIN M. DOBSON.

#### The White Flag

I sent my love two roses—one  
As white as driven snow,  
And one a blushing royal red,  
A flaming Jacqueminot.

I meant to touch and test my fate;  
That night I should divine,  
The moment I should see my love,  
If her true heart were mine.

She'll wear my blushing rose;  
If not, she'll wear my cold Lamarque,  
As white as winter's snows.

My heart sank when I met her; sure  
I had been overbold,  
For on her breast my pale rose lay  
In virgin whiteness cold.

Yet with low words she greeted me,  
With smiles divinely tender;  
Upon her cheek the red rose dawned—  
The white rose meant surrender.

—John Hay.

#### Life and Death

To seek thee with a prayer  
That binds us soul to soul,  
To strive, that thou mayest share  
To gain the farthest goal—  
Daring the darkest hours,  
Pain and the toil of strife,  
Fighting for thine and mine—  
Ah, sweetheart, that is life.

To suffer hand in hand  
Treading the weary years,  
To earn and understand  
Gladness that grew in tears;  
To see beyond the night  
The beacon lights above,  
Traveling side by side—  
Ah, sweetheart, that is Love.

To feel, when sinks the sun  
Beyond the farthest crest,  
Joy in the task well done,  
Rest and the peace of rest;  
To fall asleep and dream  
That for one fleeting breath  
We twain were once apart—  
Ah, sweetheart, that is death.

—Thomas Bicket.

#### Two Riddles

Some one comes in our front door—  
Makes things awful glad!  
Stamps his feet upon the floor,  
Gives a bear hug and a roar.  
'Tisn't Santa, yet he brings  
Pockets full of pleasant things.  
Guess!

Sounds exactly like our dad!  
Yes!

There is something very bright  
Lights up every place;  
Makes you not afraid at night;  
Makes you always feel just right.  
Not the moon, and not the sun;  
Not the lamps when day is done.  
Guess!

Can't fool me—that's mother's face!  
Yes!

—Helen Coale Crew, in the *July St. Nicholas*.

Now, the tuning and the tension,  
Wailing minors, discords strong;  
Afterward, the grand ascension  
Of the Alleluia song!

—Frances Ridley Havergal.

# The Children's Home

EDITED BY HEMAN C. SMITH AND CALLIE B. STEBBINS,  
LAMONI, IOWA

## Childhood of Christ

There is one very striking incident about the childhood of our Savior, viz, that this period of life was spent with those who were poor, and under the necessity to labor for bread.

Doubtless the great God could have placed his Son in any environment he pleased to do, and, hence, could have placed him in a family of the rich, where he could have enjoyed all the luxury and ease that the world affords.

When, therefore, he was placed in the family of a carpenter, where it became necessary to labor with his own hands, there must have been a good purpose in it, and some advantage which could not have obtained among the rich. It is related that he worked at the carpenter's trade with his foster father, Joseph, and that after the death of Joseph he supported his mother by the labor of his hands. The last act of his earth life was to make provision for that mother's support.

"When Jesus therefore saw his mother, and the disciple standing by, whom he loved, he saith unto his mother, Woman, behold thy son! Then saith he to the disciple, Behold thy mother! And from that hour that disciple took her unto his own home." (John 19: 26, 27.)

Had Jesus been born into a rich family, this care and responsibility would have been avoided. Surely the loving Father did not place his beloved Son in a condition of care, and toil unless there was an advantage accruing to him and his mission that would more than compensate for toil and privations endured. What was the advantage? While riches have an advantage, the world then, as now, had placed too great an estimate upon them, and men and women were valued and respected according to the amount they possessed. Thus classes of society were formed, and the rich despised the poor and refused to associate with them.

This distinction was not pleasing in the sight of God, who regards virtue of more importance than money. The poor were not responsible for this false class distinction, and God therefore chose that his Son should cast his lot with those innocent of this wrong policy; and ordained that those who esteemed themselves to be better than their less fortunate brethren should sit at the feet and pay respect to this chosen one born of poor but virtuous parentage, one cradled in a manger and reared in poverty.

This has a tendency to obliterate these false lines of distinction, while had the divine Master been born rich and reared in the lap of luxury, the self-elevated class would have claimed one more mark of distinction or elevation, and the breach been made wider. It was therefore best that Jesus should have his lot cast among the lowly ones.

To have the things of this world is a fortunate condition, if these things be used for good purposes, and the possessor does not estimate himself more highly on account of them. To be poor is unfortunate, but not necessarily sinful, unless it is the result of willful negligence or profligacy.

We again express our gratitude that the unfortunate children who are, or may become, the wards of the Children's Home have their lots cast among a people who respect them as equals, and who do not entertain the false idea of class distinction based upon the things that perish, but upon virtue, goodness, purity, and love the things which are enduring.

Jesus, not only in childhood but in his manhood, received support from those who possessed more of this world than did he.

"And it came to pass afterward, that he went throughout every city and village, preaching and showing the glad tidings of the kingdom of God: and the twelve were with him, and certain women, which had been healed of evil spirits and infirmities, Mary called Magdalene, out of whom went seven devils, and Joanna the wife of Chuza Herod's steward, and Susanna, and many others, which ministered unto him of their substance." (Luke 8: 1-3.)

Yet all the world must bow the knee to the holy child Jesus. He was not, however, a debtor to the world, for he gave more than he received; and so should we all strive to do, whether our lots are cast with the rich or the poor. We should give of what we have and give liberally to those who need, whether it be of money or service.

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## Suggestions

Since our invitation for suggestions of plans to raise means to finance the Children's Home, we have received several letters containing suggestions, many of them worth serious consideration. We have not made special recommendation of any of these plans, but have presented several of them for the consideration of our readers. We are sure that everyone would like to do something, but the question is, How? If any of these plans seem feasible to you, you can adopt the one appealing to you, or adopt some plan of your own choosing.

Here is one from a brother who has given the subject much thought, and has had much experience on the practical side of life:

"There are some 70,000 members in the church, and I believe it is safe to say that 35,000 carry insurance, the premiums ranging from \$1 to \$6 per month. Let's cut this again, say 17,500 who pay \$1 premium per month for policies; suppose these 17,500 would drop their policies, and pay the amount over to the Saints' homes and Children's Home, what would the church gain by such a move?

"But hold, says one, the church is not an insurance company. I beg to differ with such. The church is, or should be the strongest insurance company in existence; it would gain \$210,000 per year. Think you not that the church could keep yours after your death, if we each one would put such an action to work?"

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## Debt Decreasing

Since our last statement three other good Saints have placed in the treasury their one hundred dollars, each to apply on debt of Children's Home, and one good sister sends ten dollars, thus placing the debt under the two thousand dollar mark. We need now nineteen more with a hundred dollars each, and nine with ten dollars each, or their equivalent, and we will be clear. Our notes are in such a condition that we can have any amount credited at any time, and the interest stopped. So the quicker the action is taken the more it will be worth to the home. So let us have these as early as possible. They are coming, we are sure of that.

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## Our Treasury Department

Under this heading will appear from time to time statements and suggestions of interest to the many friends of the home, and we shall welcome any suggestions from these friends that might be helpful in financing the institution. The Children's Home belongs to all of us, so come, let us labor together.

There was not enough received during the month of June

to settle all the accounts. At the close of each month we will report these matters to you, so that you may better know the needs. We believe that this sort of publicity in frankly setting forth these matters will be of interest, and be appreciated by the Saints, and result in helpful cooperation.

We should like to have you refer to your *HERALD* of May 26, 1915, and reread the article, "Children's Home funds." In that you will notice a call for means to pay off our twenty-five hundred dollars indebtedness on the land. In response to this call we have received five hundred and ten dollars.

We consider this a commendable start in the right direction. We are aware of auxiliary societies that are working to the end of raising funds to liquidate this indebtedness. They have not yet reached their one hundred dollars, but feel assured that they will do so. We have this to remember, however, if all our effort be in raising funds to pay off the debt, we would not have a sufficient to meet current expenses. However, we will try to be faithful in setting forth the most urgent needs, that your activities may be directed accordingly.

Total receipts for running expenses for the month of June are two hundred and one dollars and fifty-eight cents. The total expense for the running of the home for the month of June amounts to two hundred and seventy-two dollars and twenty-four cents.

When sending in your contributions to the treasury be sure and mention the purpose to which you desire them placed. If they are intended to be applied on indebtedness, please state so, otherwise they will not be so credited.

JOSEPH ROBERTS.

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## Letter Department

ELMFLAT, MICHIGAN, June 13, 1915.

*Editors Herald:* I was at Remus over Sunday and preached and administered the sacrament. There is a noble band of Saints there. I baptized two heads of families. All are doing a fine work. There are more near the water. I regretted not being able to stay longer, as some had hurried their farm work to attend the meetings, expecting we would stay as long as the interest was good. We have many pleasant memories to cheer us on in the warfare when we think of the Saints at Remus. It was no easy task to leave this place, seeing their needs and knowing the interest outside. No one holds the priesthood here to lead them. We did the best we could to help them on the way. These are good Saints and showed their love for the work by their sacrifices to attend the meetings and help him who came with means on to the next place.

At Elmflat we met the Saints with joy. We had the privilege of preaching here about three years ago a few times in company with Elder E. N. Burt, and spoke here one night last fall. Coming here, we found the Saints very much in need of encouragement. We began to look into the needs of the work, visiting, consoling and cheering the downcast, administering to the sick, preaching at night excepting Wednesday, when we were glad to meet in prayer meeting. Friday night we attended Religio. They have a fine Religio here, organized in the winter by Sister F. S. Brackenbury, who is to be commended for her good work in the district. We administered the sacrament on Sunday, and had excellent meetings.

We have tried to do our part and have been abundantly supported by the Saints and some outsiders. There is need of branch organization in this place. The material is here and has been pointed out, and will perhaps be provided for in

the near future. We feel that brighter days await the Saints here if all will try to live for that which has been promised.

As we travel from place to place we feel it our reasonable duty to teach sound doctrine with love and humility, leaving no marks of displeasure behind, no unwise things said about any department of church work or church institution.

A. M. BOOMER.

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MOUNT CARMEL, ILLINOIS, June 16, 1915.

*Editors Herald:* I left my home June 4 and attended the conference at the Brush Creek Branch, Zenith, Illinois, where I met many old-time brothers and sisters, including dear old Brother I. M. Smith and wife, S. H. Fields, Brother Newton and others of the ministry.

Having been misrepresented by a Holiness minister at a near-by church, by invitation of the district president and president of the branch, R. H. Henson, I went to this place and preached four nights with a good crowd and good interest. From there I passed the neighborhood of the Brown Church, north of Wayne City, where W. R. Dexter and I had a tent meeting. The Saints remember this meeting and Brother Dexter also, as do our friends, who speak of Brother Dexter and wish to hear him preach again. I preached three nights with good interest. There seems quite an interest at most of the places I visited.

I never forget the Saints of the districts where I have been sent to labor, and remember their kind treatment. I would like to meet all again, but perhaps will never get to meet some again in this life. I live in the hope that in the great and grand reunion when the dead in Christ shall come forth we shall live and reign with him, we will meet all again, where sorrow, sickness and death shall never come.

In this life we have a foretaste of that great reunion day; and when people speak evil of us as they did of Peter of old, we are as witnesses of these things, and so is also the Holy Ghost, whom God hath given to those who obey him. Having this knowledge, we are made free and have the knowledge of the gospel and the Son of God.

As a result of the famine foretold by Amos, a famine not of bread, but of hearing the words of the Lord, many are still wandering to-day from sea to sea and from the north even to the east, seeking the word of the Lord and finding it not. The promise is given again, being proclaimed that any who will do the will of the Father shall know the doctrine.

I am glad to be free in the gospel, and am trying to continue the work of God. Brother S. S. Smith made many friends at Mount Carmel. May God add his Spirit to all, is my prayer.

Your brother,

LOYD C. MOORE.

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JOLIET, ILLINOIS, June 18, 1915.

*Editors Herald:* A series of meetings held in the Saints' church in Detroit closed last week under very pleasing circumstances. The general verdict was that they were a success. A good attendance was maintained, and the best of interest manifested from beginning till the close. A number of strangers attended, several of whom expressed themselves as being delighted with what they heard. And while there was not a great number baptized, yet the Lord certainly blessed the effort in strengthening the Saints, encouraging the officers of the branch, and interesting many who had been strangers to our work. One of the dailies gave us a fairly good write up, in which the distinction between our church and the Utah church was clearly drawn.

I thoroughly enjoyed my visit among the Detroit Saints. I found them a very kind and warm-hearted body, and alive to the interests of the work. The officers were active and up-to-date in their methods. The indications for a good work in the Detroit Branch are certainly encouraging.

Elder Arthur Allen is held in very high esteem here. He evidently has accomplished a work for the branch that will abide the test of time. It is good to follow men who have been diligent in their work and clean in their lives. I am pleased that he is in Columbus now, helping the branch with their new church, and hope the Saints there will give him their undivided support, for if they do, I feel assured success will crown their efforts.

We are now getting ready to leave for our new field, Southern California. All being well, we leave next Friday, going via Chetek, Wisconsin, to assist in the reunion there, thence to Spokane, where we hope to spend Sunday, July 4. Then if we can make it without going out of our way, we hope to attend the Myrtle Point, Oregon, reunion. By this time we hope to learn in what part of Northern California we can be used to the best advantage, and shall hasten on.

I am feeling very well, and very hopeful as to the future.

F. G. PITT.

545 West Marion Street.

SCRANTON, PENNSYLVANIA, June 19, 1915.

*Editors Herald:* I read the letters in the HERALD from week to week with interest. My heart is made glad when I read of how God blesses his children. I was baptized by Brother Adolphus Edwards in 1894. I have never regretted the step. I knew that God was in the work and that this was the true church. I had prayed for years for the Lord to show me the true church. He spoke to me and told me that the Latter Day Saint Church was the only true one on earth. I was made glad that God answered my prayers. I rejoice that he has not changed, but is still the same. He has heard and answered my prayers many times. When I am heavily-burdened I go to him in faith and prayer and he lightens the burdens.

I was left about eight years ago with seven small children, when Brother David was taken from us. It has been a mystery to me how God could take him away from his family, but I have learned to say "Thy will be done." God has not forsaken us. He has blessed us as a family, and has given me strength to bring my children up in the faith without which I could never have endured the burden which has been placed upon me.

I am pleased to say we have a nice little church in Scranton. On Sunday, June 20, we had an excellent prayer meeting. God spoke, asking us to come up higher. Brother T. U. Thomas, our pastor, is doing a great work here. A week ago last Sunday was our Children's Day, and he baptized seven.

I wish to be remembered to all my brothers and sisters in Wales. I like to hear from them.

May God bless his children everywhere is my prayer.

Your sister,

MRS. E. MORRIS.

421 South Hyde Park Avenue.

LISTOWELL, ONTARIO, June 19, 1915.

*Editors Herald:* We are still striving to do the Master's will and come up higher that we might be in a fit condition to receive of the fullness of the blessings of God. When we think of how Christ suffered at the hands of his enemies, and how he was slandered, who would not be willing to suffer for

his sake? We have the promise that he will never leave nor forsake us if we put our trust in him.

An enjoyable time was had on June 13, when the Saints from Harriston, Mitchell, Drew, Hanover and McKillop met at the home of Brother and Sister Amos Smith for prayer and sacrament meeting at 1.30 p. m. and preaching at 3. Most of those present took part in the prayer service, which was presided over by Elder G. C. Tomlinson, of Saint Marys, assisted by Brethren W. M. Gray and Bell. The Spirit of God was manifested in tongues through Elder Tomlinson, giving counsel and encouragement. It was a time of rejoicing to all present, all feeling blessed and a stronger desire to press on in the warfare, letting their light shine.

Yours in the true faith,

E. A. SMITH.

STONINGTON, MAINE, June 21, 1915.

*Editors Herald:* After so long a time, I am again in my field of labor, feeling thankful to my heavenly Father that I am still able and still permitted to labor with him in this great latter-day work, even though it is but little I can do. Am feeling hopeful in the work, and shall make a strong effort to labor in harmony with the divine mind, realizing that all labor which is not done in harmony with the divine will can result only in failure. Was pleased to have Brother Greene with us yesterday, and to once more have the pleasure of listening to his voice in behalf of the old Jerusalem gospel.

Prospects for gospel work seem to be good, that is, there seems to be plenty of work to do, and, I am glad to say, there are some willing helpers, too.

My address will be Stonington, Hancock County, Maine, and I shall be glad to receive any suggestions from those who are acquainted with conditions in Maine regarding the work and what is most needed in this part of the mission. Hope to see Brother Griffiths this way soon.

In gospel bonds,

ISAAC M. SMITH.

BLANSETT, ARKANSAS, June 23, 1915.

*Editors Herald:* Myself and oldest sister, father and mother, are the only Saints living at this place. I have younger brothers and sisters who I pray and think will be Saints some day if they have the opportunity. Myself and oldest sister were baptized at Sperry, Oklahoma, in 1907, by Brother John Harp, on what was known as the Bailey Ranch. We were then eleven and thirteen years of age. We have not been with the church since, but have not forgotten the Lord, and still pray to him. God will answer prayer no matter where we are. I know he has answered my prayers, and he will answer the prayers of others.

I have been afflicted for about seven months with neuralgia and heart trouble. I ask an interest in the prayers of the Saints that if it be God's will I may be healed. I also ask prayers for my mother and sister. Hoping to be remembered, I am,

Your sister,

MISS LOLA FRITZ.

WATERLOO, IOWA, June 25, 1915.

*Editors Herald:* We are not doing much in the way of holding meetings here; we have no branch as yet and no preaching only at times when some of the elders pass through our vicinity. Brother L. G. Holloway made us some visits last winter and spring, and baptized ten in the Y. M. C. A. swimming pool. We are grateful for this work. We have

Sunday school regularly, with an attendance of about twenty-five.

I noticed a letter in the HERALD from Brother Liston, of Toledo, Ohio, stating that he had visited friends here in Waterloo. I am sorry we did not get to see him. I presume he did not know there were any Saints here. Our address is 1120 West Sixth Street, and I may be found at the Y. M. C. A. building, as I am employed there. We would be glad to have any of the elders or members call on us while passing through Waterloo. Your brother in the faith,

W. S. HINDS.

GRAND JUNCTION, COLORADO, June 28, 1915.

*Editors Herald:* Permit me to say through the valued pages of the HERALD that I am now in my field, and that I will be glad to hear from any of the isolated Saints of Western Colorado District who think there is an opportunity for preaching in their neighborhood. We want to do our part in warning the people.

The people of this part as a usual thing, do not care very much about religion, yet in most places we find a few who will listen. We do not know what we can do until we make an effort. In this place it seemed as though everything was against us, but we kept staying, working and praying that the way might be opened up so some good could be accomplished. At last some came out and have become very much interested, and say they are willing to help us with a Sunday school. We expect to organize a school with a membership of at least fourteen.

Hoping to hear from some soon, I am,

Your brother in Christ,

AMOS T. HIGDON.

DELTA, COLORADO, 326 Main Street, Field Address.

MOORHEAD, IOWA, June 28, 1915.

*Editors Herald:* With the legions that are crying to God for wisdom and direction in the great conflict of and for life, as one I rejoice, and praise his name for all that he has made manifest to the sons of men, but more especially to us as latter-day Israel.

Surely the Lord has set his hand to redeem his people, both according to the flesh and spirit, and many are seeking to point their fellow men to "the signs of the times." In this comes the comfort to a true Ephraimite, for, in the last days Ephraim shall stand at the head of the whole house of Israel. Ephraim is the first born in the new and everlasting covenant which God has established for the last time, never more to be taken from among the children of men. They will stand as ministers for God till the King shall come and sit upon the throne of his father David.

The Lord has warned us time and again, but as a body we have been slow. When the rush comes, oh, how many will be found wanting. Remember the parable of the ten virgins. God is chiding, reproving and correcting. Can we see ourselves as God sees us? or do we think that means the other fellow? Truly we can say, "The Spirit of God like a fire is burning, the latter-day glory begins to come forth."

At our sacramental meeting yesterday we felt the Spirit and power of this great latter-day work. A song was given in tongues by Brother Nathaniel Mann, to the tune, Redeemer of Israel.

May Israel awake from her long slumber—the hastening time is here. Let us beware lest we be left behind, for it is called to-day from now till the coming of the Son of Man. Shall we stand among the watchmen of Zion?

Brethren of the priesthood, can we discern the signs of

the times? We should lead and not be led. The times will be tempestuous from now on. May we seek and find the salvation of latter-day Israel, is the desire of one of many.

F. E. COHRT.

## Of Passing Moment

NUMBER 1

This moment is very sacred to me and mine. The merciful deliverance from the perils of the deep, and the dangers of the war zone contrive to make one very thankful indeed.

I have been requested by many of my new friends in America to record my opinion of the United States, together with the reflections, and impressions made upon the mind of the writer by his association with the people of the New World—the sights and wonders, both in the things in general and otherwise more particularly in respect to the church, the Sunday school, Zion's Religio, the leading men of the church, the Saints in Zion, the Order of Enoch, and a host of other subjects that may be touched upon before we get through.

If I shall be a little plain in my statements, it will not be because I desire to cast reflection, but rather to assist to remove that which may hinder the progress of our work; and when I shall commend, it will not be in any sense with a desire to flatter, but to recognize true merit with the justice of its claim, wherever it may be found.

After being delayed for one week, owing to a strike among the coal heavers, I left my home and loved ones in Manchester, and journeyed to Liverpool, where I boarded the good ship *Arabic* on the afternoon of March 3. The boat was delayed in sailing for over two hours, owing to the heavy mail that she carried, which numbered a little short of nine thousand bags; this mail is said to constitute a record for any one boat to carry across the Atlantic.

The passage through the war zone was one of anxiety; we were through the Channel accompanied by an escort, and for some distance across the ocean. Our minds were somewhat relieved when we passed the Fastnet Lights, into the great Atlantic. The weather proved to be very rough at times, but was not considered bad for March. Accommodations on the vessel were good, and everything in the way of food and comfort satisfactory; but being alone, the passage was not as enjoyable as it would have been if I had been accompanied by one of like faith. True, there were nice people aboard, but they were not interested in the particular way that I could have wished.

But I had a splendid opportunity to study the shades of character represented, and I took full advantage of the same, and I was the means of putting at least some upon their guard; some were wise enough to take the counsel, others had to take the experience, the payment for which was heavy indeed.

I was not seasick, but I felt very queer at times, and it took all my time to overcome. I was always at the table, and partook of such food as agreed with me—a small portion at times, but I was there, and that seemed to comfort me somewhat.

After ten days we sighted the great "Land of Liberty," and after the customs officers had examined, and passed upon us, we came on to the wharf, where crowds of people awaited their friends, waving their hats, sticks, handkerchiefs, etc., while tears of joy streamed down their faces at the thought of meeting loved ones.

Oh, how lonely I felt, as I looked over those faces and could not see one that I knew. I really did not expect anyone

to meet me, though I had written that I was coming; being delayed, I thought that it would make it difficult for anyone to meet me. So you can sense my amazement when I beheld the radiant face of Sister George Baty, of Brooklyn (the angel of the wharf), and heard her call out my name. I had tears of joy then, too, (nor am I ashamed to confess it).

As I got ashore with my baggage, the first brother I was introduced to was Elder E. B. Hull, pastor of the Brooklyn Branch. This brother was the first to greet me, and the last to say good-by when I left New York for home, therefore the word that we find written was in this instance fulfilled, "The first shall be last, and the last first."

Sister Baty infused the American spirit into me by teaching me how to get "the hustle on." My baggage was soon examined, and we were with the great crowd. Boarding a street car, and riding for nearly an hour, we arrived at 1364 Park Place, Brooklyn (don't forget the address when you go to New York), and I was very truly thankful, whether I seemed so or not. Many inquiries were made concerning the Saints in England. Then Brother George Baty, (the same genial George of old times) appeared on the scene, and gave me a hearty welcome. "Well, I am right glad to see a face from the old country," said he, and when we had dined, and rested awhile, he gave the signal to prepare for a visit to the city (New York).

So we again took the street car, then the elevated railway, and alighted somewhere about Broadway. I shall not be able to give you the exact order of the sights that were taken in by this visit, but I will mention some of the chief ones that stand out in my memory. The first point of interest is the elevated railway. There are four track lines which run from south to north. The highest point above the street level is seventy-three feet. These railways look very peculiar, and very striking to one who is not accustomed to seeing them; but New York could not get along without them. I have seen these trains so crowded that the people were just hanging on to them, packed within and without. I do not think they would allow such crowding, even in London.

Then we came to the skyscrapers. The first building to receive my notice was the new municipal building, on Park Row. This building is thirty-four stories high, and five hundred and thirty-nine feet above the sidewalk. The foundation is one hundred and thirty feet deep. The floor area is six hundred thousand square feet. The total cost twelve million dollars.

The next sight was the new public library, Fifth Avenue. I had never seen anything like it. It seemed to be a library without books. It is a most lovely building, built of most costly marble, and contains one million five hundred thousand books, with room for another one million. The cost of this building is nine million dollars. I was simply amazed with the beautiful arrangement of this library; it would take almost a volume to describe the beauty of it.

Our attention was next directed to the Grand Central Station, a most remarkable railway station, a station without trains, as it appeared to me. I asked where the trains were. This station is stated to be the most costly in the world. The main hall is very neat and most remarkable in design, the ceiling of which is a wonderful imitation of the sky, with thousands of stars twinkling beautifully when illuminated at night. It is also a unique study in the science of astronomy, which to my mind could not be excelled. Whenever you visit New York do not forget to have a peep at this ceiling; it will be worth your while, and if you are not satisfied just put the blame on me; I'll risk it.

Then I was shown the Singer building, which is a very noble structure. This was the highest building in New York,

until the erection of the Woolworth building, which is fifty-five stories high, while the Singer is forty-nine, the interior of which is magnificent; it is really wonderful what a power the human mind is in itself.

These are the things that make us reflect, if we have any reflector at all. One of the principal questions that arose in my mind was this: If men have such wonderful power to design these splendid temples of art, what would be the influence of such power of design if it were engaged in the designing, and building, and widening, and deepening, and beautifying of the human character, which the Apostle Paul describes as "the adornment of the temple"? (the body). What a wonderful world this would be if such were being accomplished. Truly speaking, that is our hope, is it not?

We sing, "This world will be blest by and by." I firmly believe that some of the above, will have portion therein. Who shall say?

I pray that these good things may continue to grow. Yes, let them continue to build up a beautiful material world. There is intelligence there, and it must commend itself to all good men and women everywhere, and beget within them a desire for better things and better conditions. Yes, I believe that is the reason why the people of the world are not content with the miserable conditions of Slumland, their eyes are being opened to better things all the time.

What's that? Too optimistic? What, the above idea? Oh, dear, no! This is the way of salvation, deliverance, life, energy, vitality, and eternal life. Let us take our lesson, and do something.

In the war zone, but living,

Your brother,

W. H. GREENWOOD.

MANCHESTER, ENGLAND, June 17, 1915.

### Extracts from Letters

Henry Ellis writes from Wales: "I regret to note that conditions were such in Jerusalem last year that it was not tolerable for Brother Greene and helpers to continue the good work they were doing there. We anticipate seeing Brother Greene shortly on these shores, and sincerely hope his work and visit here will be a blessing to many. We have an occasional visit from Brother Thomas Jones, missionary, who is doing a good work, and is quite well liked by all our people who have a real interest in assisting in the one true cause."

Edward Rannie, Clinton, Iowa: "At the conference of June 19 I was elected president of Eastern Iowa District. I invite all to write to me of their desires for visits and gospel work in the various communities. I will respond to all calls in person, or advise other missionaries of your needs and desires. Address me Davenport, Iowa, 1225 Nicholas Avenue."

L. F. West, Milton, Florida: "We have had so much affliction in our family of late years that I am sometimes tempted to feel that the Lord has turned his face away from us. However, in the assurance that whom the Lord loveth he chasteneth, and purgeth every son he receiveth, I take comfort. The assurance also if we endure not chastisement, whereof all are partakers, then are we not sons, should stimulate us to courageously endure the chastisement when it comes upon us."

Swen Swenson, Centralia, Washington: "I am in the West, preaching the gospel and doing the best I can. I have baptized one since I left home, and blessed one child. I think I am still in the faith."

## News from Missions

### Central Illinois

I first landed in my field at Beardstown, and found my associate, Brother R. L. Fulk, confined at home, waiting upon his sick companion, who was down with typhoid fever. On my arrival I found Brother J. T. Curtis, of Independence, Missouri, and we endeavored to make a team, preaching at the church and on the streets from his large two-way chart. I find Brother Curtis very much in earnest. The weather was against us. However, we can not always reckon results "in the present time."

I also made a visit to our "Snicarty" Saints, who are always glad to welcome the missionary. They have a live little Sunday school and branch, presided over by Brother Roy Burton. I must not fail to mention the good work of Brother "Billy" Phillips, the fisherman, the priest of the branch, just lately ordained, and preaching nearly every Sunday. Brother Orland Butler, of this branch, is another coming young man, just lately baptized, and who is destined to shine in this church as a bright light if faithful.

I came on down the line and spent a very pleasant Sunday with the Taylorville Saints. I find our new district Sunday school superintendent, Brother Albert Johnson, and his assistant, Brother Hartzell, doing a good work, visiting the different schools in the district. They have organized two new schools, one at Stonington, and one at Decatur. So the good work goes on, and "we are laborers together with God."

My next point was Stonington. There are two families of Saints living here, the two Brethren Shotton. We appreciate the earnest, sacrificing effort they made in helping to get the work before the people. They rented a hall for two weeks, for ten dollars, published some bills, and helped to tract the town. Our congregations were small. There was interest, however, and on the last Sunday night the hall was nearly full, and had not the weather been against us our closing service would have been quite impressive, as the Taylorville Choir had made all arrangements to come over by "auto." I can testify to the fact that this bunch of people can sing—especially their leader, Brother Richards, who loves to sing. While here I baptized three of the Shotton children, Ralph, Joseph and Louise. I hope they grow up to be good members.

While these brethren had been to quite a heavy expense—they did not fail to remember the missionary with some of the material substance, on my departure for Springfield, where I am engaged at present with the gospel tent, in connection with Brother F. O. Prichett. The work here is in its infant state. There is a possibility of development, depending upon the faithfulness of the Saints.

We meet discouragements at times, but the greatest encouragement is the Holy Spirit which comes and dispels every fear. May we ask a kind remembrance in your prayers.

Yours in the conflict,

A. M. BAKER.

SPRINGFIELD, ILLINOIS, 1614 Loveland Avenue.

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### Australia

Received the conference news a few days since. Appreciated the DAILY HERALD. The appointment of Apostles Paul M. Hanson and C. A. Butterworth for this mission, will give general satisfaction here. Paul's previous labors in this land were so well thought of there was a kind of general demand all over the mission for him. Brother Butterworth's numerous friends will be pleased to know he is returned, and

his large experience and knowledge of conditions will be of great assistance to Brother Hanson, so they will make a good team. Brother Butterworth has a fine family, living at Geelong, about forty miles from Melbourne, across the bay. He has four growing boys who are interested in the Lord's work.

Since 1840, when the first elder came here, there have been twenty missionaries assigned to Australia. I think it has been many years since there has only been one here all "on his own" as they say here. That is the way I have been since Brother Griffiths left, so will appreciate the advent of the brethren. Brother Hanson and I have labored together in Ohio, and he is a congenial companion. I helped him make some lantern slides of his trip in Australia, and little did we think at that time we would be associated in that mission some years later! Time brings surprising changes.

I noticed in one of late HERALDS that Brother Barmore, who labored here for something like eleven years, writes that the Australian elders are often not given credit for the work they do, for when the American elders come over, they baptize their converts, and says he baptized twenty-five the first year he was here, but later on, when he worked hard, he had much less to show for his labors. He says there is always a revival takes place when the American missionaries come.

I never was very much of a baptizer, average about five a year, I think. The first year I was here, I baptized five I believe, the second eight. If Brother Alma stole the other fellow's sheep, it is about time he was confessing, and should repent in sackcloth and ashes, but he should not accuse the rest of us of being in the same highway profession! Brother Alma's work is well spoken of here, and he is often referred to as a "grafter." I hope the Saints will not think hard of him for this, as a "grafter" in this country means a "hard worker." It is very embarrassing at times, this colloquialism of Australia, as you are liable to use the wrong word at the wrong time.

As Brother Barmore says, when the American missionaries come over, a revival takes place, it certainly was the case with the advent of Brother Griffiths, and I think as the result of his labors, it will not be necessary to send missionaries from America, with the exception of possibly a minister in charge. Brother Paul will receive a royal welcome from the Saints. When you realize that Australia is nearly as large as the United States, it will be seen there is enough room for two apostles to labor in, so with a local apostle, and a young, aggressive American minister in charge, the work will be served to good advantage.

I would not be surprised if I were the last of the American elders sent here, as there have been quite a number of fine young men ordained by Brother Griffiths, who if faithful, can carry on the work, and supplemented by the labors of our very talented Walter J. Haworth, who ably edits the *Standard*, and John H. N. Jones, now doing faithful labor away over in Western Australia, and John Jones, laboring in New South Wales, who is to be ordained an evangelical minister, and backed up by our genial brother, Bishop Lewis, I think matters are very favorable for a good work being done here, even if there has been the most severe drought ever known, and the youth of the land engaging in the war at the Dardanelles. Brother Gresty and Barkus are unusually able men, and will be ordained evangelists.

I am the first high priest the church has ever sent to Australia. I have found an abundance of high priest work to do, and there is much more to be done, and although my appointment is not of an arbitrary nature, I have been given to understand, I want to feel that my work is finished before I leave this field, and as long as my wife and daughter keep well and are cared for and I have health, am going to

fight off homesickness and try to give the church the worth of its money; but when it is time for me to go, I can tell you HOME will sound good to me.

It pays to advertise! Apparently there was not an American pie to be found in the land. I hungered for just one slice, but I couldn't find it. The sisters here call a crust on the bottom, one on top, filled in with apples, etc., to a height of three to six inches, "pie." There is a good bit in a name, sometimes not so much. I wrote to the HERALD, making a pitiful plea for pie, and—I got it! Several could make them. I found one sister who knew how to make pie, but as there was apparently not a pie pan in the country she used a plate! She learned the art from her mother, who learned it from Sister Burton, so Sister Burton, your works have followed you! The sister I refer to is Sister Grayden, now living at Philip Island. Her talented husband, John Grayden, sr., never tires of referring to the great work done here by Brother Burton, and the nobility of his character, and the help Sister Burton was to him. While we live on this earth, we are making records, either for good or evil.

It is supposed to be winter now, but it is just like spring; the severe drought has been broken, and even during the siege, the weather was grand. Is much like the California climate. The winters are so mild there is no provision made in our churches for heat. The people don't seem to notice the "cold."

The retirement of the Presiding Bishop on account of age, reminds us that we have a limit to human accomplishment. Brother Kelley was certainly the right man in the right place, and has been an able bishop and a hard worker. I hope we have within the ranks a man who will be able to take up the work and carry it on to a triumphant end.

What a great work is before the church! The world demands something better from the churches than it is getting. May the church of the living God arise and meet the emergency. If there was only some great, steady, intelligent move to build up Zion! If we would only be willing to sacrifice what we should, and unselfishly dedicate ourselves and what the Lord demands to his cause, what progress we would make, spiritually and temporally! We are far below where the Lord wants us. May the new leaders be under the inspiration of heaven, to lead the people of God safely to Zion, the pure in heart.

Sincerely,

C. ED. MILLER.

RICHMOND, MELBOURNE, AUSTRALIA, 512 Church Street,  
June 2, 1915.

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## News from Branches

### Independence, Missouri

On Sunday, June 27, Brethren H. O. Smith and James Bunt presented at the morning and evening services respectively good, practical, gospel truth in a manner that elicited excellent interest on the part of all present. The theme chosen by both was the power and efficiency of the gospel, and the necessity of preparedness on the part of the Saints, in order to be collaborators with God.

Movements for uplifting are on foot by way of instruction in public speaking, and classes will be in full action under the auspices of the Religio. Another step forward is taken by our faithful young Sister Corinne Haines, who, gifted as she is in vocal music, is consecrating her efforts for the benefit of the young of the church. General Chorister Hoxie, of the musical movement, will soon be here, and the institute and convention for the cultivation of music will be open for the good of all who will embrace the fine opportunities presented.

Aside from the good talks we have enjoyed at the prayer meetings, lectures and church services, we have had wonderful opportunities recently of listening to some of the workers on other church lines. On the 24th were the imposing exercises on the occasion of the graduation of six of our Independence Sanitarium nurses; and the Saints had the pleasure of witnessing this dignified body of workers while they received the high honors bestowed on them for the three long years of faithful Christian service. A large audience greeted the class, the officers and doctors connected with the Sanitarium, as well as Bishop R. Bullard and President E. A. Smith, who in well-chosen words addressed the young ladies. The Patronesses also were present in a body. The event was a very delightful one, made doubly so by the assistance rendered by Sister Blanche Allen in a lovely solo, and Sister Israel A. Smith in the rendition of one of her fine selections as a reader. The orchestra did excellent service.

We extend a full word of praise for the joy the Saints received on the previous Sunday morning when Elder Ward L. Christy preached a sermon on "Jesus Christ, the keeper of the gate," a sermon ever to be remembered as one that bought rejoicing to all present.

In the evening of the same day there was reserved for the great audience present one of the musical treats of the season, one of the best efforts of orchestra and choir. All this was supplemented by one of Elder J. W. Rushton's biographical sketches of great musicians. This time we heard his pleasing, forceful account of the wonderful life and achievements of the composer and musician Beethoven.

The Saints surely have much to be thankful for in the service and opportunities presented by this church.

ABBIE A. HORTON.

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### Saint Louis

Our district conference was reported as being good. The attendance, however, was not as large as it might have been, owing to a very heavy storm which came up just at starting time. A nice program was rendered by district Sunday school and Religio workers. Brother Ward L. Christy preached the morning conference sermon, and the district choir rendered the beautiful cantata, "Daniel" in the evening. Brother F. A. Russell of the missionary force, was in attendance.

Brother Christy has been with his wife at Independence, who has undergone a serious operation.

Brother Russell has preached each Sunday in the Rock Church, Saint Louis, and has been holding tent services for the past two weeks at Oak Hill, or the South Side Branch.

At our branch business meeting Brother Granville Trowbridge was made president. We trust that with his assistant officers he may be fully sustained, that the blessed work may move on.

2739 Greer Avenue.

Your sister in Christ,

ELIZABETH PATTERSON.

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### Los Angeles, California

Conditions remain about as usual. Some progress is being made in some ways, preparations for reunion are well under way, and the Santa Ana sisters have undertaken to do the cooking again, which assures everybody of excellent service at the cafeteria, and incidentally reduces the obligations against the new church in Santa Ana materially.

Brother Alma Barmore passed through here and occupied at the evening service, also gave his illustrated lecture on Australia at the church on Monday evening of last week. Brother Reiste occupied at the church Sunday morning. Both discourses were well appreciated by the Saints.

Brother Goodrich is steadily gaining in health, and bids fair to soon be his old vigorous self again.

Time of reunion has been so arranged that Brother Rush-ton can be here for the entire meeting, for which all are very much pleased. Quite a number are expected here from the East, among them being Brother Albert Carmichael and wife, and Sister Audentia Anderson, with part of her family. The musically inclined are looking forward to Sister Audentia's coming with a great deal of hope.

Brother Slye went north to his new mission last week.

R. T. COOPER.

289 East Forty-eighth Street.

## Miscellaneous Department

### The Bishopric

#### AGENT'S NOTICE

To the Saints of Western Montana; Greeting: In the years past we as a district have done well along the financial line, and I feel thankful to all for the way they have sustained this part of the work. As we have started out on another conference year under renewed responsibilities, let us double our diligence and make the necessary sacrifice that there may be means in the treasury to supply all demands.

I find that our receipts of tithes and offerings have been shrinking considerably of late. During the last month I have not had funds enough on hand to take care of the elders' families. I wish every member of the district would see to his or her tithes and let me have them as soon as possible, so that those who have left their families in our care while away on missionary work may not be caused to worry over the fact that these families are not properly cared for. A little effort on the part of each one will give an abundance to carry this work along.

May God bless you in your endeavor to do your whole duty.

THOMAS REESE, *Bishop's Agent.*

### Conference Minutes

KEWANEE.—Buffalo Prairie, Illinois, June 5 and 6. Reports: Kewanee 119; Joy 98; Twin City 89; Millersburg 88; Dahinda 84; Buffalo Prairie 78; Canton 57; Peoria 54; Matherville 51; Rock Island 28. Bishop's agent, H. C. Ziegenhorn, reported: Receipts \$1,612.94; expenditures \$1,584.16. Auditors reported books and accounts correct. Secretary reported issuing letters of removal to members of disorganized Media Branch, and to members of Henderson Grove Branch, located. Officers elected: O. E. Sade, president; Mary E. Gillin, secretary; H. C. Ziegenhorn, treasurer; Carrie Holmes, librarian; H. C. Ziegenhorn sustained bishop's agent; Mary E. Gillin, historian. O. E. Sade chose C. E. Holmes associate in district presidency. Recommendation of O. E. Sade for ordination to office of high priest was considered, matter being deferred until next conference. Preaching by O. E. Sade, Arthur Allen, F. A. Russell, C. E. Willey. Conference was best attended for some time, and was blessed by a calm and peaceful spirit. Adjourned to meet at Joy, first Saturday and Sunday in October. Mary E. Gillin, secretary, 115 Clark Avenue, Peoria, Illinois.

### Convention Minutes

NODAWAY.—Sunday school with Sweet Home June 12 and 13. Profitable business session, program, Sunday school session, preaching, talks, papers, music, etc. Adjourned to meet at Guilford, Missouri, Saturday before third Sunday in November. Frank Powell, secretary.

### Conference Notices

Seattle and British Columbia, August 7, 10 a. m., reunion grounds, Centralia, Washington. Branch clerks will receive blanks from which to make statistical reports for six months ending July 31, which should be mailed to undersigned not later than August 2. Apply and send all contributions for reunion and its accommodations to Leonard S. Rhodes, secretary-treasurer, 1005 South Tower Avenue, Centralia, Washington. Tents and cots, 2 cots to each tent, \$5. Frederick

W. Holmes, secretary, 4233 Baguley Avenue, Seattle, Washington.

British Isles Mission conference, July 31 and August 1 and 2, 6 p. m., Saints' meetinghouse, James Street, Bradford, Manchester. Sunday services in same hall 10.30 a. m. and 6.30 p. m. preaching, 2.30 p. m. fellowship. On behalf of Bishop May we request collectors in branches to see to our "one thousand shillings fund," that our conference expenses may be defrayed. Visitors write James Schofield, 50 Ellen Street, West Gorton, Manchester, as early as possible. Officers kindly comply with by-law seven. W. R. Armstrong.

### Convention Notices

Northern California Religio, Irvington, reunion grounds, August 17, 2 p. m.

Northern California Sunday school August 18, 2 p. m. Irvington reunion grounds. Secretaries who have not reported for quarter ending June 30, please do so at once. Joint entertainment Friday evening, August 20. Talent solicited from Sunday schools and Religios. Mrs. Lizzie Day, secretary, 1066 Twelfth Street, Oakland, California.

Central Nebraska Sunday school, August 6, 10 a. m., Clearwater Branch. Everybody come. Bessie Soderstein, secretary.

### Reunion Notices

Southern Kansas, unorganized territory, August 13, to continue 10 days, Wichita, Kansas. Come prepared to bear your own expenses. Wichita Saints will do all they can to help. F. M. Sheehy, J. Arthur Davis, T. C. Kelley, A. C. Martin are expected, possibly missionaries from other fields. W. Vickery, A. Barraclough, committee.

Des Moines and Gallands Grove, jointly, August 13 to 22 inclusive, Nevada, Iowa. We expect Heman C. Smith, C. E. Butterworth, J. M. Baker, C. J. Hunt, E. E. Long, David Chambers, J. L. Parker, J. B. Barrett, D. T. Williams. Tents: 7 by 9 \$1.50; 10 by 12 \$2; 12 by 14 \$2.50; 14 by 16 \$3.50; high wall at reasonable prices; tents set up 25 cents extra. Cots, canvas, 25 cents; wire, single, 35 cents, double 50 cents. Mattresses, single 25 cents, double 35 cents. Chairs 10 cents. Tables 25 cents. Bedding, stoves, etc., at reasonable prices. Dining tent on ground, charge of committee. Ten meal ticket \$1.75, single meal 20 cents. Nevada is a beautiful town, 3,000 inhabitants, no saloons, main line Chicago & North Western. Camp in city park, fine shade and water. We are expecting one of the best reunions in the history of the districts. Order tents etc., not later than August 8, of J. L. Parker, secretary-treasurer, 1207 Lyon Street, Des Moines, Iowa.

Chatham meets Erie Beach, July 17 to 26, instead of June, as formerly published. John C. Dent, secretary.

Freedom, Oklahoma, reunion is called off on account of lateness of crops due to heavy rains. Hubert Case.

Idaho, August 20 to 30 inclusive, Hagerman. Come prepared to tent on grounds. Those having tents please bring them. Quarters will be provided for those not having tents. Parties met at Bliss and Tuttle by notifying William Glauner, Bliss, Idaho, what train you will arrive on. George W. Winegar, president.

### Addresses

Address of John W. Rushton, minister in charge of the Pacific Slope Mission, until further notice, will be 281 Castro Street, San Francisco, California, care of J. A. Anthony.

### Addresses Wanted

Charles St. John, formerly of Little Valley, New York, Horatio Bailey, formerly of Maryland, New York; Mrs. M. A. Surdam, formerly of Sunderlanville, Pennsylvania.

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### Notice of Appointment

To Whom It May Concern: Charles Fry is hereby appointed president of Spring River District with O. P. Sutherland assistant. Late conference of above-named district authorized undersigned to so appoint.

ELBERT A. SMITH, *for Presidency.*  
F. M. SHEEHY, *Minister in Charge.*

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## THE SAINTS' HERALD

Elbert A. Smith, Editor; John F. Garver, Assistant Editor.

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Subscriptions received for "Zion's Ensign," also orders for all "Ensign" publications.

## Notice of Transfer

By agreement between the respective ministers in charge, namely, W. M. Aylor and James E. Kelley, and the First Presidency, J. M. Simmons is transferred from Southwestern Texas to the Southwestern Mission.

Respectfully,

ELBERT A. SMITH, *Secretary Presidency.*

LAMONI, IOWA, July 10, 1915.

*To Whom It May Concern:* By concurrence of those in charge, A. M. Chase has been transferred from the Eastern Mission to the Northeastern Missouri District.

Respectfully,

ELBERT A. SMITH, *Secretary Presidency.*

F. M. SHEEHY, *Minister in Charge.*

LAMONI, IOWA, July 1, 1915.

## To Locate Parties

Brother S. C. Reynolds, Macklin, Saskatchewan, desires the address of the Brother William Carns, mentioned in a letter appearing recently in the HERALD from a sister of Toledo, Ohio.

Sister G. C. Connelly, Wernsburg, Missouri, inquires concerning the whereabouts of her husband, last heard from in Independence about May 19. At that time he was thinking of going to Wyoming. He is forty-one years old, weighs two hundred pounds, was traveling in a covered wagon with extra horses.

## Secretaries Notice

Chatham District Sunday school secretaries hereafter please send quarterly reports to G. Orlo Coburn, Blenheim, Ontario, instead of to Robert T. Brown, Stevenson, Ontario.

## Requests for Prayers

L. F. West, Milton, Florida, asks prayers for his daughter, Mrs. W. W. Clark, who is severely afflicted. The ministry especially who have labored with and for these people, are asked to unite for the relief of this sister.

A sister of Evergreen, Alabama, who is almost an invalid with stomach trouble and nervousness, asks the Saints to remember her in prayer, that if it be God's will she may be healed.

## Died

SWENSON.—George L. Swenson, born June 10, 1878, Rockville, Missouri; died at Centralia, Washington, May 17, 1915. Married Ora M. Houk, December 23, 1900, Eldorado Springs, Missouri. To them were born 4 sons, 4 daughters, who with the wife survive him. Baptized December 19, 1877, near Eldorado Springs, by Emsley Curtis. Ordained deacon January 1, 1904, teacher, December 1, 1907, Far West, Missouri. Besides immediate family, he leaves father, mother, 3 sisters. Funeral by S. P. Cox, interment in Greenwood Cemetery, Centralia, Washington.

RUSSELL.—Bernice Ethel Russell, beloved daughter of Oscar and Minnie Reynolds, wife of Robert Russell, born January 20, 1891; died with her baby, Mildred Louise, June 26, 1915, at the home of her parents near Lebeck, Missouri. Baptized September 5, 1899, by F. C. Keck. Married Robert Russell, June 2, 1912. Deceased leaves husband, father, mother, 2 sisters, 2 brothers, other relatives and a host of friends. Services at the home of her parents, in charge of W. S. Macrae, sermon by F. C. Keck, from Job 14: 1, 2, and the 8th Psalm.

MCGUIRE.—George A. McGuire, born at Windsor, New Jersey, August 29, 1844; died at Long Branch, New Jersey, May 14, 1915. Married Hannah M. Rogers, 1866. To them were born 1 daughter, who died in infancy, Louis S., of Port Arthur, Texas, George A. and Myron E., of Long Branch, New Jersey, John A., of Trenton Falls, New Jersey, Benjamin R., of Brooklyn, New York. Hannah M. McGuire died in 1885, and he subsequently married Josephine Brand, who survives him. He enlisted in Company G 11th New Jersey Volunteers in 1862, and served through the entire Civil War. He was wounded at Gettysburg on the second day of the battle. Baptized by John Stone, Frankford, Pennsylvania, July 31, 1875. Was subsequently ordained a teacher. He remained faithful to his testimony to the restored gospel. Funeral from his late home, Long Branch, by Walter W. Smith, assisted by Ephraim Squire.

EZZELL.—Hannah, wife of L. H. Ezzell, born April 27, 1838, Canada; died June 3, 1915, Independence, Missouri. She was a student and taught school 25 years. Lived with first husband, Mr. Webber, 19 years, caring for him 9 years as an invalid. Lived a widow 4 years. Married L. H. Ezzell, January 13, 1907. Was a faithful companion, consistent and faithful church member, being a great support to her husband in defense of the restored gospel. Leaves sister, niece and friends in Canada, niece and many friends in California and elsewhere.

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# THE SAINTS' HERALD

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

Entered as second-class matter at Lamoni, Iowa, post office.

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



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

VOLUME 62

LAMONI, IOWA, JULY 21, 1915

NUMBER 29

## Editorial

### A STRONG CITY

In the opening verses of Isaiah 26 we read, "We have a strong city; salvation will God appoint for walls and bulwarks. Open ye the gates, that the righteous nation which keepeth the truth may enter in."

We are all interested in building up Zion and establishing a strong city—the city of God. To our mind the verses quoted reveal the things which shall give the city its real strength.

In the olden times when these words were written the people trusted to the great stone walls of a city to give it strength. Yet in truth no city was strong then in which righteousness did not dwell and around which God did not build walls of salvation.

If iniquity had its home in the city, the walls might be ninety feet thick and three hundred feet high and the gates of brass, yet when God thundered against it, it fell just as surely as Babylon or Jericho or Sodom or Gomorrah fell.

Stone walls were a defense; but only to a righteous city. And only a righteous city was a strong city.

To-day we do not trust to massive walls for the protection of our great cities. Their strength is supposed to lie in their power as commercial or manufacturing centers, in peace, and to these and the army and navy in times of war. Those things are supposed to defend Chicago and New York and London and Edinburgh and Berlin.

It must not be forgotten that just as righteousness was the true defense of the walled city of old, righteousness must be the true defense of the commercial city of to-day.

London or New York or San Francisco or Berlin may be strong commercially and financially and defended by many troops and guns; but if they are corrupt, when God thunders against them, they will fall, as Babylon or Sodom or Pompeii fell. Banks and factories and barricades will not save them.

In our efforts to build up Zion we must lay stress on the need of material development, as we are do-

ing; but we must not forget that if we "have a strong city" it will be because God has appointed salvation for its walls and bulwarks and because a "righteous" people who "keep the truth" have entered it.

Zion is the pure in heart. The first great step in the gathering in each individual case is not the buying of a lot in Independence or Lamoni, or the selling of the old homestead, or the purchasing of a first-class ticket to the land of Zion. The first great step is to become pure. Then you are one of Zion's children wherever you are, and the mere matter of moving to the "center stake" will work out satisfactorily.

When you finally gather there to build up a "strong city," you must not think that your own individual prosperity is all that is at stake. You go as a representative of the whole church. The hopes of thousands who can not yet gather depend to an extent upon your conduct.

We were impressed in reading a Jewish history of the Jews to note that the author in his account of the gathering back to Jerusalem after the Babylonian captivity said that many of those who were comparatively well-to-do gathered to Jerusalem and built fine homes and dressed extravagantly and forgot about their less fortunate brethren who could not come and build homes. They left their brethren in Babylon.

They forgot that they did not gather there for a life of luxury. They should have gone as representatives of the race. Because they forgot their mission the whole people suffered and God was displeased. They did not build a strong city.

It was not Zion to them, and they could not make it Zion for others.

Right in line with this is the charge which God brought against Sodom: "This was the iniquity of thy sister Sodom, pride, fullness of bread, and abundance of idleness was in her and her daughters, neither did she strengthen the hand of the poor and needy."—Ezekiel 16: 49.

The modern large cities, the size of Chicago, London, San Francisco, or Paris, are not fit places for human habitation. This is proved by the fact that they destroy their own citizens. Such cities can not maintain their vitality and reproduce their popula-

tion from generation to generation. They must constantly drain the surrounding country.

True, they are centers of art and culture, and one would expect that from them would go out a constant stream of strong, intelligent men to leaven the whole world. Yet the reverse is true. In every line of work they must draw upon the country for genius and for strong men. They are the furnaces of the world in which men are burned up.

The poverty and crime of the poorer classes, the luxury and crime of the wealthy, and general indifference and godlessness of the middle classes, drunkenness, drug-taking, gambling, and immorality, extortion, make the modern great cities such a spectacle that one wonders that God has spared them thus far. Unlike the strong city referred to, they break all the laws of health, of man, and of God.

No wonder that Cowley said, "God made the first garden and Cain the first city."

Yet many advantages result from the gathering together of men in cities, such as social intercourse, building of schools, churches, and lecture halls—and it is the dream of men and the will of God that some day these advantages shall be enjoyed and those other awful defects be removed. One of our modern poets takes up the ancient theme thus:

The beautiful city! O mortal, fare hopefully on in thy quest,  
Pass down through the green grassy portal that leads to the  
valley of rest,  
There first passed the One who, in pity of all thy great  
yearning, awaits  
To point out the beautiful city, and loosen the trump at the  
gates.

True, the new earth will be crowned with the New Jerusalem, coming down from God out of heaven. Yet Enoch and his people did not wait for that distant day, nor did they wait until the crossing of the vale had been accomplished for them. Nor need we wait.

Men will not be worthy of the beautiful city who have not tried to build it here.

They will not inhabit where there is no sorrow unless they have tried to comfort the sorrowing here.

They will not live where there are no poor and no sick unless they have shared with the poor and cared for the sick here.

We must begin to build our beautiful city here and now and it will be a strong city and a fit dwelling place to the extent that the laws of God and of just men are honored.

If the people of the world ever come up to hear of Zion it will be because they see that the people of Zion have solved the great problem and made their city a purveyor of life instead of death.

In a word, that God hath appointed salvation for her walls and bulwarks. That city instead of draining the country of its best, will radiate life-giving forces in every direction. ELBERT A. SMITH.

### PALESTINE FOR THE JEWS

The present European war and conditions incident thereto and affecting the Jews especially, have provoked considerable discussion concerning these downtrodden people and of their future liberation, including the possible return of those who desire to and may return to Palestine.

Zionist workers and organizations are giving the conditions and welfare of these people consideration, and are laboring to the end of their deliverance, following the war. The interest and activity in this matter are indicated by the following from the *Chicago Herald* of July 2:

BOSTON, July 1.—The Zionist conventions, which have been in session here for a week, closed to-day with the announcement that a national congress of representatives of all Jews in the United States would be held as soon as the European war is over. The purpose of this congress is to take action to obtain for the Jews the same freedom and civil status in all countries as is accorded to other races, and to obtain national individuality by obtaining Palestine from the Turkish Government for Jewish colonization.

Referring to the work of this conference and to present conditions in Palestine (which to us seem in part preparatory to the return of the Jews to their home land) the *New York Sun* says:

Palestine, it is estimated, can accommodate a population of 6,000,000. With the establishment of new political control of the Holy Land it is intended that Jews shall migrate there from Russia, Germany, Austria, and other European States. Thus, the leaders of the movement say, a solution will have been found for the race-old Jewish problem. Not only will the Jews have their own land, but an end will be brought to the discrimination against them in other countries.

Partly as a result of the Zionist movement, initiated several years ago, many American Jews have already made investments in Palestine. Jews in this city own a large tract of land in the neighborhood of Haifa. Saint Louis Jews bought not long ago 800 acres near the shores of the Sea of Galilee. Chicago Jews control territory near Cana, where the ancient religious feast formerly was held. A vast tract in the vicinity of Joppa is in the hands of Jews living in Winnipeg, while Jews of Pittsburgh and Cleveland own 1,800 acres near Armageddon.

The investment of foreign capital has resulted in a marked improvement in the physical features of Palestine, it is said. Until a few years ago the country was a treeless region, with much desert land. The ground has been rendered productive, with soil formerly considered barren yielding great wheat crops. It is asserted nearly every acre from the sea on the west to the River Euphrates on the east, including the whole of Syria and a part of Mesopotamia, may be made to blossom.

American financial intervention has resulted too in the transformation of some of the cities. Damascus, for instance, now has a street-railway system to serve its 150,000 people, and banks and industrial institutions have been established.

Soon after the war started, Protestants in England made an informal proposition to their coreligionists in the United States to obtain joint control of Palestine. It was suggested that the Holy Land possessed tourist-drawing qualities enjoyed by no other country, and offered extraordinary opportunity for development through the modernizing of intercity transportation facilities.

There were to be rapid transit trunk lines connecting Damascus, Nazareth, and Jerusalem. A branch line was to draw Mount Hermon close to Damascus. Mount Carmel was to be brought within easy distance of Nazareth. Trolleys were to take Jerusalem visitors on excursions to Bethlehem, Bethany, and Jericho.

All of this, the English propagandists said, would prove the greatest missionary movement for the Christian religion conceivable. The success of the project was contingent, of course, on the wresting of Palestine from the domination of the Turks. The present Jewish movement assumes also that a fresh disposition of the Holy Land will be made after the end of the war.

Leaders in the Boston conference assert that the possession of Palestine by the Jews would not prevent Christians from developing the country for show purposes. Rather, they see in such a movement the welding of a close spirit of cooperation between the races. They are ambitious to obtain Palestine for a national home, but, once established there, they would welcome the coming of visitors to the places of peculiar interest to Bible students, it was said.

The interest of the religious press in the Boston congress and the Zionist movement, and the significance thereof, are suggested by the following editorial, headed, "The Jews and Jerusalem," and appearing in the *Christian Herald* of July 7:

Unusual interest attaches to the Zionist Congress which assembled in Boston on June 27. Within a decade Zionism has taken on new life, and the problem of the future control of the Holy Land is one which attracts increasing attention as the great war progresses. Once a movement which was regarded as largely sentimental, Zionism has now enlisted the practical interest and support of Jews throughout the world, and nowhere more than in the United States. Through all the centuries since the dispersion the Hebrew race has looked forward to the time when they would again become masters of the ancient soil, and create a Jewish state with the city of David as its capital. Now the time has apparently arrived when the dream may take on the form of reality, and when plans may be discussed looking to the establishment of a Jewish political and religious state.

It is significant that the first step toward world organization of the race for this purpose should be taken in America. Indeed, the sinews of the movement are largely American. Many American Jews are already owners of extensive tracts of territory in Palestine, which they have redeemed from aridity, and so developed that what was a few years ago almost a treeless desert is now a region of thrifty orchards and waving grain fields. From the Mediterranean to the Euphrates there has been development in transportation lines, banks and a variety of productive industries and business concerns. American Jews, cooperating with their brethren elsewhere, have carried their enterprises from the shores of the Mediterranean far inland, looking in faith to the coming of a time when the land would be the permanent possession of their race.

Of the more than thirteen million Hebrews now scattered throughout the world, comparatively few are wealthy; yet

there is probably no other race in existence that can command such vast resources in the aggregate. Every nation has its wealthy Jews, our own probably most of all. Even should their hopes regarding the Holy Land be realized, there will be no formidable exodus from the United States to Palestine, which is but a small country and one that could not support half of the Jewish race now living. But there are thousands of the race in Russia and scattered throughout Europe and Asia who could be colonized there to advantage, the work being supported by compatriots here and elsewhere until it reached the self-sustaining point.

But the dream of the Jew goes much farther. He looks forward to the time when the ancient glories of Jerusalem are to be restored—when it will become a world-center of religion, statesmanship and influence, enjoying the friendship and cooperation of all the races. To the Jew, therefore, there is a colossal stake at issue. It may mean to him the actual fulfillment of the prophecy for which the race has prayed and which it has never forgotten; the hope that inspired the exiles in Babylon to sing the strain that is on the lips of every Jewish wanderer: "If I forget thee, O Jerusalem, let my right hand forget her cunning; if I prefer not Jerusalem above my chief joy."

Latter Day Saints from the beginning have taught the restoration of Palestine to the Jews—not to all the Jews, but to a "remnant," according to prophecy. That others have come to urge a return of Israel to their former home adds nothing to the faith of the Saints in the word and promises of God, though it does lend encouragement, and makes for the vindication of the cause.

Palestine has throughout the ages been preserved for the Jews. Their return may appear to the world to be only a fitting solution of their many years of wandering and oppression, coming as a consequence of the active interest of the Zionist movement. By the Saints this return will be viewed as a fulfillment of prophecy, coming hand in hand with all the work of restoration of latter days, and under the mercy and loving care of Israel's God.

As to whether there will come to the Jews a greater degree of liberty following the present war, is not a matter for our speculation; as to whether the close of this war will open the door of return for these people to Palestine is not for us to say. It is enough for us to know that God's promises are sure, and to trust that out of this great distress he will bring good to the Jews, as to all nations; that in the times and under the conditions known to himself he will finally bring back liberated Israel, is a thing as certain as has been the restoration of the gospel.

It remains for the church to perform her part so that when the times of the Gentiles are fully ripe, we may have taken unto ourselves the divine strength and light which will make for an effectual presentation of the heavenly way to the Jews, in fulfillment of the edict "the first shall be last."

J. F. GARVER.

## CURRENT EVENTS

### SECULAR AND RELIGIOUS

**FLOODS IN CHINA.**—Unprecedented floods are reported to have occurred in China, with great loss of lives.

**THAW SANE.**—The jury and Judge Hendrickson in the notorious Thaw case have adjudged him sane, and he has been released on thirty-five thousand dollar bail.

**DENIED NEW TRIAL.**—John R. Lawson, labor leader convicted of murder in connection with recent Colorado strike disorders, and sentenced to prison for life, has been denied a new trial. An appeal will be taken to the Supreme Court.

**CHICAGO ARBITRATION.**—The arbitration in the case between the street car system of Chicago and the car men has resulted in what is pronounced a decided victory for the men, who received very largely what they had demanded before the strike.

**BUREAU OF INVENTION.**—A "bureau of invention and development" to act as an advisory board under the naval department of the United States Government, is to be formed of American men of inventive genius. Thomas A. Edison has accepted an appointment as head of the board. It will be the work of this bureau to suggest ways and means to meet various conditions and methods of warfare as shown on land and sea in connection with the present struggle in Europe.

**MEXICAN AFFAIRS.**—Carranza forces have occupied Mexico City, having defeated the Zapata army after heavy fighting. Relief supplies have been sent into the city to alleviate the suffering of the destitute. Villa forces have taken the offensive in the western states, where they are said to be successful. Villa announces a decisive victory over Obregon south of Aguas Calientes, and says that Obregon has been cut off from his base of supplies at Vera Cruz. Villa states that he is sending a strong expeditionary force against a Carranza army in Mexico City, which force is meeting with success, and has advanced to within eighty miles of the capital. Carranza is preventing the shipment of sisal, used in the manufacture of binding twine, from Yucatan, when purchased from growers and dealers, in an effort to force the purchase of this product from his authorities, that the Carranza government may collect all export duties.

**EUROPEAN WAR.**—The week covered by this report has been one of comparative quiet along all war lines. Both the Germans and French claim gains in the Argonne. The Germans have again become active in northern Poland. Italy reports minor successes over the Austrians. Reports indicate Russian success over the Turks in Armenia. The allies claim slight gains over the Turks in the campaign against the Dardanelles. The German cruiser *Koenigsberg* is reported destroyed by British monitors in the

Rufiji River, German East Africa, where she took refuge some months ago from the British fleet. Chancellor McKenna announced in the House of Commons on the 13th, that the subscriptions to the new war loan had reached the unprecedented figure of nearly three billion dollars, not including small sums received from the post offices. One hundred and fifty thousand miners in Wales have gone out on strike for higher wages, threatening the coal supply of the British Navy, in defiance of governmental proclamation, under the recent munitions measure, that miners should not strike.

**GERMANY REPLIES.**—The late German note to the United States declared that to have allowed the passengers of the *Lusitania* to take to their boats "would have meant the sure destruction" of the submarine; that it was to be expected that the stricken vessel would have remained afloat long enough to permit its passengers to board their boats, and that the presence on board of explosives "defeated this expectation"; and that if the *Lusitania* had been spared, the munitions aboard would have gone to England. Germany assures free passage of such American passenger vessels as are made recognizable, and when due notice is given of their sailing, the United States Government to certify that no contraband is aboard. The German Government "is unable to admit that American citizens can protect an enemy ship through the mere fact of their presence on board." This note suggests no indemnity for loss of American lives on the *Lusitania*, and gives no assurance of cessation or change of German submarine warfare on merchant ships. In a separate note, Germany states that upon investigation it is found that the *Nebraskan* was attacked by a German submarine, and for which Germany expresses regret, explaining that "in the twilight . . . the name of the steamer was not visible from the submarine." Germany declared her readiness to make compensation for damages.

## NOTES AND COMMENTS

**APOSTLE BUTTERWORTH REACHES AUSTRALIA.**—A letter just received from Apostle C. A. Butterworth, not dated, written at Geelong, announces that he has reached home in safety. He says, "I had a very pleasant voyage; but the ending was best of all, for I met my wife and children. All well and glad to greet me home again after an absence of one year and four months."

**WIRELESS FROM PAUL HANSON.**—The following letter dated July 14 has been received from Apostle Paul M. Hanson en route for his Australian field: "Mr. Elbert A. Smith, Lamoni, Iowa: On board *Moana*. Due in Papeete in two days. No mail leaves there for a month so am sending this by wireless to boat going to San Francisco. Crossed equator yesterday. Cool and smooth sailing. Both [wife and self] well. Intend to stay a month in Papeete. Due in Australia, August 16.—Paul M. Hanson."

## Original Articles

### THE CHURCH AS A SOCIAL CENTER

Without question, one of the most important factors in the evolution of society is religion. But religion is a matter of personal concern, and not, primarily, of the community. The church, however, which represents religion institutionalized, is a community affair. It is an organization of religious people for religious ends in religious ways. Hence it influences the rest of society in every way and at all points in proportion to its sincerity, virility, and ability to assist in the community's effort at improvement, or to resist the community's efforts at degeneracy.

Always the church has exerted influences which have been either repressive or stimulating to the will of the community. We do not claim that all which the church has sought to repress was essentially evil or deleterious, any more than all which the church has sought to express was uniformly good or desirable. But when we have made all allowance for the mistakes, follies, and even stupidities, which can be easily found in the history of the influence which she has brought to bear upon humanity's development, it is abundantly clear that the church has been a valuable, faithful and efficient chaperone to society, as she has made her unsteady journey from the low-lying valleys of ignorance and superstition up to the altitudes of present knowledge and power.

Though this is true, it is not all of the truth; for the church is equally the debtor of society, and in her service to man she has drawn her very life and developed her power. A church powerless to appeal to humanity, and divorced from men and women in all the broad and helpful sympathies of life, is a pitiful spectacle of desuetude and ceases to be a praise unto God because no longer of service to man. When the church ceases to walk with God she loses the luster of divine prestige and forfeits his association; but, it is also true that in ceasing to function manward in conveying the heavenly riches to supply humanity's needs, she is outcast from men; and, being outcast from men, she is rejected of God. Next to being God-forsaken, there is nothing so pathetically tragic as a church scorned by earth and man.

### LOSING INFLUENCE

There are not wanting evidences to support the fear that the church is in grave danger to-day of losing touch with mankind and rapidly losing her influence in the affairs of men. The outlook is alarming, to say the least, and should arouse us to earnest consideration of the situation from the critic's point of view.

Statistics prove that the church is very largely

discredited by university-trained men, and our census shows conclusively that she is forsaken by the toiling masses and regarded by multitudes as a moribund relic of a forgotten past. In so many of the vital and important affairs of everyday concern she is either ignored altogether or tolerated with impatience or phlegm.

The relation of the church to the various intellectual, religious and social phases of the crisis is more than an academic question. It is a matter of life and death for both the church and the new social order. No man who faces it honestly can treat it flippantly.

This is the statement of one of the most popular professors of comparative religion in America to-day.

### WHERE DO WE STAND?

While we have referred to the church generally, can we claim to be guiltless ourselves in this great question of social service? Have we not been interested in making the chasm between ourselves institutionally, and all who differ from us in any way wide and deep, to prevent even the possibility of overlapping? Does not our ecclesiastical legislation suggest that time and again we have sought to divorce ourselves from those things which interest other people, and steadfastly (and I fear rather pompously), prided ourselves in the number and greatness of the disparities in ideals, methods and purposes which exist between us and our fellows?

I do not say that there should not be a difference fundamental and profound. The very purpose of the gospel is to cultivate in us a love for what God loves and a hatred for what God hates and the church must stand institutionally for the organizing of men and women into a society living under the intimate and immediate rule of God, in contradistinction to the others who may be organized as a society living apart from God. But has this been as much our concern as the desire to establish differences in beliefs, rites, methods and machineries and even terminologies and phrases? The ideal of "walking not as other Gentiles walk" is superlatively grand; but does not "walking" suggest activities in the commonplaces of life rather than creeds and philosophies and regulations?

While we are punctilious in some matters which belong to the class already named, is there any discernible difference in our tastes, habits and ideals in life. We claim a "knowledge" of the truth which makes us free; but has the knowledge developed culture in our lives in such a way that words mean any more, or possess a different content from the same words as they may be used by others? Do we treat our fellow man as a potential "Son of God and brother of the Lord Jesus"? Have we any deeper and truer reverence for womankind as the mother

of a race of those destined to people the world to come as companions of God, without which our prayers are unavailing? Are our domestic, social, political, commercial methods different from our fellows, with all the difference that is between God and mammon? I could answer my own questions if I could see your face and look into your eye as you glance nonchalantly over these words. Yet these are the things that count, and the things which God will judge in eternity.

Is the neighborhood cleaner, saner and holier for our having lived in it? Does the community in politics stand for civic righteousness so determinedly as to silence the threats or flatteries of the sycophants who seek to beguile the unsensitized minds of our neighbors who do not claim the same divine association? Is there a real difference in our conversation, our habits of making and spending, or maybe, using money, of deporting ourselves altogether so that involuntarily people say: "These have been with Jesus and learned of his ways"? Is there this difference?

I will not examine our attitude in general to advanced education, but simply say that while claiming to be quite "unsectarian" we have been very closely identified with sectarianism in this attitude of suspicion and opposition. We will not pause to note the lamentable and at times humiliating zeal with which men have been assailed because they did not think according to chapter — and verse — or section — or resolution number — and have maintained a stolid indifference to the fact that all men are not alike, but when "a man is born of the Spirit," it "bloweth where it listeth" and "thou canst not tell whence it cometh or whither it goeth." We have forgotten that beauty is made up of infinite variety in unity.

In matters of political, social and commercial import, as well as religious, we have been more concerned about the questions: What favors us? What is expedient? How will it affect me or at the most "our people"? Forgetting the question of supreme moment, is it right? Is it just? Is it helpful? To paraphrase Coleridge, we are perilously near to loving Christ better than we love the truth, or loving the church better than we love Christ, or loving ourselves better than we love the church.

For the very life of the church we must get a bigger and broader vision; we must establish real, vital contact with the community; we must reach out and grip the hand of our fellows, and in all the ways of cheerful service must prove our worthiness of heaven by a generous distribution of grace and power and sweetness in the lives of the people among whom we live. One of the joys and most valued possessions of the church is its missionary heritage, but we do not

have to send men across seas into dark and heathen lands to make them missionaries.

#### COOPERATION A SOCIAL CENTER

To be sure the church can not substitute for the home, school and other institutions which the community needs for the culture, amusement and training of its members, but it must cooperate with them in the general work of using what we have to-day to make a better to-morrow. It must fill these institutional means with the light and life of the Lord and Master, so that all of these activities shall make for a better and nobler and a more Christianlike society, and thus encourage "the coming of the day of our Lord."

The diseases of society are painfully in evidence, and if only we will discuss the matter with ordinary common sense, we shall see the futility of dealing with these by the theological niceties, philosophical pedantries, or ecclesiastical routine which have characterized so much of our church endeavor; as Shailer Matthews of Chicago University puts it:

With all the stern realities of uncoordinated social life pressing in upon Christian people, it is suicidal to waste time discussing the calculus of religion. With the sanctity of the home threatened by reckless divorces and even more reckless marriages, with a generation polluted by a mania for gambling, with saloons and brothels at its door, why should the church pause to manicure its theology? Facing a world in the darkness of heathenism, a submerged tenth rotting in our cities, an industrialism that is more murderous than war, why should the church stop to make a belief in the historicity of the great fish of Jonah a test of fitness for cooperation in aggressive evangelization?

The duty of the church as a center of social service is clearly outlined by the same author in the following laconic statement:

Church members may hold different opinions as to socialism, monarchy, trusts, prohibition, evolution, and a thousand other things, but a church as a social institution is concerned with none of them. It must educate its members in the principles governing Christian conduct; it must inspire men to value men as Jesus valued them in the light of an impending eternity; it must teach them to do right by society at any cost; it must bring them into vital relationship with God, that their lives may get something of the divine expansion; and then it must trust them to act freely as their own intelligence and judgment shall dictate.

The effect of the church upon the neighborhood must make that neighborhood better as betterment is understood in the Christian sense. Probably in no way can that influence be employed to better advantage than to seek to win the young people over to the side of Christ in their ordinary interests in life, so that their culture, social functions, and even amusements shall be developed in this atmosphere, in a way that neither schools nor churches are doing, or even able to do, at the present time. On all sides we are being made to realize that much effort is lost

and many noble enterprises by way of evangelical efforts are disappointing, which could all be employed in other directions if we had saved our young people before they were victimized by sin and sorrow. In this vast field of opportunity our church has not as yet begun to work seriously, though we have dimly discerned the opening and the possibilities as evidenced by our Religio and Auxiliary for Social Service; but in some way we have missed the proper connection, and have not the results to hand we should like to have.

Everywhere we see concrete evidences of the church's failure to cultivate these provinces, and in which other institutions are bending their energies to these tasks in such a way as to produce results: I refer to the Young Men's Christian Association; Young Women's Christian Association; The Christian Endeavor; the Epworth League; the Boy Scout movement and the Camp Fire Girls, to which may be added our Religio Society. In spite of these well-equipped and popular organizations doing good work, it seems very evident that all of the demands are not being adequately met, for all over the States community institutes are springing up, having definite programs for the purpose of influencing the neighborhoods intellectually, ethically and spiritually. Such institutions are continually widening their fields of operation and accelerating their efforts in these and concomitant avenues.

#### ADVANCE STEPS

In Independence the urgent need of such a movement was felt, and some time ago an organization of men and women developed in a quite unofficial manner, having the definite purpose in view of winning the confidence and good will of the young people, so as to secure something like comradeship, and through comradeship, supervision over their recreations and pastimes, and seeking to bring them into allegiance with the church and all that the church stands for.

It will also be remembered that two or three years ago the Religio convention appointed a committee, which is still in existence, I believe, to review the situation and bring in suggestions as to ways and means of reaching some of these ends, and attempting to solve some of these very problems. As a direct result of this effort the Religio Society this year is taking advance steps to actualize some of the suggestions advanced at that time, and we here offer an excerpt from the record of the proceedings of the convention:

#### DEPARTMENTAL SUGGESTIONS

We suggest that each general officer do more active individual work along departmental lines, by correspondence, keeping in touch with all districts, and through the respective district officers reach every local officer in the association,

and in this manner more vigorously push the work, especially along the lines of activity suggested by the "Merger Committee": The president as head of the program work, encouraging musical development, debating, expanded literary programs, manual and vocational training, establishment of night schools, etc.

The vice president as head of social work, to encourage amusements and entertainments, athletic activities, improvement of conditions surrounding the young people of rural districts, vacational activities, such as summer camps, etc.

The secretary as head of the Lookout Committee to suggest ways and means of more extensive advertising of our work, the keeping of cleaner records, the conducting of an exchange department wherein district officers may come for suggestions for programs, for reunion and district work.

The treasurer to suggest ways and means whereby the relief committee can do more active work along lines of mutual helpfulness, conducting employment bureaus, training to take care of the sick, teaching sanitation, hygiene, home economics, etc.

The good literature superintendent to work up a connection with the Bureau of Publicity of the church where needed, and in every way operate with the Board of Publication, encouraging the reading of church literature, etc.

The librarian as member of the Library Commission to keep in touch with the district library boards, writing leaflets of instruction to meet changing conditions.

And that definite reports be required.

With a view, therefore, to awakening the church to a sense of widening opportunities which the Religio is affording to all who wish to make the church a factor in communal uplift, we commend these suggestions. Though it is immaterial whether the effort shall be made by the local churches, the Sunday schools or Religios, or even by the people of the community themselves, for in this work it is desired that all shall work together cooperatively, we can not afford to remain aloof. The church through some agencies and avenues must establish comradeship with the social forces, and especially with our young people in their quest for pleasure, amusement and recreation, and so arrest some of the cardinal evils which threaten us alarmingly.

#### SUGGESTIONS

We call attention to the following tentative program and outline of organization:

Organization: President; vice president; secretary, and treasurer; whose duties shall be the usual ones of such officers.

A board of twelve directors, who shall be men and women interested in the work and capable of discerning the needs, and also have the ability to bring the ones who have what others may need into core-relationship, whether educationally, morally, or along lines of recreation and amusement. This board's greatest work should be to discover leadership.

With this organization and a few by-laws in which the work of the movement is outlined, the work can be commenced. It can not be insisted upon too often

that the work to be of value must be directed to the whole life, not overemphasizing some feature and neglecting others. Paul's analysis of man and the list of component parts he supplies will give a working basis for the details of this program—body, mind and spirit. So there must be provision for physical, mental and religious culture, that each one may be better qualified to take his or her place as a citizen, whether in the home life, or business mart; or as a professional man, or in public service.

While we believe that the destiny of the race is to be "Sons of God," we must not overlook the fact that man commences his career as an animal. To succeed in our work we must, therefore, take the community as we find it, and not as we would like it to be. And the secret of success in this community effort is precisely the secret of the atonement, which is the basis of all uplift, viz, in order that man may be elevated to companionship with God, God must condescend to the level of man's capacity; hence all service which is availing must begin with a sympathetic attempt to understand and appreciate the subject of that effort.

It is well to bear in mind also that the success of this work depends upon getting as large a number of people interested as possible, and to do this all must be considered and so far as possible be provided for. A narrowing of the interests will inevitably result in a lessening of influence and a reduction of the number of people reached, thus defeating the very object in view.

The subjects which might be selected will depend upon the neighborhood, and also upon the ability of those who are available for the work, but the following will suggest what can be done.

A forum in which subjects of public interest can be introduced and discussed, by which enthusiasm for self-government could be generated, and an agency thus created for the voicing of public protests, desires and aims.

Classes for the study of grammar, literature, current history in newspapers and magazines, astronomy, elocution, music, art, political and social economy, and any other subject which may be desired.

Groups of young people could be gathered together for the purposes of forming choral unions, philharmonic societies, orchestras and glee clubs, cultivating a taste for both vocal and instrumental music, to the edification and pleasure of the community and also the discovery and development of talent.

Study classes for young girls in domestic science, hygiene, nursing, tatting, crocheting, sewing, embroidery, dressmaking, cooking and housekeeping, etc.

Classes for the study of painting, drawing and ceramics.

For the boys there are many similar studies in technology which could be developed, and through the means of a very inexpensive book, elementary and experimental studies in science could be indulged in.

Classes for the study of history, theology, finance and polity of the church; for the study of civics and other matters of public interest, such as the water supply, the sanitary arrangements of town life, and the various forms of municipal control and government, all of which will have to be studied somehow and sometime; a study of the methods and basis and objects of taxation both for town, country and State; all of which will help to develop a sense of public honor and usefulness, which will be of immense value to society at large.

Clubs for the study and practice of dramatics, others for debate and public speaking.

A lyceum bureau for providing lectures and other public entertainments.

For recreation which both sexes need, athletics, games and sport, could be systematized and arranged by some one qualified for the work: Lawn tennis, croquet, cricket, fives, baseball, etc. Swimming and occasional rambles or hikes for the double purposes of exercise and fresh air; also studying nature, botany, entomology and topography, as well as local history.

In the winter, chess, checkers and other games, of which there are many of a proper and enjoyable character.

This catalogue can be extended and varied ad infinitum; but in addition there are many things which can be done in this community arrangement, such as keeping lawns cleaned and cut, cultivating flower gardens and truck gardens, as well as generating a wholesome rivalry among neighbors on keeping the premises cleaned and freed from garbage and other accumulations of waste, which, besides being unsightly, are dangerous to the health of the community. Boys and girls could be enthused and trained to expend the energy which too frequently is put into mischief and some annoying freaks, in doing helpful work in these ways for those who are too infirm, or in other ways not able to do it for themselves.

#### A FEW PAMPHLETS

We note a few of the pamphlets which can be had for writing, or the expenditure of but a few cents, and these will give a wonderful variety of ways and means of reaching these ends we have but briefly referred to. We append the bibliography which we recommend to all interested.

Recreation and Culture, by Reverend Peter Jacobs, B. D.

A Year's Experience in Social Center Work, by Clinton S. Childs.

The Recreation Movement, by G. T. Kirby.

Saturday Afternoon Walks, by Dora Allen.

Problems of Dramatic Play, by Mrs. H. S. Braucher.

Seventeenth Annual Report of the People's Institute, New York.

The High School as a Social Center, by C. A. Perry.

A Handbook of Suggestions and Programs for Community Social Gatherings, by M. P. Shawkey.

Then to enlarge one's knowledge of the subject read, Sources of Information on Recreation, by L. F. F. Hanmer and H. R. Knight.

J. W. RUSHTON.

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## WHERE DO WE STAND?--NUMBER 2

BY J. AUGUST KOEHLER

### COMMON CONSENT

All things shall be done by common consent in the church.

Cooperation originates in like-mindedness; it develops into various forms, step by step, *as we come to see things alike* and feel that we are agreed upon what we shall undertake to do. Reason and experience plainly teach that.

In the church there is no law by which we can compel a man to pay tithes, or preach, or accept any position or responsibility. The service that is rendered is purely voluntary service. Thinking men and women do not give themselves over to any kind of undertaking indefinitely without some assurance that the undertaking is a proper one. Those things which appear of greatest interest and give promise of success are the things that get the first and heartiest support of all men. In these facts we find a sufficient reason for the rule of "common consent."

The work that lies before the church is a cooperative work. It is *my* business, *your* business, the business of every man who becomes a part of it. And on these grounds only can it be said that "the work (is) intrusted to all." (Doctrine and Covenants 119: 8.)

All are called according to the gifts of God unto them; and to the intent that *all may labor together*, let him that laboreth in the ministry and him that toileth in the affairs of the men of business and of work labor together with God or the accomplishment of *the work intrusted to all*.

As already stated, whenever a man sets his hand to do voluntarily he does because he *thinks* he has a valid reason for doing it. He may be altogether misinformed, yet he acts upon what to him appears to be

a sufficient reason for thus acting. The "vision" a man has of anything determines the things which have his mental assent or consent, and the appearance in the mind of several individuals of the same idea at the same time is the basis for the common consent of that group. To this thought we have to add the thought that those things which appear of greatest interest and give promise of success are the things which get the first and heartiest support of all men. Then if we are to get the "common consent" of the church to the things which the church undertakes to do, we must present to the mind of the membership such a "picture" of the thing intended or desired to be done as will enable the mind first to apprehend its true character, and second to see involved in the undertaking a matter of such personal concern as to warrant them in giving it personal support. Then if the interest appears great enough and the hope of success strong enough to warrant action, the support of the individual and the united effort of the group is assured.

We can not divide our membership on an official basis or any other basis, and say that *this circle of men* is the policy-determining element in the church without disturbing that feeling of equality and sympathy so essential to success in the kind of work that lies before the church. This does not mean that we may pursue with impunity any policy we may determine upon; but we are to work "with God"—that is, we are to work God's way. Each individual is to do that; and each individual can not do that unless he perceives the thing God wants done. And obviously to *work together* with God, we must *see together* what God wants done. And before we will work together we must come to understand each other and feel that we are agreed upon what we shall undertake to do.

It would be a really unfortunate thing if one man or a coterie of men made the sad mistake of imagining themselves possessed of the right to think out, determine, and execute the policies of the church without regard to the attitude of the membership toward them, or without taking the membership as a whole into their confidence so that they may feel that the work is their work, and that they understand what is to be done and feel that they are agreed that it shall be done.

Now where do we stand on this matter? I am afraid that some have thought that "silence gives consent"; that the absence of a protest against certain doings is a sign of acquiescence in those doings: a sort of common consent. I am afraid that some have thought that a majority or perhaps unanimous vote to retain them in certain offices was an indorsement of their ideas, and a sign that the people would not think their own thoughts but the thoughts of the one for whom they voted. Voting for a measure

is the most insignificant part of the principle of common consent, if indeed it is any part of the fundamental idea at all. What men give their common consent to, they support whether they vote for it or not; and what they do not give their common consent to, they do not support heartily, in spite of the fact that they may have voted for it.

Here I want to confess. I want to confess for others, too. And I am willing to admit that the fault may be ours, but it is nevertheless true that we have had considerable difficulty ascertaining what has been doing in temporal lines in the church, and still more difficulty in finding out what is intended to be done. I have often been asked what progress we are making as a church toward the ideals set for us by the Lord; I confess that I have been unable to give any kind of satisfactory answer. Is it possible for this church to advance toward an ideal that it has fixed as a goal, and be under the necessity at the same time of inquiring what that ideal is? Where is your common consent when the membership at large do not know what we are doing, and find themselves under the necessity of inquiring of the elders as they come among them what the church intends to do? I say the church has not intended when the church does not know.

I have been summarily eliminated from a general discussion on church policies because my ideas were at variance with those of the leaders of the meeting. It is the business of any leader or head of any department of church work to see that those upon whose support the success of the work depends are in sympathy with the thing intended to be done. And yet it appears that those who should have been most active in securing the common consent have in some cases been indifferent to the attitude of the membership at large, or unable to satisfy the inquiring mind. Answers to questions have often been ambiguous, or too obscure to be understood. Now this ought not to be. The bread and butter question lies too close to the human heart, it is too vital to our spiritual interests to be handled indifferently or in any other way without common consent. The experience of the race, and the circumstances in which we find ourselves as a church to-day, demonstrate that God is right: that "all things shall be done by common consent in the church."

Ordination gives no man a mental superiority that he did not before possess. Whenever a man gets into office who thinks it does, of course he is likely to be reluctant to consider the ideas of any who may not belong to his coterie; and such men often dogmatically oppose any public declaration of ideas not in accord with their own. Such men will probably have forgotten (or perhaps they never knew) that there can be no true public opinion where men are not in continual communication and free to

express their real minds without restraint or fear.

I submit that we need more public and private discussion of the vital issues before the church. "Public opinion comes into existence only when a sympathetic like-mindedness or an agreement in belief is subjected to criticism, started by some skeptical individual who doubts the truth of the belief or the wisdom of the agreement; and an opinion is then thought out to which many communicating minds can yield (or give) their rational assent." It is true that we are not all equally qualified to think through a proposition, yet any man of ordinary intelligence may share and must share in the creation of critical judgments if we are to have a true public opinion. All that is necessary is that each individual shall have given a matter sufficient thought to feel that he has arrived at a judgment for which he can give a reason. His reason may be a poor one in the mind of another, but yet it satisfies him quite as well as does a better reason satisfy the man who is capable of better judgments. The chief thing is that there shall be such a free and wide discussion of church policies that each member shall feel that he has grounds for supporting them.

I know of no way of getting together so that we can truly be "workers together with God" for the accomplishment of the work intrusted to all, except to discuss the issues everywhere, at home, in the pew and in the pulpit, in the district and stake conferences, and through the HERALD *too*. I am sure that no man need fear that any idea of merit he has to advance will not receive the consideration to which it is entitled unless he uses the prestige of his office to get it before the people.

Now I don't think we have stood just right on this matter of common consent. Our failure to get results in our temporal policies attests that fact. If anyone wishes to say that the effort to get common consent has been all that could be expected, then I say that the policies we have pursued must have been such as could not have secured the common consent of the church. If that is true, then we have done that which is contrary to the law of God—the rule of common consent. I need offer no more in proof (which proof all already have) than our present financial poverty as an institution.

Now, Where do we stand?

(To be continued.)

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Far over sea and land,  
Go at your Lord's command;  
Bear ye his name;  
Bear it to every shore,  
Regions unknown explore,  
Enter at every door;  
Silence is shame.

—Thomas Kelley.

## SOWING AND REAPING

The entire universe is governed by the laws of cause and effect; and the things we see are only the logical outgrowth of the things that have been, for it is the order of nature that effect should follow cause, just as night follows the day.

Every condition prevailing in the world, among men, is the result of some previous cause, or succession of causes. Until we discover and obey this law our efforts or attempts to regenerate the world will be of but little value, and each one in its turn will meet with defeat. But if this law is understood and utilized it will only be a matter of time until our fondest desires and highest ideals will become realities, the baser elements will be eliminated, and the sublime will be acquired. Upon the wreckage of the past will be reared a moral structure supremely beautiful.

Man must reap the fruits of his labors. It has long since been declared that "Whatsoever a man soweth, that shall he also reap." Therefore, so long as we persist in sowing the seeds of thistles, we must continue to root up the thistles. But when we cease scattering the seeds that produce such, we will discover at once that we have less to weed out. Then they will become less numerous until we have the soil entirely free. Whether these seeds be scattered intentionally, or carelessly, the effect is the same; they will have to be rooted up. The task too, in either case, would be equally laborious.

Let it be remembered that each of us has a little "heart garden" to cultivate; and it is for us to decide, individually, what the fruitage shall be. The seeds we plant in this "heart garden" are thoughts; these thoughts take root and produce a plant called "habit," which matures into a tree. This tree we designate as character; and upon this tree hangs the fruitage of life. If the seeds that have been planted are good, then the plant, or tree, will also be good, and the fruit good. If the seeds were bad, then of necessity both the tree and its fruit must be bad. Further, if both good and bad seeds have been planted we might well look for a mixture of good and bad fruit and it may be difficult in some cases to properly separate them.

Thoughts that are pure, true, noble, uplifting, and virtuous will produce actions that correspond with them; those acts repeated will produce habits of sterling quality; and those habits will reveal a God-like character upon which the fruits of righteousness will hang in abundance.

If I think only selfish thoughts, my character will be laden with the fruits of selfishness.

If I think only thoughts of love, the fruits of love will adorn my life.

If I think pure thoughts, purity will be my crowning virtue.

So we can rise to any height, or sink to any depth we may choose; our thoughts determine for us the course we will, and must pursue. By dwelling on the impure in thought we will sink beneath the level of the beast but by clinging to the sublime and pure, the heaven of heavens shall become our blissful, immortal, habitation.

It is well, therefore, to remember that the thing we give, we receive in return; and it comes to us with an increase. If we would reap the best, the best must be planted by us; for we can not sow inferior seed and expect to reap a superior harvest. If we contribute little or nothing for the good of society, little will be returned to us for good; but if we give liberally and sacrifice greatly for the uplift of our fellows, we will find ourselves abundantly supplied with all things needed. Consequently, our life will become a joy unto us, as well as a benediction unto all with whom we come in contact. We will thereby prove to our own satisfaction the truthfulness of the Master's words, "It is more blessed to give than to receive."

The man therefore, who makes wise choice of material for thought, who carefully manages and assimilates the same, shall be accounted wise; for he shall have access unto a never-failing fountain of knowledge, he shall pluck the ripened fruit from the immortal tree of wisdom, and by his kind words and gentle spirit shall cheer and gladden the hearts and lives of all about him.

Thus by sincere planting, and persistent cultivating are the fruits of divine goodness, universal knowledge, and perfect patience matured and ripened in the lives and characters of men who have been willing to forego temporary pleasures for the universal good of a perishing people.

J. E. VANDERWOOD.

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## Of General Interest

### PROHIBITION PROHIBITS

WASHINGTON, DISTRICT OF COLUMBIA, July 3.—There is plenty of evidence to show that prohibition actually prohibits. Naturally, the most certain proof of this is the fact that the Government receipts from whisky sources are falling off by leaps and bounds. Even after a big section of the country had adopted prohibition laws, and other and larger sections had voted the saloon out of existence, the supporters of the liquor interests continued to assert that prohibition, the county unit, and other temperance measures were failures. As proof of this they pointed out, among other things, that the internal revenue receipts were as large or practically as large as ever.

## TRUTH OUT

But the cat has been let out of the bag. It has developed that the distillers, in an effort to bluff the thing through, got together and decided that they would make whisky in the usual quantities, store it in the bonded warehouses, get certificates in return, and use these certificates as collateral. And, in those days, these certificates were as good collateral as one would want. Then, backed by the money secured on these certificates, the distillers tried to break the backbone of the prohibition fight by assertions that they were making as much whisky as ever, and that, as a natural sequence, they were selling as much as ever.

But it did not take so very long, comparatively, for this specious plea to wear out. The bonded whisky did not sell as fast as the distillers had hoped. Prohibition territory continued to increase, and the whisky certificates began to lose the place they formerly had in the financial world; they weren't just as acceptable as collateral as they had been. The holders of newly issued certificates made a wry face when this fact was impressed upon them, but they continued in their efforts to bluff the thing out.

## PRODUCTION IS LESS

There was one thing they did not do, however, and that was to make as much whisky as formerly. It took time for this falling off in the output of liquor to have an effect on internal revenue receipts, but finally it did, and to-day any attaché of the internal revenue office at Washington or elsewhere will bear witness to the fact that the slump in receipts has begun. This means that the turn in the road has come. From now on each succeeding annual report will show a gradually decreasing revenue from liquors of various kinds, and the old bluff, "Just look at the internal revenue receipts," will not go.

Incidentally, the tendency on the part of financial institutions to recognize the depreciation in the value of the whisky collateral will have the effect of weakening to just that extent the other specious plea of the liquor forces that prohibition will mean the dealing of a death blow to great commercial institutions; that banks will suffer, etc. The wise bankers seem to have made up their minds that they will put themselves in a position where they will not be caught, and warehouse receipts will be scanned the more closely in the future, that conditions surrounding the prohibition outlook may be gauged carefully before the acceptance of such receipts at the value put upon them in the past.

When the time does arrive that the opponents of prohibition will be unable to go before the public with the plea that financial institutions, business concerns, etc., will suffer if prohibition prevails, and

this time is coming, the way to victory for the prohibition workers will be all the easier. Also, when the future Congress convenes the advocates of the wets will not be able to consistently base their claims on the great amount of revenue which the Government would lose through the advent of prohibition, unless they make such comparisons as will show that this revenue is decreasing year by year.—*The New Republic*, July 9, 1915.

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## JEWS AND FUTURE OF PALESTINE

During the week several gatherings have been held in commemoration of the centenary of the formation of the Bristol Auxiliary to the Society for the Promotion of Christianity Among the Jews. Last night a large congregation assembled at the cathedral at a thanksgiving service forming part of the celebration.

Canon E. A. Stuart of Canterbury Cathedral, preached from Deuteronomy 6:4, 5, and prefaced his remarks upon that passage by explaining that they had gathered to offer their thanksgiving for having been permitted to celebrate the centenary of the formation of the Bristol Auxiliary to the London Society for the Promotion of Christianity Among the Jews. Israel, as a nation, not only had a wonderful past, but a wonderful future. Many of them believed that those prophecies which foretold the future of Israel were upon the eve of being marvelously fulfilled.

Any student of what was now taking place in the world must realize events would probably happen within the next few months, or within the next few years, which they could never have dreamed of a few years ago. It was certain that Palestine and the countries bordering upon it would possess—might he not say already possessed?—an importance which they had not a few years ago. The draining of the Euphrates Valley, the building of various railways, and the general trend of affairs seemed to point out that Palestine and the adjoining countries would possess an importance of which they never dreamed. And when they added to that the fact that the Jewish nation had been going back so fast—the numbers who had gone back in the past fifteen years seemed almost incredible; and when they found the faith, even among those nations now at war, that the Jews would return to their old land, one must realize that the Jew once again with the promised land in his possession, would become a power in the future in the world and would have an enormous influence upon the world generally.

How important then, that that people should realize all that God had for them, that they should learn

what their Messiah came to bring them, learn all the lessons the Lord Jesus Christ came to teach his own people, and turn to him as their Prince and ruler. It seemed that the society was doing the spade work for this important consummation, and it was their privilege, after a hundred years of steady, quiet, underground work, to see the accomplishment of that for which they had been working so long.—*Western Daily Press, June 11, 1915, published at Bristol, England.*

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### CHURCH STATISTICS FOR 1914

The year 1914 is one presenting an encouraging record for the churches. New communicants or members added make good all places made vacant by death, expulsion, or withdrawal, and leave a surplus of nearly three quarters of a million. Such is the general result of Doctor H. K. Carroll's annual compilation of figures forming the statistics of the churches. He finds the total membership to have been 763,078 greater than it was in 1913. This is an average increase of 2 per cent, for all bodies great and small, Christian and non-Christian. The details of the gains and losses of each denomination are given in the elaborate tables issued by the Federal Council of the Churches of Christ in America. The grand total of members is put at 38,708,149. All the larger denominations share in the increase. Methodists head the list of Protestant churches with gains of 231,460; following them are Baptists, 122,125; Lutherans, 56,248; Presbyterians, 56,019; Eastern Orthodox Churches, 36,500; German Evangelical Synod, representing the State Church of Prussia, 29,315; Protestant Episcopal, 28,641. The Roman Catholic gains are given as 136,850. Further statements of *The Press Service* of the Federal Council are:

The Protestant Episcopal Church has crossed the million line, having gained 86,468 since 1910, and over 300,000 since 1900.

The Roman Catholic Church has gained nearly a million and a quarter since 1910 and more than five and a half millions since 1900.

The Methodist Episcopal Church, the second largest denomination, gained 187,487 in 1914, and nearly 700,000 since 1900.

The thirty churches constituting the Federal Council of the Churches of Christ in America report, as will be seen, nearly 17,500,000 members, somewhat less than half of the aggregate for all denominations, with 103,000 ministers and nearly 139,000 churches. These bodies have a net increase of over 500,000 members, or more than two thirds of the entire increase of all bodies.

There are nine denominations which have a million and upward: the Roman Catholic, 13,794,637; the Methodist Episcopal, 3,603,265; the Southern Baptist, 2,592,217; the National Baptist (Colored), 2,018,868; the Methodist Episcopal, South, 2,005,707; the Presbyterian, Northern, 1,442,498; the Disciples

of Christ, 1,363,163; the Northern Baptist Convention, 1,238,323; and the Protestant Episcopal, 1,015,238. These seven denominations aggregate over 29,000,000 members, or more than three fourths of the entire aggregate of the 170 religious bodies.

The effects on church membership of the European war in narrowing the stream of emigration were probably quite small, as only the last five months of the year were involved. The emigration of men to take part in the great conflict would not be a very large factor, for the same reason. The German bodies—Lutheran, Reformed, and the representatives of the Prussian State Church—all show unusual gains for 1914. On the other hand, Roman Catholic gains are quite small. . . .

The total increase of ministers was 3,212, which is unusually large, while the total increase of churches was 1,441, which is unusually small.

When these figures are considered together with the related fact that church expenditures last year were \$410,000,000, "the largest amount in the history of American Christianity and larger than the sums given by Christians of any other country," it is evidence to the *Brooklyn Eagle* of "a healthful and vigorous church life." And it is noted "that this growth takes place alongside of a general decline in the old-fashioned 'revivals.'" For Billy Sunday is given credit for only a small part of the 760,000 net increase.—*The Literary Digest, February 27, 1915.*

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## The Staff

AUDENTIA ANDERSON, INDEPENDENCE, MISSOURI

### Musical Convention

"As thy days, so shall thy strength be," is a promise which has been emphasized unto us within the last few weeks. Amidst the tumult and confusion attendant upon the breaking up of our home in one place and preparations for its removal to another, came the "call to arms" for a music convention at Independence, and we wondered how it could all be accomplished in so short a space of time. But the needed help was forthcoming, and the dream became a glorious reality,—one which will leave a lasting influence for good to the cause of music in this locality.

A program committee, a publicity committee, and another on entertainment, where the active principles which, coupled with Brother Hoxie's enthusiastic use of the special deliveries, the telegraph and the telephone, spelled the word *success* so far as the preliminaries were concerned. Then the hearty support from those invited to participate, and the wonderful interest and enthusiasm with which their efforts were received, all combined to produce a convention which shall long be remembered.

It started off with a gathering at the home of Brother Ralph Smith, on Friday evening, the 2d. Here Brother Hoxie was met with a free and animated exchange of thoughts and ideas upon the subject of the music suitable for the choirs of the church,—small as well as great. A start was made towards the selection of some anthems, and the two meetings on Saturday were marked by even greater enthusiasm on this, and other absorbing topics. The wonderful spirit of mutual helpfulness and consecration which was in evidence gave to all these councils and inspiration and a

glory which warmed and encouraged the hearts of these workers in the vineyard,—for workers they are in very deed! In fact, the greatest success goes hand in hand with the hardest work, when it comes to the service of music. Talent and genius along this line, as is true of any other, is only a talent and a capacity for hard work and steady application, and success and perfection lie only along that path.

Saturday evening a choir of a hundred members greeted the general chorister and partook of his boundless enthusiasm in the preparation of the chorus numbers for the next day.

Sunday morning at eleven o'clock an immense crowd listened to the program, which lasted an hour and a half. Addresses and papers were interspersed with musical numbers, all of the utmost interest to lovers of music and the service of song in the gathering of the Saints. Three of the papers read at this session are presented in this number of the Staff, and we hope to be able to give our readers the others at a later date.

In the evening a grand concert rounded out the public sessions of this convention. The local musicians and singers were assisted by the following visitors: A. N. Hoxie, from New York, Paul N. Craig from Omaha, and Mrs. Mary Kinman Sauer and Miss Juanita Bertrand from Saint Joseph, the two latter giving a most wonderful concerto for two pianos, written by Tschaiowsky. The close attention given every number on this program, which lasted two full hours, attests the passionate love our people have for music in any of its forms, and is also an evidence of their taste for the best in that line.

Monday and Tuesday forenoons were held council meetings of the choristers. The outcome of all these consultations may be partially indicated by the important and joy-giving announcements found elsewhere in our columns. The earnest consideration of all subjects which have to do with the progress and development of the various phases of the choir work resulted in a closer union of interests among the choristers, as well as to give them a more definite outline of work for the coming year. The reflection of the spiritual uplift and guidance experienced at this convention will be far-reaching in its scope, and will prove of benefit and encouragement to many. May the movements spread, and let us hear of many more conventions among our people, where the sacred cause of music, and its development in harmony with divine command, may be discussed and illustrated, and its power increasingly recognized as a great and well-appreciated factor for good in the latter-day work.

A. A.

### A Great Inspiration

As I return home and am recounting the joys and privileges of these last few days, I begin to realize that these have been the most wonderful experiences I have ever enjoyed in church work; and to those who are interested in the progressive features of the general choir movement this brief sketch of the work accomplished will no doubt prove interesting.

On my way West, I was met by Edward Bell, our newly appointed assistant general chorister, and later was in attendance at a gathering of the Saint Louis District Choir, which has accomplished so much under his direction. The enthusiasm of this occasion, the loyalty to their director, the marked love for their work and earnestness in going about it, form a happy combination which points to the accomplishment of yet bigger things. It was an honor and privilege to conduct, play, and offer a few words of encouragement.

The next day found me in Independence, and a more consecrated, earnest body of workers never met to formulate plans

for the general choir movement. Right from the firing line were they, with live-wire, practical suggestions, and the prevailing sentiment and spirit of the occasion was to sense the needs and longings of the masses, and work unceasingly until that longing is satisfied. Then, and not until then, will the choir movement become a great, living, throbbing power in the church.

Our work since the inception of this movement has been to coordinate the musical interests of the church. To a great extent this has been done. The musical fraternity of the church to-day are of one heart and mind, and are working side by side with only one thought in mind—service.

How can we serve you! Are the songs we are singing helping you to bear the heavy load? Do they contain that element of inspiration that lifts you out of self, into beautiful realms of thought, urging you to live better, enabling you to see a broader vision of the gospel and its plan of salvation?

Those who were present that Sunday evening in Independence, participating in that wonderful hymn, "Yes, we trust the day is breaking," felt, no doubt, as I did, that we were living a moment of inspiration that is seldom the lot of mortal man to enjoy. Who could tell what ideals were formed in those few minutes of fleeting time! It seemed to me as that vast congregation lifted up their voices, led by the combined choirs, pipe organ, the two pianos and orchestra, that the Saints were returning thanks to God in song for the thoughts expressed during the day, mainly to the effect that as leaders of the choirs of Zion we would not rest until the music they require and desire is forthcoming.

As that wonderful volume of harmonious sound rolled forth its mighty message, came the thought that if I were a poet I could write a message, a preacher I could deliver it, a musician, the music to his words could set. It should have inspired every soul. It mattered little whether we were physicians or molders, weavers or clerks, housewives or nurses, it made us feel that life was a great, big thing to be made the most of; and it brought home to us that music is not a needless accomplishment in our lives, but a real necessity.

I could dwell at length upon the concert program of the convention, and the splendid institute work that distinguished the morning session, but these two great meetings are reported elsewhere, and the papers are to be published in the Staff for your thoughtful consideration.

The choristers' sessions were undoubtedly the most important we have ever had. Unity and harmony prevailed, and discussions were always with an end in view of solving the perplexing problems. These meetings were characterized by a wonderful degree of the Spirit, and plans were laid that will put the choir movement before the church in a different light.

The graded course of music selected by the choristers will undoubtedly create an international interest, and will form a basis for work that will appeal strongly to the newly organized choir, as well as those who feel they can accomplish bigger things. To suit the needs of all is our aim, engaging as many in the work as can and will respond, and always with an end in view of being what it is designed to be, a loyal, consecrated arm of the church, supplying the need that is felt, and fulfilling the requirement of revelation.

Space will not permit me to outline all that is in my heart and mind, but I want to impress upon you that the call of Christ to-day is for service. Are you ready to occupy?

I wish to thank all my western friends for the loyalty and love expressed in the preparation for this great camp fire, and may the inspiration gleaned be the stepping-stone to our greater choir movement.

ALBERT N. HOXIE.

### Oratorios and Their Value in Our Work

(Read by Mrs. W. N. Robinson before the music convention at Independence, Missouri, July 4, 1915.)

In taking up my subject, "Oratorios and their value in our work," I find, of necessity, I must begin with the simpler music of the church—our hymns.

They are the first principles of church and choir music, and since oratorios had their origin in our congregational singing many years ago, I must spend a little time in consideration of the hymns, and will try to reach the value of the oratorios through this channel.

Our hymns, with few exceptions, are sacred poems, expressive of devotion, spiritual experiences, or religious truths, fitted to be sung by an assembly or congregation. They are human in their longings and desires for all creatures, and from these expressions our masters of music and composition caught the desire to express more perfectly in their music, the experiences of the children of God that would be for the edification and inspiration and comfort of all generations then and to come. And when we take up this music, to study it, if seriously, we can not help but see the inspiration in their efforts; and our catching the spirit of it must have the ennobling effect upon our hearers. Then the good intended will be accomplished.

In preparing our part of the church service, we must never lose sight of the fact that we must be in perfect harmony with the preacher. I know it is the desire and aim of our general church chorister, that the musical part of the service should be a living part of it—a real essence of it—not an entertainment. And it is for this reason all these subjects are being taken under consideration. And we want to find out how to perfect our part of the service, so as to be in harmony.

We can not achieve our highest degree of usefulness until we occupy our proper position in relation to the rest of the service. The choir can not successfully assume an independence of the pastor or those in charge. To be independent perhaps satisfies the pride of some, but the spiritual influence and value is lost. Departments that become independent of the church as a whole, cease to be of real benefit. Departments are the instruments for perfecting the whole. Consequently one way to accomplish our aim would be to establish a stronger relationship between our pastor and the choir. Select hymns and anthems as nearly as possible, which have some bearing on the subject of the sermon. We have hymns and anthems that suit nearly all texts, or a great many; and if used in connection with the sermon, we will have performed our part towards the message the pastor delivers.

One handicap we have, I might say, is that sometimes our preachers do not know till they enter the pulpit what they will speak about, or that they are going to be called upon—but I believe this is the exception and not the rule—for we know they usually give much time, thought and prayer to what they have to say: and they do not enter the pulpit unprepared. But do our choir members always feel prepared?

We should know perfectly all hymns, even if we must spend choir rehearsal night to learn them—and perhaps do without the anthem the following Sunday. But it is my belief that the hymns come first. We can not hope to reach oratorios until we have accomplished this grade of our church music.

I have one particular hymn in mind now, beautiful in poetry and sentiment, and musical in construction, "Geneva," or, "I saw a mighty angel fly," which is not often used; but if all the members of the choir were thoroughly familiar with it, they could lead the congregation in singing it, until it would be only a short time when it would be as easily sung as "Nearer, my God, to thee."

Then, too, when our choirs themselves are familiar with the hymns, they, as a whole, with the organist, could be the leaders of the congregational singing; and we could dispense with the distraction of having the director wield the baton for our hymn singing. This is a practice we should eliminate as soon as possible. To my mind, it is wholly out of place; our minds should be on the beautiful thoughts expressed in the words we are singing instead of watching the baton to be sure we are in time. I still maintain if the choir singers knew the hymns well, they could lead the congregation; and if they do not know them, then my talk on oratorio is premature.

Take our prayer meetings, for instance. We do not even have an instrument, and when the hymn is familiar, there is no discord or lack of rhythm—it is one great roll of harmony, bursting forth in such volume that it seems all are in tune with the infinite, and it must reach the very throne of God. Our morning and evening services lack this inspiration. Why? We all feel this and know it to be the condition, and of course it is one of the intentions of this convention to ferret out the failures of the choirs and have their work in the church become more of a spiritual part of it.

I feel we musicians must take the blame. We do not attend rehearsals, prepare our music, or take seriously our duties. And yet we enter the choir loft each service with all the assurance possible, and if we do not know the music, we know a few faithful ones do know it, and we will depend on them helping us wade through our part; never realizing that the music is a part of the worship of God, and yet individuals will come into the service with no thought whatever of the sacredness of the hour, or how negligent they have been of a duty as binding to themselves as every other individual member of the choir.

The word *choir* means a body of singers selected to lead the congregation; and it is a school where the music of the church develops and grows, for the worship of God and the edification of the people; and by its beauty and grandeur develop nobler thoughts. Then such a choir forms the nucleus and the sympathy for the study of the oratorios, and an appreciation of the inspiration of the writers of both the music and text of the oratorios.

Oratorios are profoundly human in character, and are the perfection of expressing the goodness and the greatness of the divine Being for his creatures. Our hymns are expressions of a personal nature—we, as individuals, make our appeal in our hymns and anthems to the Creator for our daily needs, our desires, our praises, and our thankfulness and gratitude for blessings. Our study of the Bible and its stories of the children of God in all ages is an absolute necessity, and to fill this demand we have our Sunday school. But our great composers endeavored to fulfill this necessity long before Sunday schools were thought of—in bringing these stories to the people, in musical dialogue and choruses. Oratorios have to deal with many people as well as individuals; and they have been the greatest musical means the world has ever known to impress all humanity with the life, suffering and death of Christ, as illustrated in the wonderful "Messiah," by Handel.

Then the life of Elijah, with its dignity and grandeur, the melody and sweetness of Mendelssohn's "Saint Paul," the "Creation," so realistically described in music by Haydn, and there are many, many others time will not permit me to discuss, which are, however, a necessity to our work, and should be taken up in due time. These works, we must concede, were divinely inspired. How then, can we fail to recognize their value in our work? And how can we rest content until they have become a part of our active work?

Are we living up to our privileges when we do not take up



melody, has power at times to sway thousands, is because the sentiment of that hymn is absorbing the very soul with the fire of an eternal melody, and transferring that ordinary tune into a symphony of beauty.

A demonstration of that theory was exemplified in this room a year or so ago, one Sabbath morning, and I shall never forget it. I attended services here as a visitor, and was held enthralled by a powerful sermon delivered by Brother Arthur Gillen. The closing portion of his effort was woven and interwoven around the immortalized hymn "Lead, kindly light."

So vividly was the picture drawn that choir and audience alike were inspired with the spirit of it, and a moment later the beautiful strains and tender words of "Lead thou me on" arose from the vast congregation as though propelled by a mighty power. "So long thy power hath blessed me, sure it still will lead me on" was wafted upward on wings of rich harmony, and as I looked about me it became more and more apparent that God's Holy Spirit was here shedding its hallowed influence, heads were bowed and amid blinding tears the voices sang on, "And with the morn those angel faces smile, which I have loved long since and lost awhile." There was the feeble, quavering voice of age, and the richness of youth blending in harmony and over all hovered the divine spirit of song.

There were those in that vast congregation whose hearts were touched, and in the singing of that hymn, a lock was shattered, and the peace that surpasseth understanding penetrated the soul. So the power of music and of song is not limited to the choir, but every heart and soul may be subject to its fascinating inspiration. A singing church is a living church.

There is no limit to the power of music, if rightfully applied. It is like the gospel power, and a part of it, if you please. But definitely it reaches out into unsuspected avenues and utilizes unsuspected values. It educates, physically, mentally and spiritually, body, mind and soul.

By its subtle influence we are unconsciously led to raise our voices in hymns of praise, of prayer and of joyous thanksgiving. We may become so sensitive to the power of music that although its soft, sweet melody may fill us with an indelible loneliness, even in the midst of many, or its minors lead to the brink of the grave, yet under its spiritual spell we are miserably happy, and we had rather be miserably happy than to be happy without being miserable.

But back to choir work. Strangely enough, we occasionally run across an instance where choir organization develops a pernicious influence. It is not the fault of the choir, however. Listen. Did you ever see a person become "heady, high-minded and puffed up" through a misuse of the God-given gift of song? Did you ever see a person who holds himself aloof for special occasions, deeming it undignified that his splendid attainments should be squandered and possibly unnoticed in the choir proper?

We can not afford to stand aside from the struggles and developing forces of choir progression, install ourselves upon a pedestal of seclusion, and hope to be clothed with the mantle of divine guidance and approval. Thankful we should be that we are capable of doing the special work, not forgetting that a selfish building of our own career without the saving grace of service with and unto others drives men eventually into the rut of discontent. The selfishness of it retards their moral growth, and the loving communal service gives way to the hardships of isolation. That is their punishment.

And after all the question is this: Which is the most effective in God's service, my individual career as a secluded

specialist? or the career of the choir collectively and the community in general.

Another thought: This great choir movement is developing directors and instilling within them a sense of their stupendous field of opportunity. A director who does not fire his choir to lofty ambition, and inspire them to direct loyal effort for the communal benefit, is hopeless. Talk about an aristocracy in this church: There is an aristocracy, but the credential card does not read moneys, houses, lands, adornment or position, but the password to this aristocratic class is "loyalty." Loyalty unto Christ and his service. And it means that its members are to expend energy and talent in supporting every good work, which includes the musical service of God's house.

An incident took place in our home Sunday school a few weeks ago that will interest every music lover. We have a children's chorus, and among them is a quartet, and although they are all less than ten years of age, they sing the four harmony parts. Well, this particular Sunday we were all more or less gloomy and out of sorts. It had rained all week, interfering with our preparation for Children's Day, and to make matters more disappointing, a missionary who had been laboring in foreign fields failed to appear as per announcement. We had promised the children a treat in that visit. The spirit of depression was plainly felt, so we suggested that we play the Pollyanna glad game, and each one mention something for which to be glad.

The children easily caught the inspiration of the moment, and each one in turn was digging up something for which to be glad. You may imagine the answers, glad for the Sunday school, for baby brothers and sisters, for parents and teachers, and all that sort. Finally we came to the bass singer in the ten-year-old quartet, and scarcely waiting for his turn, he was on his feet like a flash and almost shouted: "I'll tell you what I'm glad about. I'm glad I can sing!"

Oh, what a thought! What an impulse to burst from the heart of that little child. Glad he could sing! How many here are glad you can sing? That's the stuff that makes successful choir members—to eliminate all selfishness and ulterior motives, and with child-like simplicity be able to say, "I'm glad I can sing."

As latter-day revelation counsels cultivating the "gifts of music and of song," let us have faith in this splendid choir movement, faith in our leader, and faith in the God over all. Not that passive, devout sort of faith that narrows the vision, but the forceful, constructive kind that triumphs in human affairs.

Under these conditions we may not only lighten our own burdens, but sing ourselves into other lives, inspiring within them the "Faith that will not shrink."

"Lord give us such a faith as this  
And then whate'er may come,  
We'll taste e'en here the hallowed bliss  
Of an eternal home."

### The Spiritual Side of Musical Preparation

(Read by Paul N. Craig, at the music convention, at Independence, Missouri, July 4, 1915.)

To sing with the Spirit and with the understanding should be the ambition of all singers, not only those who are musicians, but all who attempt to sing, or who love this department of music.

In the brief time I have to explicate so complex a subject as the "Spiritual side of musical preparation," I can only touch some of the prominent features that impress me as

most vital to a full understanding of the subject. Let us consider something of the need of the spiritual side first.

Music is not, in its purity, an ornament of life tacked on the outside of what is the real person, but is one of the few means which God has given us by which he may reveal himself to us; disclosing thus a true, satisfying glimpse of what is substantial in life. It is a peculiar fact that what in the pure sense is substantial and lasting, and, finally, what alone is worth having, is hidden, covered over by a garment of material fabric. That which really lives and acts is represented in that which appears to the physical senses and reveals itself only to the spirit.

Music parts this veil of materialism for us and reveals to us the treasures of the eternal world of spirit, of intelligence. So I thank God for music, and I must include the other high arts whose mission to humanity is the same as music. We need more of the revelation of spirituality to-day, more of the understanding of life which comes to us through the medium of the arts. "We are immersed in beauty, but our eyes have no clear vision," and the arts give to us a suggestion of this fairer creation than we know.

Music reveals life. It forces one to lay aside the weight of materialism for the time being and listen to the voice of the soul. The spirit thus becomes active and the physical becomes passive.

In his ability to abandon himself to the soul's activity and give it true expression lies the art of music in the performer. Many play and sing, but few approach the mastery of the art.

There is the mechanical side of musical preparation, which is purely physical and to an extent easily acquired; and there is the spiritual side, which is elusive and most difficult to cultivate. I believe it may be cultivated to a high degree.

Music is the voice of the soul. The artist—the *real artist*—feels a vital contact within him of spirit with spirit, with a perfect understanding, and is able to intelligently communicate his feelings to his audience. The secret of his success is that he loves life; he loves men and is able to interpret their feelings and emotions; he loves nature, he loves God, for all things are God's.

I would say, then, that the spiritual side of musical preparation is, briefly, familiarizing oneself with the feelings and emotions of life, and acquiring the power to express them in terms of music.

Here we must recognize a fundamental fact, which I believe the great Designer of life has made basic to art and to all achievement in the true sense of the word, and in which fact lies our ability to finally master life: It is the eternal principle that spirit, intelligence, is greater than the physical, and may control the elements.

The Doctrine and Covenants tells us "the spirit and body are the soul of man;" that "spirit and element inseparably connected receiveth a fullness of joy," and "when separated man can not receive a fullness of joy." In other words, the physical body is the instrument of the mind, the means by which intelligence expresses itself. It is the tabernacle of the spirit, the tabernacle of God! It is essential, then, that we have dominion over the physical, in order that we may control the avenues of expression. So if we wish to give the pure spiritual expression of ourselves, of life, in our singing, we must learn to discern the spiritual force which actuates all element, and learn to live out sincerely in our singing what is expressed in the music. We must have had somewhat the same experience in our own lives, or be able, through an association of ideas, to create mentally a picture or feeling that will enable us to give a spontaneous expression of the thought set to music.

We ought never to do careless or thoughtless work, but

always see that we give our best effort. Let us find the right way. Nothing less than this should satisfy us. I am not talking to people who are recognized musicians only, but to all who attempt to sing and who love music. The way to sing music correctly, outside of the technical rendition, is to be able to create in the imagination the experience pictured in the sentiment of the words and *live it*—make it so much a part of you that it will be as a spontaneous expression of yourself. To be able to do this successfully you must know yourself, you must be a student of life and must love life. This involves self-control. "It is the object of life to train the will." When we can always keep in the forefront of our consciousness the fact that we are heirs to all knowledge, to all truth, to all power, and experience the joy of life in conforming to the law of life, our singing will be wonderful, indeed!

To be ignorant of the principles that govern our acts in life, in other words, to be ignorant of law, makes us the toy, the plaything, the driftwood of the natural forces. But knowledge of law arms us with the omnipotence of God by so much.

To be able to sing with the spirit and the understanding is the only ideal to work toward in vocal music. It is the work of a lifetime and the process is *experience in the great school of life*, which is open to all, and all may have the joy of its treasures by mastering its lessons. You must not think that you can master the art until you have mastered life. I am not holding up an ideal that is too high for Latter Day Saints. "A man's reach must exceed his grasp, or what's a heaven for." We must ever hold in mind the great, eternal fact that in reality *there is no end*; we are living in a phase of eternity now, and what seems to be death and destruction is only transition. We shall again return to this world and complete under more favorable conditions, our imperfect effort started in mortality. On we shall go and larger grow. As in the acorn there is power to become perfect as its parent oak is perfect, so in us lies the power to become perfect as our heavenly Father is perfect.

These facts, then, I would emphasize, as being the essentials in spiritual preparation of music:

1. Love God with all your might, mind and strength. That can only be acquired by *seeking* him and *seeing* him manifested through the mighty, creative force of love in all life.

2. This is like unto the first,—love thy neighbor as thyself. This may only be acquired by study of oneself and development of the will to control our lives by the eternal law of life, and by sensing the lives of others, loving them and living with them.

3. The mastery of the medium of expression. This requires a continuous effort; a constant training of the physical medium to obey the will in expressing the feelings and emotions of music.

What I have tried to emphasize particularly is the thought that to express music in its purity one must be in tune with the phase of life that is expressed in the music.

### Musical Notes

At a gathering of six thousand German-American singers in New York, a male chorus was formed representing singers from five eastern states, and Mme. Schumann-Heink appeared as soloist before an audience of fifteen thousand besides the singers, and led in singing "America." At this time there was also a singing contest for the Kaiser Prize which was offered by the German Emperor.

In England and Wales are forty-seven thousand one hundred and sixteen musicians depending upon their music for a livelihood, according to census report. Twenty-four thou-

sand, two hundred and seventy-two, or a little more than half of these musicians, are women, of whom about twenty thousand are unmarried, and one thousand, two hundred and sixty-four are widows. Since the war these figures, as to the males, have been considerably changed, it is said, because of enlistments.

A National Choral Peace Jubilee is being organized and songs are being practiced in New York and Chicago public schools, in anticipation of the end of the war. The first peace meeting is contemplated for Saint Louis.

A. B. P.

### Announcements

To the many local choristers who have felt that the selections of church anthems made heretofore are too difficult for their use, the announcements in this issue will come with a peculiar message of joy, for at last steps have been taken towards the selection of graded courses of anthems, suitable for the needs of the various choirs as they have been presented to those having the matter in charge. In the next issue of the Staff there will appear the list of music suggested for Grades 1, 2, 3, and 4, also the anthems chosen for use at the next General Conference, as well as the oratorio to be studied for that occasion of rejoicing.

Following the resignation of Sister Anderson as assistant general chorister, Brother Hoxie made choice of our capable and energetic Saint Louis brother, Edward C. Bell. This young man is a most ardent apostle of the cause of good music, and his beautiful spirit of readiness and consecration, manifested at this convention, both by his hearty support of the music, and through the medium of his fine address on the subject of the "District choir," can not fail to mark him as a most successful assistant in the general work. It is planned for him to make regular trips the coming fall and winter throughout the Middle West, rounding up the singers of the various locals and districts, and directing the preparation of the music for next conference. All local choirs should gladly welcome the coming among them of such an efficient, humble and devoted helper, and we are sure the organizing and centralizing of our efforts in this way will insure a greater success next spring than we have yet attained.

Will every district chorister please take the pains to select a few anthems which he considers suitable for the choirs under his direction, and send copies of the same to Brother Hoxie, who wishes to get in touch with the needs in every locality? His address is 179 Madison Square, New York City.

We wish to announce also our change of address, which, after July 25, will be 2009 Locust Street, Omaha, Nebraska. Continuing in the personal strain, we are delighted to tell you of the new title bestowed upon us by the arrival on July 3, of a certain young man who will, through life, bear the name of Alfred Willard Hulmes, jr. Lusty promises of future vocal proficiency have already been volunteered by the young American, and no one is more highly gratified at this indication than your Staff editor.

### Independence Notes

The second of the series of evenings with great composers was enjoyed by a very large and attentive audience at the Stone Church, on the evening of Sunday, June 20, Brother Rushton, who presented the life, works and character of Beethoven to the listeners, was at his best, and his intense love for music, and his perception and enjoyment of its higher forms, causes him to be a most enthusiastic and appreciative advocate in the cause of this art. The audience was made acquainted with the inner life and ambitions of the composer, and brought into close and sympathetic touch with

the affliction which marked his later years, and which, as Brother Rushton suggested, might have been the means of developing in the man his wonderful ability to get close to the heart of humanity. Choir, organ, piano, violin, voice, orchestra, and, finally, an ensemble number of all combined, served to give rich expression to many of the beautiful offerings this wonderful man has presented to the world, and the people who listened, no less than those who performed, were vastly benefited and uplifted by the portrayal.

It was a pleasure at the recent musical convention to have the support of the live organization of young singers known as the Euterpean Chorus. This chorus is doing splendid work, and will, if kept together in the right spirit, become one of strong combination in the future.

A children's chorus has recently been organized here with Sister Corrinne Haines as director. There is a vast field in this place for work of this kind, as indeed there is wherever there are children at all. It is a well-known fact that we can not begin too early in the task of giving our children an outlet for their God-given desire to sing. Let us have more of these organized efforts. All who desire to get the children together to sing should get into touch with Sister E. S. McNichols, who at Brother Hoxie's request, has consented to take charge of this important branch of the work, and will be pleased to give any interested the benefit of her experience, as well as to suggest songs, materials and methods. Her address after August 1, will be 715 Cypress Street, Kansas City, Missouri.

## News from Missions

### Western Australia

Brother Argent, my colaborer, and I came from our headquarters in Subraio, near Perth, to this city on April 30, having apparently done all we could to help the branch at that place.

Elder E. H. Davis, wife and family, had previously settled in this place (which is four hundred miles from our former location), and having created an interest and baptized some, we deemed it wise and necessary to visit and lend a helping hand, especially as conditions in Subraio were not conducive to immediate success.

We found a good spirit prevailing here, and interest in meetings good, with prospects of an ingathering in the future. The people here are more friendly and hospitable than in Perth. The meetings are now as well attended as are those in Subraio, though the latter are in a church and the former in a private house, and Perth Branch has been going for years. There have been hindering factors which have crippled the work there, but are nonexistent here, so we are more hopeful of an ingathering here than there.

Seemingly all branches have their "time of trouble"—some worse than others, and some take longer to recover, according to the nature of the trouble met and the material of which they are composed. We have had rather a hard time since coming to Western Australia. Every avenue of profitable work seems to have been barred against us.

Our efforts have been mainly directed towards setting things in working order within. We sincerely hope that now an "open door" is before us.

This state has suffered more as a result of war and drought than any other. We need capital for developmental works, and the war has stopped its inflow from England, and also curtailed our trade with the world, and thus caused much unemployment and consequent poverty and want. While traveling through the country we were struck with the apparent

possibilities, especially from a wheat-growing standpoint. All that is now needed is water—rain—and at time of writing we are getting that, and as it is "seedtime" the farmers are jubilant. This season promises to be good, and with what at present prices, much of our distress may disappear with incoming harvest.

If Western Australia is ever formed into a district it will be one of vast distances. If a branch is formed here, for instance, it will be four hundred miles from the only other in the state. Elder E. H. Davis is the first elder to do any work here for the church, and we are the first missionaries of the church who have penetrated so far inland. This city has about five thousand inhabitants, who are maintained entirely by gold mining, there being no other industry in operation.

It is no pastoral country as there are no natural grasses, the rainfall is very sparse, there being consequently very little vegetation of any kind. Foodstuffs are very high in price. Flour is two pounds per two hundredweight bag; butter two shillings and two pence per pound; eggs four shillings per dozen; and beef eight pence to one shilling per pound. Wages are high, but the worker is no better off, owing to the high cost of living. If gold gives out here, this place would be deserted.

The Transcontinental Railway starts from here towards Adelaide. About two hundred and fifty miles are completed. It is the largest of Australian railway projects, connecting east and west. We need more missionaries who would keep pace with progressive settlement, which must receive a great forward impetus after the war. There are vast, unoccupied areas of country awaiting brain, brawn and banking accounts to develop and turn into countless wealth and prepare for the sustenance of tens of millions of people. The overcrowded Old World looks upon these unoccupied spaces with envious eye, and it would not be surprising if the Chinese or Japanese in future would, despite our restrictive legislation, swarm down through the chain of islands north of us and deluge our northern territory. Our position geographically is Asiatic, and our name, Austral Asia, implies that.

We are still desirous of continuing in the good work, and are anxiously awaiting General Conference news, reappointments especially. I expect to be here for a couple of months, and hope in that time to be able to organize a branch here. Brother Argent is with me, but is returning to Perth to assist in the work there. Health is moderate, and spiritual desire still buoyant.

Faithfully yours in gospel bonds,

J. H. N. JONES.

KALGOORLEI, WESTERN AUSTRALIA, 131 Collins Street, May 10, 1915.

## News from Branches

### Independence, Missouri, Second Branch

We are still endeavoring to hold high the banner of King Immanuel. Having been favored with good speakers of the missionary force and others of the local elders, a good attendance is in evidence at the preaching services; those occupying the pulpit for the last two Sundays were Elders Joseph Luff, Wardell Christy, M. H. Siegfried, and Charles Fry.

The second Sunday in June was observed as Children's Day, at which time ten of those attaining the age of eight years or more, were baptized, and confirmed in the afternoon. A splendid program was rendered in the evening to a crowded house.

The Fourth of July was celebrated on Monday at the fair grounds by the Latter Day Saint Sunday schools of Inde-

pendence and vicinity. Band music was furnished by some of the brethren, which added spice to the occasion. Brother I. A. Smith gave an interesting patriotic speech, also short talks were made by others. The young folks interested themselves in various games and contests.

The Sunday school work here is still progressing. A circulating library of about five hundred volumes is patronized by the members. Many young folks from the outside not members of the church are attending the school regularly.

At the last business session six more members were added to the branch by letter of removal, from three other branches.

Yours for the welfare of Zion,

G. W. TOUSLEY.

### Scranton, Pennsylvania

Greetings from Scranton. We are still alive and doing well. From the number of souls who have entered the waters of baptism here so far this year, we look forward to even a better record than last year, when thirty-two were baptized. So far we have added seventeen by baptism and gained six by letters of removal, making our present number one hundred and ninety-two. We all seem to be working together with the Spirit to do all we can, and the results are indeed encouraging.

Our auxiliaries are all alive and doing very well indeed. Our Sunday school has an average attendance of one hundred and four, and is graded as a first-class school. We have changed our time of meeting from afternoon to morning, and the change seems to have been a success. We have two organized classes in the Sunday school and one teacher's training class is doing very well. We find it difficult to obtain competent teachers, and trust that no one will fail to grasp the opportunity of studying so as to be ready when called upon to teach.

The Religio society is doing well, and much is gained by studying and discussing the lessons as outlined in the *Quarterlies*. We also have good programs. One thing noticeable is the willingness to take part in the program and discussions when asked to do so. Our enrollment in the Religio is about sixty-five, with an average attendance of forty-seven. We trust that the good work may be kept going. The Woman's Auxiliary meets every Wednesday afternoon for prayer, followed by a sewing session. Our thanks are due to this society for the manner in which they labored during the past winter and helped materially to decrease the church debt by their sewing, such as quilts and carpet making. We are indebted to this society for the carpet which adorns the floor of our neat church.

Our brass band is pushing along and we believe that much prejudice is being removed by the efforts put forth on the part of the band. On Memorial Day we played for the exercises in the cemetery, held under the auspices of the G. A. R. The soldiers were warm in their praise for the band. We have also on several occasions played for different churches on the occasion of lawn socials. The treatment and expression of thanks received were very encouraging.

We are looking forward to a trip to Bloomsburg, Pennsylvania, where a branch is located. We hope to be of assistance to the Saints there.

Elder Thomas holds open-air preaching services every Saturday night, weather permitting. The band parades upon the principal streets and marches to the meeting place. Large crowds usually attend these meetings, and the Spirit is felt in abundance.

The Greenridge Sunday School is progressing nicely, and we trust that the good work may be kept up and many brought to a knowledge of the kingdom of God.

E. V. WAGNER.

## Miscellaneous Department

### Conference Minutes

**EASTERN IOWA.**—June 19 and 20, Davenport. Good representation. Officers elected: Edward Rannie, president; C. G. Dykes, vice president; John Heide, treasurer; J. E. Brown, secretary. Other elders of district are L. G. Holloway and E. B. Morgan, who with Edward Rannie will maintain permanent addresses at 1225 Nicholas Avenue, Davenport. District resolutions were adopted, with special mention given the use of tobacco and strong drinks, in which ordination or election to either district or branch offices are to be refused to users of tobacco or strong drink. J. E. Benson, secretary, 1225 Nicholas Avenue, Davenport, Iowa.

**SOUTHERN WISCONSIN.**—June 19 and 20, Flora Fountain Branch, near Lancaster. Reports: Janesville, East Delavan, Milwaukee, Buckwheat Ridge, Flora Fountain, Beloit, Wheatville. Bishop's agent, C. C. Hoague, reported: Receipts \$449.89; expenditures \$375. Treasurer reported: Receipts \$14.28; expenditures \$7.75. Treasurer of reunion fund reported in treasury \$40. Time and place of next conference left to presidency. Secretary authorized to collect from branches prior to each conference, funds sufficient to defray expenses of secretary in attending said conferences. Andrew B. Dutton, secretary.

**MOBILE.**—June 26, Escatawpa, Mississippi. Reports: Three Rivers 185; Theodore 150; Bay Minette 356; Bluff Creek 162; Horse Shoe 14. Reunion committee reported and was discharged. J. C. Yocom, Bluff Creek, was ordained priest, by A. E. Warr, S. Cochran, G. W. Sherman. G. W. Bankster was approved for ordination to office of elder. T. J. Booker was recommended to general chorister for appointment as district chorister. Officers elected: A. E. Warr, president; W. L. Booker, vice president; Edna Cochran, secretary-treasurer; Sister Stiner, member library board. On account of age and disability, district historian was honorably released, and Edna Cochran recommended to general historian for appointment. Adjourned to meet at Vancleave, Mississippi, October 23. Edna Cochran, secretary, Vancleave, Mississippi.

### Convention Minutes

**MOBILE.**—Sunday school and Religio, June 25, Escatawpa, Mississippi. Schools reporting: Bluff Creek, Gulfport, Three Rivers, Escatawpa, Theodore, Shubuta, Bay Minette, Roberts-dale. Treasurer reported \$8.54 on hand. North Mobile School declared disorganized. Standard of excellence for Religio adopted. Brother Aebli elected member library board. Adjourned to meet at 9 a. m., Vancleave, Mississippi, October 22.

### Conference Notices

Portland conference, Sunday school and Religio convention, and reunion, Portland, Oregon, commencing 9 a. m., July 23. Conventions the 23d. Conference 24th. Joint reunion July 25th to August 1. Efforts will be made to make meetings helpful, instructive and spiritual. Tents \$2, and \$2.50 for reunion period. Cafetera on grounds. Those renting tents will be expected to furnish most of their own bedding. Address A. E. Lasley, P. G. Hager, or L. D. Shippy, 94 East Eighty-fourth Street North, Portland, Oregon.

Northern California, August 21, 10 a. m., reunion grounds, Irvington.

### Convention Notices

Seattle and British Columbia Religio, August 6, 10 a. m., reunion grounds, Centralia, Washington. Secretaries send reports to Morley Williams, 5545 Woodlawn Avenue, Seattle. Southwestern Texas Sunday school, July 22, 3 p. m., Saints' Chapel, South Florence Street. H. H. Davenport, secretary.

### Reunion Notices

Northern California, August 13 to 21, Irvington. Tents: 8 by 10 \$2.25; 10 by 12 \$2.75; 12 by 14 \$3.25; 12 by 16 \$3.75, larger ones in proportion. Spring mattresses: Double, 75 cents; single 50 cents. Springs: double 50 cents; single 25 cents. Send orders to C. W. Hawkins, 615 Spencer Avenue, San Jose, by August 9, shipment to be made the 10th. Those wishing to rent rooms write J. H. Driver, Irvington. Meals

25 cents. Croquet set and other games, ice water free. Get certificate when purchasing ticket, and one third fare on return fare is promised any time from 10th to 24th. A. C. Hawley, secretary.

Alabama, Pleasant Hill church, two and one half miles west of McKenzie, five miles east of Garland, August 13. Those coming to McKenzie, notify J. R. Harper, J. L. Sellers, or C. B. Vickery, to Garland, J. J. Hawkins, B. B. Sellers, or S. T. Sellers. Meals at dining hall, adults 15 cents, children 1 to 12, 10 cents. Beds and tents on grounds 30 cents per day. F. M. Slover, A. E. Warr, A. G. Miller, E. C. Shelley will be present. Auxiliary work under supervision of A. E. Warr. Prayer meeting 10 a. m. the 13th, organization immediately following. For further information write W. H. Drake, H. H. Wiggins, or J. R. Harper. A. A. Weaver, secretary.

Southwestern Iowa, August 20 to 29, near Thurman, same grounds as last year. Tents: 10 by 12 \$2; 12 by 14 \$2.50; 14 by 16, 4 foot wall, \$3.50. Cots 75 cents, chairs 25 cents. Meals at boarding house 25 cents, ten meal tickets \$2. Transportation to and from grounds, for each person one way 25 cents. Each piece of baggage according to size and weight, 10 to 25 cents, receipts to be applied on reunion expenses. Only day trains will be met, and notice must be given A. P. Frederickson in advance to insure prompt service. No special favors to any except regular speakers and missionaries from districts taking active part in reunion. Camp outfits ordered must be paid for, whether used or not. Place orders early. Come prepared to care for selves. We expect Heman C. Smith, J. A. Gillen, W. E. Haden, J. B. Wildermuth and others. Send orders to C. W. Forney, Thurman, Iowa.

### Normal Notice

William Anderson, 36 Tremont Street, Buffalo, New York, lately in charge of normal work in Maine, has been appointed superintendent of normal work for New York District, John F. Sheehy, Corea, Maine, succeeding him in Maine. Mrs. Ida E. Jones, Box 254, Condon, Oregon, has been appointed superintendent for Washington, Oregon, and British Columbia, to succeed William S. Rhodes, resigned.

### Addresses

J. E. Vanderwood, 1302 West Lexington Street, Independence, Missouri.

### Michigan Two-Day Meetings

Farwell, August 14 and 15, Houghton Lake, August 21 and 22, Britman, August 28 and 29. Good speakers. All invited. GEORGE W. BURT, *President*.

### Shall the College Debt Be Paid?

What is the answer from the 80,000 people of the church? The Seventh-day Adventists, with a numerical strength of 122,000, are sustaining over 700 educational institutions, many of them colleges. CAN and WILL we sustain ONE.

The college debt, which should be paid if the college is to be maintained, is FIFTY CENTS each! The church and college debt combined is \$3. Either or both of these amounts may be mailed to me, Lamoni, Iowa, as one of the special solicitors. Will branch presidents, or any person desiring a personal visit, write me IMMEDIATELY?

Very sincerely,

J. W. WIGHT.

MINNEAPOLIS, MINNESOTA, July 14, 1915.

### Died

JACOBSON.—Selpha Harding Jacobson, youngest daughter of Samuel A., and Jane Harding, was born December 14, 1885, at Crescent City, Iowa; died at her home, 412 Stutsman Street, Council Bluffs, Iowa, June 23, 1915. When about 5 years old, her parents moved to Council Bluffs, where she has since made her home. Educated in the Council Bluffs public schools, graduating with the class of 1906. Baptized when 9 years old by T. W. Williams, confirmed by President W. W. Blair. She has been an ardent and constant church worker. Married L. G. Jacobson, May 9, 1912, and leaves to mourn, husband, infant son, father, mother. 1 sister, Mrs. John Lentell, of Independence, Missouri, 1 brother, Floyd C. Harding, numerous relatives and a host of friends. She was a talented writer and musician, a great lover of these arts,

teaching, studying and directing. Funeral by Elbert A. Smith, June 27, Saints' church, Council Bluffs.

LANE.—Alvan Joseph Lane, born August 29, 1899, Coffeyville, Kansas; died July 2, 1915, Independence, Missouri, by coming in contact with a live wire. Baptized by George Jenkins, December 29, 1912. Funeral by George Jenkins, interment in Mount Grove Cemetery.

WEST.—Norbet, infant son of Robert and Sister Orpha West, born July 21, 1914, Keokuk, Iowa; died of pneumonia following whooping cough, June 12, 1915. His father died April 11, 1915, thus depriving Sister West of husband and only son in two brief months. Services at the home of Sister Emma Brown, a grandmother of deceased, Keokuk, Iowa, by James McKiernan.

ROSS.—Francis Marion Ross, born Dayton, Ohio, April 13, 1845; died in the faith, July 4, 1915, Montrose, Iowa. Served two enlistments in 42d Indiana Regiment until close of Civil War. Married Ellen Snively, August 5, 1866. Baptized by John H. Lake in 1867. Of 7 children, 3 died in childhood. Deceased leaves wife, daughters, Bell Farrar, Lincoln, Nebraska, Hattie Pitt, Adrian, Illinois, sons, Harvey and Charles, somewhere in the West. His home has been in Montrose for 48 years. Funeral at Saints' church, Montrose, by James McKiernan. Tipp Best Post of G. A. R. conducted services at grave, interment in Montrose Cemetery.

PARKER.—Mary E. Parker was born July 6, 1848, Elba, Michigan; died July 1, 1915, while seated beside her husband in a buggy returning home from the wedding of two of their granddaughters. Married B. T. Parker, August 8, 1869. Baptized in 1901, and living a devoted Saint to the day of her death. Leaves husband, 2 sons, 3 daughters, 1 stepdaughter, 23 grandchildren, 4 great-grandchildren, large number of friends. Funeral by A. Leverton.

GIDEON.—Andres J. Gideon, sr., was born in Washington County, Florida, in 1843; died at Robertsdale, Alabama, June 18, 1915. Married Mary A. Adom, November 10, 1865, Milton, Florida. To them were born 10 children. Deceased is survived by wife, 9 children (all except 2 being present at the funeral), 43 grandchildren, 5 great-grandchildren. Baptized May 19, 1868, by T. H. Waddell. Funeral at grave, Gideon Cemetery, near Bay Minette, Alabama, by W. L. Booker assisted by T. J. Booker.

RICHARDS.—Judson E. Richards died at North Platte, Nebraska, July 7, after a lingering illness, aged 46 years, 9 months, 28 days, leaving wife, 6 children, host of relatives and friends. Services by C. W. Prettyman.

HARTWELL.—Lucinda A. Hartwell was born in Boone County, Indiana, November 8, 1838; died at her home near Council Bluffs, Iowa, June 13, 1915, of Bright's disease. In 1846 she moved with her parents to western Iowa, where she grew to womanhood. Baptized in 1859 by E. C. Briggs, remaining faithful to the end, and bearing strong testimony to the truth of the gospel. Married Dexter P. Hartwell, July 28, 1867. To them were born 3 daughters, Clara May, Lily Gertrude, Lydia Jane, the last two dying in infancy. Her husband died October 28, 1878. Clara May, the last of her family, died March 9, 1895. Deceased leaves 2 sisters, Mrs. Mary E. Atkinson, Thurman, Iowa, Mrs. Margaret J. Napier, who with husband and son have been with deceased the last fourteen years. Services from the residence by Robert McHenry, assisted by Joshua Carlile. The Misses Ada Derrington, Eunice Palmer and Stanswick furnished the music. Pallbearers were John Napier, Charles Hartwell, David Taylor, J. N. Campbell, nephews of deceased. Interment with her family in Clark's Cemetery, Council Bluffs.

BAKER.—Wilhelmina Zanow was born March 17, 1833, in Germany; died July 2, 1915. Married John B. Baker, Chicago, Illinois, June 22, 1855, where they resided until 1876, when they removed to Harrison County, Iowa. To them were born 7 children; 4 sons and husband preceding deceased, who leaves two sons, Warren, Sioux City, Arthur, Bridge, Oregon, daughter, Edna Steurude, Council Bluffs, sister, Carrie Lang, Chicago, number of grandchildren, relatives and many friends. Baptized September 22, 1877, Gallands Grove, by James Badham. She was a faithful, devoted Saint until death, a noble mother, friend and neighbor. Services at Saints' church, Logan, in charge of D. R. Chambers, assisted by W. R. Adams. Interment in Logan Cemetery.

## Book Reviews

THE JAMES WHITCOMB RILEY READER.—A book of Riley poems selected and graded, with suggestions for the observance of "Riley Day." By Charity Dye, author of the Story Teller's Art. Illustrated by Ethel Franklin Betts. The Bobbs-Merrill Company, publishers, Indianapolis. A book full of the choicest of selections from the good Hoosier child poet, who even in old age dwelt "knee deep in June" and never lost touch with childhood.

"Wasn't it a funny dream!—perfectly bewilderin'!  
Last night, and night before, and night before that,  
Seemed like I saw the march o' regiments o' children,  
Marching to the robin's fife and cricket's rat-ta-tat."  
—Riley.

WILD KINDRED OF FUR, FEATHER, AND FIN.—A book of wild life. By Jean M. Thompson. Illustrated by Charles Cope-land. Published by W. A. Wilde Company, Boston and Chicago. Price \$1.25, cloth. A delightful book of nature stories of the kind that has become so popular of late years. Stories of White Claw, the glutton of the woods; the sugar camp on Lone Mountain; the wit of Clown Face the Badger; the trial of Peter Possum; how Mrs. Green Frog saved her family, etc.

THE VALE OF SHADOWS.—A small book of verse by Clinton Scollard. Forty-one pages, neatly bound. Published by Laurence J. Gomme, New York City. This is a book of war poems, and it is announced that the author and publishers propose to donate the profits accruing from its sale to the Belgian Relief Fund. The following are typical verses taken from the initial poem, "The vale of shadows":

"There is a vale in the Flemish land,  
A vale once fair to see,  
Where under the sweep of the sky's wide arch,  
Though winter freeze or summer parch,  
The stately poplars march and march,  
Remembering Lombardy.

"Here are men of the Saxon eyes,  
Men of the Saxon heart,  
Men of the fens and men of the Peak,  
Men of the Kentish meadows sleek,  
Men of the Cornwall cove and creek,  
Men of the Dove and Dart.

"Here are men of the kilted clans  
From the heathery slopes that lie  
Where the mists hang gray and the mists hang white,  
And the deep lochs brood 'neath the craggy height,  
And the curlews scream in the moonless night  
Over the hills of Skye.

"Here are men of the Celtic breed,  
Lads of the smile and tear,  
From where the loops of the Shannon flow,  
And the crosses gleam in the even-glow,  
And the halls of Tara now are low,  
And Donegal cliffs are sheer.

"And never a word does one man speak,  
Each in his narrow bed,  
For this is the Vale of Long Release,  
This is the Vale of the Lasting Peace,  
Where wars, and the rumors of wars, shall cease,  
The valley of the dead."

---

There's a song in my heart like the voice of a bird,  
Joy-winged, hope-stirred;  
It sings in my heart, yet it comes from above,  
Out from the heart of the infinite Love.  
Glad as the beating of matinal wings,  
Joy incarnate, it leaps and it sings  
On through the deafening noise of things,  
On 'mid the clamoring voices of strife,  
Soundeth the psalm of eternal life.

—Carroll Loupe Fisher.

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**THE SAINTS' HERALD**

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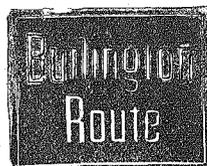
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"If ye continue in my word, then are ye my disciples indeed; and ye shall know the truth, and the truth shall make you free."—John 8: 31, 32.



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

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## Editorial

### BRAIN PATHS

#### ONE FUNCTION OF EDUCATION

(An address before the summer school in Graceland College, June, 1915, by Elbert A. Smith.)

It does not seem just right that a novice like myself should be called upon to talk to professional educators on the subject of education. Yet I am aware that the novice may at times suggest a new viewpoint to the specialist; and the same time by the process of exposing his own ignorance obtain some valuable information.

An old gardener was working in his garden. He was skilled in the culture of all plants, from primroses to pumpkins,—a range of knowledge, by the way, that should be very valuable to school-teachers. He was working among rows of plants with tall and slender, green stems or tubes surmounted by globes ranging in color from white to lovely deep purple.

Presently along came an automobile loaded with city people. It stopped, and one of the occupants, a young lady, cried out, "Do tell us, what are those beau-ti-ful plants that you are cultivating?"

The gardener straightened his weary back and replied, "Them there? Them's onions gone to seed."

If he took time to think he acquired a new idea of the beauty of common things,—even such common things as onions gone to seed. Thereafter he would perceive a new beauty if not a new odor in his onion bed. While the city novice at the cost of some humiliation gained certain technical knowledge.

I wish to speak to-night on only one phase of education. I conceive that the chief function of education is to teach men to think along right lines.

It is not the function of education to fill the minds of students with an assortment of preconceived and ready-made ideas. It is the function of education to train men to think for themselves, so that they may be ready for new situations, new themes, new truths, emergencies.

Educators should make their themes attractive; but should not try the vain task of relieving the student of hard, original thinking. I heard Booker

T. Washington tell of a college professor who advised a southern farmer that if he would soak his corn and steam it his hogs could digest it in half the time. The farmer retorted, "Did you ever stop to figure out what a razor-backed hog's time is worth?"

This anecdote has no application to the average student, beyond this: The razor-backed hog would probably lose more in power of digestion by turning to soft foods than he would gain in point of time. And each student must grind and digest for himself the hard, nourishing, grains of original truth, or he will surely lose his powers of digestion and assimilation.

The object of all thinking should be the pursuit of truth. Jesus said, "Ye shall know the truth and the truth shall make you free."

Jesus had the true conception of freedom. We sometimes think of it as something that we can hand down to lesser individuals, or something that one nation can hand down to another. But Jesus saw that freedom must work from the inside out and not from the outside in.

The individual must know the truth. Then aroused to action he stretches his muscles, breaks his bands, and is free.

Without truth it is impossible to be free. Correct thinking leads to truth. It is the function of education to teach men to think correctly.

Truth is with us a fundamental concept. In that we agree on one point at least with Christian Science,—that is in the emphasis upon truth.

It is said that a little Christian Scientist girl fell downstairs with her pet dog in her arms. Her mother, rushing to pick her up, forgot her creed, and asked if she were hurt.

Rubbing her bruises, the little girl answered, "N-o-o, I think not. I remembered what you taught me, and every time I struck a step I said, Truth, truth, truth. But I am afraid the little dog is hurt, for every time he struck a step he said, Error, error, error."

There are two sides to that story. I would rather be a Christian Scientist taking hard knocks and saying truth at every knock, than to be some one's pet poodle and never know anything but error.

It is necessary to know the truth about God and

about man. The greatest tragedies of all time have been enacted because men did not know the truth about God. Heathen women threw their babes into the arms of Moloch, thence to roll into the blazing furnace,—because they did not know the truth about God. Pagan women went to the temple of Venus and each offered her virtue to the first stranger who would give her a piece of silver,—because she did not know the truth about God. Protestants have murdered Catholics, and Catholics have murdered Protestants because they did not know the truth about God. Jesus was crucified by men who did not know the truth about God. And just as great tragedies have been enacted and are being enacted because men do not know the truth about themselves. When they know the truth about God and about man the millennium will come.

Religion and education should go hand in hand in the work of teaching men to think along right lines. Education may train us to draw correct conclusions from hard and obvious facts. Religion, through intuition, inspiration, revelation, opens up to us broad fields of truth just beyond our ordinary vision.

So noted an infidel as Thomas Paine declared that he had observed that he had two classes of thought. One class he studied out for himself with care and labor; the other class came into his mind spontaneously, without effort, from some unknown source. He added that the latter class of thoughts were by far the most valuable to him. He was not so great an infidel as some professed Christians of his day. He was in pursuit of truth and may have gleaned much from intuition, even from inspiration.

Jesus said that he would send the Holy Spirit, even the spirit of truth which should guide into all truth. It is a guide, it does not carry us forward. We must exert ourselves, but it will direct to ever richer fields of truth.

The object of correct thinking is to arrive at truth and thereby become free men and women. Man at his best is the greatest revelation of God.

It is the object of correct thinking to bring man up to his best. There is great power in repeated thought. As the old adage has it: "We sow a thought and reap an act; we sow an act and reap a habit; we sow a habit and reap a character; we sow a character and reap a destiny."

A single pair of feet passing over the greensward leaves little impression. But when many feet pass that way a path is made that is hard to break up; crooked or straight, it becomes permanent, and the tendency is for all men who come that way to follow that path.

It is said that the main street of a certain great city was laid out along the line of an old cow path,

hence is very crooked. The poet presumes that an erratic calf first blazed the trail, and writes:

But still they follow—do not laugh—  
The first migrations of that calf.  
That through the winding wood way stalked,  
Because he wobbled when he walked.  
And men two centuries, and a half  
Trode in the footsteps of that calf;  
A hundred thousand men were led  
By that lone calf three centuries dead.

A single thought passing through the brain leaves little impression. But when the feet of the soul stray often over that thought course, infamous or glorious, as the case may be, a brain path is formed. Brain cells harden like the old Santa Fe Trail that farmers now must break up with dynamite. That is thought habit, and accounts for the habitual drunkard, the religious bigot, for the age-long grip of superstition and error.

It is the province of education to teach the young to mark out straight and true brain paths. Your profession is honorable, and should be consecrated. Both teacher and student should remember that while one brain path may lead to eternal ruin and condemnation, another will just as surely lead to eternal salvation and glory. Choose wisely, and help others to select the straight and narrow path that leads to life.

---

#### PASSING OF F. C. KECK

By letter from Elder W. S. Macrae, we learn of the demise of Elder F. C. Keck, at his home, Nevada, Missouri, on Wednesday, July 14, at 8 p. m. The letter of Brother Macrae includes the following:

He was feeling better than usual, arose early and was cheerful. Was attacked with heart failure about 8 a. m., from which he rallied only temporarily. He realized the end was approaching, and called the family to the bed, bidding them an affectionate farewell, and admonished his wife to be reconciled, as he was ready and willing to go. He requested administration by his brother, C. W. Keck, and asked that he pray only for his peaceful release. This request was granted, and he passed away at 8 p. m.

He was born at Aurora, Illinois, October 13, 1855. Was married to Miss Emma Shade, October 31, 1876. Four children were born to them; L. A. of Saint Joseph; E. W. of Illinois; Mrs. John Noyes, Nevada, Missouri; and Iva, who passed over in May, 1909. He was baptized in May, 1887, by Brother Emsley Curtis. Was ordained to the office of elder soon after, and labored faithfully as a local preacher till he was appointed by conference, and gave all his time to the ministry.

Brother Keck was a clean man, and faithful in service. He was ordained to the office of seventy in October, 1894, and labored diligently as one of the minute men of the church. A familiar figure at the General Conferences, he will be missed by the mem-

bers of his quorum and the conference, as well as by those among whom he labored, and by his immediate family.

As one by one those long in service pass over to join the throng of the tried and true, it behooves those who remain to close up the ranks and move on under the great heritage left to the church of latter days.

J. F. G.

## CURRENT EVENTS

### SECULAR AND RELIGIOUS

**ADVENTIST LEADER DEAD.**—Mrs. Ellen G. White, one of the founders of the Seventh Day Adventist faith, died at Saint Helena, California, on the 16th. The press announces that the body was taken to Battle Creek, Michigan, for burial.

**STRIKE RIOT.**—Rioting is reported as having occurred at Bayonne, New Jersey, in connection with the strike of the Standard Oil Works employees, resulting in friction between the mob and the police. Three have been killed and many injured.

**WILSON FOR 1916.**—President Wilson has been indorsed by the executive committee of the Democratic Party of Cook County, Illinois, for renomination by the Democratic National Convention of 1916. This is the first official indorsement of Mr. Wilson for nomination and reelection as President.

**MEXICAN AFFAIRS.**—Accounts of military activities in Mexico are confusing. It seems to be the effort of each faction to issue reports in the hope of influencing the policy of the United States. The Carranza forces occupying Mexico City have left this city, presumably to engage the victorious Villa army, last reported to be pressing on toward the capital, and the city is said to have been reoccupied by Zapata. Carranza troops have occupied the Mexican side of Naco, the scene of trouble some months ago, when American property and lives were destroyed on the Arizona side of the international line. The American Red Cross reports a distressing food shortage in Mexico City. It is announced that attempts to relieve the suffering of noncombatants are hopeless under present conditions.

**EUROPEAN WAR.**—Stubborn Russian resistance seems to have partially checked the German advance upon Warsaw, after persistent and strategic gains by the latter, following terrific fighting. The Russians are said to be under the disadvantage of a lack of ammunition. The outcome is uncertain. The Russians have conducted a masterly retreat. The Germans have also made gains in the Baltic regions. Slight changes in the western lines, where at some points fierce fighting has occurred, favor the allies.

The Italians continue their aggressive warfare on Austria, with success. The allies report minor gains in Mesopotamia and at the Dardanelles. Report from Rome via London is that a Turko-German expedition has been launched against Tripoli, an Italian possession. The Italian cruiser, *Giuseppe Garibaldi*, has been sunk by an Austrian submarine. A fleet of fifty-nine Turkish sailing vessels, laden with war materials, has been destroyed on the Black Sea by Russian torpedo-boat destroyers. The Cunard liner *Orduna*, outward bound from Liverpool with two hundred and twenty-seven passengers, including twenty-two Americans, it was learned on her arrival at New York the 16th, was attacked by a German submarine on the 9th, near where the *Lusitania* was sunk. A torpedo missed the vessel by a few feet only, and she escaped in flight. The British court of inquiry in the *Lusitania* case holds that no blame attaches to the captain or the Cunard Line for the loss of this vessel, "due to damage caused by a submarine of German nationality." A settlement of the differences leading to the strike by coal miners in Wales has been effected, and the men are reported at work again.

**NOTE TO GERMANY.**—Secretary Lansing, for the United States, has replied to the German note of the 8th, stating that said note is

very unsatisfactory, because it fails to meet the real difference between the two governments, and indicates no way in which the accepted principles of law and humanity may be applied in the grave matter in controversy, but proposes, on the contrary, arrangements for a partial suspension of those principles which virtually set them aside.

The American note expresses satisfaction in that the German Government recognizes the validity of

the principles that the high seas are free, that the character and cargo of a merchantman must first be ascertained before she can lawfully be seized or destroyed, and that the lives of noncombatants may in no case be put in jeopardy unless the vessel resists or seeks to escape after being summoned to submit to examination; for a belligerent act in retaliation is per se an act beyond the law, and the defense of an act as retaliatory is an admission that it is illegal.

The note expresses disappointment in that Germany regards herself largely exempt from observing these principles by what she believes the practice of Great Britain to be in this war, and the United States declines to discuss the policy of Great Britain with regard to neutral trade "except with that government itself." The note recognizes "alterations of circumstances and method of attack" incident to the use of new instrumentality of warfare,

but it can not consent to abate any essential or fundamental right of its people because of a mere alteration of circumstances. The rights of neutrals in time of war are based upon principle, not upon expediency, and the principles are immutable. It is the duty and obligation of belligerents to find a way to adapt the new circumstances to them.

Disavowal of the sinking of the *Lusitania* and reparation for loss of American lives is asked. The United States declines the proposal of Germany to recognize certain vessels "which shall be free on the seas," in an agreement which "would, by implication, subject other vessels to illegal attack," and which would be "a curtailment and therefore an abandonment of the principles for which this Government contends." Of the freedom of the seas, the American note states that "the United States will continue to contend for that freedom, from whatever quarter violated, without compromise and at any cost. Referring to the rights of neutrals, the note concludes with the words:

repetition by the commander of German naval vessels of acts in contravention of those rights must be regarded by the Government of the United States, when they affect American citizens, as deliberately unfriendly.

CHICAGO DISASTER.—A horrifying disaster occurred at Chicago, Illinois, early on the morning of the 24th, when the *Eastland*, an excursion boat, capsized at the docks in the Chicago River, near Clark Street. The boat carried two thousand, four hundred eight passengers, employees of the Western Electric Company, going on an outing, and a crew of seventy-two. Latest report is that eight hundred thirty-nine persons were known to have been lost. Different theories are advanced as to the cause of the disaster, including the opinion that the ballast ordinarily carried was lightened, the vessel capsizing when the larger part of the passengers surged to the river side of the vessel as it was about to leave the dock. Investigations into the cause of the catastrophe are under way.

---

### NOTES AND COMMENTS

HOMEWARD BOUND.—As we go to press we receive word from Elder Peter Muceus, dated New York, July 24, and stating: "The boat *Bergensfjord* leaves here to-day, and I am billed for passage on it to Bergen, Norway." May our beloved brother have a safe passage and return to his family and the work in Norway.

Mr. Moody, taking in his hand a tumbler, explained that it was full of air, and that it was almost impossible to remove that air. In the same way the human heart is full of sin, and our efforts to remove it are unsuccessful. Seizing a pitcher of water from the table, he filled the tumbler so full of the liquid that it overflowed to the platform. There was no longer any air left in the tumbler. His moral was that when a human heart is filled to overflowing with God's Spirit, there is no room left for sin in that heart.—Tyler E. Gale.

### EDITORIAL SELECTION

#### WORK

##### Work!

Thank God for the might of it,  
The ardor, the urge, the delight of it—  
Work that springs from the heart's desire,  
Setting the soul and the brain on fire.  
Oh, what is so good as the heat of it,  
And what is so glad as the best of it,  
And what is so kind as the stern command  
Challenging brain and heart and hand?

##### Work!

Thank God for the pride of it,  
For the beautiful, conquering tide of it,  
Sweeping the life in its furious flood,  
Thrilling the arteries, cleansing the blood,  
Mastering stupor and dull despair,  
Moving the dreamer to do and dare.  
Oh, what is so good as the urge of it.  
And what is so glad as the surge of it,  
And what is so strong as the summons deep  
Rousing the torpid soul from sleep?

##### Work!

Thank God for the pace of it,  
For the terrible, keen, swift race of it;  
Fiery steeds in full control,  
Nostrils aquiver to greet the goal.  
Work, the power that drives behind,  
Guiding the purposes, taming the mind,  
Holding the runaway wishes back,  
Reining the will to one steady track,  
Speeding the energies faster, faster,  
Triumphing over disaster.  
Oh, what is so good as the pain of it,  
And what is so great as the gain of it,  
And what is so kind as the cruel goad,  
Forcing us on through the rugged road?

##### Work!

Thank God for the swing of it,  
For the clamoring, hammering ring of it,  
Passion of labor daily hurled  
On the mighty anvils of the world. . . .  
Oh, what is so fierce as the flame of it,  
And what is so huge as the aim of it,  
Thundering on through dearth and doubt,  
Calling the plan of the Maker out;  
Work, the Titan; Work, the friend,  
Shaping the earth to a glorious end;  
Draining the swamps and blasting the hills,  
Doing whatever the spirit wills,  
Rending a continent apart  
To answer the dream of the Master heart. . . .  
Thank God for a world where none may shirk,  
Thank God for the splendor of work!  
—Angela Morgan, in *The Outlook*, December 2, 1914.

## Original Articles

### SAFETY IN KNOWLEDGE AND RIGHTEOUSNESS

(Sermon preached by Elder J. R. Lambert, at Lamoni, Iowa, August 23, 1914. Reported by Estella Wight. Elder Lambert supplied some portions of the following sermon with the pen, which had been omitted on account of unexpected throat trouble while preaching.—J. R. L.)

As a starting point for what I may be able to say, your attention is called to John 17:3: "And this is life eternal, that they might know thee the only true God, and Jesus Christ, whom thou hast sent."

It is a pleasure, but a great responsibility, to stand before this people as a messenger of the truth. I think I can truly say that from the time that I commenced preaching until now, I never stood before a congregation in the capacity of a minister for Christ but what I felt keenly the responsibility that rested upon me. There is so much at stake.

In my judgment, one of the things that this people greatly need at the present time is an increase in the knowledge of God, of Christ, and of the great gospel plan. It would reflect upon our claim for the goodness and wisdom of God, had he not made provision in the gospel, by virtue of which this knowledge may be conveyed to us; but thanks be to his holy name, the provision has been made, and when we faithfully perform our part we receive such knowledge as we need, here a little and there a little; and thus we make progress in the divine life, and if we continue faithful, will, without doubt, secure the full reward.

#### THE PROMISE OF KNOWLEDGE

In John 7:16, 17, we have the promise of this knowledge, to which I now call your attention: "Jesus answered them, and said, My doctrine is not mine, but his that sent me."

It was a question of origin that was raised by the people, and, in answering this question, Jesus gave them plainly to understand that the doctrine which he taught originated with God: "If any man will do his will, he shall know of the doctrine, whether it be of God, or whether I speak for myself."

Here is a very significant and plain promise, stated in plain language, but like all other gospel promises, it is made upon certain stated conditions. We should be encouraged in an effort to secure the promise, but we should likewise be very careful not to overlook the conditions upon which it is made. "If any man will do his will," that is, the will of the Father, "he shall know of the doctrine, whether it be of God, or whether I speak of myself." What is it to do the will of the Father? A kind of formal obedience to some of the first principles of the divine plan poorly represents what is meant by doing the will of the Father. It requires an intelligent and sincere

response, upon our part, to every demand of the divine law, every requirement of the gospel plan, and there should be no reservation upon our part.

I have been told by some people that to obey God in an unqualified sense is dangerous. This class of individuals say that it is dangerous to obey anybody, in that sense. I am willing to admit that if God is an imperfect being, it is dangerous; but we understand him to be a perfect character, and the attributes of his character, named so plainly by Jesus Christ and his apostles, and by the prophets more or less, are of such a character that we can not doubt the perfection of God.

They tell us, this class, that to render such an obedience as this will make slaves of us. It will, if our God is a tyrant. But he is not. But he is as perfect and infinite in *love* as he is in *power*, and instead of making slaves of us, it will make us free; free men and women in Christ Jesus our Lord. And what does this freedom mean? If I confess that I am so weak that I can not keep this provision of the divine law, or that other provision, I am in bondage just to that extent. I am in bondage if I confess that there are certain evil habits that I can not overcome, certain things which are wrong that I can not help but do, then I am in bondage; and the bondage of sin is the worst kind of bondage that can possibly be. When we are made free, we have the power to do, we have the power to accomplish what God requires at our hands. Do not be discouraged if that power does not come all at once; but if we are faithful and true to God and each other, and fulfill the demands of the divine law, we will have this ability, this power to do right under all circumstances, under all conditions, that is to do that which will be acceptable to God. And when we come to face him in the judgment, we can render our own account, as the word says we will be required to do, without fear.

"The truth shall make you free." Do we know what power there is in truth? Do we know what power there is in the truth of God? In this verse "the truth" is used synonymously with *the gospel*, and the gospel is "the power of God unto salvation to everyone that believeth." This is frequently quoted, but with the latter part left out. It is necessary that that part should be quoted with it. "It is the power of God unto salvation to everyone that believeth." And sometimes I think it is a question how far, or how much we believe. I presume we believe in part, to a great extent, just as we know in part, and prophesy in part; but we should not stumble at what is plainly revealed as a requirement of the divine law.

I next call your attention to a statement found (or statements) in John 8:31, 32:

Then said Jesus to those Jews which believed on him, if ye continue in my word, then are ye my disciples indeed; and ye shall know the truth, and the truth shall make you free.

It is necessary that we should be made free, and in order to accomplish this work, it is necessary that we should *know* the truth, and provision is made in the divine law for securing this knowledge.

The record says that when Jesus talked to the Jews upon this occasion many believed on him. Now he did not ignore their belief, he did not reflect upon it. He accepts it upon its face and says, "If ye *continue* in my word, *then* are ye my disciples indeed, and ye *shall know* the truth, and *the truth* shall make you free."

Dear brothers and sisters, the operation of the gospel plan, its principles, and the manner of securing its precious promises by the people of God, is the most wonderful system of truth that ever came into this world. And while war, with clash of arms, is in Europe (such as has never been witnessed before), there should be a corresponding effort upon the part of the people of God to rise to the occasion and answer to every demand of the divine law; for if our people can not now read the signs of the times, in view of the things that are transpiring in the world to-day, when will they ever be able to read them?

I would advise all to read carefully again the revelation on the Rebellion, and note this statement after the statements have been made about the Rebellion, beginning at South Carolina: "And thus war shall be poured out upon all nations, beginning at that place." Upon the grounds that the revelation teaches that it should be continuous from that day till this, some have said, it is a failure. I find occasionally one of our own people who has concluded it is a failure, and has begun to teach that it is a failure; but we have insisted that there is no failure, but that the statements thus far have been literally fulfilled. And now comes the evidence before our eyes, more than ever, to confirm our belief in it:

"And thus war shall be poured out upon all nations beginning at that place."

There have been a number of notable wars since the rebellion of South Carolina, since the Civil War, and a whole lot of smaller ones.

In July, 1883, while doing ministerial work in Chicago, Illinois, it was my privilege to listen to a lecture delivered by Reverend Henry Ward Beecher, a noted lecturer and minister. Among many other good things he said the following:

About thirty years ago I delivered a peace address in which I prophesied that there would be no more wars among Christian nations, that the differences between countries would be arbitrated, but since then five of the most terrific wars on record have occurred and I have quit prophesying.

The European nations are armed to the teeth. *The spirit of war was never so rife as now!*

#### KNOWLEDGE THROUGH THE SPIRIT

These scripture evidences that we have presented, and many others, show that we are entitled to divine knowledge upon the conditions expressed: "If ye continue in my word, then are ye my disciples indeed; and ye shall know the truth, and the truth shall make you free." "If any man will do his will," the Father's will, "he shall know of the doctrine." That this knowledge is communicated to us through the divine Spirit, is important for us to understand. As proof that it is, I call your attention, first, to 1 Corinthians 12: 3.

"Wherefore I give you to understand, that no man speaking by the Spirit of God calleth Jesus accursed; and that no man can say that Jesus is the Lord, except by the Holy Ghost." That is, he can not knowingly say that Jesus is the Lord, but by the Holy Ghost. This settles the question. But there are other evidences. In 1 Corinthians 2: 11, 12, we have the following:

For what man knoweth the things of a man, save the spirit of man which is in him? even so the things of God knoweth no man, but the Spirit of God. Now we have received, not the spirit of the world, but the Spirit which is of God; *that we might know* the things that are freely given to us of God.

This is a precious privilege, but I am afraid that it is not appreciated as it should be. The things that are freely given to us of God, we may know. This is the way to develop us in the divine life, and we are fighting against our best interests if we leave undone any duty with which we are acquainted.

Which things also we speak, not in the words which man's wisdom teacheth; comparing spiritual things with spiritual. But the natural man receiveth not the things of the Spirit of God: for they are foolishness unto him; neither can he know them, because they are spiritually discerned.—1 Corinthians 2: 13, 14.

This shows how we receive the knowledge of God through the divine Spirit. And now there are a few verses in John, fourteenth chapter, to which I call your attention, verses 21 to 24 inclusive:

He that hath my commandments, and keepeth them, he it is that loveth me: and he that loveth me shall be loved of my Father, and I will love him, and will manifest myself to him. Judas saith unto him, not Iscariot, Lord, how is it that thou wilt manifest thyself unto us, and not unto the world? Jesus answered and said unto him, If a man love me he will keep my words: and my Father will love him, and we will come unto him, and make our abode with him.

Isn't that a precious promise? Through the divine Spirit he will come and make his abode with us, as expressed by the Apostle Paul in Corinthians. "He that loveth me not keepeth not my sayings: and the word which ye hear is not mine, but the Father's which sent me."

Here is the true philosophy of the Christian religion, which is simple but profound and the principle involved is one that is true everywhere and always, that is, if we are going to test any system of truth, and we wish to understand all its merits and secure all the blessings that this system affords us, it can only be done through obedience. By obedience to the demands of that system, we enter into its merits and receive the blessings intended. This is a wise arrangement, for thus we become coworkers with God; we work together with him; we have our part to perform, and little though it be, compared with his, it is especially important that we perform it in order to secure the results. You know Paul said at one time, writing to the Roman saints:

The Spirit itself beareth witness with our spirit, that we are the children of God: and if children, then heirs; heirs of God, and joint heirs with Jesus Christ; if so be that we suffer with him, that we may be also glorified together.—Romans 8: 16, 17.

Paul was a wise man and an inspired man. First, we have the gospel preached to us, and we receive it by faith. We believe and become obedient to its first requirements, and through this faith and obedience we are entitled to the Holy Spirit of promise, that Spirit which bears witness with our spirit that we are the children of God. This involves the necessity of a knowledge of the truth of the gospel being communicated to us. It is our privilege to receive this knowledge.

I wish to present some additional scriptures which throw additional light on the wondrous office work of the Holy Spirit in communicating to us divine knowledge concerning God, Christ, and the gospel:

But the Comforter, which is the Holy Ghost, whom the Father will send in my name, he shall teach you all things, and bring to your remembrance, whatsoever I have said unto you.—John 14: 26.

The Holy Ghost is, therefore, not only a great teacher of truth for God and Christ, but if we make ourselves worthy, exercise true faith, and faithfully perform our part, it will bring to our remembrance from time to time, as we shall need, the things which he has taught us in the word. All this is plainly implied in John 15: 26:

But when the Comforter is come, whom I will send unto you from the Father, even the Spirit of truth, which proceedeth from the Father, *he shall testify of me.*

No wonder that Jesus would not permit his apostles to begin the prosecution of their great mission in "all the world," until they had received "the promise of the Father." (Acts 1: 4, 8.)

Howbeit when he, the Spirit of truth, is come, he will guide you into all truth: for he shall not speak of himself; but whatsoever he shall hear, that shall he speak: and he will show you things to come. He shall glorify me: for he shall receive of mine, and shall show it unto you. All things that

the Father hath are mine: therefore said I, that he shall take of mine, and shall show it unto you.—John 16: 13-15.

#### TESTIMONY AND WORD HARMONIOUS

We see, therefore, that the Spirit of truth, which is the Holy Ghost, is not limited in the scope of its operations, except by God, Christ and the truth. This Spirit takes of the things of God and Christ and the gospel, and shows them unto us. But the testimony of the Spirit will always be in harmony with the testimony of God's word. God, who has given us his word, in former days and in latter days, never has, in the past, and never will, in the future, bestow his Spirit, that they who receive it may contradict his word.

Jesus said, in former days and in latter days, "Man shall not live by bread alone, but by every word that proceedeth out of the mouth of God." He also said, when praying to the Father, "Thy word is truth."

#### TRY THE SPIRITS

It is important that we should not be deceived. There is a liability of good men being deceived. There are many false spirits which have gone out in the world. Latter Day Saints are free and ready to testify to what they know. It is right that they should be able to testify, but it is necessary that we should be careful. There are two leading kinds of inspiration, one is from above and the other is from beneath; one is of God, and the other is of Satan. They are both supernatural, hence the necessity of our being more careful.

Now God has warned us, in all the records that he has given to us, of these things, and I wish to call your attention to some statements found in the Doctrine and Covenants. You will bear with me while I read at length:

Hearken, O ye elders of my church, and give ear to the voice of the living God; and attend to the words of wisdom which shall be given unto you, according as ye have asked and are agreed as touching the church, and the spirits which have gone abroad in the earth. Behold, verily I say unto you, that there are many spirits which are false spirits, which have gone forth in the earth, deceiving the world: and also Satan hath sought to deceive you, that he might overthrow you. Behold, I the Lord have looked upon you, and have seen abominations in the church, that profess my name; but blessed are they who are faithful and endure, whether in life or in death, for they shall inherit eternal life.—Doctrine and Covenants 50: 1, 2.

Thank God for this. I am glad it is so. I am glad that if you are the only ones that are faithful and myself and all others are untrue to our covenants and unfaithful to our God and one another, that you will be blessed and saved. I am glad that it is so. I do not want anybody to be responsible for my weakness, or for my wrongs. It is enough for them to be responsible for their own, and I for my own.

Behold, I the Lord have looked upon you, and have seen abominations in the church, that profess my name; but blessed are they who are faithful and endure, whether in life or in death, for they shall inherit eternal life. But woe unto them that are deceivers, and hypocrites, for thus saith the Lord, I will bring them to judgment. Behold, verily I say unto you, There are hypocrites among you, and have deceived some, which has given the Adversary power, but, behold, such shall be reclaimed; but the hypocrites shall be detected and shall be cut off, either in life or in death, even as I will, and woe unto them who are cut off from my church, for the same are overcome of the world; wherefore, let every man beware lest he do that which is not in truth and righteousness before me.—Ibid., 50: 2, 3.

Now settle it down in your own hearts—and I notice the lesson is for me as well as for you,—that we are to do that which is *right* and *in truth* before God, before all men. It is a safeguard, the leading safeguard against these evil influences and evil spirits that are abroad in the world.

And now come, saith the Lord, by the Spirit, unto the elders of his church, and let us reason together, that ye may understand: let us reason even as a man reasoneth one with another face to face: now when a man reasoneth, he is understood of man, because he reasoneth as a man; even so will I, the Lord, reason with you that you may understand: wherefore I, the Lord, asketh you this question, Unto what were ye ordained? To preach my gospel by the Spirit, even the Comforter, which was sent forth to teach the truth: and then received ye spirits which ye could not understand, and received them to be of God, and in this are ye justified? Behold, ye shall answer this question yourselves, nevertheless I will be merciful unto you; he that is weak among you hereafter shall be made strong. Verily I say unto you, He that is ordained of me and sent forth to preach the word of truth by the Comforter, in the Spirit of truth, doth he preach it by the Spirit of truth, or some other way? and if it be some other way, it be not of God.—Ibid., 50: 4, 5.

Now let us not misunderstand this. It would not change the truth at all when it is not told in the spirit of truth, but it would change the character of the preaching. The preaching would not be of God, when it is not done by the Spirit of truth. So we are to study not only to preach the truth as it is laid down in the word; but to preach it in the Spirit of truth.

If it be some other way, it be not of God. And again, he that receiveth the word of truth, doth he receive it by the Spirit of truth, or some other way? if it be some other way it be not of God: therefore, why is it that ye can not understand and know that he that receiveth the word by the Spirit of truth, receiveth it as it is preached by the Spirit of truth?—Ibid., 50: 5.

Now notice how grand this is in its results, when we give heed to the instruction given:

Wherefore, he that preacheth and he that receiveth, understandeth one another, and both are edified and rejoice together; and that which doth not edify, is not of God, and is darkness: that which is of God is light, and he that receiveth light and continueth in God, receiveth more light, and that light groweth brighter and brighter, until the perfect day.—Ibid., 50: 6.

I stop reading in the midst of the sixth paragraph.

It is very plain from this that one of our safeguards is to be able to detect the character of the spirit that is manifested. If we receive a spirit that does not agree with the word, that spirit is not of God. God's Spirit is light. God's Spirit always tells the truth, and the same God that graciously gives us this Spirit has given us his word. We are not justified in claiming that we have received certain information or testimony by the Spirit, when that testimony is in direct opposition to the word; we would in this way, set God against himself, in conflict with himself. God is not in conflict with himself. We can not believe in that kind of a God, hence the testimony of the Spirit must always agree with the word.

If we will just stop and think for a moment, we can hardly fail to see the necessity for some proper and satisfactory test by which we may safely try all things which claim to be divine. The test must necessarily be both competent and authoritative. That is, it must be adequate to the needs of the case, and of divine origin.

God has always refused to be tried by human standards, and he has, therefore, in his wisdom and goodness, furnished us with rules and tests which we may successfully apply to every doctrine and spirit manifestation which claims to be divine. (See Isaiah 8: 20; Galatians 1: 6-12; 2 John verse 9; Deuteronomy 13: 1-4.)

We know that many of these peculiar conditions and spirit manifestations have developed since the gospel was restored, and here is one of the evidences of the divinity of the work we have accepted, in that God has provided means by which we can test the spirits that are abroad in the world, always have been, more or less, but especially so since the restoration of the divine plan.

So we will go directly to section 52, Doctrine and Covenants. We have something here very comprehensive and very plain, paragraph 4:

And, behold, he that is faithful shall be made ruler over many things. And again, I will give unto you a pattern in all things, that ye may not be deceived; for Satan is abroad in the land, and he goeth forth deceiving the nations; wherefore he that prayeth whose spirit is contrite, the same is accepted of me, *if he obey mine ordinances.*

So we can not only judge by the character of the sentiment, whether it is that which would proceed from the Spirit of God, for we may be deceived by this alone, but herein is added another test, "*if he obey mine ordinances.*"

The word *ordinances* is used in its broadest sense. Whatever is enjoined, whatever has been commanded of God is an ordinance of God, in this sense.

He that speaketh, whose spirit is contrite, whose language is meek, and edified, the same is of God, *if he obey mine ordinances.* And again, he that trembleth under my power

shall be made strong, and shall bring forth fruits of praise, and wisdom, *according to the revelations and truths which I have given you.* And again, he that is overcome and bringeth not forth fruits, *even according to this pattern,* is not of me; wherefore by this pattern ye shall know the spirits in all cases, under the whole heavens.—Ibid., 52: 4, 5.

Here is something of real value. Here is something of importance—something that all of us ought to read carefully, study and pray over, that we may receive light. It will work out its results as designed by God, just as well as any mathematical problem will work out its results. It is correct, and it shows that the young seer was directed by the wisdom and inspiration of God in laying the foundations of this work.

I trust that our faith will increase; that our carefulness will be more than it has been in the past; that our ability to discern between good and evil, between false spirits and the Spirit of God, will be better than it ever has been, because we live nearer to God, and hunger and thirst, day by day, for righteousness, that we may be filled (as the Inspired Version says) “with the Holy Ghost.”

May the Lord bless us and help us to triumph over darkness and evil and wrong; and rest assured, dear Saints, when you are making the effort to secure this triumph, you will discover here and there, and all along, that the gospel is in very deed, “the power of God unto salvation *to every one that believes.*”

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## WHERE DO WE STAND?—NUMBER 3

BY J. AUGUST KOEHLER

### BUILDING THE KINGDOM

Seek ye first to build up the kingdom of God, and to establish his righteousness, and all these things shall be added unto you. (I. T.)

No people have been more devoted to the work of teaching the importance of gospel ceremonies or ordinances than the Latter Day Saints. The supreme effort of our work—our intention—has been to “build up the kingdom of God,” and yet we are as far from having “all these things,” i. e., the necessities and conveniences of life “added” unto us as a result of that effort as we can well be. The struggle for existence is with us about as acute as it is elsewhere; on the whole, we are about in the same circumstances in this relation as the rest of the world. Our efforts to build up the kingdom of heaven have not yielded the promised results; all “these things” have not been added unto us any more than they have been added to others who make no pretense of seeking first the kingdom. Personally I don’t think that as a church we have made a proper effort to establish the righteousness of the kingdom. And I betake

myself to the task of pointing out in a general way our weakness.

Up to September, 1831, one year and a half from the time of the organization of this church, sixty-four sections of the Book of Doctrine and Covenants had been given. Thirty-two of these were largely personal, that is, they were addresses to individuals and had to do in the main with calling men to offices and instructing them about their particular work; fifteen were of a general character; two related more particularly to the Book of Mormon; five dealt chiefly with ceremonies and sacraments; and ten contained much instruction about temporalities. This is not an exact classification, for some sections treat several questions. However, a careful reading will show that much more *instruction* has been given to the church concerning Zion’s temporal salvation than concerning sacraments: about nine times as much, as I calculate it. And it is significant that much of this instruction was given to the church in its very infancy.

When we read the first volume of the church history, we are impressed with the zeal that was manifested in matters affecting Zion; and the activities of those days indicate that those matters were held to be of no small importance. Some think that the hope of the Saints in this regard was somewhat responsible for the persecution that was heaped upon them.

What I am particularly interested in, however, is why God gave the church at such an early date so much and such explicit instruction regarding its temporal salvation. I answer, because any proper effort to build up the kingdom of God involves at once the business of establishing relations between men that solve the bread and butter question. Jesus said: “Your father knoweth that ye have need of these things.” Why, certainly! and he knows too, that we need them before we need anything in the nature of ceremonies; and to me no religious program is rational, it does not reflect the divine thought, unless it aims at once to bring about the kind of relations that obviate the necessity of taking thought as we do now of what we shall eat and drink on the morrow. This to me is the significance of the statement, “seek ye first to build up the kingdom of God and to establish his righteousness, and all these things shall be added unto you.”

Surely God’s scheme for the salvation of Zion is a rational scheme, and must be based upon the nature of man; man is by nature *first an animal*; he is so constituted that he *can not*, much less *will not* give himself over to cultural pursuits while the bread and butter question is gnawing at his vitals. More than that, even with these wants satisfied thousands still continue the effort to surround themselves with the

conveniences of life to the exclusion of what many are pleased to call religion. I submit what most of you must know to be a fact, that it is because many Saints are so heavily weighted down with the cares of life, of what appears to them to be a necessity for giving themselves over to the matter of providing the necessities of life, that they do not have the time nor energy nor inclination to devote to church work that we think they should. How many hands are tied in this church because the mind is weighted down with considerations of "what shall we eat on the morrow, and wherewithal shall we be clothed?" Not a few I know.

Thank God, the latter-day work is right in theory, whether it ever becomes right in practice or not. No theory of the universe is in closer accord with our nature and the idea that man should seek to save his soul than this: "That which cometh of the earth is ordained for the use of man, for food and for raiment, and that he might have in abundance, but it is not given that one man should possess that which is above another; wherefore the world lieth in sin." Such matters as this, says God, have to do with the salvation of Zion—with the building up of the kingdom of God. (Doctrine and Covenants 77:1.) And in accordance with our nature which demands *first* of all the satisfaction of *primary wants*, God spoke to the church in its inception and made it one of the *first duties* to see that these things were properly provided for.

Now where do we stand on this matter? Well, we have placed these things almost at the bottom of the list of our efforts to build the kingdom. We have kept about as many men out in the field *preaching about* the ordinances of the gospel and the story of the restoration as our income would permit. We have grown to be giants in this respect, but in the work of redeeming Zion we are mere pygmies. Answer for yourself how much of the following we have accomplished:

1. Organization and coordination of the business interests of the membership (Doctrine and Covenants 101:10-12; 77:1; 81:4).

2. The purchasing of land (Doctrine and Covenants 102:8), some of which is to be public property (Doctrine and Covenants 42:10; 57:2), that is, owned by the church and not by individuals, and upon which

3. Workmen were to be put (Doctrine and Covenants 58:12) to labor for the public welfare.

4. The allotting of stewardships (Doctrine and Covenants 70:3). How many have we?

5. Giving inheritances (Doctrine and Covenants 98:4). Who has them?

6. Establishment of storehouses (Doctrine and Covenants 51:4; 70:2; 82:2). Where are they?

7. The church "independent above all other creatures beneath the celestial world" (Doctrine and Covenants 77:3), as a result of these doings. Is it?

It seems that the church is almost a beggar at the pocketbooks of its constituency. Some of the creatures within the church may be independent of other creatures, but where does the church stand?

Now, we not only do not stand on higher ground than did the early church, but we are actually behind it in these respects. Witness the following:

Doctrine and Covenants 57:4, 5: Sidney Gilbert establishes a store on the stewardship basis, and W. W. Phelps is established as a printer to the church on the same basis. Volume 1 of the Church History refers to the destruction of the store shortly afterward (page 316).

"And thus the sound of the gathering, and of the doctrine, went abroad into the world; and many, we have reason to fear, *having a zeal not according to knowledge*, . . . have no doubt *in the heat of enthusiasm*, taught and said many things which were derogatory . . ." (Church History, volume 1, page 289). Our history is not very definite on these points, but we can see written between the lines the efforts of the Saints to purchase the lands, establish stewardships, and allot inheritances in accordance with the revelations to which we have already referred. I grant that we do not want a zeal that is not tempered with knowledge, but I say also that we do not want a knowledge that is not made effective with zeal. My observation tells me that the membership as a whole has neither the zeal nor the knowledge that is necessary to make the work of Zion's redemption a near probability.

I think that in our anxiety to prove our theory of doctrine and organization, and thus get members into the church so that we can *preach* these things on a larger scale, we have overlooked the importance of equipping ourselves with the only real argument of the value of this work that can be made, viz, the proof of *how it works*. The world is not much interested in *theories* in these days of "the strenuous life," but it will welcome the facts that will enable it to see the solution to the problems that so perplex it.

We have rather sought first to establish our *theory* of the righteousness of the kingdom, rather than the *righteousness itself*. But establishing a theory is not our business; our business is to establish the *righteousness*. We would have some difficulty proving the virtue of our economic scheme by what it has done for us; I would not want to attempt such a task. On the other hand, we will not need to waste words arguing when "Zion shall flourish, and the glory of the Lord shall be upon her, and she shall be an ensign unto the people, and there shall come unto her out of every nation under heaven"; the fruits

of our faith will be argument enough. In those days we will need to be particular to see that those who apply for membership in the church are truly repentant and understand what baptism into Christ means before we admit them.

I want to say again that temporal righteousness is related to spiritual prosperity. "The kingdom is righteousness, and peace and joy in the Holy Ghost." Righteousness is related to peace and joy in the Holy Ghost as cause to effect. "Nevertheless, in your temporal things you shall be equal (this is what the revelations say is right, Doctrine and Covenants 49:3), and this not grudgingly, otherwise the abundance of the manifestations of the Spirit shall be withheld." (Doctrine and Covenants 70:3.)

In this connection the experience of the primitive Christian church is significant. Read Acts 4:29-35: "The place where they were assembled together was shaken," etc. "Neither said any man that aught of the things he possessed was his own." Precisely what Doctrine and Covenants 101:10 says: "All these properties are mine, or else your faith is vain." The days of the church's temporal righteousness were the days of its spiritual prosperity. It was so with us; it will be again when we begin at the beginning place to build the kingdom.

When our interests are "pooled" in harmony with the law of church, the prosperity that will result will drive away the fear of poverty; each individual will feel that the resources of the group are his resources; the strife and contention that goes along with our present economic relations will give place to "peace and good will"; we will not need to worry about the morrow; all that will be necessary is to see that we continue to seek to keep the righteousness of the kingdom established; then the bread and butter question will be solved automatically, and we will take on a mental state that will permit God to work through us as he would like, and it will be said in fact that with us the "kingdom of heaven is righteousness and peace and joy in the Holy Ghost."

Now I am not so much of a pessimist as some may think. I am really very optimistic. I think we are entering upon a new era of activity, and I expect to help build up the waste places of Zion. Everywhere I go I find harbingers of good things to come. Saints are getting tired of a do-nothing policy, they want to get somewhere. I think we are really standing on pretty high ground; higher perhaps than what we have accomplished indicates. We are getting tired of discussing the question, of "Where did Cain get his wife?" "Will the heathen come forth in the first resurrection?" "What percentage of the cats in the days of Moses had white on the tips of their tails?" etc., and we are getting down to "brass tacks." The "vision" of Zion is clarifying; and if this matter is discussed freely enough the sentiment that will de-

velop in the church will soon bear fruit in activities that will make the church what God intends it really shall be: "Independent of every creature under heaven."

I hope we will all make a long pull and a strong pull and plant our feet on higher ground.

(To be continued.)

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## Department of Education

EDITED BY SAMUEL A. BURGESS, LAMONI, IOWA

### MORALITY IN OUR COLLEGES

We are very much interested to notice in *Practical Eugenics*, of February, 1915, the following statement in regard to morality in our collegiate institutions. Professor T. W. Shannon is the editor of this publication, which is the official organ of the Single Standard Eugenic Movement. We consider this of special interest.

#### SCIENTIFIC ACCURACY IS NOT A SUFFICIENT SAFEGUARD TO VIRTUE

There is a marked tendency among many medical and biological writers and lecturers on sex hygiene to emphasize unduly the importance of accurate scientific instruction and to largely or entirely overlook the value of moral and religious emphasis in presenting the subject. A strong moral conviction is more potent, as a safeguard to virtue, than the most accurate scientific knowledge. For a number of years, the editor has lectured quite extensively among college young men, and has conducted personal interviews with a large number of students in each college. The statements contained in this article are based upon a fair knowledge of the social and moral conditions which prevail among young men in more than one half of the colleges in this country.

There is a much larger percentage of college young men who have lived virtuous lives than can be found among the young men who do not go to college. Virtue and laudable ambition are usually inseparable. Easily two to three times as many young men in our church colleges have kept their virtue, as compared with a corresponding number of students in our private and State colleges, where little or no responsibility is assumed by the faculty for the moral and religious education of the student. It is also true that the students in our church colleges come from homes of larger moral and religious influence, than do the students of the other colleges. However, in either event, the value of moral conviction is evident. . . .

In the institutions, devoted exclusively, or nearly so, to intellectual training, there are pure young men, but the number who have been free from immorality is proportionally much smaller. With the exception of two or three State colleges, the Y. M. C. A. secretaries have expressed to me their regrets and disappointments shown by the faculty in the moral and religious welfare of the students. . . .

If accurate scientific instruction on this vital subject was alone necessary to virtuous living, we would have a right to expect medical colleges to rank higher than any other class of colleges in virtuous manhood. They, too, have pure young men, but the percentage is much smaller than that found in the religious colleges.

Growing out of the nature of their profession and the

moral qualifications required of teachers, the normal colleges rank well as to virtuous manhood.

The object of these comparisons is not to show that one class of colleges is more moral and religious than another class, but to show that moral conviction and moral character, the products of moral and religious education, are absolutely necessary to a virtuous life. Neither is it the purpose of this article to underestimate the value of accurate scientific sex knowledge, but to call attention to the relative value of the two. Both are valuable, neither should be neglected, but the greater emphasis should be placed upon the moral and religious. This should be preeminently true of all books and addresses intended for children and young people, during their formative periods of character building.

Professor Shannon has made this work his special study. He has had better opportunities than almost any man we know for investigation, yet we note his convictions.

1. That moral and religious training are more important than intellectual in combating immorality, and especially the social evil.

2. That college boys and men are cleaner and more moral than other men, on the average.

3. That among colleges the smaller religious college is much better in general morality than is the case with the State university.

Professor Shannon is not alone in these conclusions. Many of the Young Men's Christian Association secretaries deplore the lack of supervision of the students in the large State universities. Yet, on the other hand, we must not exaggerate. These university men are not worse than other men. College men are not more immoral at the State university than are other men, but rather better. Their ambition, their study, tends to make them more moral. Still in this particular they are inferior to those at the small college, where they have a stronger religious atmosphere, and in which the faculty takes a personal interest in the students.

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## Of General Interest

### VULGARIZING AMERICAN CHILDREN

An old gentleman once complained to Emerson that he had never received any deference, because in his childhood all honor was paid to age, and in his age all the thought and attention were given to children.

Reverence for age is, like reverence of every kind, the characteristic of highly civilized people; but if it were necessary to sacrifice one of these two kinds of reverence, it would be better for society to give up reverence for the old rather than reverence for childhood. The old have made their lives—have largely made their souls, to recall a French phrase; but the young are still making their lives.

It is almost impossible to exaggerate the care, thought, and intelligence which ought to surround

children, and it is one of the hopeful signs of the times that society is more and more guarding their health by supervising the houses in which they live, the milk and the water they drink, the food they eat, their exercise. In many communities the regulation of the physical life of children is becoming both a science and an art.

But in curious contradiction to this care for the body is the extraordinary absence of care for the minds of children. Many influences are at work to vulgarize American children, and little is done by many parents to protect the mental health of their children. Neither time nor money is spared to preserve them in vigor and strength to protect them from contamination; but there are hosts of houses built and conducted with full recognition of all sanitary regulations in which none of the older people pay any attention to the minds of the children. Meanwhile those minds are the prey of a great many influences which, if not actually evil, are vulgarizing. Nothing could be worse, so far as the artistic sense and moral good taste are concerned, than the great majority of the so-called comic supplements published by the newspapers. *The Outlook* has pointed out more than once the bad taste, lack of artistic feeling, and general stupidity of much of the illustration in these supplements. One has only to make a collection of them to see that the great majority of these supplements published between Boston and San Francisco are mere repetitions of the cheapest and crudest kind of humor. They are devoid of any skill in drawing, in the portraiture of character; but worst of all are the inevitable lessons they teach of lack of respect for the old, lack of reverence for marriage and the family, for other races, and general lawlessness. No child who has the comic supplement put before his eyes Sunday after Sunday during his childhood can fail to be more or less contaminated in taste and morals.

To this must be added a great number of the films on which hundreds of thousands of children are looking throughout the country. The moving picture in some form is part of the recreation of the country. It has great educational possibilities and manifold wholesome uses; but many of the films, although not indecent, are in the last degree vulgar. They cheapen love, marriage, and family life. They lower the respect of boys for women, the respect of girls for themselves. They idealize burglary and crime of many kinds, and they are a menace to the welfare of the country. What is going on is not so much the corruption of young people in America as their vulgarization. Some of the sex plays are too frank; many of them are intended to appeal to instincts which need restraint rather than stimulation, and they express, therefore, the meanest kind of commercialism. But much more dangerous, because

more insidious, are many of the musical comedies. Thousands of people who would not go to see "The easiest way" will go to a musical comedy in which all the girls are soubrettes and the relations between men and women are treated as mere material for cheap fun. And these musical comedies are given at amateur performances for the benefit of charities by carefully bred girls who seem entirely oblivious of the low and vulgar tone which runs through them. . . .

Great masses of books put into the hands of American boys simply make them intellectually idle, superficial, and mentally unmanly. Professor Munsterberg says: "There is indeed a difference whether I ask what may best suit the taste and liking of Peter, the darling, or whether I ask what Peter, the man, will need for the battle of life in which nobody asks what he likes, but where the question is how he is liked, and how he suits the taste of his neighbors." For the chief enemy of active virtue, Doctor G. Stanley Hall has written, "is not vice, but laziness, languor, and apathy of will." One page of a real story like *Treasure Island* is worth a whole library of this milk-and-water prepared food. Indeed, it would be better to starve children, so far as reading is concerned, and let them find all their interests out of themselves, rather than to weaken and debilitate the whole character by this sort of reading. . . .—*The Outlook, May 19, 1915.*

## Mothers' Home Column

EDITED BY CHRISTIANA SALYARDS, LAMONI, IOWA

### The Children's Tent at Reunion

There comes to us from the advisory board of the Woman's Auxiliary a request for a statement of what was done among the children at the reunion of Lamoni Stake last year. The following is an effort to comply with the request.

In the first place a committee of auxiliary workers, appointed the year before, met and assigned various departments of work to the supervision of different workers. For the first time, a tent for meetings of children was provided.

In previous years, the children had enjoyed a long season of play at reunion times, while their elders attended meetings, mornings, afternoons, and evenings; but now a tent was provided, that the children also might have their attention called at times from their free play to exercise under the supervision of leaders. The unabated interest of the children and their deep enjoyment of the work done in their tent called forth the unanimous approval of parents who saw their children happily engaged in those hours when services were had in the main tent for adults. Without hesitation, it was understood that there shall be a children's tent on the grounds of our next reunion. This speaks for itself.

#### SERVICES IN THE CHILDREN'S TENT

Work opened in the children's tent at half past ten in the morning, the intermediate and junior department Sunday school superintendents being in charge. Following this, the primary and beginner children occupied until noon. After the period of intermission, the home and child welfare super-

intendent took charge and provided for the young children in the tent, while older classes met with chosen leaders and did raffia work or sewing a part of the time and then separated to engage in the games of supervised play.

At night the little tent was closed, for the children were then tired from a day of activity, and should have been in bed, if they were not.

#### THE MORNING PROGRAM

That of which we are especially requested to write is the work among the primary and beginner children, as this in particular was related to the work of the Woman's Auxiliary last year.

Those in charge of the morning exercises of the young children planned daily illustrated sermonets which resolved themselves into morning talks with the children; for the little ones responded so freely that they were really conversations, the children talking their full share of the time.

In planning the program work, Bible stories were left for Sunday exercises, for children love variety, and there is an abundance of God's truth in his works of nature, and many valuable lessons may be put before children as the great Teacher gave them, from stories of real life.

So there were planned a measuring day, and bird day, a tree day, a day for stones and shells, and perhaps some others, but these were all the material that could be used in the week days, for the children became so animated at times that they could not be drawn from a subject, and two days had to be given to finish it.

#### MEASURING DAY

Measuring day was the first Monday of the reunion. It was casually announced to some of the boys that all who presented themselves on that day at the time and place named would be measured. This announcement met a response that might not have been accorded had we announced that we were going to hold Sunday school again on Monday morning, for many a good little boy does not care to go to Sunday school more than once a week.

It was when the work of measuring actually began in the little tent that those in charge became busy, very busy indeed. The height of each child who presented himself was recorded, to be entered in a little book to be his own at the close of reunion. It took two days to measure them all, for they came, little and big, and passed under the measuring rod. Several recorders were kept busy taking down the measurements, and a small army had to work to make the booklets improvised on the grounds. It was laughingly said there was a publishing house on the hill where the little books were folded, cut, tied with baby ribbon, and lettered. In these books the children's names were entered, with height and age, a table of the hours of sleep required at various ages, a statement of some things that hinder bodily growth, and some other things that may be mentioned later.

In the morning talk on measuring days (for it took two days) we talked about the desirability of being large and strong, of the fact that the civil service rejects men who are undersized, of the effect of our habits and food upon our growth. After having talked, not to the children but with them, of these things, the very beautiful and impressive story of the measuring rod was told, to teach the lesson that we must grow in spirit as well as in body.

A tiny little girl listened with intentness to every word of the story. Its meaning sank into her childish heart, and she carried the story home to her mother to whom she confided also the resolution she had made, to be obedient to her mother's teachings, so that she might not fail, as did the little girl in the story, to measure up to the spiritual height which

heaven requires. The child did not say it in those words, but that was the meaning in the story, simply told, and she understood it.

It is to be believed that many of the children who listened to the story of the measuring rod had thoughts and made resolutions like those of the little girl mentioned. Perhaps no sermon preached to older ones was more impressive for good than was this story told to the audience of children.

#### OTHER SPECIAL DAYS

Finding we must cover our ground more briefly in order to mention all things of importance, we will state that, on tree day, the tent was decorated with branches of trees and with drawings of various leaves and plants. These were made for the occasion by a very obliging sister. The morning talk was on the peculiarities of plants, the shapes of their leaves, the effect of leaf shapes on the roots of plants, and so on. The children, during noon intermission, searched for leaves of various shapes, which were pressed and afterwards were mounted in the booklets.

On bird day the tent was made bright with pictures of birds, redbirds, bluebirds, yellowbirds, and one of a beautiful golden pheasant, loaned for the occasion and handled most carefully. This was a very animated morning; for the children had many stories to tell about birds. Interspersed with these stories, much information of a scientific nature and of practical value was given, but so simply that the young auditors could understand it. They were told of the great work birds do, and of the State law for the protection of birds, and its prohibitions. They were taught verses about birds and a bird song, the sentiment of which made it a temperance song.

On the day when stones and shells were the objects of illustration, a bag of ordinary but pretty stones was first used; then two abalone shells, one polished and the other in its rough coating, were shown, and with these as illustration a very good lesson was made on the importance of true culture, that which makes us beautiful in spirit. The details of the lesson can not be gone into.

One morning the program had a touch of the patriotic. Our beautiful national flag was in evidence. The children were led to talk of the first President of our Republic; then they told us the name of our present national head, and we told them of the sorrow that was over his home that day, and all stood while a few words of prayer were offered for him. For the moment the sympathy of those children went out to the man who presides over the affairs of our Nation, affairs of great importance to the children of our land as well as to older ones. Well for the children of our Nation if his heart turns also to them and their needs.

One page of the booklet registered the daily attendance of the children, a little red star being pasted in every day the child was present. This little book, with its red stars, its pressed leaves, its table of hours of sleep, its suggestions touching food and drink, its bird-song, its precepts concerning courtesy, were given to the children on the last day of the reunion to be carried home and prized by many of them, as there is reason to believe.

#### THE AFTERNOON WORK

In the afternoon, the children came together again. A short period was given to the telling of a story. This differed from the work of the morning in that the afternoon audience sat quiet as at an entertainment and listened to the recital of the story selected.

After the telling of the story, the older ones withdrew to do supervised work, or to games on the hill, while the little children busied themselves with some of the apparatus of

the Montessori idea. Each child was free to work with the thing he chose, and as long as he chose. He put it away when he felt disposed.

They built the tower of graduated blocks; they made the long stair; they fitted the graduated cylinders into the block of wood, a device which many children under two years of age find to be of absorbing interest. They learned to use the lacing frame, the buttoning frame, and the tying frame. Even girls in their teens who dropped in to watch the little ones became interested in learning to tie nice little flat bows of ribbon on the tying frame.

These devices have all been described in the Home Column in the articles furnished by the Home and Child Welfare Department; we do not therefore, enter into details of their description here. We feel, however, that they are to be commended to the attention of the mothers of little children as valuable for the help they furnish in the entertainment and development of the little ones.

There was upon the reunion ground a very genial man, the father of a large family, who remains young in heart by his very ready helpfulness in all the work of the children. He might have been seen one morning marshaling every boy large enough to handle a knife, and some not large enough who aspired to that accomplishment. Forty there were, if not more, and they spent an hour of vigorous effort, if not of achievement, in the unspeakable joy of a boy's heart, whittling.

On another afternoon, this brother entertained the children, large and small, in the children's tent. He folded and tore paper, making beautiful and intricate designs. His audience of small folks brought scissors and spent a happy hour in cutting paper after the patterns made for them. This busy work was purely entertaining.

A corps of volunteer policemen, small boys decorated with silver stars, rendered valuable assistance throughout the reunion. They kept the furnishings of the children's tent, in particular the little red chairs, collected at the tent, and did other things of like nature that counted for much.

This account of what transpired in connection with the children's tent has been hastily written as the office waits for copy. It may be that some things have been dwelt upon at length while others have received scant mention or have been forgotten; but it is our effort to respond on the spur of the moment to the request of the Woman's Auxiliary for a statement of the work among the children at Lamoni's reunion last year.

#### The Measuring Rod Story

(As simplified and told by Sister Callie B. Stebbins, author not known to her.)

My story will be about a measuring rod. It is the story of a dream.

A little girl named Mabel had a dream, and in her dream she was on her way to school. She was wearing a nice, clean dress that her mother had ironed. Her mother did many things for her, but she wasn't very thoughtful about doing things for her mother. When she was asked to help with the dishes or other work about the house, she said sometimes, "I wish I could be like other girls at school. I'm sure they don't have to help with the work!"

And she wasn't very patient with her little sister. She was all the time thinking about what she herself wanted and not very much about what would be pleasant for other people.

But she liked to go to school and this morning she was on her way. As she went along she looked over to a grassy place in the town where there were no houses. She saw gathered

there a great many people and she wondered why they were there.

A girl came hurrying along, and Mabel asked, "What are all those people doing over there?"

The girl answered, "Why, don't you know? It's measuring day and the Lord's angel has come to measure our souls, to see how much they have grown since he was here before."

"Measuring day!" Mabel said; "measuring souls! I never heard of such a thing." She began asking questions, but the girl was gone too far to notice them. Other people were going, too, and Mabel followed with them.

In the center of the green stood a great elm tree. In the shade of the tree there was a platform with steps leading up to it. On this platform the angel stood. His clothing was of a strange, soft, shining white, and his face was the kindest Mabel had ever seen, and yet the most serious.

At the side of the platform, fastened upright in the ground, was a golden rod with marks along on it, showing that it was a measuring rod. At the top of the rod there were words that read, "The measure of a perfect man." Perfect, you know, means all good,—without any wrong in one. Jesus was perfect. The angel held a book in his hand, and in it he wrote the measure of each one who came at his call to be measured.

Mabel did not know the first ones who came, but it seemed to her that their measures were either higher or lower than the persons looked to her. And so it was, for the mark on the rod showed only the measure of one's goodness.

When the angel called another name, Mabel saw coming to the platform a large, fine-looking lady. She had heard of this lady for she was one who sometimes made speeches to the people, and she was president of some society.

Mabel thought: "I believe she will have a high mark, for I think she does good things." But oh! this nice-looking lady was not kind to the people who worked for her, and she forgot to pray and to be thankful to God for all the good things he had given her.

And, so, when she stood by the golden measuring rod, her mark was low. The angel looked sad and he said, "This soul should have a high mark; but there are many things for her to learn and to do before her mark will be up where it ought to be."

The next one called was Lillian. Lillian was one of Mabel's schoolmates. She had the most beautiful dresses and hats and hair bows! Mabel was always wishing that she could have such pretty things as Lillian's and that her father had as much money as Lillian's father had.

At school Lillian was always telling about the new things she was going to have, and how her new dresses were to be made. Whatever the children played, she always wanted them to do just as she said. I fear Lillian was selfish.

When she went up to the measuring rod, no one noticed her beautiful dress beside the angel's shining one. She didn't think of it, either. She thought only of her mark, for it was low—oh, so low that her face grew white as she looked at it.

The angel said gently, "My child, think less of the fine things to adorn your body and more about making your spirit beautiful." Then Lillian passed down, and another one was called.

This time it was a man called Jerry. He mended shoes for the people and he always had a good word for everyone. He found time, too, to do a good many kind things. And he loved to read the Bible. This was because he loved the Lord and was trying to serve him. When he read the Bible he

tried to remember what it told him to do and that made him always ready to do good to other people.

He came hobbling up the steps in his plain, everyday clothes, and as he came, the angel smiled. He was a short man but his mark was away up. And the angel said, "He that would be the greatest, let him be the least and the servant of all."

Then came Archie. He was a big, pleasant-faced boy—just a common, ordinary boy—and yet not so common as we might wish, for it would be nice to have more boys just like him.

Over by Archie's house there lived a widow. You know a widow is one whose husband is dead. There are so many things a woman can't do, and when there is no man about a house she has to get some one to do them for her. When this widow had to pay every little while five or ten cents or twenty-five cents for work she had to hire, it took just that much that she ought to have had for food or other things she needed. And so, sometimes when Archie got up on a winter morning and saw the snow piled over everything, he would start out to shovel walks, and when he had finished his own he would go on along her walk and right up to the door and even around in the back yard, so she could get out to feed the chickens and get water from the well.

One time he got some boys together and they cut up a lot of wood for her. It didn't take them very long and they had a fine time visiting while they worked.

Boys sometimes wanted Archie to go with them to take other people's peaches or pears or apples, and he would say, "No, sir! I guess I can keep the commandments, 'Thou shalt not steal!' And he wouldn't cheat in games. He said, 'If I win, I win fair.'" The same way at school. He wouldn't look on another boy's paper to get his answers. He said, "If I can't get my answers, I'll wait till I learn them." He was the kind of a boy that could say, "No," if anyone asked him to use tobacco or beer or whisky.

He was just a laughing, playing, working kind of a boy, but he was *trying* to do right.

And where do you think his mark went? Away up where Jerry's was! Only a boy, but he was doing just as well for a boy as Jerry was for a man. And the angel said, "Well done, my boy. Keep trying for a higher mark."

And then Mabel's name was called. She trembled as she went up the steps and the angel put out his hand and led her to the measuring rod. Down, down went her mark!—clear down to Lillian's, the lowest of all. She hung her head and her face grew red. Then she looked up at the angel and whispered, "Don't put down the mark this time. Give me another chance and I'll try to do better." The angel shook his head. "The mark must go down," he said. "Try to make it higher next time." Then he laid his hand on her head and said, "My dear child, think less of yourself and more about others. Remember, the Lord loves you, and if you really want to grow better, ask him, and he will help you."

And then Mabel burst out crying. All at once she was awake and she found herself crying. It was only a dream, but she will never forget that dream. She was much ashamed of her low mark.

### Requests for Prayers

The Saints are requested to pray for Brother Robert Campbell, that if it be God's will he may be fully restored and regain his health. This brother was, some months ago, seriously ill, but was restored to strength through administration. He seems to have overdone himself, and desires that he may again be restored.

# The Children's Home

EDITED BY HEMAN C. SMITH AND CALLIE B. STEBBINS,  
LAMONI, IOWA  
Home

There is perhaps no word in any language more significant than the word *home*. Poets have sung of it, painters have portrayed its beauties, orators have found it one of the most inspiring themes. There is no person, rich or poor, but what looks backward, through joy or sorrow, through care or comfort, to some spot more sacred than all others, around which clusters the tenderest memories, and which is beloved above all others, called *home*. Travelers visit spots made sacred by historic events, look upon landscapes beautiful to behold, and inspiring to the senses, but all this is made more beautiful and more sacred by the inspiring thought that when the pilgrimage is over the feet will gladly turn toward the cherished place called *home*; whether it be graced with a mansion, or adorned with a cot, whether furnished by the munificence of wealth, or provided for by daily toil.

And what is this place called *home*, or, rather, what renders this place so sacred, so dear to the heart?

Many and varied are the definitions of the word *home*. The first and leading one given by our lexicographers is "a place of abode"; but if this were all, all persons would abandon one home for another when convinced that the place offered is more comfortable than the other; but such is not the case. True men and women will not abandon the cabin where poverty is their portion, for the palace of luxury, if that cabin is truly a *home*, and the elements of home must be sacrificed in the change.

How often does a fair young woman of virtue and intelligence leave a home of wealth and luxury, and abandon prospects of social distinction and ease to dwell in a lowly cottage with one who has won her love. Or even though the cottage has not materialized, she goes to help build it, and though adversity is her portion through long years of toil and deprivation, she never murmurs nor complains, but is contentedly happy in her lowly home; nor does she ever envy her fortunate sister who has secured a home of ease and luxury, but each day her heart is filled with gratitude and praise to God for her happy *home*.

We shall never be able to define *home*, but we must seek some other definition than "a place of abode." Webster's fourth definition really ought to have the first place, viz, "The abiding place of the affections." So to constitute a real, an ideal home, the affections must be enlisted, aye, more, the affections must not only be enlisted, but must be perpetuated; so conditions should obtain that will feed the affections, and keep the fire of love burning upon the altar.

The home is the mother of the church, and no ideal church can exist without ideal homes. If it does not find them ready at hand it must produce them ere its mission can be accomplished, not alone for part of the people but for all the people. First, by teaching people to make homes for themselves, and second, by supplying homes for those who can not provide for themselves.

The church undertook one of the most important of its duties when it took steps to develop the home as provided for in the revelations, and to apply the principle of home-building both to the homeless children, and to the aged who have been unsuccessful in providing homes for themselves while in manhood and womanhood vigor.

In this work as in our individual homes we must not lose sight of the important principle that home is not simply "a place of abode," but "the abiding place of the affections."

If we are only providing a place of abode, a shelter from

the storm, food to eat, and raiment to wear, we are not making homes for our children or our aged people.

If we are surrounding these institutions with conditions that enlist, retain, and develop the affections, then are we doing our duty, not otherwise.

While the inmates of our church homes should have as good quality of food and raiment as we provide for ourselves, or as nearly so as possible, yet this is but a secondary consideration. The love and kindness that surrounds the home with an atmosphere of peace and good will is the main feature that makes these places not merely "places of abode," but "the abiding place of the affections."

The old people will probably pass out of these homes to the better home beyond; but the children will pass out into the world. Oh, may God bless his people, that they may have the ability and the heart to make the Children's Home a place to which fond memory will turn in peace and love through all the vicissitudes of life.

Among the many pictures of home that we have seen, there is nothing more real and expressive of affection and trust than the one of the boy Jesus in the carpenter shop holding a chisel in one hand, the other, one finger streaming with blood, outstretched toward the mother who is just entering the door with bandages of linen in her hand. The artist had certainly succeeded in catching the expression of infinite trust in the face of the child, while the expression of deep and pure affection on the face of the mother was too intense to describe. It was truly expressive of *home*, "the abiding place of the affections," and could be produced nowhere else.

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## Demonstration

We are not presenting in this issue practical suggestions of *how* to raise money for the Children's Home, but instead, a practical demonstration.

Two young sisters, Mrs. Bertha Bailey Burgess and Mrs. Avis Hopkins Smith, of Lamoni, Iowa, conceived the idea of giving an entertainment for the benefit of the Children's Home. They enlisted others in the effort, and trained children for each of the parts in the beautiful play, "A day in flowerdom." It was delivered with such splendid effect that there was a demand for its repetition. This was cheerfully given and the two entertainments resulted in about one hundred dollars, net.

The children of the home were given places of honor at the entertainment, and thus an impression made upon their young minds never to be effaced, in addition to the splendid material help realized. The memory of this occasion will bring these young minds back to the home in after years, and with other memories will focus around the "abiding place of the affections." All this is accomplished without sacrifice upon the part of the patrons, for each has received full returns for money expended.

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## The Orphan

There's grief upon thy childish brow, and woe upon thy cheek,

Remembrance in that fervid glance, so mild, and fixed, and meek;

And something like a clinging back to many a summer scene, For memory oft will tell her tale of those that once had been.

She has her mother's deep blue eyes, her mother's gentle voice,

Which bade the listener's soul be glad, the mourner's heart rejoice—

Her father's spirit high and pure, with childhood's radiant smile,

That will through mem'ry's tears the heart to hope and joy  
beguile.

Yet why is care upon that brow, and grief on cheek so fair?  
Why is no wreath entwined among the ringlets of her hair?  
And where are they who gave to earth this bright and beautiful  
flower?

The midnight of the heart comes not with childhood's earliest  
hour.

Oh, they!—they both are gone; the sire, the lov'd and blest,  
Deep in the blue Atlantic lies, its wave his place of rest;  
And her young heart was all too fond, too dear its favorite  
dream,

To hear such a tale of woe, and be as she had ever been.

And there she lies, the parent flower, like some departed ray,  
Leaving one darling bud to mourn her long though sure decay.  
The child—oh, let her gentle thoughts to them in silence rove;  
She is their living monument—the offspring of their love.

—Selected.

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## Letter Department

VICKERY, TEXAS, June 29, 1915.

*Editors Herald:* The HERALD reaches us every week with glad tidings of great joy. I read of many things that remind me of like experiences in this great army of the Lord. Saints, when your faith becomes weak concerning church institutions and departments of church work, go to God who is able to bless. If we continue to complain and murmur, our faith is many times weakened, as well as that of those to whom we complain. Let us rely on the promise of God, believing all things that are written in the law of the prophets, asking ourselves why we are here, and if we are not to sacrifice our bodies and many pleasures? This is a day of sacrifice in every sense of the word.

So, dear Saints, let us take courage. The time of our Lord is drawing nigh, and even the widow's mite is worthy of notice by the Master.

Your sister,  
MRS. ADDA STANDEFER.

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JERUSALEM, PALESTINE, April 23, 1915.

*Editors Herald:* At a very late date the sad news of the demise of our aged and beloved President reached us. We were grieved to learn of his demise, though we realized that he had passed the age allotted to man.

His life was a life of sacrifice, but he endured all bravely for the sake of him whom he had chosen to serve, even Jesus. Truly he could say, "I have finished the work thou didst give me to do." We not only sympathize with his family in their bereavement, but we also with them mourn his loss, for their bereavement is our bereavement also.

And we pray that the blessing and power of that high and holy office may rest upon his son and successor, that the work of God may move on and prosper, and the way be prepared for the second advent of our Lord.

We hope the late conference was attended with an increasing degree of the power and peace of the Holy Spirit, and that the work done has been pleasing unto God, and that he may grant his blessing upon it, is our prayer.

Your brother and sister in Christ,  
REES and HANNAH JENKINS.

## News from Missions

### Arkansas

I started to this field of labor about May 1. My first stop was at Grannis, where I met with our old faithful friend, Ed Clinton, and his noble family. Brother Ed has a nice home, and is doing all he can to promulgate the gospel. I met Brother J. M. Smith at Grannis. He and I went to Cove, where we met with a few faithful Saints. Brethren J. M. Wilson and Tom Dazar are trying to keep the camp fires blazing. We had a good week of meetings, and on Sunday administered the sacrament, and enjoyed a spiritual feast. At Cove we heard our faithful brother and friend, Ellis Short, spoken of often. He used to run a large planing mill at this place.

On leaving this place I met Brother W. W. Chrestensen, missionary to this field. He and I went to Grannis, and from there to the Ozark Schoolhouse, where we held meetings a few days. We were entertained at the home of Brother Puckett. On leaving here, Brother Walter and I started across the pine hills to find a brother's home. After walking a mile or so we discovered that we were lost. We climbed several hills and finally stopped to rest and listen for some human voice. We could only hear the distant sound of the horned owl and the hum of the mosquito. We finally returned to Grannis, where we had a few meetings.

On Sunday we enjoyed the sacrament and a good prayer meeting with the Saints. Saying good-by to them, Brother Walter went south and I came to Euclid, Howard County, where I found Brother J. S. Moore standing faithfully at his post, caring for the Jacksonville Branch. On June 10 we began meeting at the Oak Hill Schoolhouse, with a small crowd. The attendance increased until the house would not seat more than half the people. We held meetings seven days, and then went six miles to the Liberty Schoolhouse and preached four sermons. We had a crowd of about two hundred people at this place. From here we went about four miles to the Utah Schoolhouse and preached several sermons with good crowds and fine interest.

Last Saturday, July 3, I went back to the Oak Hill Schoolhouse, preaching two sermons on Sunday and administering the sacrament to the Saints. At this time we enjoyed as fine a prayer meeting as it was ever my lot to attend. The Saints rejoiced and sinners wept. Many of the Saints confessed their wrongs and promised the Lord they would live better. Brother J. S. Moore has been faithfully caring for the work in this country, and rejoiced to see the prospects for the work. I baptized five noble men and women. One of them was a young school-teacher with quite a bright mind. If he will live meek and humble, he will be useful in the church.

This is where Brother J. D. Erwin was beaten with many stripes in opening up the work in this county. This is the home of Grandpa Jackson, also of J. W. Jackson, who was in the missionary work for several years. The work has passed through many trials, but my prayer is that the darkest day is past and that a brighter time will soon dawn, when the many noble Saints who live here may rejoice in the Spirit of God and come up higher, in a righteous life, being ready to meet our Savior when he comes to reign as King of kings and Lord of lords.

We are going to have a reunion at Grannis, beginning about August 20. Let everyone who can come, bring bed and food, and enjoy a spiritual feast.

Ever praying for the redemption of Zion, I am,

Your brother,

E. A. ERWIN.

### Maine

Am laboring at present in the Eastern Maine District. The district conference at Kennebec was a great success. The church building where the meetings were held was packed on Saturday night and all day Sunday, and over half of the people were outsiders. We were told that over one hundred people could not get into the church on Sunday night. There was not a jar throughout the entire sessions of the conference. And why should there be jars and contentions among the Saints of God, when they meet to transact business for the Lord, in the interest of his great church on earth? In view of the instruction he gave to the elders years ago, "Let contentions and quarrelings among you cease. Sustain each other in peace, and you shall be blessed with my Spirit, in comforting and strengthening you for my work," it must be very displeasing unto our heavenly Father to behold his chosen people condemning and quarreling with each other. Hence it is that the true follower of the meek and loving Jesus will strive to comport himself or herself as a true Saint should, in the business meetings, the same as in a prayer and testimony meeting.

The Saints of Kennebec were ably assisted by the many friends in caring for the visitors. Our old and faithful Brother Emery Foss did all within his power to look after the interests of all and to make the conference a grand success. He is climbing up the ladder of time, only a few more years to live at most, and he says that he is anxious to go to his eternal rest in the paradise of God. He will be greatly missed by both Saint and sinner. We surely enjoyed hearing him relate his wonderful experiences in the work. He was well acquainted with the old war horses, namely, T. W. Smith, Father Ells, Joseph Smith, A. H. Smith, and many others of the old missionary force. "He is a jolly old fellow," applies well to this good brother. God bless him, and may his last days on earth be the most happy and peaceful he has enjoyed in this sinful world.

Mr. and Mrs. Davis and their family entertained a household of the visitors, and if they did not tell you differently, you would not know but what they were real Latter Day Saints.

All they lack to be good Saints is baptism. We live in the hope that when we return to Kennebec, if ever we do, we will find them in the church.

Our next place to visit was South Addison. While there Brother Ebeling and the writer reorganized that branch, and renamed it. Brother David Joy was ordained an elder, and made president of the branch by unanimous vote of the people. This brother is greatly beloved by both the Saints and the outsiders. The name of the branch hereafter will be Addison, as nearly all the members live in said township. It was formerly known as Indian River Branch, and was presided over by our old and faithful Brother Uriah Kelley, who is well known to all the missionaries that have traveled in Maine for many years. He labored as missionary himself, but is now too old and helpless to perform much work for the heavenly Master. He is hard of hearing, and going blind. There is no man in Maine that is more honored and loved by the people than our dear Brother Kelley. His good wife shares in the confidence of the Saints, and is well known to the traveling ministry for her kindness, as she with her excellent husband is given to hospitality." The great majority of the Saints reside in and around South Addison, and that is where they will have their place of meeting. The president of the district, Brother Ebeling, will see that they have a minister to preach for them three Sundays a month. They will now have regular services, Wednesday night and on the Sabbath.

The Saints here in Jonesport are wide awake, and main-

taining good works. Brother Rogers and his branch officers are actively engaged, pushing the work of God, not only in the branch, but striving to get the gospel before the people in the adjoining towns. The members are rendering them all the assistance possible. I wish other branch officers and Saints would follow their example. The Saints here took in over two hundred dollars last Monday, feeding the people who came to town to celebrate the Fourth of July. They all worked like bees in a hive. They have a beautiful new church building, which will hold a very large audience. I never was in a branch where the outsiders take such an interest in the preaching of our gospel. The house is full every Sunday night, and we have good crowds throughout the week nights, too.

Our worthy Brother F. J. Ebeling is president of the Eastern Maine District, and Jonesport is his objective point. He is accomplishing a great work in this place, and surrounding country. The Saints and outsiders hold him in high esteem. He is surely making a great record for himself. This brother is getting to be a wonderful preacher of the gospel, and the Lord is blessing his labors with great success. One thing that I admire in our brother is the fact that he does not theorize and philosophize in his preaching, but delivers the gospel truths in much plainness, and in the power of the Spirit that carries conviction to the hearts of those who are honest before the Lord.

If our ministry would confine themselves to preaching the pure and simple gospel of salvation, they would convert a good many more people than they do. Some of our elders seem to think that they must try to tell the people some new thing, forgetting that the gospel is older than the hills, and was preached by old father Adam. And Paul says that this old-time gospel "brings to light, life, and immortality." Therefore, the ministry of Christ should not spend their precious time in preaching vain things, but should fast and pray, and keep themselves in a condition to receive the Spirit, without which they should not make an effort to present Christ and his gospel to the people.

I leave here in the morning for Corea, thence to Stonington, and the Onset reunion, in Massachusetts. The officers and Saints have given me a kind reception in all the places that I have visited. I am stopping with Mr. Cummings and wife. She is one of our active members, and he is very near the kingdom. Both of them take great pleasure in caring for the wants of the missionary. I have enjoyed my sojourn in this place, and the association of the Saints. This town ought to be called Longtown, as it is about three or four miles long, with only one street. The scenery is just grand around here. The tide comes up within a few feet of the kitchen of Sister Cumming's house. This is the place for fine clams and good, wholesome fish, right out of the ocean. We have had much rain and fog since my arrival here.

With best wishes and love to all of God's people, I remain,

Your brother in the one faith,

JONESPORT, MAINE, July 9, 1915. GOMER T. GRIFFITHS.

### South Sea Islands

I will endeavor to write a few items through the columns of the HERALD, telling of the work in the South Sea Islands Mission, from the woman's standpoint, for we believe that there is an important work to be performed among the natives of these islands by the missionary's wife, as well as by the missionary himself. Service is the keynote of a true Christian character, and if one really desires to serve his fellow man, he can find ample opportunity to do so among this people.

We often think of the statement of Jesus, "Freely ye have received, freely give." We feel that we have been privileged

to receive freely of many things never enjoyed by these people, many joys unknown to them, many conditions and experiences foreign to their lives; therefore, we feel that we should assist them in every way possible, that they, too, may experience these greater privileges and blessings.

Brother Ellis and I left our home in Michigan ten months ago to-day, starting upon our wedding trip of over six thousand miles for this mission. These months have been busy ones, studying the native language, and adjusting ourselves to the conditions here, hence we have found no time for loneliness. There is so much to do and so few to do it that we feel that we can ill afford to waste our time upon trifles. Although our acquaintance with our Lamanite brothers and sisters has been a few months only, we have learned to love them as brothers and sisters in the gospel tie. And because of this love, the desire burns strong within us to become instruments in the hands of God to assist them to higher planes of living.

As it is much easier to work with the plastic minds of the young than with those whose habits of character have long ago been established, we began our work with the children as soon as we had sufficient knowledge of the language to attempt it. We find the children very interesting and responsive. There are two things that a native child loves—a song and a picture. So we immediately translated two or three songs into the Tahitian, and with this and the promise of a picture to each one who came to Sunday school, we set the ball rolling.

At first we had only four children, but our class has steadily grown until we now often have over twenty, about all one cares to handle in one class. Every Thursday morning the children come to the house to learn the lesson for the succeeding Sunday. After this the boys go, and the little girls remain while I teach them sewing.

The little girls are much interested in their sewing. The first day that we tried it, I told them to come at nine o'clock, as usual, for the Sunday school lesson and after that we would have sewing. The next morning before I was up, I heard children's voices, and upon examination found two little girls sitting in the door, thread, needle, and cloth in their hands ready for the sewing class. I suggested to them that they had better go home and stay until nine o'clock. They went home, but eight o'clock found them back again. When I would say to them, "We will stop our work for to-day," they would say, "Aita, aita, nida noa; a hamani oe i to oe maa, e e nida noa matou." "No, no, sew on; you get your dinner and we will sew."

There are some very small children in the Sunday school class; their ages range from three to twelve years. Some apparently get very little good from the lesson, but little do we know how much is really planted in their little minds. One little tot of about three years I was never able to draw out. She always came, but never showed any interest in the story. I had taught the children a little prayer in Tahitian to say nights and mornings, and also taught them that they should thank God for their food before eating it. This little girl was visiting away from home in a family outside the church. It came mealtime and the family proceeded to eat without asking the blessing upon the food, so she said to them, "E pure i te Atua no te maa e te ahu." That is, "Pray to God for food and clothes." They only laughed at her, but again she said, "E pure i te Atua no te maa e te ahu." Upon being questioned she told them that she had learned at Sunday school that we ought to thank the Lord for our food.

One afternoon during the sisters' prayer meeting, a tiny little girl of five years arose and said, "E pure i te Atua," "Let us pray to God," and knelt and said the prayer that she had

learned. What an example that child set for many who are older! Truly a little child shall lead them. This little girl, by the way, represents three races—white, yellow and red, for she is one half Chinese, one fourth American and one fourth native.

Thus, through such little incidents from time to time, we are made to feel that our work is not altogether in vain. When we hear of a small child who regularly kneels and prays to God, we are made to rejoice. Such an incident in a Saint's home in America would not be considered such a wonderful thing, but here it is different: parents teach their children almost nothing; they simply "come" up. And then the parents wonder why they do not take a greater interest in the church work when they reach young manhood and womanhood.

The mother love is very, very strong among native women for their children; but it is an ignorant, untrained love, and through this great love for the child they often do the very thing which injures the child most. From the time the child is born, in most families, the mother does all she can to please it, so that when it reaches the age of three or four years it has a very strong desire developed to always have its own way. I have seen mothers give up their chairs to little children, while they sat upon the floor. The mothers are unselfish in their relations to the children, and consequently, according to the old saying, "An unselfish mother makes a selfish child," we do not wonder that we often see selfish children.

It is this strange parental love which is so strong that it can not be firm with a wayward child who desires to live in adultery in the father's house, and the same parent's negligence deprives the child of its greatest blessing, the favor of our heavenly Father.

We find here a wide field for work along auxiliary and social purity lines. Social conditions among the young and old are deplorable. We talk in America of the "double standard" of purity for men and women; we can not even boast of a double standard here. Morals along the line of social purity are at a very low ebb. We find one of the greatest difficulties to be the lack of public opinion against immorality. A right and sane public opinion can do much toward correcting many evils. In America the girl who falls is ostracized by the so-called Christian world; here she associates with the same people and is accorded the same treatment as the pure girl, until she sees no reason why she should change her way of living. These are two extremes. Would that we could find a happy medium—produce an environment in which the fallen girl would be helped and strengthened, but in which the sin itself would never be condoned. We intend to do what little we can along these lines, teaching the great need of purity among the Lord's people—we can at least drop a pebble in the great pool.

Sister Chrestensen is upon the lower islands with her husband. She is a brave little woman, and is doing a good work among the women and children wherever she goes. Just at present we are looking forward to the visit of Brother and Sister Hanson to these islands upon their way to Australia. They will arrive here about July 5, and of course we will be more than pleased to meet them.

Trusting in the God of Zion, that we may all be blessed by his Spirit, I am,  
June 10, 1915.

Your sister in gospel bonds,  
CLARA KELLOGG ELLIS.

### West Australia

We are endeavoring to open up the work in this Golden City, which is situated in a great territory hundreds of miles from anywhere. It is a city of fifty thousand inhabitants,

entirely sustained by the mining industry. One portion of the "ridge" is called the "golden mile." Upon this huge piles of railings betoken the existence of great underground caverns, where men daily delve and risk their lives laboring for the glittering gold.

The soil is of rich, red volcanic order, but owing to the meager rainfall, little in the way of plant or tree life flourishes. The water supply, without which the city is impossible, is conveyed thither a distance of four hundred miles, through a system of iron pipes and pumping stations. It is an ideal climate in winter, but very hot and dusty in summer. The famous "willy willy," which is a kind of cyclonic storm, is a veritable terror to housewives and shopkeepers during summer, and raises the red dust to a great height, causing a temporary eclipse of the sun, and penetrating every nook of house and shop.

The people here are of the democratic order, the labor party being paramount in politics and local government. We applied to the council to obtain an anteroom at the town hall in which to hold public meetings. We were required to prove that we were not Utah Mormons before we could get our application considered. This evil shadow of Brighamism seems to hover like a bird of ill omen over all our movements, simply because we are Latter Day Saints and believe in the Book of Mormon, and they claim to do the same. One gets tired of dealing in negations instead of being permitted to go on with positive work. This is no doubt why our progress is so slow. It would be a great thing for our work if our name could consistently be abbreviated, and a little adopted disassociating us from the Brighamite abomination. We obtained the hall, however, and are now holding meetings therein, with the consent of the city fathers, which is to my mind a great concession.

Our first meeting therein twenty-five persons assembled, and at our third Sunday meeting over thirty persons attended. We also have a Sunday school of about twenty. Brother E. H. Davies' presence here has made this opening possible, he having opened meetings in his private house and baptized some besides awakening an outside interest. This man is a thorough missionary, a good speaker, and one of the best personal workers I know. If this should meet the eye of the Twelve, I hope they will, as soon as possible, appoint him, as he is quite willing and qualified. To my mind it pays better to appoint qualified men than to send out those who have little qualification for the work.

In my judgment, a missionary should be stationed in Kalgoorlie, for it is a splendid field of labor and it needs the gospel more than any place I know.

Some local clergymen of prominence here lead the people downward instead of upward, taking the friendly glass of intoxicating drink, which is perhaps the greatest sin of this field, and also encouraging football and horse racing, the former on Sunday. When in meeting on Sunday afternoon, one is grieved in spirit to hear the day profaned by the hoarse roar and the tumultuous cheering of the football field, and this at a time when our nation is in death grips fighting for its existence against the greatest military combination of history.

We hear this profane roaring in the afternoon, and in the evening the cheering of the crowd sending away our young stalwarts to the great European slaughter house, in France, or the Dardanelles. God seems to be left entirely out of the question, except that a few enthusiastic evolutions and a few set prayers are invoked to satisfy the easy conscience.

It is now June and we do not yet know the result of General Conference. We are anxiously awaiting it. My health since coming to Western Australia has not been good; though I

have kept "on deck," yet I have felt it a very hard year, and sometimes wonder if I shall keep up physically until I get release from the mission.

I am still strong in the faith, and desirous of working on for the Master until he shall say "Enough."

Trusting all is well in Zion, and ever praying for the triumph, I am,

Your brother in gospel bonds,

J. H. N. JONES.

KALGOORLIE, WEST AUSTRALIA, 131 Collins Street, June 9, 1915.

P. S. Since writing the foregoing, conference news comes to hand. I was more than surprised at my name being among the patriarchs. Years ago I had intimation that ultimately I should go to that office, but I did not think the time was yet come. Had thought that I should be a high priest first. I feel greatly the new prospect of responsibility, but trust that God may sustain in any new or difficult sphere of labor.

J. H. N. J.

## News from Branches

### Burlington, Iowa

Burlington people who attended the General Conference and heard the appointments read, felt a peculiar sinking sensation when they heard none read with "Burlington, objective point"; but our spirits raised somewhat when we were assured from reliable sources, that our needs would be cared for. There was, of course, sincere regret at Brother Well's removal, but we are disposed to feel that the Lord was directing, as we had asked that it should be, and if his work here was done and another field opening for him, we were entirely safe in trusting for the outcome.

We believe now that we have strong reason for gratitude for our good fortune, in the appointment of Brother D. J. Williams to Burlington. Brother Williams and his family have been with us now for a little more than a week, and we feel sure there are good things ahead, especially in the way of musical development and auxiliary work. They stopped for a day in Burlington, returning from the district conference at Fort Madison, and so were here for the farewell social and reception given Brother Wells and his family.

We had a most enjoyable visit from Brother J. A. Gillen, our missionary in charge, May 23 to 26 inclusive, during which time he spoke for us five times. The weather was not so favorable as might have been desired, so there were comparatively few outsiders in attendance, but the interest of our own people kept up throughout. The stay was all too short, and we are hoping he will find it possible to return before "many moons" have passed. Brother Gillen was also present with us at the Fort Madison conference, where he presided, with the district vice president, at the Saturday business sessions, and spoke Sunday morning.

The conference and conventions were well attended, and especially in the convention sessions we felt there was a spirit of progress and activity which promised well for the future. Brother James McKiernan was elected district president to succeed Brother G. R. Wells.

Brother C. E. Willey spent Sunday, June 20, in Burlington, having come to baptize two of his little grandnieces. He spoke for us Sunday evening.

Both Religio and Sunday school are active and progressive. Very little change was made in the Religio executive at the election just passed, and with the practically unanimous support of the membership, we may well expect some strides ahead during the next six months.

In the Sunday school two special days have been observed during the past few months—just a few short numbers during

the Sunday school hour, to mark "Mother's Day," and the morning service time of Sunday, June 27, devoted to Children's Day exercises. The program was, in some respects, the best we remember of having been rendered here, two of the numbers being attractive drills. The predominating theme of the program was the service of the flowers, comparing it to the service we may render. Brother Williams gave a short talk, which was just the right thing in the right place, and we felt that the time was surely well spent. We were reminded of the splendid talk given the Sunday school by Brother Gillen on the same theme, and felt that the exercises should impress the lesson the more deeply.

Organized class work is proving an advantage, three of our Religio classes having organized, and an organized Sunday school home class and aid society reporting splendid interest, and some effectual work in the missionary line.

Wednesday evening, June 30, fifty or more surprised Brother and Sister Williams, and after spending a thoroughly enjoyable evening, left a substantial assurance of their welcome among us.

CORRESPONDENT.

## Miscellaneous Department

### The Bishopric

#### AGENT'S NOTICE

*To the Saints of Western Colorado:* I wish to call attention to the urgent need of the wherewith to carry on the gospel work. Let us prove the Lord by bringing our tithes and offerings to his storehouse, and see if he will not pour out a blessing upon us. If we have paid our tithing, or have none to pay, can we not sacrifice a little of our abundance and give an offering unto God, that there may be enough and to spare?

We should be thankful that we live in Joseph's country and appreciate the gospel, and want to assist in carrying it to others who are seeking after the way of eternal life. We are not asking for large amounts, but of all a little, that each name may be "written there," on the bishop's books.

Trusting I may hear from many soon, so that we will not have to call on the bishop for help, I am,

Your brother and coworker,

M. Y. SCHMID, *Bishop's Agent.*

DELTA, COLORADO, 326 Maine Street, July 19, 1915.

#### APPOINTMENT OF AGENT

*To the Saints and Friends of the Portland, Oregon, District, of the Reorganized Church of Jesus Christ of Latter Day Saints:* Please take notice that upon the resignation of Elder L. Stover, former agent of said district, Elder P. G. Hager, 106 East Eighty-sixth Street North, Portland, Oregon, has been duly appointed bishop's agent and authorized to act in and for said district.

The Presiding Bishopric note in this appointment also the excellent work of Brother L. Stover in the interest of the church as bishop's agent in and for the Portland District, and extend special thanks to him and the Saints and friends of said district for the same.

The Bishopric also take pleasure in recommending to the Saints and friends of the district Elder P. G. Hager as bishop's agent and trust that each and everyone may be ready to assist him in his arduous work, and may the Lord be with and bless each helper, and great good may in the interest of his work be accomplished.

Very respectfully submitted,

E. L. KELLEY, *Presiding Bishop.*

INDEPENDENCE, MISSOURI, July 19, 1915.

#### APPOINTMENT OF AGENT

*To the Saints and Friends of the Southern Nebraska District, of the Reorganized Church of Jesus Christ of Latter Day Saints:* Please take notice that upon the recommendation of the district conference of the Southern Nebraska District and the resignation of Elder C. H. Porter as bishop's agent, Elder H. A. Higgins, 1207 Third Corso Street, Ne-

braska City, Nebraska, has been duly appointed bishop's agent in and for said district.

The Presiding Bishopric extend special thanks to the retiring agent, Brother C. H. Porter, who has so long, successfully and satisfactorily filled the position of agent for the Southern Nebraska District. We trust that in his change of location and business the Lord will be with and bless him and his family.

We also bespeak for Brother Higgins the cooperation of the Saints of the Southern Nebraska District and trust the Lord may help each one who shall undertake to help in his work, that the financial work of the district may be performed by proper cooperation of the membership and officers and the Lord's work honored as it should be in each district of the church.

Again commending the agent and his work to the Saints and friends of his district, we are

Hopefully in bonds of peace and good work,

E. L. KELLEY, *Presiding Bishop.*

INDEPENDENCE, MISSOURI, July 16, 1915.

#### APPOINTMENT OF AGENT

*To the Saints and Friends of the District of Idaho of the Reorganized Church of Jesus Christ of Latter Day Saints:* Please take notice that upon the recommendation of the conference of the district of Idaho, on May 22, 1915, appointment was duly made of Elder G. W. Winegar, Caldwell, Idaho, R. F. D. 5, as bishop's agent in and for said district. This duly authorizes Brother Winegar to act in and for said district in behalf of the Bishopric.

The Bishopric also extend to Brother M. J. Durfee, former agent of said district, special thanks for his work and interest as bishop's agent in and for said district in the past. Trust he may be blessed and prospered of the Lord in his present labors for good.

The Bishopric especially commend Brother G. W. Winegar to the Saints and friends of said district, and ask for him and in his behalf the assistance and cooperation of those interested in the Lord's work. May each one be ready to show forth in his work the fruits that should ever characterize a child of the Master.

Again commending him to the helpers, and trusting the Lord will bless and direct him in his labor, we are

Ever hopefully laboring for the success of the truth,

E. L. KELLEY, *Presiding Bishop.*

INDEPENDENCE, MISSOURI, July 16, 1915.

#### Conference Minutes

CLINTON.—June 26, 10 a. m., Coal Hill, Missouri. Reports: Coal Hill 62; Eldorado Springs 128; Fort Scott 83; Mapleton 175; Veve 98; Walker 19; Rich Hill 150; Taborville 56. Officers elected: W. S. Macrae, president; W. H. Lowe, first vice president; Merle Quick, second vice president; Lyda Budd, secretary and treasurer; Lucy Silvers, member library board, recorder and historian; W. E. Reynolds, bishop's agent. W. S. Macrae was appointed one of a joint committee with one from a Sunday school and one from Religio to raise fund to be loaned to some one who would attend Graceland College. Lyda Budd, secretary, Zora Lowe, secretary pro tem, Eldorado Springs, Missouri.

SPRING RIVER.—June 12 and 13, Webb City, Missouri. Reports: Pittsburg 176; Joplin 320; Purcell 62; Vera 124; Weir 120; Scammon 96; Webb City 251; Pleasant View 106; Fairland 262. Ordination of Benjamin C. Tribble to office of priest ordered. Resolution prevailed asking Presidency and minister in charge to appoint district presidency. Mollie Davis elected secretary and treasurer; F. L. Freeman member auditing committee. Preaching by F. M. Sheehy, Ellis Short, Roy Budd. Adjourned to meet at Pittsburg, Kansas, November 6 and 7. Mollie Davis, secretary, 115 Jefferson Avenue, Pittsburg, Kansas.

#### Convention Minutes

CLINTON.—Religio, June 25, Coal Hill, Missouri. Reports: Taborville, Nevada, Rich Hill, Eldorado Springs, Coal Hill. Edith Gernhart appointed on committee for fund to loan some one attending Graceland College. Officers elected: T. L. McCormick, president; Hollie Dennis, vice president; Lyda Budd, secretary; Adrian Lowe, treasurer; Ida Noyes, member library board; Dollie Brunson, home department superintendent; Raymond Taggart, superintendent gospel literature.

Lyda Budd, secretary, Zora Lowe, secretary pro tem, Eldorado Springs, Missouri.

CLINTON.—Sunday school, June 26, Coal Hill, Missouri. Reports: Childers, Coal Hill, Nevada, Mapleton, Fort Scott, Lowry City, Lewis Station, Morning Star, Eldorado Springs, Walker, Veve, Rich Hill. Oland Rooks appointed one of committee for fund for some one to attend Graceland College. Zora Lowe, secretary, Eldorado Springs, Missouri.

### Conference Notices

Central Oklahoma in connection with reunion, August 20 to 29, Terlton, Oklahoma. C. T. Sheppard, president.

Northeastern Kansas, 10.30 a. m., August 21, Fanning, Kansas. Series of meetings week or ten days following conference. After consulting with Brother F. M. Sheehy over conditions, we concluded it would not be advisable to hold a reunion this year. We hope the Saints of the district will make an effort to attend the conference and meetings. Attention of branch presidents, branch clerks, and ministry of district is called to district rules regarding reporting. Send reports to M. D. Robinson, 835 Kansas Avenue, Topeka, Kansas. Frank G. Hedrick, president, Fanning, Kansas.

Western Maine, August 21 and 22, 2 p. m., Little Deer Isle. Full reports of branches and officers expected. George H. Knowlton, clerk, Stonington, Maine. Send documents care of J. J. Billings, Little Deer Isle, Maine.

Florida, September 18, 10 a. m., Alafloa church, Dixonville, nine miles south of Brewton, Alabama. Prayer service 9 a. m. Reunion to be organized immediately after adjournment of conference. E. N. McCall, secretary, route 5, Brewton, Alabama.

### Reunion Notices

Seattle and British Columbia, August 6 and 16, Centralia, Washington, North Park. Rooms: \$1.50 per week, four blocks from grounds. Wood, straw and several stoves furnished Saints free. Tents and two cots, each \$5. Order at once. Leonard S. Rhodes, 1005 South Tower Avenue, Centralia, Washington.

Eastern Oklahoma reunion and conference, August 20, continuing over two Sundays, conference last Saturday and Sunday, Grannis, Polk County, Arkansas, on Kansas City Southern Railroad, 259 miles south of Joplin, Missouri, 74 miles north of Texarkana, Arkansas. Come prepared to remain, well supplied with eatables and bedding, wagons, tents, etc., able to care for selves and others. W. M. Aylor and other good speakers of missionary force will be present. Good singers. Plenty of water near grounds. Good pasture within half mile. Write at once to W. E. Clinton, Grannis, Arkansas, for tents, cots, chairs, and information. J. C. Chrestensen, W. E. Clinton, J. Hoffman, committee.

Southern Kansas, unorganized territory, August 13, to continue 10 days, Wichita. Come prepared to bear your own expenses. F. M. Sheehy, J. Arthur Davis, T. C. Kelley, A. C. Martin, and we hope one of the patriarchs will be present. A few tents, 8 by 12 and 10 by 12, \$2.50 each. Send remittance with order early, to E. L. Barraclough, 240 South Glum Street, Wichita, Kansas. W. Vickery, E. L. Barraclough, committee.

Central Oklahoma, August 6 to 15, Rowlands Grove, five and one half miles northwest of Piedmont. Beautiful walnut grove, plenty of water, pasture for stock. W. M. Aylor, H. O. Smith, Brethren Case and Kuykendall will be present. There will also be a reunion five and one half miles northeast of Terlton, in grove on Ora Carter's lease in the oil field, August 20 to 29. Those coming from east get off at Terlton; those from north and south, Cleveland, and Brother Carter will meet all trains if notified. Those coming to Piedmont will be met by Brother Rowland. Order tents. Write H. K. Rowland, Piedmont, Oklahoma, for that reunion; T. L. McGeorge, Terlton, for other meeting. Hubert Case, C. T. Sheppard.

Rich Hill, August 13 to 22, Clinton, Missouri, in beautiful East Park. Fifteen acres fine shade, blue grass. Two large tents to provide room for variety of meetings. J. A. Tanner will have charge of auxiliary work, assisted by local and visiting Saints. Trained nurse furnished by Sanitarium three days, possibly Wednesday, Thursday and Friday; good lectures on hygiene, sanitation, etc. Sunday, August 15, 3 p. m., Brother Tanner will conduct service of special interest to branch officers. Woman's Auxiliary will furnish special educational features. Other speakers: F. M. Sheehy, F. A. Smith, A. C. Silvers, Lee Quick, R. T. Walters, Roy S.

Budd, W. S. Macrae. For tents notify W. V. Smith, Rich Hill, Missouri, so as to have same on grounds when you come, \$2, 2.25, \$2.75. Cots, springs, bedsteads reasonable. Straw for bedding, plenty of pasture. W. S. Macrae, Knobnoster, Missouri.

Last year the Idaho Saints held a reunion in Hagerman, the year before, in Weiser. These attempts were largely experimental, the Saints being scattered over the large district. At Weiser the attendance was small,—services good and uplifting. At Hagerman the attendance was larger and the meetings very satisfactory; besides there was considerable interest shown by our friends at that place; so we concluded that an annual gathering of that kind was a good thing for the Saints and the work in the district, hence another has been appointed to be held in Hagerman this year, beginning August 21, and lasting over two Sundays. To the Saints in Idaho I would say, All who possibly can, prepare to come and remain all or part of the time. It will do you good. Come not merely to receive, but also to impart of the good things the Lord has granted you from time to time, so that the work and the attendant blessings may be mutual. Last year we had a spiritual feast, this year we anticipate a still better time, with an increased attendance. And to those who are not able to attend, but desire the success of the reunion, you can help the good work by sending a contribution for that purpose to Brother G. W. Winegar, Hagerman. The General Conference appointees to the district, the minister in charge and several of the local ministry will be there to dispense the Word of Life. Besides the preaching and prayer services, time will be given to round table talks and auxiliary work under competent workers, which will all be instructive, interesting and edifying, and aid in qualifying all for the care of the work locally and generally. Peter Anderson.

Saint Louis, Creve Couer Lake near Saint Louis, beginning August 20 continuing ten days. Arriving at Saint Louis union station walk 3 blocks north, take west-bound car on Olive Street marked "Delmar." Tell conductor you wish to go to Creve Couer Lake and he will tell you where to get the lake car at Delmar Garden. Fare 15 cents from down town. Reunion grounds at end of Creve Couer Lake line. Ice cold spring water, electric lights, children's playground, fishing, boating, bathing. Good speakers, including Elbert A. Smith, F. A. Russell, W. L. Christy, W. A. Smith, J. W. Paxton, etc. Tents: 10 by 12, \$2; 12 by 14, \$2.50; 14 by 16, \$3; larger if you wish. Cots 50 cents; chairs 25 cents; stools 10 cents; clean straw free, bring ticks. Camp high and cool without mosquitoes. Order tents of G. S. Trowbridge, 5032 A. Devonshire Avenue, Saint Louis, not later than August 10. G. S. Trowbridge, chairman.

### Addresses

Joseph R. Lambert has removed from Lamoni, Iowa, to Independence, Missouri, and may be addressed at the latter place, 1514 West Short Street.

### Two-Day Meetings

Eastern Michigan District will hold the following two-day meetings: Bay Port, July 31 and August 1; church to be dedicated August 1; bring baskets. Snover, August 14 and 15; bring baskets. Shabbona, August 21 and 22. Black River Branch, near Carsonville, August 28 and 29. Caserville Branch, September 4 and 5. Good speakers. Everybody welcome. William M. Grice, president.

### Quorum Notices

#### CALIFORNIA PRIESTS

Meet at Irvington during reunion, beginning August 13. Northern California priests not members of the quorum are requested to communicate with secretary at once and obtain enrollment blanks. It is necessary that all priests in the district become members of the quorum to better carry on the work. L. E. Harris, secretary, 322 East Saint James Street, San Jose, California.

### Correction

Brother J. E. Meredith, of England, calls our attention to an error in the HERALD of May 5, page 434: In the paragraph "England Taxes Liqueur," last line, the word *gallon* should have read barrel.

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THE SAINTS' HERALD

Elbert A. Smith, Editor; John F. Garver, Assistant Editor.

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Subscriptions received for "Zion's Ensign," also orders for all "Ensign" publications.

Died

DIMOCK.—John W. Dimock died at South Rawdon, Nova Scotia, June 17, 1915, after a lingering illness. Deceased was among the first in his section to obey the gospel, under the preaching of Joseph F. Burton. Afterwards ordained a priest by Brother Burton. Traveling ministry and others will gladly testify to his genuine integrity and hospitality, and none more than the undersigned, who knew him better than any others. He was 77 years and 5 months on the day of his death. A good man has passed away.

GOLDSMITH.—Lucinda Goldsmith, born November 25, 1845, Cattaraugus County, New York. Married John Goldsmith, November 29, 1894. Baptized October 30, 1895, by F. G. Pitt, Sandwich, Illinois. There remain: husband, 3 brothers, Louis, William, Levant, Aldrich; 3 sisters, Johanna Farrell, Mary Waterbury, Amelia Swensen. Services July 13, Saints' church, Sandwich, Illinois, by Frank F. Wipper, assisted by Charles Burr. Interment in Oak Ridge Cemetery.

EWING.—Emma Louise Ewing, born at Sycamore, Illinois, July 30, 1857; died at Muir, Michigan, July 10, 1915. Married Lyman O. Ewing, February 28, 1878. She was the mother of 6 boys, 3 girls, all of whom, with the father, attended the funeral. Baptized September 19, 1896. Services from the home. Muir. Reverend M. J. Weaver, of the Presby-

terian Church preaching the sermon, efforts to secure an elder of the Reorganized Church having failed. Interment in Muir Cemetery.

CHUTE.—Alice L., wife of Henry Chute, passed peacefully away June 29, 1915, at the home of her daughter, Mrs. Oscar Engle, Port Huron, Mich., where she had been seriously ill for a month. Born August 21, 1848, near Saint Clair, where with the exception of about seven years she resided. With her companion she united with the church about forty years ago, and her faith and trust was in her heavenly Father to the last, as she patiently bore her suffering and awaited the summons "Home," where, during her last illness, she expressed she was going. Leaves to mourn their great loss, husband, one son, Wallace, of Saint Clair, one daughter, Sister May (Mrs. Engel). A son, Clarence, answered the summons home April 30, 1887. Two brothers also survive. She will be greatly missed by a large circle of friends, for to know her was to love her, no sacrifice was too great for her to make for the comfort or happiness of her family, or to assist friends. Services in Saints' church, Saint Clair, by J. F. Curtis, assisted by Otto Fetting. Interment in City Cemetery.

MITCHELL.—Anna Barbara Davis, born May 5, 1885, Uby, Michigan; died July 8, 1915. Married Clifford Mitchell, December 29, 1913. Deceased leaves husband, father, mother, 3 brothers, 5 sisters, other relatives and friends. Services by William Grice.

BLAIR.—Eliza Blair, born February 27, 1839, Greenwood, New York; died June 20, 1915, after an illness of months. Baptized October 16, 1901. Services by A. B. Phillips, Saints' chapel, Greenwood. This sister was greatly beloved by all.

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Entered as second-class matter at Lamoni, Iowa, post office.

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



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

VOLUME 62

LAMONI, IOWA, AUGUST 4, 1915

NUMBER 31

## Editorial

### SOMETHING NEW AND FINE

#### THE "FOLDER SERIES"

We have just prepared and published two very attractive six-page folders. These were originally intended for distribution at our church exhibit in the Panama-Pacific Exposition, at San Francisco, California. (Perhaps you did not know that we have such an exhibition, but we have, with Elder James W. Davis and wife in immediate charge.)

We have decided also, to put the folders on the market for the benefit of Saints who may be glad to secure them. These folders are illustrated, six pages of text and illustrations. When folded they are three and one half by eight and one half inches in size, convenient for the pocket and convenient to mail in a number ten envelope. They are printed in brown and red, on India tint plate paper.

Folder number 1 contains a history of the church covering three pages, with fourth page devoted to an argument in answer to the question, "Are we evangelical and orthodox?" The history of the church and its belief is set forth in a brief and pointed manner. One page is occupied by a splendid picture of the twelve apostles in their session at Independence, Missouri, preceding the late General Conference. This cut will be of special interest to the Saints, and to the outsiders an object lesson, attracting their attention to the peculiar form of our church organization. Another page is occupied by a fine picture taken at the Stone Church in Independence during the General Conference of 1908. This cut attracts attention to the return of the Saints to Independence, in fulfillment of prophecy.

The second folder has three pages devoted to the history of the First Presidency, the presidents in succession in particular, Joseph Smith, the martyr, President Joseph Smith, and President Frederick M. Smith. There are three excellent pictures of these three men, the one of President Joseph Smith being a picture which has never before appeared in the church publications. One page of this folder is devoted to "What we believe."

Both folders plainly state the difference between

the Reorganization and the church in Utah. The last named also contains an extract from the *Kansas City Journal*, appearing on the occasion of the death of President Joseph Smith.

These folders are perhaps the most artistic thing that we have yet gotten out in the way of tracts or literature for distribution. Criticism has been made that some of our tracts are not attractive in appearance. Those who have made these criticisms now have an opportunity to secure something to their taste. We have tried to make them artistic rather than cheap.

You need these folders for your own edification and benefit. You need them to mail to your friends. They may be used to advantage by local branches for distribution in their vicinity among nonmembers, together with literature regarding the local congregation. The elders can use them in their fields to advantage.

This folder series can be elaborated to include other subjects, the Book of Mormon, etc., providing there is response from the Saints indicating a sale for this class of literature. These are offered as an experiment. They may be obtained from the Herald Publishing House, Lamoni, Iowa, at the following prices: Twenty cents per dozen; one dollar per hundred. Special prices may be secured on larger lots.

They may be ordered by number. In ordering the church history folder, order F. S. number 1; in ordering the history of the First Presidency folder, order F. S. number 2. ELBERT A. SMITH.

### ORDINATION PRAYER FREDERICK M. SMITH

[The following is a report of the prayer offered by Apostle Gomer T. Griffiths when ordaining President Frederick M. Smith to the office of President of the High Priesthood, at Independence, Missouri, May 5, 1915. We did not have the report of this ordination prayer to use at the time when the meeting was reported, but reproduce it now for the benefit of the many who wish to read it.—EDITORS.]

Almighty God, who dwells in the heavens above, we thy servants entreat thee in the name of thine only begotten Son, to breathe upon us the spirit of our office and calling as we officiate in this holy ordinance of ordination, that we may give utterance to those things that will please thee, O God.

Brother Frederick Madison Smith, the Lord, our God, has designated through the late prophet, thy father, that when he should be overtaken by the hand of death, thou shouldst succeed him in the presidency of the holy priesthood and the church of God here on earth. The late General Conference has approved and indorsed the selection that has been made by our heavenly Father and directed this ordination. Therefore we, thy fellow servants and authorized ministers of Jesus Christ, impose our hands upon thy head and through this holy ordinance of laying on of hands we separate thee and ordain thee president of the high priesthood which is after the order of Melchisedec, and we ordain thee President of the Reorganized Church of Jesus Christ of Latter Day Saints. We ask God, our eternal Father, to confer upon thee through this sacred ordinance the special gifts that God bestows upon the one who is president of this Melchisedec priesthood, even that of a translator, revelator, seer, and prophet, and all the gifts, blessings, and powers that God bestows upon the head of the church; because that through this ordination you are now called to be the presiding elder over all the church of God on earth.

And we ask God, the eternal Father, that inasmuch as this responsibility is great that is now placed upon thee, thou mayest have power given unto thee to perform the functions and the duties thereof with an eye single to the glory of the great God, in the interests of the church over which thou art called upon to preside.

It will be thy duty to receive revelations and commandments for the church, for its government on the earth; and it will be thy duty in connection with thy brethren who shall be associated with thee in the First Presidency, to preside over the deliberations of the High Council. And O God, our eternal Father, do thou bless our brother with the spirit of discernment and wisdom that he may become a mighty and a wise counselor in his day; and when called upon to pass upon transgressors to make decisions, that they may be just and inspired of God and rendered in righteousness, to the glory of God and the honor of thy name and the good of those upon whom he shall pass judgment.

And oh, dear brother, it is now thy privilege because of this position unto which thou hast been called and set apart, to commune with God the Father, with Jesus Christ his Son, and with the assembly and church of the Firstborn and with angels; and we feel to say unto thee by constraint of the Spirit: As God has blessed those who have occupied this high and holy calling in ages past, the same God will be with thee, and thou shalt receive revelation upon revelation, and angels shall come and talk with thee as one man talketh with another, if thou wilt place thyself in that condition to receive these

communications. The Lord will direct thee in dreams by night, and heavenly visions, and he will make known unto thee his mind and will in relation to the affairs of his church and kingdom, and thou wilt have the watchcare and the jurisdiction of all the ministry of God.

O thou Father above, do thou bless our brother! Make him strong in body; make him strong in mind and in spirit. And I say unto thee in the name of the Lord Jesus Christ, that the God of thy fathers will be with thee, and he will enlighten thy mind, and will quicken thine understanding and increase and develop thy intellectual powers and forces; and he will give unto thee special gifts, even that of eloquence, and thou shalt be a leader, a mighty leader in Israel; for thou shalt have power in the church with thy brethren.

But remember, brother, thou shalt have trial; thy heart will be made sad and sorrowful because of false brethren; thou wilt have enemies within and foes without, but the God that has watched over those who have occupied in this holy office in ages past, will be with thee. And brother, Be humble in thy heart; be meek and lowly, and put thy trust in God who has called thee to this holy position, because he has watched over thee since thou wast born into this world, and he has raised thee up for a wise purpose, and he will be with thee, and thou shalt feel his power resting upon thee, and he will comfort thy heart in the hour of trouble and the time of distress.

Thy mind will often be perplexed. Many things will arise in days to come that will try thee sorely, but our Father in heaven will be with thee and will strengthen thee in the inner man. And we ask God, the eternal Father, in the name of Jesus Christ, to make thee well, every whit, from the crown of thy head to the soles of thy feet, that thou mayest be made strong and qualified and fitted in every respect for these duties and great obligations that are now placed upon thee.

And I feel to say unto thee, dear brother, that thy companion shall be a comfort to thee, and in the hour of distress and sorrow, she, by the power of God operating upon her mind, will speak words of comfort to thy heart and cheer to thy drooping spirits; and therefore thou shalt give heed to her when she shall come to thee under the power and influence of the Holy Spirit.

Mine angels will be around about thee and they will protect thee, and the hand that is raised against thee shall not prosper. Therefore be of good cheer. Remember that God has now placed upon thee a great honor; but few men in the ages past have been honored as thou art honored to-night, to receive this high and holy office, to be president of the holy priesthood of the church of the Firstborn on the

earth. Rejoice exceedingly in thy heart, because God has been mindful of thee.

And thou shalt be great in his sight, a mighty prince in Israel, and thy brethren will have confidence in thee and they will support thee, and those who are called and associated with thee in this great work of redemption, they shall with thee carry on this great work; therefore, when thou art tried and even tempted by the Evil One—for he will seek to mar thy peace and to weaken thy confidence in thy brethren—I say unto thee, In that hour thou shalt go into thy secret chamber and upon thy bended knees thou shalt go to God, unto him who knows thy thoughts and the intents of thy heart, and thou shalt pray for them—thou shalt be as thy Savior was, meek and lowly in heart and spirit. Be humble, my brother, and look with pity upon thy weak and erring brethren. Many of them desire in their hearts to do good, but permit themselves to be overcome in their environments and the evils that are in the world.

Remember, thou art a leader in Israel; thou art a father unto the flock of God; and he who has watched over thee in days past will be with thee in days to come. And I feel to say unto thee in the name of the Lord Jesus Christ, that as long as thou art humble in thy heart and wilt trust God and seek to do his will, to carry out the trust that is reposed in thee, he will be with thee and stand by thee; and though thou shalt have many trials and shalt wade through deep troubles and afflictions, and he who knows how to try men will try thee to the uttermost—I say unto thee, that in the hour of trial, God will come to thy rescue; he will not permit thee to be overcome. Thou shalt stand as a mighty man in the world, and even those outside of the church will look upon thee as a great man in the world; if thou art humble God will operate upon thy mind and heart, and thou shalt speak as one honored of God. And as the Lord said unto Joshua who succeeded Moses as a leader over Israel, so I say unto thee: Be strong and of good courage; keep thy hand in the hand of God and he will lead thee safely on.

We feel to commend thee to him. We can not leave thee in better hands than in his; in the hands that have been over thee in the past, even in thy late illness; for God watched over thee and heard the prayers of thy brethren and recognized their fasting; and he did bless thee and has brought thee to this place that thou shouldst be set apart and placed in this position, to set the work in order, with those whom God has called to be thy colaborers.

And may the love of God abound in thy heart, and that peace of God that no man can give be with thee, that at last it may be said unto thee, "Come unto me and I will give thee that reward that I give to those who have been faithful to their trust." And thou shalt stand with those who have gone before—the

patriarchs, apostles, and prophets who have been faithful in their trust. Thou shalt stand with them in the world to come. Amen.

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## CURRENT EVENTS

### SECULAR AND RELIGIOUS

**RATE INCREASE.**—An express rate increase was recently granted the express companies by the Interstate Commerce Commission, which it is estimated will add nearly four per cent to their gross revenues.

**BIG PLANT.**—What is said to be the largest packing plant in the world, consisting of seventeen steel and concrete buildings, was recently opened at La Plata, Argentine, by the Armour Company of Chicago.

**THE "EASTLAND."**—The number of dead in the *Eastland* disaster at Chicago has grown to twelve hundred. The coroner's jury has found that the catastrophe resulted from improper construction, inefficient operation, too lenient inspection, and too lax laws.

**DANBURY FORECLOSURES.**—Notices of foreclosure have been served on one hundred and sixty-six persons in Danbury, Connecticut, and vicinity, named as defendants in foreclosure proceedings instituted by D. E. Lowe & Company in the Danbury hatters' case.

**ALBERTA DRY.**—The province of Alberta, Canada, went dry on July 24, by a vote of forty-six thousand, nine hundred and fifty-seven to twenty-seven thousand, seven hundred and fifty-two. This action prohibiting the sale of alcoholics throughout the province becomes operative July 1, 1916.

**BAYONNE STRIKE.**—On July 25 the superintendent and thirty-two guards of the Standard Oil Company, of Bayonne, New Jersey, were arrested for inciting to riot in connection with the strike at that place. On the 26th a large percentage of the Standard Oil men returned to work, on promise of an increase in pay.

**REFUSE TO SELL.**—The United States District Court of New York has decided that under the new Clayton law, manufacturers may lawfully refuse to sell to dealers who cut prices of standard-priced articles. In the case before the court the Great Atlantic and Pacific Tea Company attempted to sell at twelve cents products put out by the Cream of Wheat Company to sell for fourteen cents. The manufacturing company had refused to fill further orders, and the vendors brought suit, Judge Hough holding that the refusal was not in restraint of trade.

**HAITIAN TROUBLES.**—Haitian revolutionists on July 27 took possession of Port au Prince, the capital, and on the following day dragged President Guillaume from the French legation where he had taken refuge and assassinated him. American marines

were landed from the *Washington* on the 28th, and are in control of the city. Two American blue jackets were killed on the 29th in an attack by natives. The battleship *Connecticut* sailed from Philadelphia the 31st, with five hundred marines for Haiti. French marines have also been landed for the protection of foreigners.

**BRITAIN REPLIES.**—The reply of Great Britain to the American note of March 30, protesting against the enforcement of orders in council which restrict neutral commerce, was received at Washington, July 26. This note holds that the orders are within international law, though they may involve a new application of principles; and that Great Britain's action is justified by decisions of the United States Supreme Court in cases arising during the Civil War. It is suggested that differences arising from the new application of principles may properly be submitted to judicial settlement.

**AMERICAN VESSEL SUNK.**—The American steamer *Leelanaw*, en route from Archangel, Russia, to Belfast, has been sunk by a German submarine. Time was given the crew to escape. The *Leelanaw*, among other things, carried flax, appearing on Germany's list as absolute contraband. This case is similar to that of the *William P. Frye*, sunk by a German submarine some months ago, held by the United States to be in violation of treaties between the United States and Germany, which allow the delivering out of contraband, but prohibit the destruction of vessels.

**MEXICAN AFFAIRS.**—Reports from Mexico indicate skirmishes between Villa and Carranza forces. Some announcements state that Obregon has taken Aguas Calientes. A state of starvation is reported at Mexico City, cut off from supplies and from communication with the outside world. Secretary Lansing is said to have sent notes to Carranza and Zapata, complaining of the conditions in the capital, and demanding that immediate steps be taken to open the railway and send supplies into the city. An effort is being made to bring various leaders together for a conference in the interests of peace, and there is considerable speculation as to the part the United States may play in establishing order in this revolution-torn republic.

**EUROPEAN WAR.**—The Germans continued their advance on Warsaw the early part of the week covered by this report, only to be checked at the end of the week by stubborn Russian resistance. The Russian press, however, is preparing the people for a possible retreat from Warsaw, it being stated that scarcity of ammunition may advise a withdrawal. The war on the western front continues uneventful, save for minor gains on both sides, the struggle here being marked by a perceptible slackening of the deadly fighting reported for the week before. The Italians report further gains after terrific fighting.

The toll of German submarines for the week include one French, one British, one Belgian steamer, four British trawlers, and one Swedish brig. The British admiralty announces that a total of one hundred and eighty-two British merchantmen and one hundred and sixty-eight fishing vessels have been destroyed during the war. Premier Asquith announces that the total naval casualties up to July 20 were nine thousand, one hundred and six; the military casualties to July 18 being three hundred and sixty-one thousand, eight hundred and eighty-nine. French casualties, naval and military, are reported as being three hundred twenty-one thousand, eight hundred and eighty-nine. David Lloyd George stated in the House of Commons the 28th that sixteen national munition factories had been established in England, and that ten more would be provided.

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### NOTES AND COMMENTS

**KIRTLAND TEMPLE FOLDER.**—We are in receipt of a very artistically gotten up six page folder, intended primarily for distribution to visitors at the Kirtland Temple. There are two illustrations of the temple, a short history of the church and of the temple prepared by Heman C. Smith, a quotation from the findings in the Temple Lot Suit, and a column devoted to welfare work, giving the names of our various church institutions, such as the Sanitarium, college, etc., with a brief description of their work. This folder is printed on India tint plate paper, gotten up we understand by Bishop Becker and Brother Earnest A. Webbe, who were among the promoters of the folder. The Cleveland Saints also intend to make use of it in their branch work, distributing about fifteen hundred copies in the neighborhood of the church, covering as far as they can the families within a radius of one mile of the church. They will distribute these copies by mail, and will accompany each with a personal letter entitled, "Who is my neighbor?" the first page of which is as follows:

Everyone has a right to *know*—and should *want* to know who their neighbor may be! We want you to know about *us* as a people. We have been neighbors of yours a long time,—for twelve years,—owning property on Wade Park Avenue, at Seventy-first Street. Our congregation is composed of people from many beliefs and some from no profession of faith at all, yet they have all found *satisfaction* here in the pure democracy of the gospel. Our officers are selected from among local men, our ministers are nonsalaried. We all labor together in a common cause, the success of which is solving many problems of these latter days. We are teaching the New Testament pattern of church government—quite a different order from that practiced by any of the churches set up to accommodate human ideas. We believe that the old way is the safe way, and in preaching the kingdom of God as Christ taught it, we believe all true men will press into it to the extent that they are willing to examine and recognize it! If you have had disappointment,—if you have failed to realize the fullness of the gospel, remember "strait is the gate" and "*few* there be that find it!" Would you know more about the few? Come, meet with us; we have no cold formality, but a friendly welcome for you. *Our policy* is to court investigation rather than to coax and cajole you into joining with us. We append a list of our departments of service and invite you to any or all of them.

## Original Articles

### THE SEVENTH-DAY ADVENTISTS--PART 1

BY MARCUS COOK

The peculiar doctrines of the Seventh-day Adventists have been and are being urged upon the people either by books and tracts, house to house Bible readings, or through their regular ministry.

#### COMMITTING THEMSELVES

There are, I believe, no people who profess to rely more upon the Bible as the final test of truth than the Adventists. I quote from the Great Controversy by Mrs. E. G. White, seventh edition, published 1887, page 411:

"To the law and to the testimony; if they speak not according to this word it is because there is no light in them." The people of God are directed to the Scriptures as their safeguard against the influence of false teachers and the delusive power of spirits of darkness. Satan employs every possible device to prevent men from obtaining a knowledge of the Bible, for its plain utterances reveal his deceptions. . . . The last great delusion is soon to open before us. Anti-Christ is to perform his marvelous works in our sight. So closely will the counterfeit resemble the true that it will be impossible to distinguish between them except by the Holy Scriptures. By their testimony every statement and every miracle must be tested.

Mrs. E. G. White is committed to the following:

1. That the Holy Scriptures contain the law and testimony.
2. Its utterances are plain.
3. Every statement and miracle is to be tested by it.

This puts the matter fairly before us, so we will proceed.

From the above it will be seen that if the Seventh-day Adventists are in fact the church and people of God, their law would be the Holy Scriptures, and every statement of belief would be supported by plain utterances from the Holy Scriptures. But this is only true to the extent that we accept their peculiar and what often seems to us absurd interpretation. The Bible warns us plainly against unlearned interpretations of the word of God. We read in 2 Peter 3: 15, 16:

Even as our beloved Brother Paul also according to the wisdom given unto him hath written unto you; as also in all his epistles, speaking in them of these things: in which are some things hard to be understood, which they that are unlearned and unstable wrest, as they do also the other Scriptures, unto their own destruction.

#### INTERPRETING SCRIPTURES

Now if the Adventists are right, those who differ from them are wresting the Scriptures; but if their opposers are right, they are wresting the Scriptures from their proper meaning; and until

they can clearly prove that they are the true exponents of the Scriptures no one is under obligation to accept their claims. The Bible in one of its plain utterances says that the church of the living God is the pillar and ground of the truth. (1 Timothy 3: 15.)

For what man knoweth the things of a man, save the spirit of man which is in him? even so the things of God knoweth no man, but the Spirit of God.—1 Corinthians 2: 11.

But the natural man receiveth not the things of the Spirit of God: for they are foolishness unto him: neither can he know them, because they are spiritually discerned.—1 Corinthians 2: 14.

For who hath known the mind of the Lord, that he may instruct him? But we have the mind of Christ.—1 Corinthians 2: 16.

If ye love me, keep my commandments. And I will pray the Father, and he shall give you another Comforter, that he may abide with you for ever; even the Spirit of truth; whom the world can not receive, because it seeth him not; neither knoweth him: but ye know him; for he dwelleth with you, and shall be in you.—John 14: 15-17.

Howbeit when he, the Spirit of truth, is come, he will guide you into all truth: for he shall not speak of himself; but whatsoever he shall hear, that shall he speak: and he will show you things to come. He shall glorify me: for he shall receive of mine, and shall show it unto you.—John 16: 13, 14.

Peter says, speaking of Christ:

And we are his witnesses of these things; and so is also the Holy Ghost, whom God hath given to them that obey him.—Acts 5: 32.

The above proves:

1. That the church of the living God is the pillar and ground of the truth.
2. Man can not know the things of God, but by the Spirit of God.
3. They are foolishness to him.
4. The apostles and people of the church in Paul's day had the mind of Christ.
5. It was to instruct and guide them into all truth.
6. It was promised to those who obey God.

Now if the Adventists come short in these things or any part of them it would be absurd to admit that their interpretations of the Bible only represent the will of God. We ask, Are they in fact the church of the living God? Are they in harmony with the church as set up in the days of Christ and the apostles in origin, organization, and practice?

#### A COMPARISON

Let us compare their organization with the church as set up in Bible times. We read in 1 Corinthians 12: 28-30:

And God hath set some in the church, first apostles, secondarily prophets, thirdly teachers, after that miracles, then gifts of healings, helps, governments, diversities of tongues. Are all apostles? are all prophets? are all teachers? are all workers of miracles? Have all the gifts of healing? do all speak with tongues? do all interpret?

I also read:

And he gave some, apostles; and some, prophets; and some, evangelists; and some, pastors and teachers; for the perfecting of the saints, for the work of the ministry, for the edifying of the body of Christ; till we all come in the unity of the faith, and of the knowledge of the Son of God, unto a perfect man, unto the measure of the stature of the fullness of Christ: that we henceforth be no more children, tossed to and fro, and carried about with every wind of doctrine, by the sleight of men, and cunning craftiness, whereby they lie in wait to deceive.—Ephesians 4: 11-14.

And it came to pass in those days, that he went out into a mountain to pray, and continued all night in prayer to God. And when it was day, he called unto him his disciples: and of them he chose twelve, whom also he named apostles.—Luke 6: 12, 13.

After these things the Lord appointed other seventy also, and sent them two and two before his face into every city and place, whither he himself would come.—Luke 10: 1.

I also notice that according to Titus 1: 5 that elders should be ordained in every church.

Also 1 Timothy 3: 1, 2 there was an office of bishop in the church, and also in verse eight deacons are mentioned.

Wherefore, holy brethren, partakers of the heavenly calling, consider the apostle and high priest of our profession, Christ Jesus.—Hebrews 3: 1.

For every high priest taken from among men is ordained for men in things pertaining to God, that he may offer both gifts and sacrifices for sins.—Hebrews 5: 1.

From the above it will be seen:

1. There were apostles, prophets, pastors, teachers, evangelists, bishops, elders, deacons and high priests in the church.
2. God set them there. Christ gave them.
3. All did not hold the same office, i. e., some were not apostles, prophets, etc.
4. That the high priests were ordained men.

Now since God provided for these offices, it is a pertinent question as to how they were called or designated.

Paul in Hebrews 5: 4 says: "And no man taketh this honor unto himself, but he that is called of God, as was Aaron."

Jesus did not begin his public ministry until he was called by the Prophet John:

The next day John seeth Jesus coming unto him, and saith, Behold the Lamb of God, which taketh away the sin of the world. This is he of whom I said, After me cometh a man which is preferred before me; for he was before me.—John 1: 29, 30.

The twelve apostles were so chosen by Jesus Christ. (Luke 6: 12, 13.)

Paul and Barnabas were so called. (Acts 13: 1, 2.)

This is the kind of church that is, was, and always will be the pillar and ground of the truth. Do the Adventists measure up to it? Where are their apostles? Oh, they tell us that their traveling representatives are apostles, but if this is true, why do they not call them apostles and claim apostolic power and

authority for them then? Christ called twelve, see Luke 6: 12, 13; Revelation 12: 1; Luke 22: 30; John 6: 70; John 20: 24; 1 Corinthians 15: 5. The Adventists have no quorum of twelve apostles who are recognized by that name and claiming to be appointed by Jesus Christ to that definite office. They have no quorum of seventy as Jesus sent out. They have no high priests and even claim that there is no such office in the church,—that high priests belonged to the old ceremonial law. But Paul says: "Every high priest taken from among men is ordained for men."—Hebrews 5: 1.

Here he says *is ordained*, present time, not *was ordained* in olden time. The whole text is used speaking of the present and could not properly be applied to the past.

Again, "Consider the apostle and high priest of our profession, Christ Jesus."—Hebrews 3: 1.

Then Christ Jesus was an apostle. He was also a high priest. Paul was of the same profession, so Paul was an apostle and high priest. Jesus says: "Then said Jesus to them again, Peace be unto you: as my Father hath sent me, even so send I you."—John 20: 21.

He was sent as a great high priest. They were sent as he was sent, therefore they were also high priests. But they tell us that high priests had to offer sacrifices and that since Christ offered himself no more sacrifices are required. But Peter says, speaking of the church:

Ye also, as lively stones, are built up a spiritual house, a holy priesthood, to offer up spiritual sacrifices, acceptable to God by Jesus Christ. . . . But ye are a chosen generation, a royal priesthood, a holy nation, a peculiar people.—1 Peter 2: 5-9.

Just as the Adventists say, this applies to the whole church as the whole generation is a royal priesthood. But if that is true, Exodus 19: 5, 6, which reads as follows: "Now therefore, if ye will obey my voice indeed, and keep my covenant, then ye shall be a peculiar treasure unto me above all people: for all the earth is mine: and ye shall be unto me a kingdom of priests, and a holy nation," would prove that all Israel were to be priests, which we know is not true, for the Levites were set apart in priestly offices under the law.

Numbers 3: 6, 7 tells us:

Bring the tribe of Levi near, and present them before Aaron the priest, that they may minister unto him. And they shall keep his charge, and the charge of the whole congregation before the tabernacle of the congregation, to do the service of the tabernacle.

It brought destruction upon those who sought to assume higher office than God had called them to in the old dispensation, as well as under the gospel. See Numbers 16, also Acts 19: 13-16; 2 Corinthians 11: 13.

I have treated this at some length in order to emphasize the fact that the Adventists here as in other things, are not in harmony with the church as established by Jesus Christ.

#### TESTING THE PROPHETS

Have they prophets? Yes, one, Mrs. E. G. White, but we will show from her own writings, comparing with the Bible, that her claim of being a representative of God is unfounded. Her call is unscriptural, and the same will apply to their elders, who prepare themselves with a regular course of study for the ministry, not according to Hebrews 5:5.

As to the origin of the Adventist Church, it can not be denied that it began with William Miller, although they deny that he was a member of the Seventh-day Adventists. The leaders of the Seventh-day Adventists were with him in his work, and were in full sympathy with him. They were disappointed by his false teachings, and still quote and indorse his calculations of the prophetic periods.

Now, was William Miller a prophet? If not, God was not working with him, for Amos says: "Surely the Lord God will do nothing, but he revealeth his secret unto his servants the prophets." (Amos 3:7.)

The Douay or Catholic version reads: "For the Lord God doeth nothing without revealing his secret to his servants the prophets." (Amos 3:7.)

Now to claim that he was not a prophet would justify us in rejecting him, and to affirm that he was would make it their duty to defend him. The Bible gives us a rule by which to test prophets as follows:

If there arise among you a prophet, or a dreamer of dreams, and giveth thee a sign or a wonder, and the sign or the wonder come to pass, whereof he spake unto thee, saying, Let us go after other gods, which thou hast not known, and let us serve them; thou shalt not hearken unto the words of that prophet, or that dreamer of dreams.—Deuteronomy 13:1-3.

When a prophet speaketh in the name of the Lord, if the thing follow not, nor come to pass, that is the thing which the Lord hath not spoken, but the prophet hath spoken it presumptuously: thou shalt not be afraid of him.—Deuteronomy 18:22.

By the above we propose to try the work of William Miller and Mrs. E. G. White.

#### WILLIAM MILLER

That Mrs. White indorsed and does indorse William Miller I quote from the second edition of Early Writings, by Mrs. E. G. White, claiming to be a reproduction of two books published in 1851 and 1858. I quote:

God sent his angels to move upon the heart of a farmer who had not believed the Bible, to lead him to search the prophecies. Angels of God repeatedly visited that chosen one, to guide his mind, and open to his understanding prophecies which had ever been dark to God's people. The commencement of the chain of truth was given to him.

As John the Baptist heralded the first advent of Jesus and

prepared the way for his coming, so William Miller and those who joined with him proclaimed the second advent of the Son of God.—Ibid., p. 94.

God directed the mind of William Miller to the prophecies, and gave him great light upon the book of revelations.—Ibid., p. 95.

Angels of God accompanied William Miller in his mission. He was firm and undaunted, fearlessly proclaiming the message committed to his trust. . . . I saw that God was in the proclamation of the time in 1843. It was his design to arouse the people and bring them to a testing point, where they should decide for or against the truth.—Ibid., p. 96.

Thousands were led to embrace the truth preached by William Miller; and servants of God were raised up in the spirit and power of Elijah to proclaim the message.—Ibid., p. 97.

Ministers who would not accept this saving message themselves, hindered those who would have received it. The blood of souls is upon them. Preachers and people joined to oppose this message from heaven, and to persecute William Miller and those who united with him in the work.—Ibid., p. 98.

In the above Mrs. White claims that William Miller was visited by angels, accompanied by angels; that his mind was guided by angels; that God gave him great light; that his message was truth; that it was from heaven; that the blood of souls was upon those who opposed him; that his work was like or as the work of John the Baptist. What more could be claimed for a prophet? But what was his message?

He first declared that Christ would come in the autumn of 1843. When that failed he again set the time in 1844. That also failed, and the thing did not follow nor come to pass, so according to the Bible, we need not fear him. But the Adventists, always resourceful and unwilling to admit being in fault, have shifted the responsibility and charge God, who, according to the Bible, is a God of truth and neither the author of deception nor of confusion, of purposely misleading them in the parts of their message that failed.

#### Listen to Early Writings, page 99:

I saw the people of God joyful in expectation, looking for their Lord, but God designed to prove them. His hand covered a mistake in the reckoning of the prophetic periods. Those who were looking for their Lord did not discover this mistake, and the most learned men who opposed the time also failed to see it. God designed that his people should meet with a disappointment.

Think of it! A man humbly, courageously and faithfully serving God, directed by him and accompanied by angels sent to declare a message of truth from heaven that would bring the blood of souls upon those who would reject it, and the God of truth designing that his message of truth should be a falsehood, and disappoint those who believed in it. Absurd! Preposterous! and without precedent in the Bible. I do read however, in 2 Thessalonians 2:11, 12, as follows:

And for this cause God shall send them strong delusion, that they should believe a lie: that they all might be damned

who believe not the truth, but had pleasure in unrighteousness.

Also Jesus says:

Then if any man shall say unto you, Lo, here is Christ, or there; believe it not. For there shall arise false Christs, and false prophets, and shall show great signs and wonders; inasmuch that, if it were possible, they shall deceive the very elect.—Matthew 24: 23, 24.

Beware of false prophets, which come to you in sheep's clothing, but inwardly they are raving wolves. Ye shall know them by their fruits. Do men gather grapes of thorns, or figs of thistles?—Matthew 7: 15, 16.

But of that day and hour knoweth no man, no, not the angels of heaven, but my Father only.—Matthew 24: 36.

For yourselves know perfectly that the day of the Lord so cometh as a thief in the night.—1 Thessalonians 5: 2.

Now to claim that God sent the delusion that Christ was coming in 1843 or 1844 and deceived the Adventists would class them with those who loved not the truth, but had pleasure in unrighteousness.

That they were disappointed and deceived is admitted, but Matthew 24: 24 indicates that the elect will not be deceived, so they are or were not of the elect.

That their prophecies concerning the coming of Christ failed is evident, so they were false prophets and Jesus told us to beware of them.

That the angels who attended William Miller were not angels of God is evident, because they professed to tell him things that the angels of heaven do not know. So we reject William Miller and those who worked with him in that deception.

They try, however, to vindicate their position by claiming that the early disciples and apostles were mistaken, not understanding the mission of Christ before the day of Pentecost, that they expected Christ to set up a temporal kingdom. They claim the above as an excuse for their misunderstanding Christ's work in this generation. But it must be remembered that although a prophet may say by inspiration many things that he may not fully understand himself, he will never by inspiration from God utter a definite statement of fact that time will prove untrue.

But as to the mistaken understanding of the apostles: Did angels guide them into the mistakes? Was God in the mistakes? Did he approve of them? Did John the Baptist utter things in his preaching that in after time required patching up? Never. There is no parallel. When Jesus met the two disciples on the way to Emmaus he did not commend them for their mistake nor tell them that God intended that they should understand wrongly. On the contrary, we read: "Then he said unto them, O fools, and slow of heart to believe all that the prophets have spoken."—Luke 24: 25.

Quite different from the Adventists again: "Af-

terward he appeared unto the eleven as they sat at meat, and upbraided them with their unbelief and hardness of heart, because they believed not them which had seen him after he was risen."—Mark 16: 14.

So this subterfuge fails.

(To be continued.)

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## WHERE DO WE STAND?--NUMBER 4

BY J. AUGUST KOEHLER

### ON AN EDUCATED MINISTRY

In one of our large eastern cities not long ago the ministry of the Latter Day Saints church was characterized as a "bunch of grammar-school boys." Not very complimentary was it? Neither is it true. Not many of our men in the past may have had the opportunities of a college training, and it was not necessary that they should have had; if they used their mental machinery right they might easily have become the peers of some who have had many school advantages that they did not have. It may be true that some of the work of our ministry has been of a grammar school grade, but we have also our accomplished ministers; and I venture the assertion that the percentage of *thinkers* in the ranks of our ministry compares favorably with that of most bodies of preachers.

However, we are not all converted to the idea that education is essential to the success of the latter-day work. There are still some places to which one may go, feeling assured that there he will find elders who are still spending their time trying to find out how many cats have white on the tips of their tails. For example: On my last visit to the — Branch, an elder who had traveled with such men as Jason W. Briggs, Zenos H. Gurley, and E. C. Briggs, and who seems to think that a man's importance is measured more by the gray *on the top* of his head than by the gray *on the inside*, invited me to attend his wonderful Sunday school class. Says he: "And when you come be sure you can tell us where Nephi got his wife." I was not surprised at that request, for I had often seen that man (with others) enjoying the delusion that such matters were of chief concern to us—the vital questions before the church. However, I was digusted.

For some years I was a member of the — Branch. "My soul was athirst for God." And I had the unfortunate experience of looking in vain for some elder, some "shepherd" who would or could satisfy my hungry soul. Of course I looked in the wrong place. That was my mistake, but it was some other person's fault that he was not looking out for young men and women who were in the same condition.

As already implied, I was not alone in my difficulty. A few of us gravitated toward each other and decided to form a study league as a means of satisfying the thirsting of our souls. Believing that "days *should* speak, and multitude of years *should* teach wisdom," we thought it best to invite certain men with gray on the top of their heads to assist us in our effort. They became members of our society. Result: A protracted and somewhat disgusting discussion on the troubles the old folk were having in their sex relations; result further: A disbanded study (?) club; the society "died a borning." Well, I suppose that was the best those men knew.

After I was ordained a priest, I said to our presiding elder: "I wish you would watch my preaching very carefully to-night, and afterward tell me my weak points so that I may improve in method, etc." I had hoped to get some really good advice. This was his masterful criticism: "You pronounced apostles *a-post-ls* instead of *a-pos-ls*." Well, I thought: "Great God, put me in touch with some philanthropic soul with a little gray matter on the *inside* as well as on the outside of his head!"

You say that was years ago. Yes, it was; but not many, for I am only a young man. Besides, I tried a little experiment at the last two General Conferences. As often as I could I conversed with any elder that gave me a chance (and that was not a few), and all with the one purpose of finding out what they were chiefly interested in. I am sorry that if I report at all I must say that no small percentage are still gathering data relating to the percentage of cats that have white on the tips of their tails, so to speak. If you want to find how many hobbyists we have, try some such an experiment.

I said to a seventy: "I would like to learn your method of preparing a discourse"; what sort of notes he made, etc.

"Oh," said he, "I have no particular methods, I can preach without notes without any difficulty whatever."

Great preacher, I thought. I had never heard him preach; as already stated, I was simply trying my experiment. Finally he said, "I have *eleven* sermons that I preach everywhere I go." Well, I thought, it is no wonder that some men like to jump around the country like jack rabbits, finding new places to preach. I had more than a hundred outlines of thought. I thought I could go eleven sermons myself without even a hymn book in the house; but I never imagined I wanted to be a "frog" of a preacher, and so I tried to classify and organize my mental material, and have found it much to my advantage to do so.

I recite the foregoing simply to emphasize my thought, that there is still room for improvement,

and we can well afford to spend some energy to develop more efficiency in our ministerial ranks.

Here is a scene we sometimes witness. You have seen it. It occurs in the Sabbath school sometimes. The lesson text is Doctrine and Covenants 90.

*Teacher*: "Paragraph four says, 'Ye were in the beginning with the Father.' This is a very interesting theme; what does the class have to say on this question?"

*Class*: (Here follows a feverish, aimless, useless discussion on the question of the preexistence of the spirits of all men, consuming—which means to destroy, waste, etc.—about three fourths of the hour.)

*Teacher*: "Verse five says that 'intelligence was not created or made, neither indeed can be.' Any comments?"

*Class*: (Silence. Nothing doing. Nothing interesting here.)

*Teacher*: "Well, let's take up paragraph six. It reads, 'The glory of God is intelligence, or, in other words, light and truth; light and truth forsaketh that Evil One.' Brother A., what is the big thought here?"

Answer: "The Evil One is the Devil." (Lesson ended. Nothing more to be said.)

The teacher was an elder.

It is such profound thinkers as we have just described that go into a community of Campbellites and say to them with all the emphasis at their command that they have carried "that old hump" on their backs long enough, and they had better unload. This is their way of gaining the favor of the people, and getting a hearing for the gospel. You see their letters in the HERALD sometimes. They read somewhat like this as a rule: "Yesterday I visited with Brother A. We had fried onions for dinner. I like onions better raw. By supper time I had reached Brother B's house. I was welcomed, and treated with my favorite dish, baked beans," etc. Of course these are all items of general interest.

I confess this is stretching the matter a little; but some things will stand spreading out, especially that some may enjoy the "spread." But what kind of growth can a branch make when shepherded by such intellectual prodigies?

I had the misfortune of seeing this very thing exemplified a few times. Not many years ago the Twelve decided to send a man to serve as pastor in a certain branch. When advice was received of this action, a movement was on foot at once to oppose it. This movement, like most belligerent movements, was headed by members of the priesthood of the mental type described in our Sabbath school lesson: the kind who want to know where Nephi got his wife; the kind who easily become disgruntled, and interfere with every useful activity. The result of the opposition I will not state; what I want to

picture is the splendid care a branch gets under such leadership. One feature will illustrate: I went to the Religio. It was an evening session. Inside the building were a few young people who were "hammered" from start to finish about attendance (not nonattendance, for these people were present) and church decorum, and such as that; while on the *outside* of the building (the place where you will generally find young people under such circumstances) I saw about twenty young men and a few young women waiting for time to go home. That was all the purpose I could discern in their actions.

Now think of it! A lot of young people—the hope of the church—roaming around aimlessly, uncared for, no educational activities of an interesting sort, and it is doubtful if of any other sort; with leaders who think (?) that what was good enough for their fathers is good enough for them; and still the "old guard" in this branch opposing the action of the Twelve in sending a man to shepherd that flock. Ridiculous! And that is about where we stand in some parts of the church.

It must have been some such point of contact that led some to suppose that our ministry is "a bunch of schoolboys." But we are thankful that these conditions are fast fading away. In Philadelphia last winter we had nearly fifty young men and women doing high school work in the evenings. We had classes in logic, sociology, and other interesting and profitable studies. The choir membership was fifty, most of whom were young men and women who were literally drawn into the service of the Lord through the interest that was manifested in them by such men as Walter W. Smith, Albert N. Hoxie, and John Zimmermann. Choir work led to school work, and school work led to choir work. The music of the Philadelphia Choir, though rendered by singers who for the most part had little or no training before they united with the choir, is probably second to none in the church. All of this goes to show that our ministry is not all "a bunch of schoolboys"; in many instances it has set the pace for the ministry of the neighboring churches.

My next article will discuss this question from the standpoint of the Book of Doctrine and Covenants. I propose there to point out what part of the secret of our marvelous success was in the early church; as well as what God expects of the ministry now.

(To be concluded.)

• \* \* \* •

He whose heart goes out in tender love and sympathy to all mankind looks not for its faults and frailties.—Anon.

## HOME AND MISSIONARY LABOR

### COOPERATIVE CHURCH WORK

With the closing of General Conference and entrance upon the work of the new year, every member of the body should specially feel a measure of responsibility for the full performance of his or her part of the labor essential to success and at once move forward to the accomplishment of the same.

It may just be possible that in the special distribution of labor to be performed and the allotment of time and place for the carrying on of the same we may have been disappointed, not having personal preferences realized, but all should remember that the work is the Lord's and that in the distribution of the labor, his will should be followed, especially since it is possible for us to be mistaken as to what we can best do and where our labor may prove the most efficient.

The disappointments of man are often for his best good; experience and development, correction and elimination of self, are necessary to him; but the work of the Lord must move on divine lines, and the fruits brought forth show the touch of an unselfish and righteous life.

The general officers at home and the missionaries abroad comprise only a small proportion of the effective laborers in the body and should the great army of quiet, yet efficient and devoted workers, both at home and abroad, forget or neglect to perform their respective parts the general officers must return to home labors to the great loss and injury of the entire body. The instruction to the Saints at the April conference, Kirtland, Ohio, April 11, 1837, answers fully the questions arising, in clear and unmistakable language:

Prosecute the missionary work in this land and abroad so far and so widely as you may. All are called according to the gifts of God unto them; and to the intent that all may labor together, let him that laboreth in the ministry and him that toileth in the affairs of the men of business and of work labor together with God for the accomplishment of the work intrusted to all.—Doctrine and Covenants 119:8.

We should not then be negligent nor unfaithful, but each and everyone patiently move forward in the work whatever the discouragements, which the Adversary so often places in the way and be fully prepared each day to receive the commendable answer as just stewards of God: "Well done, thou good and faithful servant: thou hast been faithful over a few things, I will make thee ruler over many things." Let us never forget that it is not what we are called to do, but rather in the earnest and faithful labors in the performance of the work, that wins and merits commendation.

With our officers and missionaries at their respective posts of duty and labor, the inquiry comes to us at once, "What of the day?" The work must

be sustained, and the Lord has plainly instructed us that if all perform their respective duties, "there shall be plenty and to spare." It then is not a question of loss if we perform our work, but the loss is to be reckoned when we fail of duty. And this failure may consist of neglect and failure as bishops and agents representing the Lord's work in presenting the law and opportunity to fulfill, or in the failure on the part of the people to fulfill although opportunity has been duly given.

Urgent necessity for the success of the work for the present is upon lines as follows:

1. Fulfillment of duty on the part of every member of the law of Christ relating to tithes and offerings. This accomplished with an earnest desire in the heart to fulfill Christ's law will bring righteousness and peace in a spiritual uplift to the body and answer the urgent demand for help to carry on the missionary and home work.

2. Extending our offerings so far as possible so as to be helpers in the pressing demands of the educational work of the church. The importance of this was felt and considered during the session of the last General Conference in connection with the important work to the body of Graceland College. As with the prior conference the work was referred to the Bishopric. It has been found necessary in order to meet the pressing demands to arrange special helpers in the financial work, and traveling and laboring specially in the work of the bishopric during the year are the following officers:

1. Bishop A. Carmichael, who has personally taken up the work in California and the Pacific Slope Mission.

2. Patriarch J. W. Wight, in association with other labor in the mission fields.

3. Elder G. R. Wells, in connection with general Sunday school work.

4. Bishop R. C. Evans, with other financial and gospel work in the States and Canada.

We certainly bespeak for these brethren in their special work the earnest attention and fullest investigation of Saints and friends, knowing that the cause is the Lord's and that those who become satisfied to become helpers will thus aid in the Master's work.

As a body and church we have not always occupied as we might in the past, and in proportion to our forgetting the law have suffered loss; this fact should be more fully realized on the part of everyone. The Lord directs for the good of his children, and the law should be kept fully in order that the good be manifest in the life of the Saints. This applies not only to the work as we endeavor to build, but also to the life of each one. We are not as willing and ready to put away the injurious and foolish habits, which we drop into, even for our own good,

as our heavenly Father has patiently asked us to do for our special good. The instruction comes to all:

Be clean, be frugal, cease to complain of pain and sickness and distress of body; take sleep in the hours set apart by God for the rebuilding and strengthening of the body and mind; for even now there are some, even among the elders, who are suffering in mind and body, who have disregarded the advice of the Spirit to retire early and to rise early that vigor of mind and body should be retained. Bear the burdens of the body which the Spirit of healing from the Lord in faith or the use of that which wisdom directs does not relieve or remove, and in cheerfulness do whatever may be permitted you to perform that the blessing of peace may be upon it.

The Saints may overcome and avoid the many evils flooding the world, by faithful obedience to all of our heavenly Father's direction. What a hope and realization before us if everyone shall earnestly move forward, fulfilling the full law of Christ! To do so is to move up higher.

Wishing peace to all,

E. L. KELLEY, *Presiding Bishop.*

INDEPENDENCE, MISSOURI, July 29, 1915.

## Of General Interest

### ASYLUM OR HOSPITAL?

Are insane persons patients with diseased brains, to be treated like patients with diseased livers or stomachs; or are they lost souls, under heaven's peculiar displeasure, who need only refuges that may shelter them from the abuse and unfriendliness of their fellows? The latter hypothesis long prevailed. Probably no educated person holds it now. Why, then, are so many of the places where we care for our insane still known as "asylums" or "retreats"—institutions where the unfortunate ones may be secluded until the end of life? Why is there so little study of insanity from the standpoint of those who regard it as a real brain disease, in the same sense as that in which we call pneumonia a disease of the lungs or cataract a disease of the eye? We have our institutes for medical research—our laboratories where we study the curative properties of serums or the reactions of animal or vegetable extracts upon the organism; where is the ten-million-dollar institute that shall isolate the germ or find the toxin that is poisoning the brains of so many of our fellow citizens?

We are making a beginning when we throw over the "retreat" idea and call our institutions for the insane "hospitals"—which is what they should be, in fact as well as in name—places not only for kind and careful treatment, but for minute and painstaking physiological research into causes. This seems to be the keynote of much of the contents of a recent book entitled *The Insanity of Youth, and Other Essays*, by Doctor Bayard Holmes (Cincinnati, 1915). Doctor Holmes is a firm believer in the toxic origin

of insanity, and he incidentally pays his respects to the disciples of Freud and others who would investigate and treat it by purely mental methods. In an interesting chapter which is entitled "The 'business' of keeping the insane," he writes:

If any change is to come over the conduct of the State hospitals it must come from some other source than the boards of control or the present incumbents of the medical berths. We need scientific statesmen and patriotic scientists to solve the threatening problems of insanity. The metaphysical dabblers who psychoanalyze the maniacs and interpret dreams are inefficient fakers in the madhouses of the State and should be smudged out.

The chronic, working, and inactive insane should be in colonies and in household and family care under State medical and administrative supervision. The acute hospital insane should be treated like tubercular, rheumatic, and other sick patients. On them the physicians should work to cure. Everything that science offers should be utilized. Their attendants should be professional; their surroundings rationally curative, and not certainly disease producing. There should be established in every psychiatric hospital or psychopathic institute, vigorous, aggressive, and optimistic research. There must come upon the boards of control a vision of an army of the friends of the insane demanding research and cure. They must see the citizens who pay the taxes exacting research in the early stages of the disease in schools and in courts for juvenile offenders, and demanding the abolition of catechismal psychoanalysis and dream-interpreting clairvoyancy. The research must be scientific, mechanistic, physical, chemical, and biologic. Research into causes, research into pathology, research into prevention, and research into cure—these are the researches to be prosecuted by the boards of control in the psychopathic institute.

Again, we say there is no hope for improvement from within. The boards of control have the power, but not the motive. The friends of the insane are so distracted and paralyzed by the terrible calamity that has beset their families that they turn helplessly from the subject because it causes the healing wounds of their hearts to bleed and ache. The problem is one for the citizen, the statesman, and the legislator. The recent revelations of the Abderhalden reaction in psychiatry put at rest for ever the contention of the psychogonists that the "twisted idea" is the primal cause of the condition which the lawyers call "insanity" and the physician calls "disease."

While our keepers of the insane, as Doctor Holmes points out, "are still maintaining their pessimistic inactivity," a much smaller nation in Europe has gone ahead in the new way. As we read:

Belgium has long demonstrated the way to care for the chronic and some of the acute insane in the colony at Gheel. This ancient community has harbored the insane for six centuries or more. Beginning with a sort of refuge about the church, where the insane found shelter, the custom has grown of entertaining the sick in mind, and miraculous cures have taken place. With a population of 14,000, this commune takes care of something more than 3,000 patients in their homes. Within the district the insane suffer no restrictions, but wander about from place to place and work, and play as they please. They are everywhere "entreated kindly," just as visitors or neighbors are, and where night overtakes them they sleep in the apostles' room.

The central receiving station, long presided over by the celebrated director, Doctor Peeters, has accommodations for

only sixty or seventy patients. After the newcomers have been thoroughly studied they are assigned to the care of families accustomed to the treatment of their particular form of the disease and skillful in managing a particular manifestation of conduct-disorder. Some member of each family is an officer of the State and is responsible to the directors, to the inspectors, and to the physicians, all of whom make regular visits and frequent reports. The pay that the family receives is small, and yet it aggregates a sufficient amount to make the commune of Gheel a very prosperous one. About the village there are located many amusement places where the insane go and mingle with the other patrons. Very few disorders are reported. A disturbance or unusual interruption of church service, lectures, music, or dancing is taken care of by the experienced attendants always about.

What has become of this model institution in the storm of destruction that has swept over devoted Belgium we are not told. Is she still trying to cure her old patients, when the minds of sane men are being shocked into insanity by the hundreds? In any case, Doctor Holmes is sure that we in America need to do a few things before our old "asylums" become real modern hospitals. These he sets down in numbered order and we summarize them as follows:

1. It is my claim that the great fault of the present administration of the institutions of the insane lies in a failure to appreciate and provide for research into causes, into prevention, and into the methods of cure of the disease. We spend thousands and millions for custody and practically nothing for research.
2. The board of administration should separate the acute insane from the chronic, and place the latter in colonies.
3. All the insane persons who work continuously should receive pay.
4. The psychopathic institute should be a part of the university of the State.
5. Attendants and nurses should serve only eight hours a day, and should have such professional standards as will forestall the atrocities which are now a routine occurrence. The "beating-up" of insane patients by nurse attendants should be drastically punished.
6. The medical service of the institutions should be adequately paid, and the conditions of life for the families of physicians should be such as to insure protracted service. The superintendents should be independent of politics.
7. The nurse attendants should be for the most part trained female nurses, and adequate provisions should be made for their residence outside the grounds.—*Literary Digest*.

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#### PROHIBITION IN IOWA

The bootleggers in Iowa had better pack up their stock and move out.

Statutory prohibition will not close the doors of the saloons until January 1, but a bundle of other laws with teeth in them are among those which became effective July 4.

Heretofore, the bootlegger could get off with a fine or jail sentence whenever he was caught. Hereafter, he will get off with the fine or jail sentence just once—the first time he is nabbed. After that he'll go to the penitentiary. Under the new laws,

bootlegging is a misdemeanor the first time and a felony thereafter.

#### LIABLE TO MULCT TAX

But his trouble will not end there. Another new law makes him liable for payment of the mulct tax for selling liquor, even though he has not received the legal consent. If he is enjoined from selling liquor, he can't move out of the judicial district in which he has been operating and go at it again. The injunction becomes effective throughout the State. The second time he violates the injunction he will have the privilege of serving a prison sentence.

Wholesale liquor concerns will take a long risk selling liquor to bootleggers. One of the new laws provides that anyone soliciting for liquor which is to be sold illegally shall be classified as a bootlegger, and another makes it illegal for a person or corporation to collect for the value of liquors sold for illegal uses and an injunction may be issued against such collection.

#### AUTHORITY EXTENDED

As if it might not be possible for the justice of the peace to issue all the search warrants necessary to hunt for contraband liquor the authority has been extended to the judges of district and superior courts. The intention of the lawmakers, it is understood, was to provide so that where the justice in a given community might be tolerant of violations of the liquor laws, the law-abiding citizens might have relief by appealing to a different judicial source for search warrants.

Railroads, beginning Sunday, must keep a record of all liquor shipments and open it to the inspection of the proper police officers. The man who ships in his liquor can depend upon it the police will know how much he is getting, and if he is getting constantly more than one man and his family can consume he can be fairly sure he's being watched.

As for the enforcement of these laws—if the local officials can not or will not see that they are made to count, look out for the State agents. Two of them began work July 5, and it is an important part of their business to see that the liquor regulations are obeyed. . . .—*Register and Leader*.

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A young doctor by the name of Brown, with the brightest prospects for a successful career as a physician, without warning was stricken with blindness. The man rose triumphant from the struggle. "O God," he prayed, "I consecrate my talent of blindness to thee." He, through his limitation of blindness, worked out the alphabet for the blind. How immeasurable has been his gift to suffering mankind, as he allowed God to lead him through his limitation into greater service.—Selected.

## Sunday School Department

EDITED BY GOMER R. WELLS, LAMONI, IOWA

### Our Work

When we hear the expression in prayer meeting, "I love this work," does it always occur to mind what makes this church dear to us?

Is it not because of the conviction that God is at work in the world and this movement, this work, is an expression of his activity? Yes, he has spoken and he is at work now, which is the best kind of guarantee that he worked, as written of him in the past. Yet he does not do all of the work that is to be done, that is, directly.

We have *our* part. "Faith without works is dead, being alone," wrote James. God forbid that any of us should settle down to the belief that if we furnish the faith, God will furnish the works. Our faith without our works is dead,—this should be the ever-present thought.

Before going further, may we ask, For what does this association of Sunday school workers exist? Does it not exist for the sake of it units? And what are its units? They are the schools. And for what does the school exist but for its units? What are the units of the school? They are the pupils. Therefore, our work is all for the child.

An association is an organization formed to help the school, while the school is a primary organization of officers and teachers for the betterment of the child. All of our work should be planned with that thought in view. Give us competent officers and teachers and we shall have better children. By the term *teacher* I do not mean merely one whose function is supposed to be solely to read over the lesson of the *Quarterly* and ask the set questions therein and perhaps ask how many have memorized the golden text. There is something more than that and that something more is the ingredient that makes it *work*—a noble work attended with heaven-blessed results.

If a General Convention were to spend one whole evening out of two, or at most, three days at its disposal, in a program mostly of entertainment, composed of musical, literary and historical numbers, everyone seized with the object of a General Association would say the officers were forgetful of the ingredients that should go into the program. We have a number of districts in which this same mistake is being made. It is to be hoped that all will soon realize that in our conventions and reunions, there is the opportunity to help the workers of the schools. Of course, I would lighten the tedium of close attention and concentration with musical and literary items, but never make them the main feature.

#### THE REAL SCHOOL

Just think of it—the Sunday school teacher has the child in class for only one half hour out of one hundred and sixty-eight hours a week. Should this not urge us to take a firmer stand for better teachers? Does it not spur the individual teacher to greater activity to improve his talents?

The less time we have the pupil in class, the greater must be our preparation, the greater our skill—and skill comes only through study, and that means *work*—brain work. No place for lazy-brained people in the kingdom of God. God wants kingdom builders. People who will not use their brains never make good kingdom builders.

But let us go back to the class for that half hour. How much of to-day's loss will be remembered to-morrow; and how much a week from to-day? What in twelve months? To be more to the point: If the pupil remembers nothing imparted while in Sunday school (or any other kind of school),

then he has learned nothing. Nothing remembered, nothing learned.

If nothing has been learned, nothing has been taught! Now have we the courage to face the last conclusion: That if nothing has been taught (because nothing was remembered), is it consistent to call ours a school?

Let us repeat, while you analyze carefully. Nothing remembered, nothing learned. Nothing learned, nothing taught. Call it not a school. To the extent that we face this proposition, to that extent are we in a proper frame of mind to work for the Master. We would have every Sunday school worker take this to heart and find out to what extent it applies to his school, his class, or his office or department. Then he will not be satisfied to run along in little ruts and make Sunday school work a parody.

It has been said that the Bible is the guidebook to the kingdom of God, but that the Sabbath Day services are only the weekly parade. And this is probably true of the greater part of Christendom. Let us who have the greater light resolve right now that this shall not be said of any of the services or worship of the Sabbath Day among us. But it may be said of us to that extent that we in our teaching and management of Sunday schools do not cause our children to remember something—and that something of such a nature that it will build character for eternity.

#### OUR AIM

There is no work without an aim. What is *our* aim in the the Sunday school work? Can you adopt in your own mind the statement passed by the lessons committee at the last meeting in April, 1915, while working up a better course of study. Here it is, as published in SAINTS' HERALD of June 2, 1915, Sunday School Department:

#### GENERAL AIM OF THE COURSE OF STUDY

"1. To bring souls to a knowledge of God's truth revealed in the gospel of Christ as given anciently and restored in these last days.

"2. To inspire the doing of God's will, thus devolving a perfect character in Christ."

First. Bringing souls to a knowledge of God's truth means to cause them to remember. Second. To inspire them to the doing of God's will is the highest objective—it is the spiritual result of our work. You may get a child to remember and quote all the items of doctrine and history without touching his heart and affecting his will on the side of action that will develop character. Our work is both intellectual and spiritual.

The public schools with trained teachers are reaching and training the intellectual and manual side of the child with no thought for the spiritual development. They leave that to the church. This is one of our distinctly American policies of state that renders Sunday school work all the more necessary.

The Sunday school exists for the sake of imparting truth, which, if remembered inspires obedience towards the building of Christ-like character, and makes our school worth while.

Let us make our school a real school. Let us not be found playing school, with our pupils coming with the notion that they are on the weekly "dress parade" going through a nice routine, marching to classes but not expected to do any mental work because it is a day of rest.

#### Reports From Superintendents

We have now in operation for the first time a system of reporting from local superintendent to district head, and from that officer to general superintendent. Our first reports were due in July. Words of approval are coming from many dis-

trict officers. One district superintendent says the reports he has received brought to light information that he never had before. Another says reports reveal conditions that he had no idea existed.

The general superintendent is also getting his eyes opened to conditions that have not hitherto been known to general officers. This is necessary in order to know how to build up the work. We must know the needs before we can plan to supply them. There are two ways to get the information. One is to personally visit every school. As they meet only once a week, we could see but fifty-two schools a year. There would be about six hundred and fifty schools neglected during that period. The other way is to reach them all by mail, first through their district officers and personally wherever it seems most urgent. This can be done simultaneously, all receiving the same treatment,—provided the local and district officers will realize their responsibility and report. After persistently neglecting to report, it will be necessary to advise that officers be chosen who will take an interest in their work.

That which is worth doing is worth doing well, applies in church work more than anywhere else, but it is a fact that the application is often made more carefully to worldly vocations than to the Lord's work. No conscientious church officers would allow that. A few superintendents have been unable to get reports and have so notified us, furnishing names and addresses of delinquent officers. We are grateful to such.

We are making some allowance for first efforts, which as a rule are not as good as later ones when duty becomes more familiar.

#### Grading

Because of the peculiar shape of notes and their relation to certain sounds, music is regarded by many people as something mysterious and very difficult to acquire. It is hard to convince such that it is not more difficult to learn to read music than it is to read a newspaper. This wrong impression keeps such persons from taking any personal interest in the art of music.

We have here and there Sunday school workers who seem to have a similar impression about grading. Some regard it as an abstruse educational theory which it is useless for their uneducated brains to try to comprehend. We would like all such be assured that this is not the case.

If you had in the orchard a pile of apples containing three sizes and you were told to grade them and box them ready for market, would you understand what was expected of you? Surely you would. It may be a surprise to some to know, that in the intellectual aspect, the grading of a school is not much harder to understand than the above. Grading human beings into classes for the purpose of better imparting God's word requires, of course, more knowledge and keener observation than grading apples. But if men can study stock and become sufficiently experienced to grade cattle in the stock yards, surely we parents and teachers can grade our children into classes.

Grading in Sunday school means grouping the children so that our teaching will be more efficient. There is nothing difficult to understand. We ought not to get down into the rut of inactivity over that. What we like to see is a robust action which says to us, "We're trying; doing the best we can; hoping to improve as we get experience." That is the idea—learn to do by doing.

The constitution and by-laws tell us exactly how to group the children. Anything further, we will try to explain. What we expect you to do is to move out and try. Concentrate and you will get something. Throw yourself at your task, if you

think it is a task, and you may be surprised to see how much easier it is than you anticipated.

Constitution and by-laws are on sale at Herald Publishing House, Lamoni, Iowa, order number 69, ten cents a dozen, postpaid. Will district superintendent see that every officer and teacher in the district is supplied, if need be, at district expense. Please do it now.

### When Is a School Fully Graded?

Progressive districts have adopted a local standard of excellence for their schools. One point requires in nearly all that the school be "fully graded." Some new and inexperienced superintendents come to their stewardship ignorant of the standard. When reminded by their district head of this matter, they read the above-mentioned, secretly wish they had not accepted, and then—"lay down." That is not manly—it is not the spirit that builds up countries, cities, or the kingdom of God.

Others who want to know and are determined to do something, write and state their condition, which in quite a number of schools is something like this. They have one senior, one primary and one beginner class; or, they have all except junior or senior. Are such schools fully graded?

If all pupils you have are placed in their proper group or grade your school is certainly fully graded. It may not have all the grades of a large school, where all ages possible are represented, but it is up to the standard in your district.

A school with material for five grades and only part of them properly grouped, is not fully graded. A school with all the material properly grouped, is fully graded, notwithstanding material is lacking for one or more grades. That is not the fault of the officers.

### The Secretaries Department

#### DEPARTMENT ENROLLMENT

Many districts have adopted the suggested standard of excellence for schools which is being printed in the current issues of the Sunday school *Quarterlies*. One of the points reads: "2. Average attendance of sixty per cent of department enrollment."

If your school has no separate departments with officers elected to have special charge of them, disregard this wording and merely compute the average attendance for the whole school.

If you do have one or more separate departments, let the department be responsible for its own average rather than to have the average of the school to fall back on.

#### STANDARDIZED SUPPLIES

Since the late General Convention went on record as commending the use of the new standardized supplies to schools and districts, there have been a number of inquiries as to what was implied in the term.

A demonstration tells the story much more effectively than mere description but it might be well to tell something of what may be had in this line.

The word *standardized* is applied more especially to the reporting system now that all blanks are of the same size and style and the items so worded as to carry out definite plans in reporting, but it might also be applied to the other necessary items for schools, for heretofore some schools found the old system of class books and secretary's record books out of date and not made to fit the needs of the present.

The new class cards and envelopes are highly commended by those who have used them, for they save a great deal of the

teacher's time and make the records more accurate. They are so simple that a child can use them correctly.

Of course all schools will want to use the new record books for secretaries of schools, for they have been so changed that systematic records may be kept, from which intelligible reports may be made.

Large schools may secure the same form of record in the loose-leaf form and it will nicely serve their needs.

With the nine blanks of the Sunday school and as many or more that the Religio Society is now working out, the ministerial blank for all orders of the priesthood, reports of branch presidents and several others, we have need for a convenient loose-leaf book which may be secured with the other supplies. By using the same book for filing all reports that is used for keeping the records of the conventions and other meetings, there is a uniformity of effort that is very pleasing.

To be in line with the resolution of the convention favoring the use of the new supplies means to throw away all your old report blanks and use only the new ones that are punched for the standard binder and at least investigate the other supplies that are listed and sold by our own publishing house. Write the Herald Office for their catalogue of Sunday school supplies, read the descriptions, get some samples if no more, and see if they will not help you in your secretarial work.

#### THE TOTAL ATTENDANCE

##### Inquiry from a Local Secretary

We don't know what to do about the following: We have a few officers like the assistant superintendent, organist, librarian, and treasurer that do not have much work to do and go to classes, mostly in the senior classes.

On my roll book I have them as officers; now how can I have them as pupils also? If I do, I have more pupils on my report than I have people, that is in counting them officers and pupils.

We are getting the class cards from the Herald Publishing House and want to do the work correctly. I have not counted the officers as pupils, and would like your opinion on this question. I hope this question is clear, as it is something that needs settling all over the district as well as here.

##### Reply by General Secretary

In reply to your question about duplications in the secretary's record we suggest the following as the solution of the apparent difficulty:

On the list of officers count all who hold office of any kind in the school in the total number of officers.

When any of these officers are also members of classes, count them in the total number of scholars. If they have opportunity to attend the sessions of the classes they should be enrolled as members, and if they are needed as teachers they should be enrolled as teachers with the classes, and thus counted.

When you make up your total of the attendance, add each list as you have them written, and from the total number of officers, teachers, scholars, and visitors, subtract the number of duplicates. By duplicates we mean those whose names appear more than once in the list of names. Count up to get this number occasionally and it need not be done each Sunday. When you fill the total attendance blank in the book, write below it, "Less duplicates," and subtract the number. This will give an accurate record of your attendance and there need be no confusion.

E. D. MOORE.

### The Church Members' Duty to the Sunday School

(This paper was written by a young sister not yet out of high school, and one whose opportunities have been few. It was read before a Nebraska convention.)

A great question should be placed before the people of the church; a question of such importance that the Saints should not fail to give it deep consideration. The issue is: Your duty; are you trying your best to execute it? From a religious viewpoint, are the members of the church doing their duty to the Sunday school?

As a child needs the advice, encouragement, support and protection of its parent, so the Sunday school needs the support, advice and encouragement of its parent, the church. If the individual members fail to give the school the support needed, have they not failed to keep their baptismal covenant?

Would any thinking person expect the branches of fruit trees to grow, put forth leaves, blossom and fruit with the trunk of the tree deeply notched here and there so the life-giving elements could not pass from branch to branch?

Why should the Sunday school be expected to grow in numbers and aid in making its pupils better men and women while the church members inflict the notches of neglect—notches which cause the spirit of love, truth and progression to cease flowing from heart to heart? The sacred books say that we are to be judged by our works. The question which rests with the individual is: Will my life's work stand the test?

In general, though very important, it is the duty of church members to give to the Sunday school sympathy or a feeling of loyalty, a disposition to help. If we manifest this interest and recognize the school's needs, good results will follow. There is a demand for workers who will put their best efforts into the work.

First, support of a moral nature should be given, enabling the schools to have in us a confidant. Then the second, that of a financial nature will be properly handled. The church should supply the school with workers, furnish it with men and women who will carry the responsibility.

A responsibility resting on the superintendent and his assistant is that of selecting teachers for the classes; also that of supervising the work of committees and organizations connected with the Sunday school.

More than is often realized is the great responsibility resting upon the teacher. The efforts of a wide-awake, active and progressive teacher will aid in the raising of the standard of the school. In many cases, the noble profession of teaching is too slightly thought of by those who are working as instructors in our public schools. The same is true of some of the instructors in our Sabbath schools.

Would any parent desire to send a child to a school which had for teachers men and women who are not duly qualified? Let us as Saints give encouragement to that department of Sunday school that will aid in the qualification of those who are to teach our boys and girls. Let each of us in every possible way aid the work carried on in the teachers' training classes. Because the parent is more responsible for the child's moral and religious training than the teacher of any class in the Sunday school.

Never send a child to Sunday school. There is perhaps only one time when a parent should send a child to Sunday school. That time is when the parent is sick or when he could give an excuse to the Master that he would not be ashamed of.

In many Sunday schools the words of Ella Wheeler Wilcox express very plainly the conditions that exist when she says:

"There are two kinds of people on earth to-day—  
Just two kinds of people, no more, I say.  
Not the saint and the sinner for 'tis well understood  
The good are half bad and the bad are half good.  
Not the rich or the poor; for to count a man's wealth  
You must first know the state of his conscience and health.  
Not the humble and proud; for in life's little span,  
Who puts on vain airs is not counted a man.  
Not the happy and sad, for swift-flying years  
Bring each man his laughter and each man his tears

"No, the two kinds of people on earth, I mean,  
Are the people who lift and the people who lean.  
Wherever you go you will find the world's masses  
Are always divided into just these two classes.  
And oddly enough you will find, too, I ween,  
There is only one lifter to twenty who lean.  
In which class are you? Are you easing the load  
Of overtaxed lifters who toil down the road?  
Or are you a leaner who lets others bear  
Your portion of labor and worry and care?"

The only way to stop the leaning is for each one to become a lifter by earnest prayer and diligent work. The pupils have a part of the lifting to do as well as the teachers and officers. The pupils that come to class prepared on the lesson and give their time to study and thought a half hour on the Sabbath will gain the approval of the superintendent, teacher, and above all, the heavenly Father.

The harmonious working of parents, pupils, teachers and officers will result in a model Sunday school. The influence of such schools through the manifestation of good, truth and justice will aid in the bringing about of the redemption of Zion.

Let each one make this pledge: "I will be a lifter. As a member of the church, I will do my duty to the Sunday school. I will be present each Sunday, if possible." In two words: Keep tryst. Be true. A motto or pledge which if kept implicitly will merit the approval of our God, and bring us several steps nearer the top of the ladder of life; nearer to perfection.

CARA BALDWIN.

## Letter Department

### Of Passing Moment

NUMBER 2

In my former reflections, which were contained in part one, we were comparing the beauties of the material with that of the spiritual, and their influence upon the human mind.

Still engaged in our work of sightseeing, we come to the great Equitable Building. If you wish to see the beauty of plain, simple designing you must see that structure. It is thirty-eight stories high, five hundred and thirty-seven feet, six inches above the street level, while the floor area covers nearly forty-five acres. The entire cost of the land and building was \$29,000,000. There is room for fifteen thousand people to work therein. It seems almost incredible. You must really see these mighty creations before you can realize that there are such.

While still in Broadway, our attention is called to the tallest office building in the world, namely, the Woolworth Building, which stands seven hundred and ninety-three and a half feet high, consisting of fifty-five stories. On the twenty-fourth floor the executive of F. W. Woolworth and Company, direct the business of the largest five and ten cent syndicate in the world, operating over seven hundred stores.

It is a most handsome sight to look upon. The tower of the building is of magnificent design. It is truly one of the wonders of the world.

It was now supper time, and we were quite ready to dine, as the inner man had begun to call for supplies. My good guides had a very fair knowledge of the surroundings, therefore we were not very long in answering the call. The task seemed very agreeable and pleasant to each of us.

The viands were served in a very nice, clean way, the whole aspect of the cafe being bright and cheering. Supper over, we were ready to resume our trip around the great city. Many other buildings were observed and noted as we passed along the great Broadway of New York, which I was privileged to see by night. It is truly a most interesting sight, and I suppose that we may conclude that in point of illumination this great city thoroughfare has no equal; it is one big show of illuminated advertisement, every shade and color being combined with an electric automatic movement of every conceivable and amazing design, some of which are most amusing indeed, while others are both interesting and instructive, and also very novel.

Another aspect of the great Broadway is its gayety, which fulfills the statement of the Apostle Paul to the very letter. "Let us eat, drink, (and be merry) for to-morrow we die." There is no greater evidence in the world of the spirit of the age than you can see and feel as you pass along in this part of the New World's greatest city. Merriment on every side, the crowd bent on pleasure, chatting, joking, seemingly full of glee, dressed in the very height of fashion, seeking the gayest places of amusement, which abound on every side, vying with each other for the patronage of the crowd as it passes along. Many of these places are filled to overflowing; in fact, I was informed that you could not get a seat if you were so disposed, simply because the people book the seats days beforehand, paying several dollars for the privilege.

Well, I suppose that there is much of a muchness in the life of every great city, but New York really gave a renewed opportunity for the study of human nature, the character of which equals anything that you will find anywhere, aye, the whole world over.

This review of the city life completed our work for the day, so we returned to the comfortable home of our host in Brooklyn, and there we chatted about our experiences of years ago, in "the beautiful Isle of the Sea," dear old England, after which we retired to rest, and thus prepare for our duties on the morrow, which was Sunday, when we hoped to meet with the Saints of the Brooklyn Branch. My rest was somewhat broken. I imagined that I was still on the ocean, rolling and tossing about. This, together with my busy experience in the city the previous afternoon, made sleep well-nigh impossible, so that in the morning I did not feel as bright as I would like to have done.

However, the morning came, and after breakfast I went to the Brooklyn chapel, which was close by, and there I met Elder U. W. Greene, who had come to spend the day with the Saints, he being on the way to Independence to attend the councils with the Quorum of the Twelve.

Our meeting was of a very cordial nature. We each rejoiced to meet, as our experience in relation to the war zone was very similar. Brother Greene introduced me to the Sunday school workers, and also to the Saints of that branch. I took no part in the Sunday school, as I was anxious to observe the method of teaching and the training of the young in the States.

My first observance of this training was in the Brooklyn Sunday School, Brother Greene taking me all through the school. I was much interested first of all with the little ones in the basement, and the most interesting manner in which the

sister in charge held the attention of the children. I do not remember the name of the teacher, but I pray that the blessing of God may always be with her.

The importance of this department of our work is not realized by all as it should be. It is indeed the nursery of the church. Now, the purpose of the family nursery is very well understood by all, and especially by the elder ones of the family. But we are now speaking of the church nursery. This has not to provide the comforts of the body altogether, though that should not be overlooked; our especial feature should be to nurse the mind, understanding, and to give the correct ideas, implant purity of thought, strength of character, self-control, courage, love, and goodness, with beauty, and the desire for all things that are real and solid, together with truth as a foundation upon which to build.

Take as an object lesson the garden, the plants, and the work of the nurseryman. Watch this man as he goes through his nursery of plants. He takes them one by one. With the first one he takes hold of it is necessary to loosen the soil and straighten out the plant a little; the next one may require the removing of one or more leaves and the soil enriched; third may require support, and you may see the nurseryman leave everything in order to find the necessary support for the weak plant. And so we might go on in almost an unlimited sense to illustrate.

This to my mind is the work of the Sunday school. And when I looked upon those little ones I just felt that I would like to go to each one and welcome them and give encouragement to their little minds.

Then my guide took me to the upper chamber, where we saw many of the plants that had left the nursery, and were rejoicing in their strength and beauty. Some of the foliage was strong and healthy, while others were budding into the beautiful flowers, the bloom of which gave evidence of spiritual culture and refined disposition.

One other feature that gave me much pleasure was the keen interest with which some of the gardeners (teachers) were tending their work; I am sure that it must bring forth the fruit. There is a difference in fruit it is true, but the fruits that we must cultivate are spiritual and divine in character, such as love for God, for man, for nature, or the works of God, and for honesty of purpose, righteousness, patience, kindness, courtesy, good temper, sincerity, and generosity, with humility.

I was very much taken up with the method that the Brooklyn Sunday School had of encouraging the prompt attendance of the scholars. It consisted of two boats attached to a line that was arranged along the gallery. One boat was supposed to be red, while the other was blue. So many classes in the school belonged to the red, and so many to the blue, and the progress of each boat depended upon the number of the reds or blues that were present. Everyone seemed to be much interested therein, while everyone was anxious to be on the winning side.

These are a few of the impressions that I had in my visit to the Brooklyn Sunday School, but really, to do justice, I should have written of my reflections while they were fresh in the mind. However, I trust that one and all will continue the good work, for I am sure that there is much credit due already to those thus engaged.

The church service commenced at 10.45. The pastor, Elder E. B. Hull being in charge. And he would have the writer occupy the morning hour. I am sure that it could have been more profitably spent, for I felt out of place, what with recent experiences on the ocean, together with my throat trouble. However, the Saints were very patient, and if any word was spoken that did good I shall be satisfied.

I took dinner with my host and hostess, and in the afternoon attended the priesthood meeting of the Brooklyn Branch, which was interesting, after which, in company with my big Brother Greene, we visited some of the beautiful buildings built by Captain George Potts, and fitted with all the latest modern appliances for the comfort of those who were fortunate enough to occupy them.

After this visit we took supper with the family of Brother Potts, which was much enjoyed. The evening found us again in the Saints' chapel, the speaker being Elder U. W. Greene, who gave us a most interesting discourse upon the subject of the Book of Mormon. The attention was good and everyone felt blessed.

Brother Greene was leaving for Independence the following morning, and while I did not intend to go by the way of Independence, but to call at Columbus, Ohio, to visit my son and daughter first, and then go forward. I was persuaded to accompany Brother Greene to Independence for several reasons, the first being that I could get the clergy permit, and secondly, I should have the benefit of the company of Brother Greene all the way, and this was quite a weighty consideration, seeing that we had to travel nearly fifteen hundred miles. So we soon located my baggage, and arranged to start at seven o'clock the next morning, which we did, in company with Brother Hull. And I must thank Brother Hull for his kindness to us, for he came all the way to Jersey City to see us off.

Well, after quite a journey through New York, we crossed the ferry, and then said good-by to Brother Hull, and at nine o'clock we boarded our train and commenced our long railway ride, of two days and two nights.

Brother Greene was kept busy pointing out the places of interest all along the route. As many know, he can make things quite interesting to one who may be taking the first impression of new surroundings, and I can assure you that the writer was more than pleased to have the good fortune to secure such a good interpreter, whose work was accomplished in quite an artistic manner.

Points of interest, together with their history, were altogether too numerous to remember, nevertheless, the experience gave me quite a schooling in the Baltimore and Ohio route. Oh, the mighty tracts of land—never ending land—which when you come in contact with it seems to give you the key to the whole American idea of big things, which is quite in line with their surroundings, and therefore a natural consequence.

The importance of Jersey City, with its surroundings, were duly pointed out to me by my companion, and many other features en route. Then we came to Philadelphia. In this large city my companion had had many happy hours of labor and experience. It is in this city also that our summer school has met with such great success, and where Brother Walter W. Smith is now engaged in such labor, and with a staff of brethren carries on the work of the North Philadelphia Institute. Here those who are desirous of obtaining a commercial or industrial education can be thus provided, whether they belong to the church or not. I was treated to the history of this department of the work by the one who was very largely responsible for its introduction, so I understood.

I must now leave you for the present, but I wish to say in doing so that I deeply regret that by reason of the force of circumstances I was hindered from calling at Philadelphia on my return journey; otherwise I should have been brought in personal contact with the above institute.

My good brother had not only provided for my mental food, but we had not left the city far behind when I was invited to sample some fine American sandwiches, doughnuts, spice

cake, etc., so that we were soon busy in the work of pacifying the needs of the inner man. This being mealtime, and our union not allowing us to work in the dinner hour, you will no doubt pardon me, as I anticipate meeting you again in the near future.

En route for Zion,

Your brother,

W. H. GREENWOOD.

MANCHESTER, ENGLAND, July 1, 1915.

COUNCIL BLUFFS, IOWA, June 30, 1915.

*Editors Herald:* We feel grateful for the columns of the HERALD through which we may express our thoughts to others. I have been called to labor in a new district this conference year. We wish to express our thanks to the Saints in the Southern Nebraska District for their kind assistance and association in the past years of our labor with them. We hope that their associations with the ministers appointed to labor with them may be as profitable as their desires may be, as I am confident that Brethren Grimes and Dowker are worthy ministers for Christ.

There is nothing that cheers the minister on his way and comforts him in his labors more than the kind treatment of the Saints, while, on the other hand, harsh treatment is very discouraging to the minister, and I presume there is nothing that meets with the judgment of God quicker than mistreatment of his servants.

The Saints of Fairfield will surely meet with rich blessings of God, as they always give the minister the right hand of fellowship, remembering him when he comes among them, and thinking of him when he is leaving them. The writer will always remember the Saints of Fairfield; they gave him a very kind surprise at the time of his leaving. Fifty or sixty gathered together, serving ice cream and cake, rendering music and singing. A beautiful present was handed the minister, with their best wishes for his future success in his labors.

In gospel bonds,

W. M. SELF.

4 ENERGHLYN CRESCENT, PENYRHEOL, CAERPHELLY,

GLAMORGANSHIRE, WALES, June 29, 1915.

*Editors Herald:* Having read the request from Sister Violet Thomas, of DeFoe, Michigan, in the HERALD of May 12, I endeavored to get in touch with Mrs. Jennie Thomas and her parents in Carmathenshire, but my letter and the HERALD were returned. Though I corrected in some measure the address given in the HERALD, meaning no reflection upon the compositor, yet my letter failed to reach this sister. If the brother or sister will write me at the above address, we will do our best to make the desired effort.

I think you are getting quite a fair view of the terrible war in our papers, but let me say as one who knows and has taken an interest in these matters, that the American press contains greatly exaggerated reports upon "war babies" and "breed before you die." Commissions have been appointed to investigate these gross reports, and have found them wanting, in proportion to the hue and cry raised. Too true it is that war does not increase virtue. Just as true is this fact, that war never civilized anybody.

Napoleon said that Alexander the Great and himself had sought to build empires by the sword, and at Saint Helena he said, "Where am I?" Jesus Christ, he said, has founded an empire upon love, and thousands upon the same principle have sacrificed their lives for him, and others are yet willing to so sacrifice.

Times are close, and as Brother James. Davis said some years ago about our country, "The pennies are large in this country, but mighty hard to get."

I do not want to grumble, but I will say that I am very sorry that I could not have a companion missionary to be with me this year in Wales. It would be a matter of economy after a little outlay, as two men are needed, to my mind, to do the right kind of labor in Wales. I enjoyed four months of labor with a brother now in America, and I know which system I prefer; two by two, if you please.

We are for the most part here a dying industry. Some are getting aged, others are indifferent, and we want shepherds and hustlers here in one man. Some are striving earnestly to build up the work. Others think if the missionary would go out without purse or scrip, great powers would be displayed. Families of the missionaries have enough trials when all their necessities come in due season.

I well remember saying to a brother who was always advocating the without purse or scrip policy for somebody else, that the Lord's policy was two by two. He agreed and I said, I will come with you, so that we can both experience it in the Lord's way. He said the Lord had not called him. I suggested that I would not wish another brother to do what I was not prepared to do myself. All depends upon the missionary going in a specific manner to bring about the success of the work.

We have a few interested at different points and are hopeful, although clouds darken the vision at times and obscure the way to success. I have sent some of our papers into the scenes of battle in France.

I have often wondered of late about the verses found in Luke 22: 35, 36: "And he said unto them, When I sent you without purse, and scrip, and shoes, lacked ye anything? And they said, Nothing. Then said he unto them, But now, he that hath a purse, let him take it, and likewise his scrip: and he that hath no sword, let him sell his garment, and buy one."

We are glad to know that Brother Greenwood had a safe passage home, as it is not safe on land or sea. How unpleasant man can and does make his fellow men feel. Let us pray for one another in these days of peril. Let us get close to each other and to the Lord.

We have had a very dry season for months, which has hindered the early crops, but rain has come to relieve a little.

I am, your brother in Christ,

THOMAS JONES.

## News from Missions

### Lamoni Stake

After a silence for some time from the columns of the paper prized by me above every other periodical, because of its being the official organ of the church of the living God, and its many excellent features, I ask you to permit me a little of your time and patience.

While I occupied the Lord's days in ministration so far as I was permitted, yet I did not enter upon my appointed mission till June 1, although I spent one Sunday in May at Creston, at which I ordained Brother George B. Hall to the office of priest.

On June 5, Brother Columbus Scott and I began tent meetings at Tingley, Iowa, where we continued till the 11th, with the exception of five nights during the time of the Chautauqua there. On account of the rain and cold we had but small audiences, yet those who came gave us the best of attention, and a few evidenced more than a passing interest. Bernice, the daughter of Brother William Shields, was baptized. Through administration several blessings were enjoyed, and the Saints expressed themselves as much encouraged. They

are holding Sunday school and Religio and other church services as they can. Surely the Saints there are, by their consistent living, commending the gospel to the attention of their neighbors. We were treated with kindness by all, and the editor of the local paper was considerate of our needs by way of giving us space for proper notices.

Through the kindness of Brother Shields, we with the tent were brought to Afton, from whence we came to Creston, where we now are. We began our services last Saturday night, the 16th. A few interested listeners have been in attendance when the weather would permit, and the prospects are good to sow the seed of the kingdom.

Here we find a small band of devoted Saints, holding together through their Sunday school for more than a year, and every one, young and old, active in all the services. Since we have begun we have enjoyed excellent liberty in preaching the word, which gives us both to understand that God has a people to be gathered out in time.

On account of the continued rain and cold while at Tingley, we sought the Lord to control the elements more favorable to the service, and from that time for a week we had very good weather, really the only good weather while the meetings were going on there.

Last Sunday it rained very hard, and when we met for the three o'clock service the wind was quite severe, so much so that it was unpleasant in the tent, and when Brother Scott made the opening prayer he was led to breathe a petition to God that the winds might be still. The Spirit of God was present, and immediately there was a change, and in a moment or two there was a perfect calm. The suddenness of the change was spoken of by those who knew nothing of the prayer being offered.

Saints here are doing all they can to get the people out to hear. The two dailies, the *Creston Advocate-Gazette*, and the *Creston Plain Dealer* have permitted us considerable space and we are using it.

My hope in the ultimate triumph grows brighter.

Your brother,

CRESTON, IOWA, July 20, 1915.

J. F. MINTUN.

### Australia

[The following extracts from a report of the Victoria, Australia, district conference, by Brother A. W. Craig, district secretary, and appearing in the *Gospel Standard* for May 1, will be of interest to the Saints.—EDITORS.]

The semiannual conference of the above district convened in the Saints' church, Geelong, on Good Friday, April 2; punctually at 3 p. m. . . .

Of all the conferences held in this district, this was the greatest in educational value, and was not one whit behind in spiritual benefit. All hymns were from Zion's Praises. Elder C. Edward Miller was chosen to preside, and Elder F. W. Kippe was associated with him. . . . For the first time speeches were limited and a timekeeper appointed. This was Elder G. T. Rawson, and the gong was always "on time." The brethren good-naturedly gave way when the tinkling sound was heard, and the innovation proved a success. Brethren Gammidge, Ferrett, and Chenoweth were appointed critics of the conference proceedings as a whole.

Satisfactory reports were tendered by the district president and secretary. Statistical reports were read as follows: Adelaide, gain by baptism 5, loss by death 1, present number 82, absent from branch 20; Geelong, gain by letters 2, present number 39; Hastings, loss by letters 7, present number 56, absent from branch 31; Phillip Island, net gain 4, present number 20, absent 1; Queensferry, net loss 2, present number

41, absent 20; Richmond, net gain 14, net loss 3, present number 151. The credential committee reported that these were correct.

The bishop's agent's (Elder H. A. Jenkins) report showed total receipts of seventy-one pounds, nineteen shillings, seven pence, expenditure of eighty pounds, fifteen shillings, ten pence and a credit balance of eleven pounds, three shillings, nine pence.

The district treasurer's (Elder H. A. Jenkins) report included receipts amounting to five pounds, four shillings, two and one half pence, disbursements totaling three pounds, nineteen shillings, six pence, and a credit balance of one pound, four shillings, eight and one half pence.

Elder H. A. Jenkins also reported the collection of four pounds, five shillings for Graceland College, which had been transmitted and receipts returned. . . .

At five p. m. the first convention of the District Sunday school association was convened, in charge of Brother Reginald Walton, district superintendent, who had associated with him Elder C. Edward Miller, assistant superintendent, Brother C. W. Butterworth was the secretary. . . .

The following resolutions from the priesthood were unanimously adopted: As our conferences are becoming an educational feature, requiring considerable planning ahead, and at the present time there is no provision made authorizing anyone to get up the program for the conference, therefore be it resolved, That hereafter the presidency of the district, in connection with the minister in charge, if practicable, and the district heads of the auxiliaries, provide the programs for the conferences; and be it further resolved that the order of services, authority to appoint speakers, etc., be left with the presidency of the conference.

That we encourage the various auxiliaries of the church, and we look with favor upon them having annual rally days, and believe the branches should encourage such efforts.

As there has been much discussion by the ministry and the members of this mission as to the propriety of Latter Day Saints going in bathing at places where there is no separation of the sexes, known here as "mixed bathing," and as considerable feeling has been engendered in the matter from time to time, and as the General Conference has seen fit to take a position on card playing, dancing, secret societies, theater going, etc., therefore, be it resolved that we ask the General Conference of 1916 to take some action in this matter of mixed bathing, with a view of bringing about greater unity.

That we approve of the action of the presidency in restricting the items submitted to a time limit, and that this system be continued during the prayer and sacrament meeting of this conference.

The following also prevailed:

Resolved, That we advise all the schools in the district to set apart the first Sabbath in May as Mother's Day, an appropriate program being prepared for the occasion, and white flower being worn.

Seeing the need of more up-to-date reporting to General Conference, therefore be it resolved that the district president and secretary be empowered to secure reports closing December 31 each year from the several branches, and make report to General Conference, and further, that the appointment of delegates be left with the executive.

A request from the Richmond Religio that a session be set apart for the purpose of forming a district Religio association was granted, and the appointment of the time was left to the presidency.

Elder A. H. Ford was chosen to represent the district on the executive committee of the Victorian Alliance, subject to their acceptance of a representative from our church. . . .

Richmond was selected as the place to hold the next conference, the time being left in the hands of the presidency. . . .

It was decided to discontinue holding conference semiannually, and to hold a reunion in lieu of the second conference. The date of reunion was left in the hands of the district executive.

The gospel wagon accounts were presented, and showed receipts totaling thirty-four pounds, nineteen shillings, six pence, expenditure amounting to thirty-three pounds, seventeen shillings, ten and one half pence, and a credit balance of one pound, one shilling, seven and one half pence. The horse was donated, and also check to purchase the wagon. . . .

At four o'clock the organization of the Religio Association commenced, in charge of Brethren W. Chenoweth and A. W. Craig, chairman and secretary respectively. The name "Zion's Religio-Literary Association" was adopted. Brother Chenoweth was elected president, with power to choose associates, and selected Brother W. Dyke, of Adelaide, and Brother A. W. Craig. Sister Jessie Emmerson was elected secretary and Brother C. Walton treasurer. . . .

It was decided to hold conventions annually, and a reunion in conjunction with the church between conventions.

Six members were appointed a quorum.

### New York

My last writing was from Castine, Maine. My efforts there brought forth no apparent results, though for the most of our stay there we had fine attendance. Like many seacoast towns, the people seem to want most everything but religion, and especially the genuine. From Castine I went to Sargentville, where I met Brother John Sheehy. We spent a day or two together, he going to Little Deer Isle and I remaining a few days. From here I went to Stonington, closing up my year's work; and I might say, one of the most pleasant years of my missionary work. I was pleased when I thought I was to be returned. The missionary in charge changed his mind, however, and thought it best to send me to New York.

I left my home on the night of June 10, arriving in Greenwood, New York, on Sunday morning. The last part of my journey had to be made by auto. I had no particular objections to this manner of conveyance excepting the price, but especially since my funds were low. At Greenwood we met a number of the Saints of the district who were assembled in conference, including A. B. Phillips, A. D. Angus, and A. E. Stone. The time spent together was both pleasant and profitable.

In company with Brother Stone we left for Buffalo on the 16th, where we met with the Saints in their midweek prayer meeting. At this time the Saints decided to have the district tent operated in the city. A committee was appointed to hunt up a location. On the 19th the writer journeyed to Niagara Falls, spending Sunday with the Saints there. The tent being stored there, we got it out and shipped it to Buffalo, where, after some hunting, we secured a lot and put up our tent. We had some neat cards printed and distributed in the vicinity of the tent. Brother Phillips then arrived on the scene. I was to labor with him during the tent season. Our attendance has not been so large as Billy Sunday's is reported as being, yet we have a fair attendance each night. One bad feature of it is that we have a new crowd each night. We are not in a position to say at this time how long we will remain here.

The masses are pleasure bent, and we are compelled to admit the truth of Paul's prophecy when he said they would be lovers of pleasure more than lovers of God.

This is a new mission to the writer, therefore we have to

get acquainted with as well as learn the field, so it will necessarily be a feeling of our way. The tent season ends here about the last of August, I am told.

If there are any Saints who are not in branches and would like to have the gospel preached to their neighbors, we will be pleased to hear from them. He that is warned should warn his neighbor.

In bonds,

WILLIAM ANDERSON.

BUFFALO, NEW YORK, 36 Tremont Avenue.

## Miscellaneous Department

### Conference Minutes

**SOUTHEASTERN ILLINOIS.**—June 5, 10 a. m., Brush Creek Branch. Reports: Brush Creek, Springerton, Bungay, Parrish, Dry Fork, Skillet Fork, Poplar Creek, Kibbie. C. Lowry, E. W. Sutton, Herman Sommers, M. E. Harris, L. M. Edmonds appointed committee to raise money to run district tent. Preaching by P. G. McMahan, I. M. Smith, L. C. Moore. Adjourned to meet with Springerton Branch, first Saturday and Sunday in December. W. E. Presnall, secretary.

**FREMONT.**—Tabor, Iowa, June 19. Reports: Glenwood 59, Riverton 53, Tabor 64, Thurman 198, Bartlett 42, Henderson 79, Hamburg 60, Shenandoah 114. Officers elected: T. A. Hougas, president, he selecting N. L. Mortimore as counselor, which was ratified; C. W. Forney, secretary; Almon Hougas, member library board. Petition of Henderson for next conference read, time and place for conference being left with presidency. Branches were instructed to take collections for district tent fund. Preaching by W. E. Haden, Bishop Joseph Roberts. C. W. Forney, secretary.

**SASKATCHEWAN.**—July 9 to 11, Artlund. Reports: Senlac 15, Iowa 82, Artlund, 70, Disley 40, Sunnyvale 75, Weyburn 46, Minnesota 121, Zion's Hill 34. It was decided to purchase a gospel tent for the district, size, price, etc., to be decided by presidency. Officers elected: T. J. Jordan, president; Joshua Dobson, first vice president; W. J. Cornish, second vice president; Bertha Cornish, secretary; Joshua Dobson, treasurer. Horace Darby was ordained elder. Recommendation for ordination of Myron M. Anderson priest approved and referred to Minnesota Branch. Recommendation for ordination of H. M. Jordan and A. N. O'Neil for ordination as priest and teacher respectively, referred to district presidency and Viceroy Branch. Recommendation for ordination of William McIntosh elder, referred to district presidency, missionary in charge, and Viceroy Branch. Albert Kilpatrick was called to the office of elder and referred to minister in charge, Michigan Branch and Alberta District. Preaching by J. W. Peterson, E. R. Davis, Daniel Macgregor, J. A. Gillen, J. Dobson. Sister Macgregor gave two lectures on social purity. Good attendance, the Spirit bringing blessings of peace and joy. Two were baptized. Adjourned to meet at call of missionary in charge and district presidency. Bertha Cornish, secretary, Senlac, Saskatchewan.

### Convention Minutes

**SASKATCHEWAN.**—Religio, June 7, Artlund Branch. Officers elected: A. B. Taylor, Saskatoon, president; C. R. Bowerman, Saskatoon, vice president; Joseph Bates, Senlac, secretary; Sister C. J. Jordan, Viceroy, treasurer; Emma Land, Nutana, librarian; Sister George A. Taylor, Saskatoon, home class superintendent; E. R. Davis, Viceroy, superintendent temperance department; Sister O. L. Newcomb, Rutland, superintendent gospel literature. Adjourned to meet two days prior, same place next conference. Joseph Bates, secretary.

### Conference Notices

Idaho, August 28 and 29, Hagerman. Come in time for reunion which begins August 20. Notify William Glauner, Hagerman, you are coming, and send reports to secretary, Mrs. L. B. Jackson, Hagerman.

### Convention Notices

Idaho Sunday school, August 27, Hagerman. Mrs. Bertha J. Anderson, Route 4, Boise, secretary.

New York-Philadelphia Sunday school, September 4, 4 p.

m., Brooklyn Church, Park Place and Schenectady Avenue. Election of officers and delegates to General Convention. Joint Sunday school and Religio institute the 5th, with appropriate program. The 7th has been reserved for entertainment. Lot Bishop, superintendent, 303 South Deckers Court, Scranton, Pennsylvania. Herman N. Schwartz, secretary, 1004 Land Title Building, Philadelphia.

New York-Philadelphia Religio, September 4, 8 p. m., Brooklyn Church, Brooklyn, New York. Election of officers and delegates to General Convention. Joint Sunday school and Religio institute the 5th. The 7th reserved for entertainment. Earl W. Wagner, president, 319 Fourteenth Avenue, Scranton. Herman N. Schwartz, secretary, 1004 Land Title Building, Philadelphia.

### Reunion Notices

Southeastern Illinois, August 20, continuing ten days, Harmon Summers' Grove, one mile east of Parrish Church. Dining hall on grounds. Prices as reasonable as can be afforded. Plenty of pasture. Come by train to Parrish. Those wishing tents notify W. E. Presnall, secretary, Xenia, Illinois, as soon as possible.

Northwestern Missouri, August 20 to 29. Tents, 3-foot wall, 10 by 12 \$2; 12 by 14 \$2.50; 6-foot wall, 12 by 14 \$3.25. Cots, single 50 cents; divans for two, \$1; chairs 10 cents. All delivered on grounds if ordered in advance. Speakers: F. M. Sheehy, J. W. Wight, W. E. Haden, with missionaries of district, and brethren who may visit us. Order tents and supplies not later than August 15, of T. H. Hinderks, secretary.

Kewanee, Eastern Iowa, and Nauvoo, August 13 to 22. We hope to have for speakers, one of the Presidency, W. A. McDowell, O. E. Sade, Arthur Allen, C. E. Willey, Edward Rannie, L. G. Holloway, E. B. Morgan, C. E. Harpe, D. J. Williams, James McKiernan. Order tents of C. J. Dykes, Muscatine, Iowa. Alfred C. Needham, secretary.

### Notice of Release

Patriarch J. W. Wight has been released from his general conference appointment at the earnest request of the college board, that he may travel in the interests of Graceland College.

ELBERT A. SMITH, *for First Presidency.*  
FREDERICK A. SMITH, *Presiding Patriarch.*

### Quorum Notices

PACIFIC COAST ELDERS

This quorum meets during the reunion at Irvington, California, August 13 to 23. On August 1 all members of quorum will please report labors to that date to quorum secretary, H. A. Hintz, 1001 Main Street, Chico, California.

### The Oriole Girls

We are very much interested in a new movement for the girls in the church similar to the Camp Fire Girls. We are indebted to Sister J. A. Gardner, superintendent of young ladies' department of Woman's Auxiliary for a copy of the manual, The Oriole Girls. A superficial glance suggests that this organization can be adapted in our Sunday schools as organized class work. After a thorough examination we expect to have more to say on this through the Sunday school department.

These pamphlets may be had for fifteen cents from Mrs. J. A. Gardner, Independence, Missouri. Send for one.

G. R. WELLS, *Superintendent.*

### Married

YOUNG-GREEN.—Brother W. M. Young, late of Winnipeg, Manitoba, and Sister L. C. Green, of Sidney, Montana, were united in the holy bonds of matrimony at Wadena, Minnesota, June 23, 1915. This event took place at the beautiful West Hotel, the ladies' reception parlor having been especially decorated for the occasion, Mr. and Mrs. West witnessing for Wadena's honored mayor, who officiated in the capacity of justice. The worthy pair hid themselves to Minnewaukon, North Dakota, where they will reside.

### Requests for Prayers

Brother Ephraim W. Grim, of Canton, Illinois, is afflicted with stomach trouble and nervousness, and asks an interest in the prayers of the Saints, that he may be healed.

### Died

ANDERSON.—Viola Anderson was born February 18, 1892, in Indiana, died at Biloxi, Mississippi, March 17, 1915. Baptized May 21, 1911, at Biloxi, by A. G. Miller, confirmed at Vancleave, June 9, 1911, by F. M. Slover. Sermon by A. E. Warr. This sister departed firm in the faith and hope of the gospel of Christ. A girl of sweet disposition of whom it had been said, She was foremost in every good word and work.

WILSON.—Maria Wilson was born June 19, 1838, died July 18, 1915, at her home Vosholl, Missouri. Married James F. Wilson, August 30, 1852. There were born to them 13 children, 3 dying in childhood. With the remaining children there are her aged husband, 41 grandchildren, 15 great-grandchildren. She was a faithful wife, loving mother, true Saint, and died in full hope of the first resurrection. Loved by all who knew her. Services at Saints' Church, Vosholl, by Noah Nephi Cooke, of Saint Louis. Deceased was carried to her last resting place by her 5 sons and 1 grandson.

HENSON.—Mahala Henson, born September 30, 1874, Flat Rock, Illinois, died July 13, 1915, near Orchardville, Illinois. Married R. H. Henson, December 22, 1892. Baptized Febru-

### THE SAINTS' HERALD

Elbert A. Smith, Editor; John F. Garver; Assistant Editor.

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ary 1, 1895, by J. F. Henson. Service in charge of S. D. Goosetree, prayer by I. A. Morris, sermon by F. M. Slover, before a large audience. Deceased leaves husband, 6 sons, 1 daughter, 5 brothers, 1 sister, many friends. Truly, a good Latter Day Saint has gone to rest with the just.

### Book Reviews

**THE TREASURE OF HIDDEN VALLEY.**—Willis George Emerson, author of the "Builders," Forbes & Company, Chicago, \$1.25. A history of western life, namely in Montana: "The plot starts out with a quest for a lost mine, but this issue before long becomes of subsidiary importance to the intensely human story that gradually unfolds itself and brings into action almost every passion, noble and ignoble, by which mankind is swayed. Among the other characters Buell Hampton again emerges from the author's picture gallery, and by his ennobling philosophy, his broad and generous humanity, both irradiates the story and helps to bring it to a fitting climax."

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5		For Use in the ..... Branch																5		
5		ISSUED TO .....																5		
5		as a temporary receipt for amounts indicated by punch marks. This money is to be credited as TITHING for use and benefit of																5		
10		REORGANIZED CHURCH OF JESUS CHRIST OF LATTER DAY SAINTS																10		
10		..... Collector																10		
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10	10	10	10	10	10	10	10	10	10	10	10	10	10	10	10	10	10	10	10	10

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

Entered as second-class matter at Lamoni, Iowa, post office.

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



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

VOLUME 62

LAMONI, IOWA, AUGUST 11, 1915

NUMBER 32

## Editorial

### NEW SERIES OF TRACTS

Some months ago at a meeting of the First Presidency with members of the good literature committee of the Independence Stake, the matter of providing suitable tracts on gospel principles for general distribution was discussed.

The tracts that we have had on hand heretofore are not uniform in size, type, or appearance. Some of them were written many years ago and are out of date, though of course there are many excellent numbers that are available.

At this meeting it was determined to begin the work of getting out a new series, uniform in size, type, and general makeup. This work was committed to the undersigned.

Seven tracts of the new series are now ready for publication; three of them written by Elder Paul M. Hanson. They have been read and criticized by three members of the Twelve.

We can think of no name more appropriate than the Angel Message Tracts. The first number is an introduction to the principles of the gospel as Christ taught it. In their order, succeeding numbers take up faith, repentance, baptism in water, baptism of the Spirit, laying on of hands, the resurrection and immortality, and eternal judgment.

Other subjects, including church organization, the gifts, second coming of Christ, etc., may be taken up later, as fast as we can elaborate the series.

These tracts appear in chapters, and are to be paged consecutively, so that they may be gathered up to form a book. They may also be printed in book form directly from the plates when the series is developed. They will have a uniform and attractive cover design.

We begin herewith the publication of the text of these tracts simultaneously in the HERALD and *Ensign*, and as fast as possible they will be gotten out for sale. Prices will be announced later. Our people should avail themselves of this new aid in proselyting. Good literature committees everywhere take notice.

Helpful criticisms or suggestions on these tracts

as they appear are solicited. Such criticisms should be sent in at once so as to be available before the tracts are put in final shape. They should be brief and to the point, plainly written, and preferably typewritten. Address the undersigned.

LAMONI, IOWA.

ELBERT A. SMITH.

### THE GENERAL CHOIR MOVEMENT

It will be remembered that we have been commanded to cultivate the gift of music, both vocal and instrumental. A strong impetus towards better things in vocal music was given by the initiation of what has been termed, "The choir movement," started with the appointment by the Presidency of a general chorister. This movement was motivated by a desire to coordinate the work of the various local choirs so as to make possible better choral and congregational singing at conferences and conventions, district and general; for let it be understood that a chief goal of the choir movement has been the improvement of congregational and choral singing, rather than merely the development of solo and anthem work, though the latter have their proper places. In it all there is had in view the definite purpose of enhancing the æsthetics of our public worship.

The choir movement has progressed well, despite many hindering causes, and has reached a point where at least one of the purposes had in view at its inception has been demonstrated, viz, the feasibility of coordinating work of the local choirs so as to make possible combinations of choirs at conferences, reunions, and conventions. We can not but feel that still greater possibilities of beautiful helpfulness lie before our vocal musicians if they will but work in humility and sincerity of purpose, remembering that their work is essentially an auxiliary one in the activities of public worship.

Our general musical director, Brother A. N. Hoxie, jr., has carried on his work with zeal and sacrificing devotion. The presidency has kept in touch with him in his work, and are pleased with the many evidences of progress in choir work, though we are awake to the greater possibilities still ahead of us. It is now opportune that a second movement in mu-

sical circles should be launched under Brother Hoxie's direction. What has been done with the singers can be done with the instrumentalists; and Brother Hoxie desires to start foundations for a general orchestra. Let the various instrument players throughout the church take notice and be prepared to give the general musical director such assistance as they can. We look forward with pleasure towards a closer coordination of the instrument players of the church.

It might be well to say here that there are many other activities which can be coordinated in a similar way, so that others besides musicians may be working together with others for the general good of the church in the auxiliary activities of the work we all love.

With the hope that the new movement will lend added zeal to the cultivation of musical talents in particular, and æsthetics in general, I am,

Very sincerely yours,

FREDERICK M. SMITH.

July 18, 1915.

## CURRENT EVENTS

### SECULAR AND RELIGIOUS

**JAPANESE RESIGN.**—Following an inquiry into charges of bribery in connection with the parliamentary elections of March last, the Japanese cabinet have tendered their resignations. The Elder Statesmen will meet in council and render their decision, and a new cabinet may result.

**THE "DACIA."**—A French prize court has confirmed the seizure by France of the *Dacia*, en route from Galveston to Rotterdam, after having been transferred from German to American registry, following the opening of the present European war. The French have always contended that a vessel must be transferred thirty days before the breaking out of hostilities for the transaction to be recognized as bona fide.

**DESTRUCTIVE STORMS.**—A cloud-burst on the night of the 3d flooded the business section of Erie, Pennsylvania, resulting in damage to property estimated at seventeen million dollars and in the loss of at least twenty-six lives. Sea wrecks, property damage amounting to five hundred thousand dollars, seven deaths, and many serious injuries is the toll of a serious storm sweeping out over Long Island and adjacent territory on the afternoon of the 4th.

**NEW YORK CONVENTION.**—Something of the temper of the New York constitutional convention now in session is suggested in the following rebuke by Elihu Root, chairman of the convention:

This convention will have to demonstrate to the people of the State that it is not in sympathy with what is known as invisible government; it will have to get away from the boss system.

Since New York has a wide influence in national

politics and in legislative action, the country at large is interested in the work of this convention and in the new constitution it is to propose.

**"FRYE" CASE.**—In a note made public the 4th, Germany remains unyielding in her refusal to concede that the sinking of the *William P. Frye* was a violation of American rights, under the Prussian-American treaty or international law. Germany reiterates her willingness to pay for the ship, and accepts a former proposal of the United States that damages be fixed by two experts, one selected by each country; this payment, however, Germany contends, is not to be held as a satisfaction for violation of American rights, but as payment for the vessel lawfully sunk. Should this method be unsatisfactory, Germany suggests arbitration at The Hague.

**MEXICAN AFFAIRS.**—Carranza forces have again reoccupied Mexico City. Fighting between Villa and Carranza forces at Nogales, Sonora, has necessitated the stationing of United States troops on the United States side of the line under orders to repel any invasion of United States' rights. One United States cavalryman was killed and two wounded in a skirmish between members of the Twelfth Cavalry and a band of Mexican raiders, near Brownsville, Texas, on the 3d. Fifteen Mexicans were killed. The ambassadors of Argentina, Brazil, Chili, and the ministers of Bolivia, Uruguay, and Guatemala, have been invited to confer with Secretary Lansing on the Mexican situation, with a view to plans to bring about order. The conference is sitting at this writing.

**THE EUROPEAN WAR.**—The Germans occupied Warsaw on the 5th. Meager reports tell of terrific fighting and heavy losses. The Russians in their retreat in recent weeks have devastated the country, destroyed factories, blown up forts, removed supplies, etc., leaving the Germans in many places barren, wasted, and unfortified territory. Violent fighting has occurred at various points in the west, especially in the Argonne and the Vosges, but there have been few changes in the line. Italy continues to gain against the Austrians. It is reported from London that the crest of the ridge in the Gallipoli Peninsula has been gained, and that the position of the allies in the Dardanelles has been strengthened. The week has been one of limited action on the seas. One Turkish and one Swedish and two British steamers are reported sunk by submarines.

**BRITISH NOTES.**—The latest British notes reject the contention of the United States that the British orders in counsel are illegal, and justify the course of Great Britain as being within international law. In the *Naches* case, an American steamer seized while en route from Rotterdam to the United States, Great Britain declines to allow free passage of goods of German origin. The blockading of neutral ports

(Continued on page 781.)

## THE ANGEL MESSAGE TRACTS

### CHAPTER 1

#### WHAT DID JESUS PREACH

*The Spirit of the Lord is upon me, because he hath anointed me to preach the gospel to the poor; he hath sent me to heal the broken-hearted, to preach deliverance to the captives, and recovering of sight to the blind, to set at liberty them that are bruised, to preach the acceptable year of the Lord.—Luke 4: 18, 19.*

#### A SABBATH DAY IN NAZARETH

Our text takes us back to Nazareth. It is the Sabbath Day. The men and women of Nazareth are wending their way toward the synagogue. Thither also goes Jesus of Nazareth, known to us as the Son of God, known to the Nazarenes only as the son of Joseph the carpenter, and Mary.

His is a familiar form on the streets of Nazareth, for this is his home town, the city where he spent his boyhood days. His face is familiar in the synagogue also, for the record tells us that it was his custom to go to the synagogue on the Sabbath Day. He is a regular churchgoer.

He enters the synagogue. It is much like other Jewish synagogues. The interior is a large, plain, rectangular room. The men sit at one side; the women, heavily veiled, sit at the other side, behind screens.

At one end of the room stands the ark or chest containing the books of the law, and by its side a raised platform with a desk on which the speaker may rest the books or scrolls of the law and the prophets.

#### JESUS IN THE PULPIT

On this occasion the ruler of the synagogue invites Jesus to read for the people. He comes forward, receives the book, turns to Isaiah, and reads the passage contained in our text.

Having read standing, as the custom is, he seats himself to deliver the discourse, again observing the custom.

His first words are surcharged with meaning: "This day is this scripture fulfilled in your ears." Thus he announces his Messiahship, explains his mission, outlines his program.

He says in substance:

I am he of whom the prophet spoke when he said, The Spirit of the Lord is upon me, because he hath anointed me to preach the gospel to the poor; he hath sent me to heal the broken-hearted, to preach deliverance to the captives, and recovering of sight to the blind, to set at liberty them that are bruised, to preach the acceptable year of the Lord.

At first the people listen with astonishment, mingled with pleasure; but as the full meaning of his announcement dawns upon them, and particularly as he proceeds to rebuke them for their faults, a change comes over them. They are filled with wrath.

Soon men are fighting in the aisles. They rise up and tear him from the synagogue and thrust him from the town, attempting to fling him down the steep hillside to his death. But his time has not come, and he passes safely through their midst and is gone.

#### NEVER TO RETURN

Never again, so far as the record shows, did he return to Nazareth. Never again, so far as we know, was his voice heard in that old synagogue. He took up his residence in Capernaum.

It is a dangerous thing to reject the message of Jesus, even when it comes in rebuke. Beware lest you make that mistake now.

#### WHAT DID JESUS PREACH

Anointed, as he said, by his Father, and ordained from before the foundation of the world for that very work, and filled with the Spirit that he declared rested upon him that day in the old synagogue, Jesus moved out in his great mission: preaching the gospel.

What did he preach? The deeds and declarations of his apostles and ministers ordained and sent out by him are equally binding, so long as they did his will and possessed his Spirit. But for the time being let us confine ourselves to the question: What did *Jesus* preach?

What are the great fundamental principles of that gospel that is for ever dignified, consecrated, and made binding upon men because Jesus of Nazareth preached it?

#### "HAVE FAITH IN GOD"

In the open air, under a fig tree, on the road between Bethany and Jerusalem, this man who in the old synagogue at Nazareth announced his mission, delivered one of his wonderful gospel sermons.

He prefaced it with this single, short, but virile and heart-gripping sentence: "Have *faith* in God." (Mark 11: 22.)

Later in his ministry, in fact just shortly before his death, he delivered himself of another short, concise, yet equally dynamic and significant statement: "Ye believe in God, believe also in me." (John 14:1.)

#### REPENTANCE

After John the Baptist had done his work of preparing the way of the Lord, he began to "decrease," while Jesus began to "increase," as John had predicted.

The star of John began to decline. The star of Jesus topped the horizon, and its splendid rays began to illuminate the world. So we read:

Now after that John was put in prison, Jesus came into Galilee, preaching the gospel of the kingdom of God, and saying, The time is fulfilled, and the kingdom of God is at

hand: *repent ye, and believe the gospel.*—Mark 1: 14, 15.

#### BAPTISM OF WATER AND OF THE SPIRIT

Nicodemus, wealthy, proud, of high station, a ruler, secretly a disciple, yet fearing public confession, came to Jesus by night to learn of him.

Brushing aside all preliminaries, all polite niceties of approach, Jesus declared with solemn directness: "Except a man be *born again*, he can not see the kingdom of God." (John 3: 3.)

In answer to a further question from Nicodemus, he said: "Except a man be born of *water* and of the *Spirit*, he can not enter into the kingdom of God." (John 3: 5.)

In order to see and enter into the kingdom whose immediate presence he had announced, and to enter which faith and repentance were required, it was necessary also to be born again, to be born of the water and of the Spirit,—to be *baptized in water* and by the *Spirit*.

A ruler once came to Jesus by night,  
And asked him the way of salvation and light;  
The Master made answer in words true and plain,  
Ye must be *born again*.

Ye children of men attend to the word  
So solemnly uttered by Jesus, the Lord,  
And let not this message to you be in vain,  
Ye *must* be born again.

Baptism is one doctrine that Jesus chose to emphasize in the most commanding manner conceivable by preaching it after his resurrection, and before his ascension into heaven. In his final commission to his apostles he said:

Go ye into all the world, and preach the gospel to every creature. He that believeth and is *baptized* shall be saved; but he that believeth not shall be damned.—Mark 16: 15, 16.

Go ye therefore, and teach all nations, *baptizing* them in the name of the Father, and of the Son, and of the Holy Ghost; teaching them to observe all things whatsoever I have commanded you: and, lo, I am with you alway, even unto the end of the world.—Matthew 28: 19, 20.

Thus at the close of his ministry on earth as well as at the very beginning of his public life he taught this great principle of baptism. We caught our first full glimpse of him as a man when he walked down the banks of Jordan and was baptized by John.

He thus by personal example gave an irrefutable argument for baptism. God concurred, and coming up out of the water from his immersion, Jesus received the baptism of the Spirit.

Born "of the water and of the Spirit," he began his ministry. Closing it, he sent his disciples out to baptize all nations.

#### THE LAYING ON OF HANDS

It was in this same parting commission (and admonition) that he taught the principle of the laying

on of hands. For at that time he said: "They shall *lay hands on the sick*, and they shall recover." (Mark 16: 18.)

This principle he had previously taught by example: "Now when the sun was setting, all they that had any sick with divers diseases brought them unto him; and he laid his hands on every one of them and healed them." (Luke 4: 40.)

These blessings came not to the faithless but to those who believed on him, and were not to gratify idle and curious sign seekers.

After Paul had been stricken blind on the road to Damascus by the miracle that led up to his conversion, Ananias came to him with healing and help:

And Ananias went his way, and entered into the house; and *putting hands on him*, said, Brother Saul, the Lord, even Jesus, that appeared unto thee in the way as thou camest, *hath sent me*, that thou mightest receive thy sight, and be filled with the Holy Ghost.—Acts 9: 17.

Yes, Jesus, the Lord of glory, sent Ananias *to lay hands on Paul* that he might be healed and that he might receive the Holy Ghost.

#### RESURRECTION OF THE DEAD

From the earliest dawn of time the question that perplexed Job, "If a man die, shall he live again?" has been in the hearts and on the lips of men.

As Jesus, with tears standing in his eyes, approached the tomb where his friend Lazarus lay dead, he turned to Martha, the sister of Lazarus, and answered this question of the ages: "I am the *resurrection* and the life: he that believeth in me, though he were dead, yet shall he live." (John 11: 25.)

At another time he said:

The hour is coming, and now is, when the dead shall hear the voice of the Son of God: and they that hear shall live. . . . The hour is coming, in which all that are in the graves shall hear his voice, and shall come forth; they that have done good, unto the resurrection of life; and they that have done evil, unto the resurrection of damnation.—John 5: 25-29.

#### THE JUDGMENT

Reproaching the cities that had rejected him, in the most impressive manner Jesus warned them of an impending day of judgment:

Woe unto thee, Chorazin! woe unto thee, Bethsaida! for if the mighty works which were done in you had been done in Tyre and Sidon, they would have repented long ago in sackcloth and ashes. But I say unto you, It shall be more tolerable for Tyre and Sidon at the *day of judgment*, than for you.—Matthew 11: 21, 22.

#### ABIDING IN THE DOCTRINE OF CHRIST

These, then, were the great fundamental principles of the gospel that Jesus preached. They are just as vital now as then.

If defense be necessary for teaching doctrine in

this age, in which doctrinal preaching is heavily discounted in certain circles, our defense is prepared for us in God's word:

Whosoever transgresseth, and abideth not in the *doctrine* of Christ, hath not God. He that abideth in the *doctrine* of Christ, he hath both the Father and the Son.—2 John 9, 10.

Take heed unto thyself, and unto the *doctrine*; continue in them: For in doing this thou shalt both save thyself, and them that hear thee.—1 Timothy 4: 16.

But speak thou the things which become *sound doctrine*.—Titus 2: 1.

#### THE PAULINE CREED

Jesus said of Paul: "He is a chosen vessel unto me, to bear my name before the Gentiles, and kings, and the children of Israel." (Acts 9: 15.)

We have observed that Jesus preached six fundamental doctrinal principles in his presentation of the gospel. The creed makers strangely enough have passed some of them by. But Paul gathers them all up in a single paragraph, in what we might term the "Pauline Confession of Faith."

Paul was especially chosen to bear the gospel of Jesus to Gentiles, kings, and Israelites. We may not be kings, but one thing is certain, we are either Gentiles or Israelites, as the terms were then used.

Paul has a message for us. Hear him:

Therefore leaving the *principles* of the *doctrine* of Christ, let us go on to perfection; not laying again the foundation of *repentance* from dead works, and of *faith* toward God, of the *doctrine* of *baptisms*, and of *laying on of hands*, and of *resurrection* of the dead and of *eternal judgment*.—Hebrews 6: 1, 2.

Paul is writing to those who have already believed, repented, and been baptized. He exhorts them to go on, not laying again that sure foundation, leaving (a better version says, "not leaving") those truths. In doing so he names the principles of the doctrine (gospel) of Christ.

He names the very six principles that we have found Jesus preaching: Faith, repentance, baptism, laying on of hands, the resurrection, and eternal judgment.

#### OUR EPITOME OF FAITH

In our "epitome of faith" you will find this statement:

We believe that through the atonement of Christ, all men may be saved by obedience to the laws and ordinances of the gospel.

We believe that these ordinances are:

(1). Faith in God and in the Lord Jesus Christ. (2). Repentance. (3). Baptism by immersion for the remission of sins. (4). Laying on of hands for the gift of the Holy Ghost. (5). We believe in the resurrection of the body, that the dead in Christ will rise first, and the rest of the dead will not live again until the thousand years are expired. (6). We believe in the doctrine of eternal judgment, which provides that men shall be judged, rewarded, or punished, according to the degree of good, or evil, they shall have done.

#### THE ANGEL'S MESSAGE TO THIS AGE

This same gospel that Jesus preached and that Paul summed up in his statement of principles again has been discovered to our attention by angelic administration under God's direction.

We affirm its perfection and divine potency to save all men who accept it.

It is being preached again in all the world, for a witness ere the end comes. It is the angel's message to this age.

#### THE AUTHORITY OF JESUS

By what authority did Jesus preach this gospel. He said: "My doctrine is not mine, but his that sent me." (John 7: 16.)

Who sent him? He answers:

The Spirit of the *Lord* is upon me, because he hath anointed me to preach the gospel to the poor.—Luke 4: 18.

The Father which sent me, he gave me a commandment, what I should say.—John 12: 49.

That was his authority. Under it he operated. Take that in connection with Paul's statement (Hebrews 5: 4-6) that Jesus took not his priesthood upon himself, and the statement of the Master to his apostles, "Ye have not chosen me, but I have chosen you, and ordained you" (John 15: 16), and we have an unbreakable chain of argument in favor of the fact that men must be chosen and ordained and receive authority ere they represent God as preachers.

How is such authority to be had to-day? It was lost during the great apostasy of the Dark Ages; but again by direction of God and by angelic administration it has been restored to earth.

#### THE SPIRIT UNDER WHICH JESUS WORKED

In the prosecution of his mission, as outlined that day in Nazareth, Jesus moved out, actuated by the spirit of love.

Those who met him personally felt love in his serene presence. They saw it in his luminous eyes, in his benign countenance, in his gentle ministrations.

We feel it to-day, too, but mostly we must measure his love by his sacrifice, his humiliation, his suffering:

From glory down to Calvary!

'Tis marvelous! How can it be?

We sense his mental agony in Gethsemane. We see him dragged like a thief from the garden by night and taken before the high priest and his council. They spit in his face and slap him on the cheek.

Having been condemned by the council, he is taken before Pilate to be tried. He does not summon witnesses in self-defense, for he knows the court will not bring in the verdict. The mob will render the verdict.

He hears the brutal howlings of the mob, "Crucify

him! Crucify him!" Pilate says, "I find no fault in him"; but the mob overrules him and Jesus is condemned to die.

The church, the mob, and the civil authorities having insulted and maltreated him, he is given up to the soldiers, that the military authorities may have their turn.

They clothe him with a scarlet robe and put a crown of thorns on his head. They mock him, to make a carnival of tomfoolery of the event; thinking to make him appear a clown.

At last he is dragged away to be crucified. Thrown upon the cross, great spikes are driven through his hands and feet, through flesh and between bones. The cross is erected, dropping with a jolt into the hole dug to receive it.

The body of Jesus hangs suspended "on four great throbbing wounds," to endure the awful agony of the most terrible death ever devised by men or devils.

#### WHY DID HE DO IT?

Why did he do it? He did it for you and for me. By that which he suffered we measure his devotion to and love for us.

By thus identifying himself with us in suffering and humiliation he wins our love and confidence, as he could not have done had he passed softly through this life and been borne away to paradise on flowery beds of ease. By his suffering and his teaching and his example we are reconciled to God,—a God who always loved us and sent his Son to win us back to life and love.

#### THE EXTENT OF HIS MISSION

Jesus himself did not travel over a very extensive area. But his mission was not circumscribed by the extent of his own travels.

He sent his apostles out with this commission: "Go ye into *all* the world, and preach the gospel to every creature."

Or as Matthew has it:

Go ye therefore, and teach *all nations*, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost: teaching them to observe all things whatsoever I have commanded you: and, lo, I am with you alway, even unto the end of the world.

His mission was to all the world. And it was to continue to the very end, even despite the great apostasy that ensued during the Dark Ages. For we read:

And this gospel of the kingdom shall be preached in *all* the world for a witness unto *all nations*; and then shall the end come.—Matthew 24: 14.

#### TO THE REGIONS OF THE DAMNED

Nor was his mission by any means confined to this world. In Ephesians we are told:

Now that he ascended, what is it but that he also descended first into the lower parts of the earth?—Ephesians 4: 9.

Again it is written:

For Christ also hath once suffered for sins, the just for the unjust, that he might bring us to God, being put to death in the flesh, but quickened by the Spirit: by which also he went and preached unto the spirits in prison; which sometime were disobedient, when once the long-suffering of God waited in the days of Noah, while the ark was a preparing, wherein few, that is, eight souls were saved by water.—1 Peter 3: 18-20.

#### A NOTABLE MEETING

That must have been a notable meeting. There is the region of the lost, the dark abode of the damned, presided over by Satan, formerly Lucifer, the bright "son of the morning," associated with angels and God himself, but for his rebellion cast headlong from heaven and now fallen to this low estate.

His visage is dark with every infamy. His soul is embittered by defeated ambition, with that bitterness that comes to every apostate, the very quintessence of wormwood and gall; a thousand times intensified in the case of one who has fallen from *such* a height to *such* a depth.

Into this dark region, into this menacing presence, Jesus, the Son of God, comes striding, clothed with light as with a garment, wearing the invincible panoply of righteousness, holding in his hand "all authority in heaven and on earth," having "the keys of hell and of death," with the gospel of salvation to preach to the damned, fulfilling his mission, to "proclaim liberty to the captive, and the opening of the prison to them that are bound."

#### THE LAMB OF GOD THAT TAKETH AWAY SIN

Briefly we have examined the work of Jesus as a preacher of the gospel, reviewing his authority, the principles of his gospel, the spirit of his work, its object, and the extent of his mission. These subjects and others will be treated in detail in succeeding chapters.

With all solemnity, by direction of the Holy Spirit, in the language of John, we say, "Behold the Lamb of God, which taketh away the sin of the world."

Listen to his gospel and obey it. And again, this time in the language of Paul, his "chosen vessel," we say unto you:

"Now then, we are ambassadors for Christ, as though God did beseech you by us: we pray you in Christ's stead, be ye reconciled to God."

Note.—The next chapter will be devoted to the important subject, "Faith in God." This is a scientific age. Is faith in accord with science? What place has faith in the gospel plan? These questions will be answered.

ELBERT A. SMITH.

## Original Articles

### THE SEVENTH-DAY ADVENTISTS--PART 2

BY MARCUS COOK

MRS. WHITE

Next we will take up the claims for Mrs. E. G. White as being a true prophet.

First, she was among those deceived by William Miller. I quote from Early Writings:

At the age of eleven years I was converted, and when twelve years old was baptized, and joined the Methodist Church. At the age of thirteen I heard William Miller deliver his second course of lectures in Portland, Maine. I then felt that I was not holy, not ready to see Jesus, and when the invitation was given for church members and sinners to come forward for prayers, I embraced the first opportunity, for I knew that I must have a great work done for me to fit me for heaven. My soul was thirsting for full and free salvation, but knew not how to obtain it.

In 1842, I constantly attended the second advent meetings in Portland, Maine, and fully believed that the Lord was coming.—Page 7.

I thought that those who loved Jesus would love his coming, so went to the class meeting and told them what Jesus had done for me, and what a fullness I enjoyed through believing that the Lord was coming. The class leader interrupted me, saying, "Through Methodism"; but I could not give the glory to Methodism, when it was Christ and the hope of his soon coming that had made me free.

My Father's family were most all full believers in the advent, and for bearing testimony to this glorious doctrine, seven of us were at one time cast out of the Methodist Church.—Ibid., p. 9.

So, according to her own statements, although she says she was converted and joined the Methodist Church, she had not obtained and did not know how to obtain full and free salvation.

Her first satisfying experience came through hearing and accepting the teachings of William Miller, that the Lord would soon come, in fact in 1843 or 1844. Jesus says, "Sanctify them through thy truth: thy word is truth." (John 17: 17.)

William Miller's message was not God's word because it failed, therefore was not what God had spoken. It was not the truth, so Mrs. White's first satisfactory experiences came to her by believing a delusion.

Next, her own visions and prophecies will not stand when subjected to scriptural text. We first notice some statements made by her of a vision she claims to have had in 1847. Early Writings, pages 25, 26.

I saw an angel flying swiftly to me. He quickly carried me from the earth to the Holy City. In the city I saw a temple, which I entered. I passed through a door before I came to the first veil. This veil was raised, and I passed into the holy place. Here I saw the altar of incense, the candlestick with seven lamps, and the table on which was the show bread.

After viewing the glory of the holy, Jesus raised the second veil, and I passed into the holy of holies.

In the holiest I saw an ark. . . . In the ark was the golden pot of manna, Aaron's rod that budded, and the tables of stone which folded together like a book.

Rather a forceful description, but John says of the Holy City, "And I saw no temple therein for the Lord God Almighty and the Lamb are the temple of it."—Revelation 21: 22.

She claims to have gone to the Holy City, visited the temple, described its furniture, etc. How could she do and see all that when there was no temple in the Holy City?

Evidently when she imagined she was in the Holy City she was mistaken in the place. None of the plain utterances of the Bible tell us of these articles of furnishings in the Holy City or temple, so, as the Bible is the test, we can properly reject this as a false vision.

Her description of the tables of stone does not harmonize with the Bible description as found in Exodus 32: 15, 16:

And Moses turned, and went down from the mount, and the two tables of the testimony were in his hand: the tables were written on both their sides; on the one side and on the other were they written.

She must also have seen the wrong tables.

She makes an absurd application of the instruction and promises that John gave the church at Philadelphia, Revelation 3: 7, 8:

And to the angel of the church in Philadelphia write; These things saith he that is holy, he that is true, he that hath the key of David, he that openeth, and no man shutteth; and shutteth, and no man openeth; I know thy works: behold, I have set before thee an open door, and no man can shut it: for thou hast a little strength, and hast kept my word, and hast not denied my name.

The above was written to the local church at Philadelphia. The open door spoken of there was in the present tense. "I have set before thee an open door," etc. Now listen to Mrs. White's application of it, Early Writings, page 34, copied from a book published in 1851:

I saw that Jesus had shut the door of the holy place, and no man can it open; and that he had opened the door into the most holy, and no man can shut it (Revelation 3: 7, 8); and that since Jesus has opened the door into the most holy place, which contains the ark, the commandments have been shining out of God's people, and they are being tested on the Sabbath question.

This revelation was not received until after the disappointment of 1843 and 1844, and previous to that time they did not observe the seventh day as Sabbath; so when she claims to have seen Jesus shut the door of the holy place and open the door into the most holy place, it was later than 1844. But in the text she refers to, Jesus says that he had then, in 96 A. D., set before the church an open door. Only

a mistake of one thousand, seven hundred and sixty years.

The above so-called testimony, or revelation, was given to explain another blunder they had made in believing and teaching for a time that like as when the high priest in the old temple service went once a year into the most holy place to make an atonement for the sins of the people and cleanse the sanctuary, that when he entered the most holy place no further sacrifice would be made for the sins of the year that was past, the door of further opportunity had closed for that year. So when Jesus entered the holy of holies or sanctuary in heaven, no further chance would be given sinners to repent. Early Writings, page 45, reads:

I saw that the mysterious signs and wonders, and false reformations would increase and spread. The reformation that were shown me, were not reformations from error to truth.—My accompanying angel bade me look for the travail of souls for sinners as used to be. I looked, but could not see it; for the time for their salvation is passed.

A footnote is added seeking to patch up the above, but Mr. D. M. Canright in his book *Seventh-day Adventism Renounced* gives the above as it was originally published, and you will notice that the part which could not be explained away has been omitted. (Notice where I placed the dash above.)

As originally there should be where the dash is:

But from bad to worse for those who professed a change of heart had only wrapped about them a religious garb which covered up the iniquity of a wicked heart, some appeared to have been really converted so as to deceive God's people, but if their hearts could be seen they would appear as black as ever.—Published in *Present Truth*, page 22, August, 1849. (Canright, page 140.)

The Adventists have never replied to Canright's work, nor shown that his quotations were incorrect.

Again this doctrine is shown to have been accepted, believed and taught by them by the writings of Mrs. E. G. White. In the *Great Controversy*, seventh edition, published 1887, under the heading of "An open and shut door," she says, page 268:

After the passing of the time of expectation in 1844 Adventists still believed the Savior's coming to be very near. They held that they had reached an important crisis and that the work of Christ as man's intercessor before God had ceased. Having given warning of the judgment near, they felt that their work for the world was done, and they lost their burden of soul for the salvation of sinners, while the bold and blasphemous scoffing of the ungodly seemed to them another evidence that the Spirit of God had been withdrawn from the rejectors of his mercy. All this confirmed them in the belief that probation had ended or as they then expressed it, the door of mercy was shut.

This shows that whatever they may claim now, for a while they, Mrs. White and all, believed and taught this error. But as to Jesus entering the holy of holies in heaven in 1844, as claimed by Mrs. White, we note that the ark and mercy seat in the holy of

holies is spoken of as God's throne, or where he sitteth.

Give ear, O Shepherd of Israel, thou that leadest Joseph like a flock; thou that dwellest between the cherubim, shine forth.—Psalm 80: 1.

The Lord reigneth; let the people tremble: he sitteth between the cherubim; let the earth be moved.—Psalm 99: 1.

Now if we should admit, for argument's sake, that somewhere in heaven there is a literal tabernacle, after which the one made under Moses was patterned, since the Psalmist tells us that God dwelleth and sitteth between the cherubim, and they were placed at each end of the mercy seat over the ark, we would be forced to believe that the mercy seat in heaven was God's throne, and John tells us:

To him that overcometh will I grant to sit with me in my throne, even as I also overcame, and am set down with my Father in his throne.—Revelation 3: 21.

Now of the things which we have spoken this is the sum: We have such a high priest, who is set on the right hand of the throne of the Majesty in the heavens; a minister of the sanctuary, and of the true tabernacle, which the Lord pitched, and not man.—Hebrews 8: 1, 2.

But this man, after he had offered one sacrifice for sins for ever, sat down on the right hand of God.—Hebrews 10: 12.

Thus instead of Jesus Christ going into the sanctuary in heaven in 1844, as Adventists claim he did, according to the above it will be seen that he had been sitting there for over eighteen hundred years. Another mistake.

Again in the 9th chapter of Hebrews Paul speaks of the tabernacle service as an allegory or figure of man's redemption through Christ. The 7th verse speaks of the high priest going into the second (or the holy of holies) once a year. But of Christ it says:

Neither by the blood of goats and calves, but by his own blood he entered in once into the holy place, having obtained eternal redemption for us.—Hebrews 9: 12.

For Christ is not entered into the holy places made with hands, which are the figures of the true; but into heaven itself, now to appear in the presence of God for us.—Hebrews 9: 24.

Having therefore, brethren, boldness to enter into the holiest by the blood of Jesus, by a new and living way, which he hath consecrated for us, through the veil, that is to say, his flesh.—Hebrews 10: 19, 20.

That these texts could only be applied to the holiest place, or the holy of holies is apparent; therefore, Mrs. White and her followers have made the following mistakes:

1. What Jesus said to the church in Philadelphia, Revelation 3: 7-9, given eighteen hundred years ago, she is applying to a vision she saw in the nineteenth century, thus adding to the things written in the book of Revelation, see Revelation 22: 19-29.

2. That in 1844 Christ began the work in the most holy place in heaven that the Bible teaches was completed in Paul's day.

Now I have answered this upon the supposition that in heaven there is a literal tabernacle or temple and sanctuary, with its holy place and holy of holies after which the tabernacle set up in the time of Moses was patterned, which can not be proven to be true.

The words *temple* and *tabernacle* are sometimes applied to the human body:

Jesus answered and said unto them, Destroy this temple, and in three days I will raise it up. . . . But he spake of the temple of his body.—John 2: 19-21.

Know ye not that ye are the temple of God?—1 Corinthians 3: 16.

For we know that, if our earthly house of this tabernacle were dissolved, we have a building of God, a house not made with hands, eternal in the heavens. . . . For we that are in this tabernacle do groan, being burdened.—2 Corinthians 5: 1-4.

The word *temple* sometimes applies to the people of the church:

In whom all the building fitly framed together groweth unto a holy temple in the Lord: in whom ye also are builded together.—Ephesians 2: 21, 22.

God and Christ are spoken of as a temple:

And I saw no temple therein: for the Lord God Almighty and the Lamb are the temple of it.—Revelation 21: 22.

From the above it will be seen that to rest an argument upon the figurative language used to prove that there is a literal temple in heaven of material substance, furnished so that every article had in the tabernacle service under the law was fashioned after that in heaven, and that every detail of Israelite temple service has been going on in heaven for the last eighteen hundred years, may interest persons with over-developed imaginations and who love mystery; but for those who are looking for solid demonstrable truth, it is too vague.

I will next notice one of Mrs. White's prophecies that is so clearly false as to facts as to be utterly indefensible. Early Writings, page 54, given June 27, 1850:

Said the angel, Get ready, get ready, get ready. Ye will have to die a greater death to the world than ye have ever yet died. I saw that there was a great work to do for them, and but little time in which to do it.

"Deny self; ye must step fast." Some of us have had time to get the truth, and to advance step by step, and every step we have taken has given us strength to take the next. But now time is almost finished, and what we have been years learning, they will have to learn in a few months.—Ibid., p. 57.

The above was given in 1850 according to her own writings, six years after the beginning of the Seventh-day Advent movement, or 1844, when they claim that Jesus entered the holy of holies in heaven, and here she claims to have it revealed to her that what they had been years (six years) in learning, others must learn in a few months. Nearly sixty-five years, or over ten times as many years as had then passed, and still they have not even learned that

she was deceived. Her few months have multiplied into seven hundred and seventy-five months.

She also says, *ibid.*, page 49:

Some are looking too far off for the coming of the Lord. Time has continued a few years longer than they expected, therefore they think it may continue a few years more, and in this way their minds are being led from the present truth, out after the world. In these things I saw great danger; for if the mind is filled with other things, present truth is shut out, and there is no place in our foreheads for the seal of the living God. I saw that the time for Jesus to be in the most holy place was nearly finished, and that time can last but a very little longer. What leisure time we have should be spent in searching the Bible, which is to judge us in the last day. . . . The sealing time is very short, and will soon be over. Now is the time, while the four angels are holding the four winds, to make our calling and election sure.

While in the above quotations she sets no day nor hour, it is stated that the time was nearer than they believed, and they have been looking for the end ever since and it has not come, and in the light of subsequent events her teachings and prophecies are proven false.

We next notice her vision of the judgment, and of the wicked, and salvation of the righteous, Early Writings, page 34:

In the time of trouble, we all fled from the cities and villages, but were pursued by the wicked, who entered the houses of the Saints with a sword. They raised a sword to kill us, but it broke, and fell as powerless as a straw. . . . And as God spake the day and hour of Jesus' coming, and delivered the everlasting covenant to his people, he spoke one sentence, and then paused, while the words were rolling through the earth. The Israel of God stood with their eyes fixed upward, listening to the words as they came from the mouth of Jehovah, and rolled through the earth like peals of loudest thunder. It was awfully solemn. And at the end of every sentence, the Saints shouted, Glory! Alleluia! Their countenances were lighted up with the glory of God; and they shone with the glory, as did the face of Moses when he came down from Sinai. The wicked could not look on them for the glory. And when the never-ending blessing was pronounced on those who had honored God, in keeping his Sabbath holy, there was a mighty shout of victory over the beast and over his image.

With reference to this graphic account of the expected triumph of the Adventists we might ask, How could the wicked enter the houses of the saints and try to kill them with swords after they had fled from the cities and villages?

Paul says:

But if the ministration of death, written and engraven in stones, was glorious, so that the children of Israel could not steadfastly behold the face of Moses for the glory of his countenance; which glory was to be done away; how shall not the ministration of the Spirit be rather glorious?—2 Corinthians 3: 7, 8.

It is bad enough to try to impose the decalogue, the constitution of the Israelite national law, upon us as God's unchangeable moral law, and try to bring all the teachings of Christ and the gospel under it; but when it is claimed that the glory that will shine

from the faces of the redeemed is like the glory that shone upon the face of Moses when he came down from Sinai, which Paul says was to be done away, and then we are told that the Bible is the only guide, it looks as though a darkened mind had blundered into one of those strong delusions of 2 Thessalonians 2: 11, 12.

We might refer to many equally egregious blunders and false prophecies, but believe these sufficient to overthrow Mrs. White's claim to being a prophet of God.

And so their church has no quorum of scripturally constituted apostles; no prophets of God; no seventies; no high priests; no elders called as Aaron was called. It can not be the church of the living God, not the pillar and ground of the truth. Unregenerated man can not receive the things of the Spirit of God, because they are foolish to him. Therefore, these can not have the mind of Christ, so whatever inspiration comes to them must be from some other source.

(To be continued.)

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## WHERE DO WE STAND?--NUMBER 5

BY J. AUGUST KOEHLER

### ON AN EDUCATED MINISTRY

Seek learning even by study, and also by faith.—Doctrine and Covenants 85: 36.

I once heard a member of a certain quorum preach a sermon in which he said he had taught school in his early days. Some of the language he used was about like this: "There ain't no use saying nothing further about this matter." This is not verbatim, for it was years ago that I heard it. But we can excuse some grammatical errors, for few men are careful to act in strict conformity with the rules of grammar; in fact men who are so very precise sometimes give one a "pain" to listen to them. It was not the language so much as some of the thought. He thought that the Lord fixed things for him at school so he could copy the answers from the other boy's examination papers and in that way enable him to get a grade that he had not earned. He was hurrying our brother through school, I suppose, so he could become a preacher. That was a wonderful conception of God, and might have been used to emphasize the necessity of being "honest" in order to please him.

This might have been a case of sending a "boy" out to preach who ought to have been kept in school a little longer. Let us hope that there is no longer a necessity for sending schoolboys out as ministers.

Education has been held by some to be so secondary that if a minister tried to draw on the church

for forty dollars for educational purposes he would likely get a "turn down," but a request for forty dollars for car fare—well, that's different, one must really travel around a great deal to serve the church well.

Let us see what the revelations say about such matters.

"I have commanded (the school of the prophets) to be organized, that thereby they might be perfected in their ministry for the salvation of Zion." (Doctrine and Covenants 87: 3.) Here is set forth first a means,—the school, and second an end,—the salvation of Zion. There are other factors entering into the means, of course, still the school is a part, and evidently an important part. Now it seems to me that that which is made possible,—the salvation of Zion,—must be postponed to that which makes it possible,—the school,—or it might be better to say the training of the ministry and the membership for the work to be done. Have we done that? Or have we sought "the flower without the plant"?

Note that this school work was made obligatory:

I gave unto you a commandment, . . . set in order the churches, *and study and learn*, and become acquainted with all good books, and languages, tongues, and people.—Ibid. 87: 8.

The more we study the sciences the better we understand the purposes of God, and the better fitted are we to accomplish his work. The increased meaning that attaches to the revelations as we acquire learning in other fields is but a suggestion (I think) of the wonderful vision we may behold when we have climbed to intellectual heights that will unfold to us the full significance of what God has said in his word.

A blind faith is not the faith that fits one for the service of God, and is not a faith that is born of reason and experience. That faith which sidetracks reason and experience is not a godly faith, but a mere superstition. A word of advice was given to Oliver Cowdery on this point.

You have not understood; you have supposed that I would give it unto you, when you took no thought, save it was to ask; but, behold, I say unto you, that *you must study it out in your mind*; then you must ask me if it be right.—Ibid. 9: 3.

An understanding of God is essential to success in this work, as the following may help us to see:

I give unto you a commandment, that you shall teach one another the doctrine of the kingdom; teach ye diligently and my grace shall attend you, that you may be instructed more perfectly in theory, in principle, in doctrine, in the gospel, in all things that pertain unto the kingdom of God, that is expedient for you to understand.—Ibid. 85: 1.

Therefore, tarry ye, and labor diligently, that ye may be perfected in your ministry.—Ibid. 85: 23.

The idea that an ignoramus can serve his fellow man and God as well as a cultured man is diametrically opposed to the idea that "the glory of God is intelligence." God is as big and as great to me as

I perceive his works to be, no greater; and though I may have a feeling of devotion of unlimited intensity, if I do not apprehend God, I can do little toward establishing his righteousness in the hearts and lives of men.

Service to God is not alone heart service, but "ye that embark in the service of God, see that ye serve him with all your heart, might, *mind*, and strength" (Doctrine and Covenants 4:1). The mind must enter in as well as the heart, otherwise how much better off might we be than ancient Israel?

Brethren, my heart's desire and prayer to God for Israel is, that they might be saved. For I bear them record that they have a zeal toward God, but not according to *knowledge*. For they, being ignorant of God's righteousness, and going about to establish their own righteousness, have not submitted themselves unto the righteousness of God.—Romans 10:1.

The importance of being equipped for the work to be done is further emphasized in Doctrine and Covenants 10:8.

You need not suppose that you are called to preach until you are called: wait a little longer until you shall have my word, my rock, my church, and my gospel, that you may know of a surety my doctrine.

Seek not to declare my word, but seek first to obtain my word, . . . then, . . . you shall have my Spirit, . . . unto the convincing of men; but now hold your peace; study my word.—Ibid., 10:8.

Now I submit what should be known by all students of our church history, that is, that the ministry of the early church went out qualified by training, by school work, to convince men that the message of the church was divine. When you read the writings of those early champions of the latter-day work you must see that they were masters in the art of preaching; they understood the philosophy of the work; and they were a match for any man who cared to challenge the divinity of the message. No wonder, then, that in fourteen years the membership increased from six to one hundred and fifty thousand and upward. That was the natural fruits of skillful ministrations.

From the Church History we get more light on where the early church stood on the question of an educated ministry (vol. 1, p. 524):

It now being the last of the month, and the elders beginning to come in, it was necessary to make preparation for the school of the elders, wherein they might be more perfectly instructed in the great things of God, during the coming winter."

Again (vol. 1, p. 563), the standing of the elders was inquired into, the manner of their teaching, doctrines, etc.: "The faithfulness of all the traveling elders was found to be good."

Again (vol. 2, p. 98):

The Twelve, the High Council, and other quorums, generally, meet each week to transact business, and during the week the "Kirtland high school" is taught in the attic story, by H. M. Hawes, Esq., professor of the Greek and Latin languages.

The school numbers from one hundred and thirty-five to one hundred and forty students, divided into three departments; the classics, where the languages only are taught; the English department, where mathematics, common arithmetic, geography, . . . are taught. . . . The school commenced in November, and on the first Wednesday in January the several classes passed a public examination . . . and their progress in study was found of the highest order.

Events of the last two years indicate a return to the former practice of fitting the ministry for its duties by special educational work. The effort may meet with some opposition, but it is sure to succeed. We are going to have a ministry that can interpret the latter-day message in terms of present-day experience. The "eleven-sermon" idea is on its deathbed. We shall be glad to attend the funeral.

If there are any who would glory in their ignorance and prate their aversion to the idea of a trained ministry because (as they suppose) Joseph Smith was an ignorant and unlettered lad, we would call their attention to the fact that if he ever was as ignorant as they suppose he was he did not long remain in that state of ignorance, neither did he die an uncultured man; but he became a polished shaft in the hands of God, by which many superstitions of his day were wounded unto death.

Hear Joseph Smith on the question of education: Church History, volume 1, page 605:

I therefore availed myself of this favorable opportunity to drop a few words upon this subject, (conduct in public debates,) by way of advice, that they might improve their minds and *cultivate their powers of intellect in a proper manner*.

Was delighted with it (the debating school), and formed a determination to attend the school, for the purpose of obtaining information, and with the idea of imparting the same, . . . I was pleased with the power of the arguments that were used . . . and felt it was the duty of old men . . . to be grave, at least, as young men, and that is was our duty to smile (not) at solid arguments and sound reasonings.—Ibid., p. 620.

Monday, 21. Spent this day at home, endeavoring to treasure up knowledge for the benefit of my calling. . . . Tuesday, 22. At home. Continued my studies. Oh may God give me learning, even language; and endue me with qualifications to magnify his name while I live. . . . Wednesday, 23. In the forenoon, at home, studying the Greek language.—Ibid., p. 625.

Is that enough? The advice given in the Book of Doctrine and Covenants, and the conduct of those men to whom the revelations were directly given, and the fruits of labors performed in harmony with that advice, is proof enough that God stands for an educated ministry. The church stands there too, though some within the church have exhibited their folly in opposing the idea, and hindered progress in this direction.

No, our ministry is not a "bunch of grammar-school boys." Those who stand for work on that grade are fast disappearing from the ministerial ranks; and I feel confident that very few men who

are mentally too indolent to qualify for the kind of service the church demands, will, in the future, even get a look into the ministerial ranks. Let us hope so, at any rate.

J. AUGUST KOEHLER.

(Concluded.)

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### SOCIAL PURITY WORK

Not in the clamor of the crowded street,  
Not in the shouts and plaudits of the throng,  
But in ourselves, are triumph and defeat.

The word *social* might be changed to *personal*, were we not dealing with society. In the big sense, man can not live his life to himself; two persons are needed to demonstrate Christianity, for the word is a synonym for service, altruism, helping another. No more can social purity be demonstrated by one alone, for social purity concerns the purity of the society—the church, that part composed of men and women and children. We are fast removing from that delusive swamp where voices whisper that we can get along without one another. It seems that everything worth while is of a cooperative nature. This is true in the vegetable and lower animal world; how much more true in the higher animal world.

“But in ourselves, are triumph and defeat.” Is this wholly true? It might be so were we perfect men and women; or if we were imperfect men and women and would allow the holy power of God to supply all needed strength. But because of human weakness the hands often slip on the rope of life; the weight of sin drags us down even till our heads are under the waters that foam and hiss; and not until we are nearly drowned do we come to our senses and make another effort to keep above and away from the rapids.

Here then, is made potent the office of a friend; perhaps that friend may be our husband or our wife. It matters not who he may be so long as he can help us to live the pure life. The lesson has been learned that purity of living in the domestic circle is made effectual in a complete sense by all parties concerned striving to help one another along the white road. And purity of life does not mean that only fanatical people can live it, or that an attempt is made successful only by men who have no charity or sympathy for his weaker brother man. No, it is not a question of “I am holier than thou”; it is simply an effort to live a life of temperance, a life of moderation, a life of holiness, “without which no man shall see God.” (Hebrews 12: 14.) And as has been written before, cooperation is demanded and needed as much in this line of Christian warfare as in any other.

A friendly heart in the thorn-crowned way,  
A tender word and smile of cheer;  
It takes so much from the fret of the day  
To know that a friendly heart is near.

Over wide spaces amid one's task

It comes sometimes with a beating sweet,  
There's a friendly heart 'neath whose glow to bask,  
There's a friend somewhere in a little street.  
O, gruff, grave world with your gong and steam,  
Your thunder of trade and grind of mill;  
Thank God for the good of a bright sunbeam  
And the thought that a friendly heart beats still.

Doctor Hall, of Clark University, in his *Aspects of Child Life*, tells us that children commonly begin to ask questions about the origin of life between the ages of three and eight, but that, after that age, the barrier has been raised between them and their parents or teacher. An observing father or mother knows this to be true, and the question must be answered and the matter settled: Shall my children learn of these things from the lips of love, or from the lips of folly and of vice? Shall my children receive a false view or a true view of these matters? Learn of them they will—there is no doubt about that.

If a parent is not able to buy the purity books which the Social Purity Board is offering through the columns of the *HERALD*, it will be possible to lend you a few of these books, provided the demand is not too great. Remember that the truth poorly told is better than varnished falsehood. It is necessary to study each child and handle his questions according to his ability to understand and appreciate the answers. Remember, also, that once telling the story of life is not sufficient: the growing needs of the boys and girls must be constantly supplied. As they grow in years they demand more details of everything. There is quite a sermon preached in Edgar A. Guest's late poem in the *Detroit Free Press*:

Whom is your boy going to for advice?

Tough Johnny Jones at the end of the street?  
Rough Billy Green or untaught Jimmy Price?

Who is now guiding his innocent feet?  
Who takes him walking and swimming to-day?  
You, or the stranger just over the way?

Whom is your boy leaning on for a friend?

Whom does he tell all his wee troubles to?  
Say, now, with whom does your little one spend  
Most of his time: with a stranger or you?  
Whose hand is leading him where he should go?  
Answer, now, busy man: tell if you know.

Who is the pal that he opens his heart to?

You, or some stranger you never have seen?  
Whom does your boy all his secrets impart to?  
Maybe to some one whose mind is unclean.  
If it isn't to you that he comes, he's in danger.  
What do you know of the worth of the stranger?

Oh, be a boy with the boy that is yours;

Play with him, stay with him, show him the way,  
Walk with him, talk with him, take him outdoors;  
Be his best friend, as you ought to, to-day.  
Take him down town so the youngster may see  
The right sort of man that you want him to be.

Don't be too busy to hear what he's telling.  
 Don't send him off when he comes to your knee;  
 This sort of father disaster is spelling—  
 He's hungry for you, and his pal you should be.  
 Spend all the time that you can with the lad.  
 He'll be a good boy if you'll be a good dad.

R. W. FARRELL.

## Of General Interest

### PATRIOTISM AND CHRISTIANITY

The pseudo-patriotism that takes the form of a noisy and extravagant claim of devotion to the flag, was sharply assailed by the Reverend B. M. Fellman, pastor of Calvary Baptist Church in his sermon Sunday. His subject was "The conflict between Christianity and patriotism." The pastor said:

#### A FALSE PATRIOTISM

There is a pseudo-patriotism rampant in every land. It consists in national pride and idolatry, in the setting at naught of other nations, in the exaggeration of national greatness, in the perversion of the facts of history, in the incorporation of such ideas in a national way as are clearly unethical in an individual application, in the boast of world dominion and martial impregnability of one's own land, in a noisy and extravagant claim of devotion to the flag, and in a haughty and overbearing nationalism, which scorns the claims of humanity and brotherhood outside of the territorial limits of one's own land.

#### CHRISTIANITY CONFLICTS WITH IT

With this most frequent type of patriotism Christianity finds itself in essential conflict. The founder of Christianity declared the latter half of the greatest commandment to be, "Thou shalt love thy neighbor as thyself." The marvelous strides in transportation, navigation, communication and aviation have made the entire world one great neighborhood. As a moral fact it has ever been true that every man is neighbor to every other man. To-day it is not only a moral fact, but a physical fact as well.

Christianity assails the so-called patriotism because it perverts the facts of history. Patriotism gloats over a victorious war. Truth declares most of these wars were unnecessary. . . .

#### CHRISTIANITY NEVER FAILS

Christianity is a greater word than patriotism. Christianity as taught by the Christ bears no sword. Christendom has failed in Europe, as it has failed before—more sorely this time. Christendom has failed but Christianity has never failed. Christianity lives and suffers, but never fails. The principles of Jesus are the only way to safety for men and nations. Let Christianity arbitrate in the home and state and nation, and then truth and justice will abound in a world where Christendom, denying the spirit of Christianity, has signally failed.

Christ is a greater word than patriotism. In national affairs he is also the way, the truth, the life. His principles rule in many individuals. They find some measure of acceptance in church and state. Every man's first duty as a patriot is to put the kingly crown upon the head of Jesus Christ as the Lord of his life.

#### WHEN WILL WAR CEASE

When will war and violence relinquish their hold upon the earth? I confess I am not among the number who expect to

see the emancipation of the race from sin and sorrow by any system of ethics. While we plead for peace and seek to secure in state and nation the largest measure of favor for the principles of Jesus, we are persuaded that war and violence and inequality will not relinquish their iron hold upon the race until he comes again, whom God has appointed to rule upon the earth. Happy day, when he comes to rule the earth with a rod of iron; when from David's throne his voice shakes the earth and declares,

"Be still, and know that I am God:  
 I will be exalted on the earth,  
 I will be exalted among the nations!"

From the hundred miles of trenches where his saints battle with cold and heat and filth, as they fight the unwilling war of brother against brother; from the millions of homes desolated by this cruel war, where women scarce contain their bursting hearts, and little children weep in the stillness of the night; from the firesides where they gather as night falls and pray that God may keep them from the night raids of the prince of the power of the air—from that great circle of afflicted saints there goes up the prayer that the King may come. Does He not hear? Yea, verily. "A little while and He that cometh will come, and will not tarry." Even so, come, Lord Jesus!—*Register and Leader* (Des Moines), August 2, 1915.

## Mothers' Home Column

EDITED BY CHRISTIANA SALYARDS, LAMONI, IOWA

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### Home and Child Welfare Department

SEPTEMBER READING.—THE PHYSIOLOGICAL VALUE OF LOVE

"The greatest problem in life is learning how to live, not in the material sense only, but in the widest sense; how to use every faculty to obtain the greatest happiness for ourselves and others."

That happiness is the true object of life is shown in the divine declaration, "Man is that he might have joy." Joy in the present as in the ultimate will result from keeping the law of love. From science we now learn that under the influence of love and its related emotions human faculties are given the best opportunity for development, and that only under such influences can the best work be accomplished. In this we have another evidence of the harmony between science and religion, and another strong incentive to make the gospel law of love our rule of life. Under this rule only can the home be made what it was designed to be, "a place for cheer, for warmth, for comfort, for forbearance, a place for peace, for repose, a place where every soul may extend toward a nobler, fuller life,—a place of joy, of inspiration, of growth in all that is highest and best"; a center, also, "from which good may radiate to the world."

## NOT BY BREAD ALONE

"There is a factor that we must take into consideration and that we may call the *psychic stimulus* of life: we may scientifically affirm the Bible statement that 'man does not live by bread alone'. . . . We may assert that sensations of pleasure stimulate the renewal of bodily tissues and consequently promote health, happiness and strength; while on the contrary painful events produce physiological effects depressing to the tone of the nervous system and to the metabolic activity of the tissues [exchange of matter in the cells]. . . . When we have given food to our children . . . we have not yet completed our task of nourishing these children; for the phenomena of nutrition which take place in the hidden recesses of their tissues are very different from a simple intestinal transformation of aliments, and are influenced by the psychic conditions of the individual child.

"Great workers not only need abundant nutriment, but they require at the same time a series of stimuli 'designed to produce pleasure.' The pleasures of life, necessary to human existence, include more than bread.

"Without stimuli, nutrition would grow less and less till it ended in death. Everyday experience in the punishment of criminals gives us proof of this. 'Confinement to a solitary cell is nothing else than a complete deprivation of psychic stimuli. The prisoner does not lack bread, nor air, nor shelter from the elements, nor sleep; his whole physiological life is provided for, in the strict material sense of the word. But the bare walls, the silence, the isolation from his fellow men in utter solitude, deprive the prisoner of every stimulus, visual and oral and moral.

"The consequences are not merely a state of hopelessness, but a real and actual malnutrition leading to tuberculosis, to anemia, to death from atrophy. We may affirm that such a prisoner dies slowly of hunger due to defective assimilation. . . . Solitary confinement, being incompatible with life, is only of short duration.

"Labor, love, and sensations apt to stimulate ideas, that is, to nourish the intelligence, are necessities of human life.

"These principles must be taken under deep consideration when it comes to a question of directing the physiological growth of children. Fenelon relates a fable about a female bear who, having brought into the world an exceedingly ugly son, took the advice of a crow and licked and smoothed her cub so constantly that he finally became attractive and good looking. This fable embodies the idea that maternal love may modify the body of the child, aiding its evolution toward a harmony of form by means of the first psychic stimuli of caresses and counsel.

"Nature has implanted in the mother not only her milk, the material nourishment of her child, but also that absolutely altruistic love which transforms the soul of a woman, and creates in it moral forces hitherto unknown and unsuspected by the woman herself—just as the sweet and nourishing corpuscles of the milk were unknown to the red corpuscles of her blood. Accordingly, the nature of the human kind protects the species through the mother in two ways, which together form the complete nutrition of man; aliment and love. After a child is weaned, it obtains its aliment from its environment in more varied forms; and it also obtains from its environment a great variety of psychic stimuli, calculated not only to mold its psychic personality, but also to bring its physiological personality to its full development."—Pedagogical Anthropology, by Maria Montessori, M. D.

## EFFECT OF UNHAPPY EMOTIONS

"We must learn sooner or later that there is nothing so ruinous to body and mind as giving full play to unchecked emotions, as fear, worry, jealousy, anger, hatred, anxiety,

and nervous excitement. Emotional excitement, continued for any length of time, produces a temporary congestion or dilation of the small arterioles of the brain; when the excitement subsides they contract, but rest is required for the recuperation of the wasted nerve force. . . . Apoplexy may result from continued dilation of these blood vessels. . . .

"Those of us who have closely followed the effects of anger can not but note the definite physical conditions that follow the neutral act; the heart and brain are first affected, then all the functions in their train. The blood is withdrawn to the internal organs, producing congestion; a change is affected in the perspiration and destructive changes take place in the blood corpuscles. Anger also interferes with correct respiration. . . .

"Hope and courage increase the action of the heart, while fear slows and depresses it. The play of the emotions mentioned above has more to do with exhausting the system than hard work, either mental or physical. These emotional states act on the nerve centers as a series of shocks, provoking intense discharge of nervous force, partially paralyzing nerve action for the time being. Solomon says, 'Hope deferred maketh the heart sick, but a merry heart doeth good like a medicine.' We must realize that to control our passions and emotions means to strengthen both mind and body."—Good Health and Long Life, by William D. H. Brown, M. D.

"The human system can be just as surely and seriously poisoned by emotions as by physical causes. Fatigue from muscular exertion is due to the presence of poisonous matter left after disintegration of bodily tissue burned up by the exertion. In exactly similar fashion frenzy, jealousy, surrender to fits of temper which drive the blood from the face, the uncontrolled anger which leaves one trembling and weak, exert a bad influence upon the brain arteries. . . . These wrong emotional states create undue pressure in the brain arteries and promote excessive flow of poisonous secretions which affect the brain tissues, and which may even cause illness, death or murderous mania."—William Lee Howard, M. D., in *The Mother's Magazine*.

"Strong emotions, suddenly induced, are likely to produce injury and should as far as possible be avoided. The child's life should be one of fairly even tenor, at least until character and personality have had time to set."—Terman.

## CHILDHOOD SORROWS

"To many people the sorrows of childhood are but foolish tears, their deepest griefs, humiliations, and disappointments seem but transitory affairs. Nothing could be farther from the truth. Children's emotions are more compelling than our own; their sorrows are the most real there are. The child lives in the present and his griefs, unlike those of men and women, are little mitigated by the memory of former joys or by the hope of others yet to come. . . .

"The overwrought, nervous child is ill-nourished. . . . Worry and unhappiness cause malnutrition. . . . Rollicking fun and happiness are essential alike for correct physical and for healthy mental growth."—Terman.

## CHEERFULNESS AT MEALTIME

"If there is one time when truce to all strife and contention should be insisted upon, it is at mealtime. . . . Ample time should be allowed and all hurry should be avoided. . . . The dinner hour should be the merriest, happiest time of the day. Children especially should be unembarrassed and free to enjoy themselves. . . . In this way they will not only learn to love their home, but will be able to observe the chief requisite for digestion and eat slowly."—Hopkins.

"Fear, worry, and distress of thought are likely to retard digestion; serenity of mind, orderly attention and association

favor it. . . 'Better,' from the point of view of hygiene as well as of morals, 'is a dinner of herbs where love is, than a stalled ox and hatred therewith.'

"However hard one's lot and however many one's woes, for the short space of mealtime one should be cheerful, and disagreeable things should be put aside. Punishment of children, rebukes and even criticisms and everything unpleasant should be postponed if possible; and children should be trained to feel that disagreeable and unkind words or acts at mealtime are especially grievous faults. In short, for the sake of digestion, if for no other reason, the brief hour of the meal should be sacred to good fellowship, social enjoyment, and domestic felicity."—From *The Delineator*, in Parents' Problems.

#### LOVE AWAKENS POWERS

"Love is the awakener of all the powers. In the begetting of a child where pure, conjugal love is strong and ardent it marshals all the other forces into action; so that a child of love, other things being equal, is always superior to one begotten where the affections are passive."

The training school at Vineland, New Jersey, for mentally defective children has been wonderfully successful. "The motto of this school, printed large in all its literature, is, 'We believe in happiness first, all else follows,' and here 'happiness' is no mere sentimental abstraction, but an intensely practical working force. . . .

"They are not a bit afraid at Vineland of spoiling children with too much fun. Fun, they say, is a primary condition to effective educational work. What they do fear is unhappiness, depression, boredom. So much do they fear these things, indeed, that to fight them they have organized a secret society—the strangest secret society in the world. It has no officers, holds no meetings, and recognizes only two by-laws. They are these: one member seeing another looking cross or sad must say instantly, 'Do you belong?' and the other member must answer with a smile. . . .

"The children—some four hundred in number—are housed in large family groups, classified according to mental grade. In ten attractive little cottages furnished in as homelike and 'uninstitutional' a manner as the most exacting could ask. Each of these is presided over by a 'house mother' selected not only for her experience, but for her love and sympathetic understanding of the particular class of children with which she has to deal, so that in the home life as well as in the strictly educational activities the children are subjected to only those influences that the Vineland people recognize as most favorable to the development of mind and soul. . . .

"They have abolished the penalty and set up the incentive. . . . Innumerable scientific experiments upon the children have demonstrated beyond all question that more force can be exerted by a person in a happy frame of mind, or under the influence of encouragement or pleasureable excitement than by the same person in a mood of sadness or discouragement."—From *The American Review of Reviews*.

"Gentleness, praise, caresses, are necessities in the development of the weak. . . . Even in the case of those who are adult and strong, we know that it is necessary to encourage those who have fallen, to comfort those who are discouraged. And if this method serves for the strong, how much more necessary it is for lives in the course of evolution."—Doctor Montessori.

"Parental over-solicitude and excessive affection tend to make the child dependent and to develop a mania for sympathy. . . . The love bonds of infancy should normally dissolve as the child reaches maturity and be replaced by a tie of somewhat different nature. How to free the child from the circle of parental influence, without endangering the mellow

filial attachment which should succeed it, is one of the important problems of child-training.—Termaun.

Though wisdom should accompany love, "We can not give children too much heart sunshine, too much love. They thrive on this. It is their normal food, and the home is the place above all others where they should get an abundance of it."

This reading will be followed by a study of the hygienic effect of joy in work.

CALLIE B. STEBBINS.

## The Children's Home

### Mother

All women are mothers by nature, and she whose life is barren of its joys is indeed unfortunate. She is not only deprived of a large part of the sweetness of existence, but she fails to perform her mission in life, and neglects to use the material which God and nature have provided for her, in erecting to herself an everlasting monument to perpetuate her memory when her presence in the activities of life has been withdrawn. Every true mother, and in fact nearly every mother, lives to be revered and adored in the hearts of those who have called her by that sacred name, even after she has closed her eyes in that sleep from which there is no awakening to mortality.

No man ever rises so high on the ladder of fame and honor; and but few ever sink so low in disgrace and shame, as to forget that his mother is the ideal woman, whose loving hand and tender voice would have placed him in the path of safety and success, had her counsel been heeded. With the criminal the last thought of regret is that he heeded not the guiding hand of that mother; while the honored and renowned is ever breathing a prayer of thankfulness to God for the mother to whom he is largely indebted for his virtue and honor.

This is a monument which every mother may erect, of unperishable material, to her own memory, more beautiful, more enduring, and more expressive than could be erected of marble or granite, and at the same time furnish her children with material with which to erect themselves monuments that will find their counterparts in each succeeding generation, until the waves of peace that are set in motion by each humble mother will break upon the shores of eternity in sweet accord with the influence of divinity. Surely such possibilities and such gifts are not to be despised.

Not to every mother is given the blessed privilege of giving birth to her children, but it is written, "Sing, O barren thou that didst not bear; break forth into singing, and cry aloud, thou that didst not travail with child; for more are the children of the desolate than the children of the married wife, saith the Lord." It does not read: Sing *that* thou didst not bear as some have quoted it, but sing *thou* that didst not bear. Notwithstanding this privilege is denied, you may sing, for you are still a mother, and no accident or misfortune can deprive you of that blessed privilege. Do not despise your powers and gifts, but improve the many opportunities offered you to exercise your motherly yearnings, your motherly care and devotion upon children who need your love and affection. In the same sense that the Master was said to be, "The Everlasting Father" you may be a *mother*, and you will be responsible for the exercise of that motherhood. None are to be censured but those who suppress the natural feeling of motherhood through lust or selfishness.

In connection with these thoughts we recommend the reading and thoughtful consideration of the prayer appearing in this issue of this department.

### A Prayer

FOR ALL MOTHERS

O God, we offer thee praise and benediction for the sweet ministries of motherhood in human life. We bless thee for our own dear mothers who built up our life by theirs; who bore us in travail and loved us the more for the pain we gave; who nourished us at their breast and hushed us to sleep in the warm security of their arms. We thank thee for their tireless love, for their voiceless prayers, for the agony with which they followed us through our sins and won us back, for the Christly power of sacrifice and redemption in mother love. We pray thee to forgive us if in thoughtless selfishness we have taken their love as our due without giving the tenderness which they craved as their soul reward, and if the great treasure of a mother's life is still spared to us, may we do for her feebleness what she did for ours.

We remember before thee all the good women who are now bearing the pain and weariness of maternity. Be with them in their travail, and grant them strength of body and mind for their new tasks. Widen their vision that they may see themselves not as the mothers of one child alone, but as the patriot women of their nation, who alone can build up the better future with fresh and purer life. Put upon the girls of our people the awe of their future calling that they may preserve their bodies and minds in purity and strength for the holy task to which the future may summon them.

Bestow thy special grace, we beseech thee, on all women who have the yearnings of motherhood, but whose lives are barren of its joys. If any form of human sin has robbed them of the prize of life, grant them righteous anger and valiant hearts to fight this sin on behalf of those who come after them. Help them to overcome the bitterness of disappointment, and to find an outlet for their frustrated mother love in the wider ministrations to all the lonely and unmothered hearts in thy great family on earth.—Walter Rauchenbusch.

### The Debt

Slowly but surely we are approaching the desirable condition of owing no man anything so far as the Children's Home is concerned.

The debt is now reduced to \$1,842 plus the interest accumulated this year. Several persons and societies have written us that they are making especial effort to meet this emergency, and we are thus encouraged to believe that the debt will be wiped out, so that every dollar contributed will be used for the support of the home and not be used for interest. It seems to us a thing unwise that an interest-bearing debt should eat up the children's substance, but we must meet our obligations. The Saints and friends will not suffer this condition to exist very long.

### The Home Orphans

He sighed for the sorrow far over the sea,  
And publicly gave to relieve it:  
Had anyone told him that such things could be  
He'd have answered he didn't believe it.  
He dwelt on the sadness and grief of it all,  
And wept for the dead and the dying;  
But he never so much as discovered the small,  
Wistful, raggedy girl, window spying.

He thought of the children of Belgium and France,  
But the tots of his tenement neighbor  
He hurried right by, without even a glance,  
For they were not poor by the saber.

His heart had been touched by the cry of the waif  
Of a war-stricken land, as he told it.  
But from poverty's picture at home he was safe,  
With never a thought he'd behold it.

He opened his purse to the distant appeal  
That is born of war's grimness and glory;  
The wail of a trench-victim's orphan seemed real,  
But he heard not the home baby's story,  
The eyes that so wistfully gazed at the shop  
Where the toys are, his heart didn't soften,  
For he hurried right on, without thinking to stop,  
Because he had seen them so often.

I am glad that the children of Belgium and France  
Have roused in him feelings of pity;  
But I wish he'd respond to the sorrowful glance  
Of the poor little tots of his city.  
I wish he could see the distress that is near,  
The need unto which he's a neighbor,  
And open his heart to the poverty here,  
Though it isn't the work of the saber.

—Edgar A. Guest, in *Detroit Free Press*.

## Letter Department

### Of Passing Moment

NUMBER 3

In my last account we were en route for Zion (Independence, Missouri). Many points of interest were pointed out as we passed along the route, but the first stop was made at Washington. We had only about fifteen minutes to stay, so we could not take in any of the sights. Brother Greene took me outside the station, where I saw the capitol building where the Congress of the United States meets, just as our statesmen meet in the houses of Parliament in the city of London. Our time was very short, but from what I could see of Washington it seemed a most beautiful place, clean and very stately. We boarded our train and were soon moving along again. The country was very pretty just about this part, but as the year was young, and the spring very backward, I did not see the country to advantage, though much of the land was in good order. The people seemed to be busy almost everywhere, though according to all accounts trade was not good at that particular time.

We passed through West Virginia, into Ohio, about one hundred and fifty miles south of Columbus. We arrived at Cincinnati and had about forty-five minutes in which to get breakfast. This was on Tuesday morning. We went to a cafe and obtained a good breakfast, when we had to go off again to our train, and on our way once more. It seemed a never-ending journey to me, but there were lots of interesting sights to be seen, one of the most interesting of which was the oil fields. It was really wonderful to see the pumps working automatically over such a great field, which appeared to be many miles in extent, emptying the bowels of the earth of this valuable product. It is no wonder that men become millionaires as there seems to be very little outlay after the plant is secured.

Well, at six o'clock we arrived at Saint Louis, and here we had three hours to wait for our train to take us to Independence, so we looked after our baggage, and then went in search of supper. We looked around this city, composed largely of black folks, and found a very nice place where we appeased the ravages of time by a good supper, and with the energy thus stored we set out to see a little of the city, visit-

ing the post office and a few other places. It was night and we did not feel like going into the city proper, so we just had a look around, and then back to the station. I was getting quite a liking for those trains. It must have been the attraction of my companion, and the suggestion that he had made, i. e., that we should get on board and get to bed. The proposition seemed so very sensible, after being in the train all day, and then seven o'clock in the morning would see us safely deposited at the center stake, Independence.

So we did this good thing very willingly, for no sooner had we got into the train, than we made the acquaintance of our colored attendant, and were soon tucked away in our cozy bed, and rocked to sleep by the motion of the train. I slept very well, and in the morning I was about an hour early, or I should say we were. How this startling event happened is simple enough when you understand it. I had not put my watch ahead, and so I was just one hour too early, for we had to be governed now by Central time, and that is just one hour behind the New York, or Eastern time.

However, we were ready, and at seven in the morning of March 17 we found ourselves at our destination, Independence. Brother Greene led the way to West Short Street. Here we met Brother T. J. Sheldon, who greeted us in a homely fashion, having made acquaintance when in the British Isles Mission. He left by the street car. My guide pointed out West Short Street, and we parted for a short time, he going up into town, while I sought out my good host and hostess, Brother and Sister J. W. Rushton.

I was not long in arriving at 1552. Willie, the eldest son of J. W. Rushton, saw me approaching and gave the signal to the household. My, but it did seem good to be home once more, for indeed it was home to me while I stayed with my friends of years afore. And the greeting that I received! I can hear my brother saying the words now, "Well, it does one good to see you again. So you arrived. Well, and how are all the folks at home. How is brother this and that." Oh, I tell you I had quite a time of it, for a long time, too. And then the good people of Independence soon knew that Brother W. H. Greenwood had arrived to attend the conference, even to the newspaper man.

We had a good long talk together all the morning. In the afternoon I accompanied the scribe of the Quorum of Twelve to the Order of Enoch House for the purpose of making the acquaintance of the members of that quorum, which I did, and they all gave me a very hearty welcome. The president, Apostle G. T. Griffiths, invited me to take a seat and stay with them for the afternoon, but I declined. Many may wonder why. Well, had I stayed it would not have been a quorum of twelve, but of thirteen, and they say that that is an unlucky number, so as I wished them all to get all the luck they could, I took my leave and had half a holiday all to myself in the town of Independence. I reached home in time for supper, and had a right good time with the family of my host and hostess. And it was real old times over again.

March 18 being Thursday, and feeling the need of a little exercise, we took up our position in the garden, with the intent that the weeds should be converted into flowers and fruit. I was very soon raised to the position of head gardener, and feeling the responsibility of the position I set to work in earnest, and after a time we had home-made onions, lettuce, etc. I quite enjoyed the task, and I wish that I could just take a peep at that garden to-night, but I will tell you more about our garden later on.

After this little exercise, my host and hostess took me out to supper, 701 North Cottage Street, and it was quite a treat. I felt that I was getting to be quite an American already. Here I met Brother M. H. Bond and his good wife and Brother Eaton and others, whom I fail to remember by

name. We were treated to a musical evening by Brother Eaton and another brother. They played and sang with taste and talent, and I am sure that all were pleased with such a display. I afterwards learned that Brother C. B. Eaton was the director of the Mount Zion Sunday School Orchestra, which I had the pleasure of hearing on several occasions while in Independence. I am delighted to know that we have such accomplished musical talent that is being used to the praise and worship of God in Zion. May God bless them, and spare them long.

The next day there was need for further exercise, so we took ourselves to the garden again, and for a time the weeds had a very hard time of it, I can assure you, for Brother John is a hard man on weeds. If you don't believe it, just invite him into your garden for a short time. All you have to do is to get him in the right humor, and it's a case with your weeds.

We partook of supper at home once more, and in the evening attended the Zion's Religio Society meeting at the Stone Church. This was the first Religio meeting that I had attended in the States, and I was very pleased to witness the order of the same. I was invited to give a short address, which I did, and I hope some word spoken may be fruitful of good.

I am sure that these society meetings can be made very interesting, and be a means not only of keeping the young together, but of finding entertainment in music and song, and also bring them forward to display their ability and usefulness to the work in many ways. I shall profit myself by witnessing the different methods of conducting the societies in the way of entertaining, presenting of lessons, etc.

The next day the cry went forth again, Death to the weeds! So for a few hours we were busy, and the question was often repeated, Whence cometh the tares? Did we not sow good seed? And so we learn our lessons day by day.

The order has just reached me to prepare for a visit to Kansas City, where my host has arranged with Brother Joseph Tanner, the pastor of the First Church in that city to take me round to see the sights of that great city of boulevards, so must leave you again for a short time, while I have a rest.

Still busy with the tares. Your brother,  
W. H. GREENWOOD.

GEELONG, AUSTRALIA.

*Editors Herald:* It seems a short time since I left Independence, and here I am ten thousand miles away, almost on the opposite side of the earth. I am pleased to report a very pleasant voyage from start to finish, but the ending was the best of all, for I met my wife and children, all well and glad to greet me home again after an absence of one year and four months.

I am strongly of the opinion that it is too long for a father to be away from a family of boys when they are in their teens, and need so much help to make a proper start in life, and were it not for special faith in the directing hand where we are unable to see, I would say, "Let those who have no families make the extra sacrifice."

It is not the sacrifice that the elders are making, for theirs is very small compared to that of their wives and children, on whom all the care of the home and the bringing up of the family depends. I have often wondered at the wisdom of letting your own have a chance to run wild while you looked after the interests of others. "He that provideth not for his own is worse than an infidel," means to me a great deal more than food and clothes.

After I met Brother Rushton in Kansas City, and exchang-

ing a few parting words and good wishes for our future welfare, I was soon speeding across that wild, barren waste, which made me long for the restoration of Edenic conditions, and the ushering in of the millennial reign.

I just had time enough to visit the home of Brother and Sister Anthony, which is ever open, extending a welcome to the Lord's servants, where I spent a most enjoyable evening conversing on the future welfare of Zion, and the prospects of her coming redemption. We were agreed that there must be a perceptible difference between the manner of living among the Saints and the world, to carry any weight with thinking people, and only by faith, prayer, consecration and sacrifice can the glory of God shine out through Zion.

There was five dollars war tax to pay to get out of the country, which didn't agree with my theory of "crying for peace," and then paying money to prepare for war, but it had to be done, and I tried to forget it. Three Utah elders were on board; one a boy of seventeen years, for Honolulu, and two for Pagopago. They were off on a mission of some kind, but had not learned what it was, for they were neither acquainted with the Bible nor their own church books, and spent their time smoking and gambling. Their bad example was unfavorably commented upon by all who knew their profession.

We need missionaries at the Samoan Islands where the latter city is located, for there is a good opening there, and the natives are the same as at Honolulu and Tahiti.

It is a pity that the great latter-day work should be so misrepresented by those who have departed from the faith, and an effort should be made by those who have the light to correct all these evils and set the erring ones in the way of righteousness.

The work in this mission is moving slowly onward, and all seem to take an active part in spreading the good news. The dry season, and heavy drain because of the war, has made living too high to mention. We hope to see a favorable change soon.

With best wishes for our future prosperity, I am still in the faith.

C. A. BUTTERWORTH.

LOCK 4, PENNSYLVANIA, July 2, 1915.

*Editors Herald:* This writing finds us still trying to push the work onward and upward, both spiritually and numerically. At last writing from this community nineteen new converts were reported added to the kingdom. We are glad to report eleven more, making thirty since March of this year. We expect one or two more soon.

While we report progress and rejoicing, we are made sad by the loss of our Brother George Masters, who after five years of disputing with the writer concerning the work, joined the church about four months ago, under trying conditions. Brother Richard Baldwin preached the funeral, there being considerable interest on the part of outsiders.

In the gospel,  
SAMUEL GASKILL.

ORCHARDVILLE, ILLINOIS, July 3, 1915.

*Editors Herald:* I write that the Saints of Southeastern Illinois District may know that at present I am at home nursing a sick wife, who was stricken down with consumption December 7. The first four months of her sickness I was permitted to work in my field, going as far as seven miles to preach and back home at night. As her condition has grown worse and worse, it has bound me at home to take care of her, and her present condition seems such that only a few days would be as much as she could stand. We ask the prayers of all the Saints.

If any want to write me concerning the affairs of the district, they may do so at my home address. Brethren S. D. Goosetree and F. M. Davis, my counselors, will attend to all business until I can get out again. I regret that I could not do more in the field as a missionary.

Trusting that the Lord will overrule in our behalf, my prayer is for the welfare of Zion, and that all may be found faithful.

Your brother in Christ,  
R. H. HENSON.

VINAL HAVEN, MAINE, July 8, 1915.

*Editors Herald:*—Since last writing we have lost a dear sister, Mrs. Louise Raymond, who leaves a husband and six children to mourn her departure. She was seventy-six years of age. Brother U. W. Greene, who was called to preach the sermon, stayed from June 2 to 7, preaching four times, administering the sacrament, and baptizing three precious souls, Sisters Alice Young and Bessie Barton, and Brother Eugene Barton. We were more than pleased to have Brother Greene with us. He is trying to be a faithful servant in the spread of the gospel. May he continue to the end.

Yours for the Master,  
MAE BEVERAGE.

### Extracts from Letters

Brother R. C. T. Shulze writes from South Brisbane, Australia: "We are doing fairly well here in Brisbane. I am very grateful to our heavenly Father that I am a member of his kingdom, and that I have the Holy Spirit and intelligence to testify that the Reorganized Church is the Lamb's bride, and to know the gospel is the power of God unto salvation to them that believe, through faith in Jesus Christ. The president of this branch is a real Christian, and a much better one would be hard to find. He is kind and true. Pray for us here."

W. B. Arrowsmith writes from Smethwick, Birmingham, England: "We are doing our best to uphold the truth in this part of God's vineyard. We only hope our efforts will bear good fruit. The war is causing many of our number to do extra work, which is hindering them from getting to meetings. We all earnestly pray that it will come to a speedy end, but we are expecting worse times. We are looking forward to our mission conference in August to strengthen and build us up, that we may keep faithful. Ever praying for the spread of truth and righteousness."

Writing from Creston, Iowa, where he and Brother Columbus Scott are holding tent meetings, Brother J. F. Mintun says: "Rains nearly every day. Attendance at services are affected by the bad weather. A few are interested. We expect baptismal service next Sunday. Unless weather conditions change we can not expect to do much with tent work this year. We have just received an urgent request for tent services at Avery. Several places desire the tent, but from no place comes such an urgent request as from here. The Lord has especially blessed in ministering the word, and in the ordinances."

James C. Page, Andes, Montana: "I just came from the North Dakota reunion. Had a splendid time. . . . I am enjoying a good interest at this place. Everything is fine in this country."

Mary E. Johnson, Nevada, Missouri: "I remain strong in the faith. This work is new to me. I hope to be successful and ask an interest in the prayers of the Saints for this end."

## News from Missions

### Southern Ohio

On the 10th of May I started for my field of labor, stopping en route at Indianapolis over two days, to visit with Saints of former year associations. We found Brother C. H. Fish still presiding over the branch there, now grown to be quite a good sized congregation of faithful workers. We were gratified to observe the progress that had been made.

We found Brethren J. W. Metcalf and Rowe in the city, ready for work in their appointed field. I had a pressing invitation to remain with them over the following Sunday to attend the district conference, but we felt that we should get on to our destination in the Southern Ohio District, and get to work as soon as possible.

I stopped over in Columbus to visit my two brothers for over two days, and then came on to Creola; but was soon called back to Columbus on account of the serious condition of my brother Oscar, who had been taken to the hospital and had undergone a severe operation. I remained with him for one week, when his improvement became so marked we felt sure of his recovery and returned to our work. This brother is not a member of the church and has never been interested in religion, but is quite a thinker and reader. He is more inclined to the latter-day work than any other form of religion, and we have hopes he may soon accept the gospel.

While I would have preferred remaining in the Clinton District, yet I am glad to be in this territory, where I first saw the light of day, and where I did my first preaching, twenty-seven years ago. Many are the changes that have taken place, and many faithful workers in the cause have passed over into the beyond.

After visiting my father and folks at Creola, I preached at Wellston, Davisville, Vales Mills, Mound Hill, Eichen's Mills, Ironton, Paddle Creek, Crabtree, and am now holding forth at Furnace Schoolhouse, near Harrisonville, in Scioto County. I baptized three at Eichen's Mills, daughter's of Brother Ben and Sister Mollie Bail.

The work in this district is far from what it should be. Some places the Religio work is neglected; some places the Sunday school work is slighted; and in other places all departments of the work seem in decline.

We find plenty to do here, more than we can do with our limited force. Brother L. E. Hills has been taken from us, for the present at least; Brother F. G. Pitt, permanently, leaving only Brethren C. E. Bozarth, Frank W. Mills, T. D. Harnish and myself as the present missionary force.

Brother Bozarth, at last account, was at The Plains, Athens County, with the tent; Brother Mills is localized at Ironton, and though laboring under discouragement, is making a commendable effort. Brother Harnish has been detailed by our chief minister in charge to work on a church building in Columbus. So with Brother Mills doing pastoral work, only Brother Bozarth and I remain to do missionary work. It is thus seen that our force is small indeed.

We have some who are doing good local work, especially Brother H. P. Kelley, of Wellston, and Brother Sam W. Henry, of the Pleasant Valley Branch. There may be others who are doing just as well, but I have not gotten over much of the district as yet. Brother Martin G. Allen was ordained a priest lately and we believe he will make an additional worker for the cause.

On the whole we feel encouraged in the work, and hope for good results during the year.

To the Saints of the Clinton District, who were planning with us for vocal instruction during the year, we will say:

We are sorry our plans suggested by Brother Rushton were interfered with, but we hope that you, in each branch, will take up the work and endeavor to get some one to give you the necessary instruction, and then all make it a matter of persistent, earnest study. I wonder how the Taborville Class, which made such a good start, is progressing?

The recent report that President Frederick M. Smith is now free to give his full service to the church is good news indeed, and should cause every Saint to rejoice. May God especially bless and inspire him, is my prayer.

We have plenty to keep us busy for a long time to come; however, we will be glad to hear from the Saints relative to the needs and opportunities in their respective localities, and we will try and look after those points that seem to be most in need. Brother Bozarth and I will endeavor to do the best we can until we get more help. My field address is Creola, Ohio, care James Moler.

Yours in gospel work,  
H. E. MOLER.

### Southwestern Oregon---"Jots"

The 1915 reunion held at Myrtle Point, Oregon, has passed gracefully into the gloom of history, carrying with it the glow of the best reunion ever held in the district. Not a "jar" nor a word of dissatisfaction was heard from start to finish. Good will and good cheer prevailed throughout. The weather was ideal, neither hot nor cold, and sunshine every day.

J. W. Rushton, T. W. Chatburn, and the district presidency presided. "Rushton, the different," maintained his reputation with dignity, and added luster thereto.

His sermons were of high character indeed, far beyond the average, with Christ the great ideal Captain and King—the gospel paramount to all things—those who abide not in the doctrine hath not God, was the theme, so beautifully and grandly presented.

Brother Roy Slye, on his way to his northern mission, rendered valuable assistance. Roy is a coming man. His efforts were appreciated by all.

Brethren A. C. Barmore, A. A. Baker, F. J. Chatburn, and others of the regular force all worked together without friction, and the Good Spirit hovered over the camp to the satisfaction of all.

Sister A. C. Barmore, Kate Chatburn, Anna Johnston, and Joseph Laird, with quite an efficient choir, furnished the music acceptably. A nice program was rendered by district Sunday school and Religio workers, Sisters Barmore and Short directing.

The semiannual conference convened with the reunion, Brother F. J. Chatburn and Brother A. A. Baker resigning the presidency and vice presidency of the district. T. W. Chatburn and William Smith were elected to fill the vacancies.

This reunion is the first of the year on the coast in Brother Rushton's field, and just put it down in your book, it will be the best one—from San Diego to Seattle. All those interested take due notice and govern yourselves accordingly, and always remember it makes a "heap" of difference what kind of animals you have in the tent, if they draw well. "Do you ken?"

T. W. CHATBURN.

BANDON, OREGON.

### Spring River

I commenced meeting here at Scammon, Kansas, July 8. We are having good crowds and fine interest. There is a noble band of Saints at this place. I have preached at Newata, Oklahoma; Helper, Kansas, and Arma and Joplin, since General Conference. Have baptized twenty-eight since March 1.

Be sure to come to the reunion at Joplin, August 6 to 15. Good water, plenty of shade. Street car line one block from park. We are expecting F. M. Sheehy, Charles Fry, F. A. Smith, George Jenkins, and W. S. Macrae.

This is a day of fads and pleasure. Children should be taught to remain at the preaching and prayer services as well as to attend the Sunday school. Some say that they get tired; some of the parents get tired—they have a tired religion, or a religion they are tired of. I know of one Sunday school where the children all stay for church. This school has an average attendance of one hundred to one hundred and twenty-five; the children and young men and women stay every Sunday, and you will not find a better band of young people anywhere.

If more children were taught to work, and play less we would not have so many crooks. Idleness is an incubator for crime. We boast of our country, schools and wealth. We are spending more money for education, Y. M. C. A. buildings, and a host of other things, than any other country in the world, but we have more murder, divorce and crime of all kinds, and it is on the increase at a greater rate than in any other country. Will some one tell us why this is so?

Your brother,

SCAMMON, KANSAS, July 15.

LEE QUICK.

### Montana

I am in the northwestern part of my field, away from the railroad, where there is no post office. We have this whole district in an uproar. A Baptist minister of Glasgow is here, driving around trying to poison the people's minds against our church, but it seems that the more he says the further he is spreading the angel's message. I have told the people that if any one comes along misrepresenting me or the church, to ask him to meet me in public discussion, and wherever this Baptist minister goes the people tell him that if Newby is such a bad man and the doctrine he represents is bad, it is his duty to meet him face to face and expose him and prove his error by the Bible.

This district contains Baptists, Christians, Lutherans, Methodists, Presbyterians, Seventh-day Adventists, Congregationalists, Catholics, and people of the Church of God. I have not an enemy among them.

I have signed propositions with a Momon elder to meet him in debate at Glasgow. I look for a great work to be done here this fall in taking subscriptions for the HERALD and other church publications, if crops mature satisfactorily.

Your brother,

R. NEWBY.

ROCK CREEK, MONTANA.

## News from Branches

### Independence, Missouri

The series of meetings which have for several months been held here on Sunday evenings, have resulted in good interest. The extra efforts of the choir and Sunday school orchestra have added much value to the services, and many have been attracted from among those not of the faith, much good being done thereby. Bishop M. H. Siegfried, Eders A. H. Parsons and T. J. Sheldon have continued their interesting discourses on church history, Bible teachings, and the Book of Mormon respectively, to the building up of the work and the edification of those in attendance.

Our Brother G. E. Harrington has been somewhat afflicted of late, together with others of the flock here, who have been

faithful workers. For them, together we pray that they may be restored to health.

The morning services and the Sunday school have been well attended, and the spirit of unity and loving service has prevailed. New phases of service have been introduced of late in the several departments of the Sunday school—normal, adult, senior, and intermediate. Special programs were arranged, providing short talks of a historical note, one of which was given by the writer. The musical numbers, vocal and instrumental, with addresses before the school by Brother Garrett, were excellent. Superintendents of departments, Brother E. Etzenhouser, and Sisters Altha Deam and Nora Smith, with their assistants, performed their part to the satisfaction of all. We are to hear from the intermediates next Sunday.

The annual Sunday school picnic was held on July 5 on the fair grounds, and was enjoyed by a large number, among them many members of adjacent schools. The chief features were singing, string selections by a fine band, reading of the Declaration of Independence, and a Fourth of July oration by Israel A. Smith, who eloquently set forth many of the important events of American history. A few short speeches were made by other brethren.

For some time sanitation and efficiency have been among the themes here, evidenced in the efforts by Mrs. G. M. Gassow and Sister J. W. Peterson, the former a successful lecturer on practical psychology, the latter a teacher in nursing and care of the sick. Much valuable information has been derived from both lecturers in relation to the preservation of health. A fairly good attendance has been secured.

Your sister in the faith,

MRS. ABBIE A. HORTON.

August 2, 1915.

### Perry, Iowa

The Saints here have received renewed inspiration from the weeks' services conducted by Patriarch Frederick A. Smith. On account of many of the membership being out of town on vacation trips, the attendance was not large, but many not of the faith took occasion to learn of our doctrine. The sermons were truly edifying and instructive, and much regret was expressed that we could have Brother Smith with us for only a short time. Many received their blessings, thereby increasing their faith and assurance in the gospel.

By way of extending our influence, a series of cottage prayer meetings are planned to be held in remote parts of the city. One such meeting has been held at the home of Sister Leedham, in the south part of town. Our local men did the preaching, and several interested and intelligent listeners were present and expressed a desire to hear more of the old Jerusalem gospel. We expect to continue the effort every two weeks.

Just at present, the Saints here are particularly interested in the coming reunion of the Des Moines and Gallands Grove districts, to be held at Nevada, Iowa, August 13 to 22 inclusive. Many are planning on attending.

Since our local chorister, Brother J. O. Salisbury, was appointed district chorister, at the recent conference, we have missed him very much as he has been away visiting other branches much of the time. Our musical talent has not developed so rapidly, but we feel we can not be selfish, and know that while we are losers, our loss will be a gain to the other branches, and all will redound to the Lord's glory in the end.

ESTELLE F. TAYLOR.

July 26, 1915.

**CURRENT EVENTS**

(Continued from page 762.)

through which goods might go to Germany is defended, since, it is urged, this is "the only means of making it (the blockade) effective." Reference is made to the blockade against neutral ports during the American Civil War, and it is stated that "the differences which imposed upon the United States the necessity of reshaping some of the old rules" in that war "are somewhat akin to those with which the allies are now faced." A point of difference is this: the United States contends that during the Civil War a complete blockade of southern ports was maintained, while in the present European war German Baltic ports are open to Scandinavian if not to other neutral trade. Great Britain answers that a rigid blockade is maintained against all trans-Atlantic lines, and that in this blockade she is only applying old principles to new conditions, justified from the fact that German submarines and mines make it impracticable for her to approach for absolute blockade German Baltic ports. Great Britain suggests international arbitration in cases in which the United States is dissatisfied with the action of British prize courts. Offers of peace are said to have been made by Germany to Russia, and rejected by the latter.

**Miscellaneous Department****Conference Minutes**

MINNESOTA.—June 9, Clitherall. Reports: Audubon 92; Union 181; Bemidji 69; Minneapolis 128. Treasurer Charles Lundeen, reported: Receipts \$18.86; expenditures \$9.55. Bishop's agent, Leon A. Gould, reported: Receipts \$1,501.19; expenditures \$1,335.75. Auditors reported accounts correct. It was decided that all members of Oak Lake Branch, disorganized, be transferred to Audubon Branch. Officers elected: B. S. Lambkin, president; Birch Whiting, vice president; Lester Whiting, secretary and treasurer; Hattie Kimber, member library board. E. H. Bennett was ordained elder. There were five baptisms during reunion and conference. A peaceful and spiritual time was enjoyed. Adjourned to meet first Saturday in November. Lester Whiting, secretary, Ottertail, Minnesota.

**Convention Minutes**

SOUTHWESTERN TEXAS.—Sunday school July 22, San Antonio, First Branch. Business, 3 p. m., interesting program at night. Sunday school work is in better condition here than formerly. H. H. Davenport, secretary.

**The Bishopric****AGENT'S NOTICE**

*To All Whom It May Concern:* This is to certify that John Harp has been appointed to collect tithing in Central Texas District. All who can, please send tithing to me by post office money order on Martin, Texas, post office.

Route 2.

B. J. SPICER, *Bishop's Agent.***Conference Notices**

Eastern Oklahoma, Grannis, Arkansas, August 27 to 29. Election of officers. Send reports, requests, resolutions to Mrs. Nettie Bower, Box 204, Wilburton, Oklahoma.

West Virginia, Mount Zion Branch, September 4 and 5. Sunday school the 3d at 1.30 p. m. Tickets should be purchased for Cornwallis, where trains will be met with conveyances Friday and Saturday. Frank L. Shinn, secretary.

Utah, August 28, 10 a. m., 336 South Fourth East Street, Salt Lake City. Full attendance is urged. Send ministerial and

branch reports to secretary, Miss Pearl Wardle, Midvale, Utah, not later than August 21. John Hall, president.

Western Colorado, August 28 and 29, with California Mesa Branch. Good attendance is hoped for. Seph Hubbard, president.

**Convention Notices**

Western Colorado, August 27, 8 p. m., with California Mesa School. Short program after business. Albert Rose, superintendent.

**Quorum Notices****KIRTLAND ELDERS**

Meet at reunion, Kirtland, Ohio, August 15 to 30, in daily sessions for study, discussion and business. Attend if possible. L. F. P. Curry, president.

**NORTHERN ILLINOIS ELDERS**

Meet during reunion, Plano, August 20 to 29. G. P. Fairbanks, secretary, 4039 West Van Buren Street, Chicago, Illinois.

**Western Nebraska Reunion Called Off**

Reunion to have convened at North Platte, Nebraska, September 17 to 22, is called off on account of difficulties arising that were unforeseen. C. W. Prettyman, secretary.

**Requests for Prayers**

Sister Lorena Hammon, Interior, South Dakota, asks prayers for her mother, Mrs. Jennie Hodges, who is suffering severely from heart trouble and asthma. These people are isolated and can not have the administration of the elders. They should be remembered.

**Died**

HENDRICKSON.—Martha J. Hendrickson, born March 17, 1835; died July 23, 1915, after an illness of six days. Married James Hendrickson June 6, 1854. To them were born ten children. Deceased united with the church in the early days. Baptized into the Reorganization by J. H. Condit, Badger, Idaho, in September, 1904. She leaves five sons, one daughter, host of relatives and friends. Services at the home by H. E. Winegar.

PATTEN.—Evelyn H., infant daughter of Stanley and Vida Patten, born July 29, 1915; died August 2, 1915. Sermon by W. S. Hettrick.

ROBSON.—Martha Robson, born March 26, 1858, at Newton-in-the-Willows, Yorkshire, England; died June 25, 1915, Massillon, Ohio. Baptized May 27, 1888, Washington, Ohio, by B. M. Strachan. Funeral by James C. Carlisle.

**Book Reviews**

LOST IN A FUR COUNTRY.—D. Lange, author of *On the Trail of the Sioux*, and *The Silver Island of the Chippewa*. Lathrop, Lee & Shephard Company, Boston, \$1, net, postpaid \$1.10. "Mr. Lange, now superintendent of schools in Saint Paul, Minnesota, is an expert in the very difficult art of interesting boys profitably, and has proved it to a wide circle by his previous books. *Lost in the Fur Country*, his new book, is, like the others, an "Indian story"—he knows what the boys want. Those who are lost are twins, a boy and girl, and in following the fortunes of the boy from the abduction of the children from their home in Kentucky by Indians at the age of eleven until their reunion at twenty-one, a vivid and accurate picture of real Indian life is given. The human side of this unique people is wonderfully brought out, and a genuine "Robin Crusoe" interest attaches to the lonely adventures of the boy in the great forests of the Hudson Bay region while seeking his lost sister, who was sold into another tribe."

STILL JIM.—Honore Willsie. Frederick A. Stokes Company, New York City, \$1.35. The author of this book is an Iowa woman, born in Ottumwa, graduated from the University of Wisconsin. Frequent articles have appeared from her pen in *Colliers*, *Harpers Weekly*, and other leading magazines. She is at present managing editor of the *Delineator*. Her work has often taken her into the far West with her husband, who is a mining engineer. The work, *Still Jim*, deals with some of the problems of the United States reclamation service. Besides being a splendid love story, it gives an impressive picture of the reclamation service, its obstacles both in nature and in humanity. One of the very best works of fiction that has been published in recent years; a good, live, wholesome story.

## THE SAINTS' HERALD

Elbert A. Smith, Editor; John F. Garver, Assistant Editor.

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



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

VOLUME 62

LAMONI, IOWA, AUGUST 18, 1915

NUMBER 33

## Editorial

### THE ANGEL MESSAGE TRACTS

#### CHAPTER 2

FAITH IN GOD. IS IT SCIENTIFIC? IS IT BIBLICAL?

*And Jesus answering saith unto them, Have faith in God.*

The human mind knows no bounds of time or space. A word or a gesture starts a train of thought, and we are off to other lands or other times.

These words of Jesus take us back to a lonely road in Judea. We see a group of men journeying from Bethany to Jerusalem. Our attention is immediately attracted to the leader.

As they journey in the ruddy glow of the morning light, his gaze is drawn to a fig tree at some distance. It is luxurious with pleasant green foliage, a glorious promise of full fruitage. Apparently hungering, he wends his way to this tree for refreshment. But lo, it is barren.

To our surprise he rebukes the tree, and declares, "No man eat fruit of thee hereafter for ever."

Is this some madman? Is this some fanatic? Is this some irresponsible neurotic?

We must wait until another day for our answer. It is morning again, and we see this same group of men journeying again over this same road toward Jerusalem. As they approach the tree one of the followers cries out in surprise.

At its foot the luxurious leaves of yesterday lie withering in jumbled confusion. The tree itself is blasted and shriveled,—dried up, root, trunk, and branch.

Stricken into sharp attention, as by a lightning's flash, these men stand with bated breath while their leader turns and delivers this short, pregnant sentence, "Have faith in God."

#### JESUS PREACHES IN THE OPEN

The mystery is solved. This man is Jesus of Nazareth. These are his followers. Having at once secured their attention, demonstrated to them the fate that overtakes hypocritical profusion of promise without fruitage, and impressed them with the

power of God over all living things, he preaches a sermon by the wayside.

Jesus was never dependent upon pulpit accessories. He preached upon the mountain's inspiring height, in a boat upon the tossing sea, by the river's brim, by the side of the lonely road, or within the dim and hallowed interior of the synagogue.

On this occasion he preaches a short sermon on faith and forgiveness, fronting as he does so the morning light of heaven, that reverently touches his splendid forehead with a hint of the glory that is to be, the shadow falling behind him, predicting the cross that temporarily shall eclipse the glory.

For the time being we remember only a single sentence of that discourse: "Have faith in God."

#### IS FAITH IN GOD UNSCIENTIFIC

Is the message that Jesus gave to the world that morning a message for this age? Does that commandment require of us anything that is contradicted by the reason, research, and scientific conclusions of the studious ages that have followed each other in orderly procession since that morning in Judea?

Is it possible to-day to have faith in God and yet keep step with the vanguard of truth seekers everywhere? The men of whom Whittier wrote:

Hail to the future singers!  
Hail to the brave light bringers!  
Forward I reach and share  
All that they sing and dare.

You will meet men who will tell you that science has stormed the citadels of faith. That scientists have undermined and overthrown ancient religion.

#### OUR APPEAL TO THE COURT OF SCIENCE

We propose to prove that these statements are untrue. We take our appeal to the court of science.

In answer, Sir Oliver Lodge, president of the British Association for the Advancement of Science, in his presidential address of 1913, said: "Genuine religion has its roots deep down in the heart of humanity and in the reality of things."—Continuity, p. 106.

## SCIENCE AFFIRMS CREATIVE POWER

Lord Kelvin, in an address before the Christian Association of the University of London, 1902, said:

Science positively affirms creative power. It is not in dead matters that we live and move and have our being, but in the creative and directing power which science compels us to accept as an article of belief.—Christian Apologetics, p. 25.

Remember when next you turn the pages of the Bible and read as the great initial postulate of that book that in the beginning God created the heavens and the earth, that Lord Kelvin, called "the prince of scientists," is in harmony with that statement. And he added:

If you think strongly enough you will be forced by science to the belief in God, which is the foundation of all religion. You will find science not antagonistic but helpful to religion.—Ibid., p. 26.

## A DOMINATING MIND IN THE UNIVERSE

Edgar Lucien Larkin, director of Lowe Observatory, says:

I do not hesitate to write this: There is not a great scientist now living not aware of the existence of Mind in the Sideral Universe—A Dominating Mind.—Within the Mind Maze, p. 346.

It is not enough to say that faith is not unscientific. We affirm that it is fundamentally and eternally scientific.

Jesus of Nazareth in simple dignity, with clear-cut brevity, stated a principle that to-day is supported by Lord Kelvin and Sir Oliver Lodge.

Where then originates the brunt of this opposition to faith? Perhaps, having failed to find it among scientists, we shall find it among the

## "CAMP FOLLOWERS OF SCIENCE"

Professor Alexander Macalister, M. A., M. D., D. Sc., LL. D., F. R. S., of the University of Cambridge, says:

In my opinion there is no conflict between science and the moral and spiritual teachings of the Bible. . . . It has been my experience that the disbelief in the revelation which God has given in the life and work, death and resurrection of our Savior, is more prevalent among what I may call the camp followers of science, than amongst those to whom actual scientific work is the business of their lives.—Religious Beliefs of Scientists, p. 33.

## AND AMONG THE SMALL-MINDED

Professor J. J. Walsh, M. D., of Fordham University, New York, says:

All the greatest scientists have been believers. They have no trouble at all in reconciling science and faith. It is smaller men who have found that their little buckets of minds were not large enough to hold science and faith.—Ibid., p. 162.

## A SECOND-HAND SMATTERING OF SCIENCE

Professor Frank Cavers, D. Sc., professor of biology at Hartley University, Southampton:

As to the alleged "conflict" between science and religion, I believe you will generally find that the science which is pressed into service by agnostics and atheists is many, many years behind the times, and that these writers and lecturers have only a second-hand smattering of the biology of forty or fifty years ago.—Ibid., p. 77.

Professor A. H. Sayce, LL. D., D. Lit., professor of Assyriology in the University of Oxford:

There are a few "leading scientists" who are irreligious, but the vast majority, so far as my knowledge goes, are quite the reverse. The "irreligious" are for the most part those who have merely a smattering of scientific knowledge.—Page 52.

## WHY WE BELIEVE IN GOD

We are admonished to give a reasonable answer for the hope that is in us. Accepting Jesus as our teacher, we accept also his dogmatic precept, "Have faith in God." But there are other reasons which may be set forth in their order. We believe in God because

## IT IS NATURAL TO BELIEVE IN GOD

It is both *natural* and *scientific* to believe. Kelvin says, "Science positively affirms creative power." Lodge says, "Genuine religion has its roots deep down in the heart of humanity and in the reality of things."

Go where you will, in Patagonia or Alaska, in the islands of the Pacific, in the Orient or the Occident, you will find that all races believe in some supreme or superhuman being.

They may not call it God, but they do their best to carve their rude presentment of deity in wood and stone.

Probably in the first instance they did not worship the image, but rather that for which it stood. Their vision of God is obscured by ignorance and superstition, and so their presentation of him is distorted and grotesque.

Their belief is not *because* of ignorance, but *in spite* of it. When we ascend to higher peoples, we find as strong a faith coupled with a clearer perception that forbids men attempting the impossible task of picturing in wood or stone the lineaments of deity.

The clearest-headed statesmen, the most profound philosophers, the greatest scientists, the most inspired poets have believed in God.

Our parents walked and talked with God, as did Seth, Enoch, Noah, and many others. They knew him in the long ago, and that knowledge became a mighty force through all succeeding generations. It has been dimmed by time and distance, yet fostered by all that we see around us.

Atheism, on the other hand, is acquired. It is the result of perverted or incomplete education. Doubt may be and has been nursed and fostered to the point where one will doubt the existence of his own body and of the earth itself. But hunger and cold and hard knocks, as well as joy, comfort, warm sunshine and glowing landscapes, bear a testimony that most men heed; equally positive forces testify of God.

#### A MATTER OF CHOICE

Next, we believe in God because we wish to do so. It is a choice between anarchy and law. We do not care to go out and tell people that there is no ultimate lawgiver to whom they must sometime give an account.

A noted anarchist said: "I believe in no God. I believe in no hereafter."

Now note what followed in that creed, as naturally as darkness follows the setting of the sun:

I believe in no God; I believe in no hereafter; I believe in no civilization; I believe in no marriage; all property is robbery; all government is tyranny; right and wrong are prejudices; I believe in the red flag of anarchy; the rich and the rulers are only proper food for gunpowder, and dynamite; I am sworn to live and die by the articles of this creed.

This was simply carrying things to their logical conclusion. And let us tell you, if you convince all men that there is no God and no hereafter, you shortly will have no civilization, you will have no marriage, you will have no government, you will have no property. You will have anarchy, with every man his own best law, and bound to respect none else.

#### OBSERVATION CONFIRMS FAITH

Again, we believe in God because the natural tendency to believe is strengthened by what we see around us.

Chance as a creative force is not in evidence. It is now quite universally accepted as a scientific fact that life must spring from preceding life. So we trace it back until we reach the point that Lord Kelvin said God has "reserved for his own appearing,"—the beginning of life.

We find in every city certain statutes enforced. For instance, there is a statute against trespass. No one need tell us that such a law introduced itself, voted on itself, inscribed itself on the statute books, enforces itself. We know there is a city council and a mayor back of it, and that a very material policeman looks after us if we violate it.

No one need tell us that all the houses in that city designed and builded themselves, or that they sprang up in a night by chance, or that they evolved from a single crooked stick that came into existence years ago as the result of "a fortuitous concourse of at-

(Continued to page 789.)

#### W. H. KELLEY PASSES

The Saints will mourn the demise of Elder William H. Kelley, who passed away at his home, Lamoni, Iowa, on the afternoon of Saturday, August 14. Elder Kelley had suffered for several months from a complication of ailments, and his death came as a release from a condition of pain and distress to the state of the faithful.

As the family awaits word from absent ones, arrangements for the services are not completed at this writing. The funeral will be at Lamoni, and the interment there also, by the side of his faithful life companion.

The following relating to the life and ministry of Brother Kelley is kindly furnished by Elder Heman C. Smith, Church Historian:

William H. Kelley was for many years one of the leading ministers of the Reorganized Church of Jesus Christ of Latter Day Saints, and was only retired from active service two years ago, and placed on the superannuated list.

He was born April 1, 1841, in Johnson County, Illinois. His great-grandparents, Richard and Maria Gibbs Kelley, emigrated to America from England in 1773. Their son Benjamin Franklin married Miss Nancy Yancey, daughter of Colonel Austin Yancey of North Carolina, in the year 1805. They reared a family of seven children, one of whom, Richard Yancey Kelley, was the father of William H. Kelley. His mother's maiden name was Ballowe. His grandfather Benjamin Kelley, accepted the faith of the Latter Day Saints in the early years of the church, and the family have been identified therewith until the present time.

William H. entered the ministry when only nineteen years of age, and very soon took rank among the ablest ministers of the church. He served in the Quorum of Seventy from 1860 to 1873, in which capacity he ministered in most of the Western States and Territories. From 1873 to 1897 he was a member of the Quorum of Twelve Apostles, and as such ministered in all the States of the United States except the Southern States, and in the British possessions of America. In 1897 he became president of the Quorum of Apostles, occupying there until his retirement in 1913. He was not only a preacher of power and influence, but his influence was greatly felt in deliberate assemblies and in discussion in defense of the faith.

In early manhood he was united in marriage to Miss Ellen N. Campbell, of Indiana. Ten children were the fruits of this union; five sons, viz, Cassius, of Niagara Falls, New York, William, who lost his life in South Africa a few years ago, James and Lee of Lamoni, Iowa, and George of Kansas; five daughters, Mrs. Oscar Anderson, Misses Mary, Harriet, Ethel and Loneita, all of Lamoni.

Elder Kelley's father moved from Southern Illinois to Glenwood, Iowa, when he was but a boy, and his youth until he entered the ministry was spent in that vicinity. After he began his ministry he entered in the United States Army and served until the close of the war, when he resumed his ministry.

After his marriage he resided in Versailles, Indiana; Coldwater, Michigan; Kirtland, Ohio; and Lamoni, Iowa; having been a resident of Lamoni for about twenty years. His wife died eight years ago, since which time his daughters have kept house for him.

Elder Kelley was among those of the "Old Guard," who went out in the morning of the Reorganization,

when it required faith and courage to enter the cause, and who remained through the heat of the day. Of the work of such men, and of the heritage which their efforts, under God, have left us, the church should be and is appreciative.

And let it be remembered that the same Father who has sustained these men, and who has held together the "little flock" will, if we are devoted and diligent, continue to bear up those upon whom now rests the burden of the work, and to lead onward the ever increasing army of latter-day Israel until success perches upon her banners in the triumphant appearing of our Lord and Savior, Jesus Christ.

J. F. G.

## CURRENT EVENTS

### SECULAR AND RELIGIOUS

**BUMPER CROP.**—Reports promise for the United States an unusually large crop of all grains for the present year.

**DENY FREIGHT INCREASE.**—In a decision handed down the 11th, the Interstate Commerce Commission denied the greater part of the freight rate increases asked for by western railroads.

**GUARDS CONFIDENCE.**—Declaring he would go to jail rather than divulge a confidential statement made to him by a boy in the Denver Juvenile Court, Judge Ben Lindsey has been held in contempt of court by Judge Perry, of the criminal court. A violation of such confidence, Judge Lindsey held, would be fatal to the usefulness of juvenile courts.

**"EASTLAND" INDICTMENTS.**—The Cook County Grand Jury on the 10th returned indictments of manslaughter against the president, vice president, secretary-treasurer, and assistant secretary-treasurer of the Saint Joseph-Chicago Steamship Company, on account of the *Eastland* disaster. The captain and engineer were indicted for criminal carelessness.

**REFUND TO GOVERNMENT.**—The Guggenheim American Smelting and Refining Company, on the 10th, returned to the Federal Government one hundred and twelve thousand, seven hundred sixty-eight dollars and eighty-eight cents in money, and to Government entry three thousand, four hundred seventy-six acres of valuable coal land the company had opened under false entry. The cash was for coal mined on this land.

**POVERTY GOING ON.**—The United Charities of Chicago reports that five hundred more families applied for aid during July of this year than in the same month of last year. More than three thousand, eight hundred families, comprising fifteen thousand individuals, were helped. For the ten months past there have been more calls for aid and more help given than for the whole year preceding, and this

is a continuation of a steady increase of poverty going on since 1909.—*The Public*.

**UNITED STATES NOTES.**—The United States has replied to the Austro-Hungarian note of June 29, contending that the scale on which munitions are being exported from this country to Austria's enemies "is not in consonance with the definition of neutrality." The United States note holds that the shipments objected to are lawful, and that to prevent same because other countries are not in position to receive like shipments would in itself be a violation of neutrality. The United States has also sent a note in reply to the late German note in the *Frye* case, the contents of which at this writing has not been made public.

**MEXICAN AFFAIRS.**—Eight Mexican bandits and one Mexican woman have been killed in two Mexican raids, one on the 8th, the other on the 12th, on American soil in the vicinity of Brownsville, Texas. More United States troops are being sent to the border. Secretary Lansing and South and Central American ambassadors and ministers have again been in session over the Mexican situation, and have sent the various Mexican leaders notes urging a peace conference. Carranza has informed President Wilson that he will not agree to any peace plans decided on by the United States in cooperation with Latin-American Republics. The United States gunboat *Marietta*, and the battleships *Louisiana* and *New Hampshire* were commissioned to Mexican waters, the latter two being now under orders to remain at an American base in readiness for any emergency. This movement is understood to be for the protection of foreigners in Vera Cruz.

**EUROPEAN WAR.**—The Germans have continued to gain on the eastern front, where the Russians seem to be showing their usual brilliancy in retreat, and where their army is apparently intact and withdrawn to prepared positions. The Russians are reported victorious over the Turks in the Caucasus. The week on the western front has been one of comparative quiet. Gains for Italy over Austria are reported. The allies claim gains on the Gallipoli Peninsula. Two Turkish battleships and one transport are reported sunk by British submarines; two Austrian submarines by Italian vessels; a British submarine by a Turkish air craft. German submarines and mines have claimed four British steamers and four trawlers; a Norwegian steamer, a French, Norwegian, and Russian bark. The German naval steamship *Meteor* was blown up after sinking the British auxiliary warship *Ramsey*, and finding itself unable to escape a British fleet. Germany has conducted two aerial raids on the eastern English coast, resulting in twenty English killed and thirty-seven injured. A German Zeppelin was destroyed

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## THE ANGEL MESSAGE TRACTS

(Continued from page 787.)

oms." We have never seen the designers or builders, yet their works testify of their intellect.

Though men might burn the Bible and publicly renounce the God idea, we are sure that the first time they found themselves free from artificial restraints, out under the eternal stars, their hearts would whisper over the articles of faith that their fathers repeated ere the Bible was written or infidelity was dreamed.

"The heavens declare the glory of God; and the firmament showeth his handiwork."—David.

Man himself is one of God's greatest revelations of wisdom and power.

A man went down to Panama,  
Where many a man had died,  
To slit the sliding mountains  
And lift the eternal tide:  
A man stood up in Panama,  
And the mountains stood aside.

The Power that wrought the tide and peak  
Wrought mightier the seer;  
And the One who made the Isthmus  
He made the engineer.—Mackaye.

### A MORE SURE WORD

We believe in God because we have in the Scriptures a revelation of him that speaks for itself. We find there things which man of himself could not have written.

Daniel pictured the future of the world, and for over twenty-three hundred years the events of history in their orderly march have fallen into line to fulfill his prophecy.

Isaiah pictured the coming of Christ, his life, his betrayal, his death. Christ foretold of the destruction of Jerusalem,—it is history.

Now we submit that the written word speaks for itself and shows an understanding of futurity that man of himself could not have. Its moral character is also its own best testimony of divinity. It meets human needs in every age.

We have also a more sure word of prophecy; whereunto ye do well that ye take heed, as unto a light that shineth in a dark place, until the day dawn, and the day-star arise in your hearts.—2 Peter 1: 19.

### PERSONAL TESTIMONY

We believe in God because we find in his word the revelation of a perfect law, that if heeded would fill the world with love and peace, bringing to pass the ancient ideals,—liberty, equality, brotherhood.

We believe in God because we have something in addition to the written word, or that which we may see.

"If any man will do his will, he shall *know* of the doctrine."—John 7: 17.

We have felt the influence of that Spirit promised to those who do his will, and know that it is not of earthly origin. We do not depend solely upon the word of others. Our gospel came not unto us in word only. We received it not of men. It came in power, with much assurance, and with the Holy Ghost, as it came of old to Paul.

### FAITH POSITIVE AND DYNAMIC

Faith is affirmative, positive, dynamic. Atheism is negative (when not evasive); it is static, or reactionary; the creeping paralysis of human aspiration. It makes no affirmation, and has no program. Its gospel is the gospel of doubt and despair.

Atheism, agnosticism, infidelity do not affirm. The more intelligent opposers of the God idea have avoided definite statement.

You may read the lectures of Ingersoll from beginning to end, and you will never find where he says there is no God. You will find where he says, "There may be a God; I do not know." You will find where he said, "In the hour of death hope sees a shining star, and listening love can hear the rustle of a wing."

That calls to our mind the statement of Lord Bacon, "Atheism is more on the lips of men than in their hearts."

Faith is aggressive. It is affirmative. It is constructive.

"I will *build*," declared Jesus.

"Let us *create*," said God.

Let us join forces with the *builders*. The iconoclast has his work in the demolition of error; but it is transient. The Christian has his work; it is eternal. "Have faith in God."

### FAITH IN AN IMMANENT GOD

Biblical faith is faith in an *immanent* God. Note this statement:

Without faith it is impossible to please him: for he that cometh to God must believe that he *is*, and that he is a *rewarder* of them that diligently seek him.—Hebrews 11: 6.

We must believe in God's *existence*, and in his divine *justice*, and in his *approachability*. True faith presupposes a God that *is*. The great I AM, who in the midst of most primitive surroundings spoke to Moses from the burning bush, is still at work in the world among the complex and artificial conditions of modern life.

He is able to speak now as of old. He is able and willing to "reward" those who now "diligently seek him," as anciently. He has never drawn a line through any day or year in all the calendar of time and said, This can not be a day of revelation and of miracle. The unbelief of the people has cut them off from revelation and healing,—not the will of God.

Walter Rauschenbusch said of the prophets of old:

"They went to school with a living God who was then at work in his world, and not with a God who had acted long ago and put it down in a book."

This age needs an awakening sense that God IS, and that he is a REWARDER of them that diligently seek him.

#### FAITH IN JESUS AND IN THE WORD

Faith in God includes faith in Jesus his Son, and in the word of God.

On the road to Jerusalem Jesus admonished his disciples, "Have faith in God."

Very near the close of his ministry, after the last supper had been eaten; after Judas had received his sop and gone out to earn his infamous thirty pieces, Jesus seized the opportunity to give his followers one more impressive admonition and precept: "Let not your hearts be troubled: ye believe in GOD, believe also in ME." (John 14: 1.)

This same Jesus called the attention of the Jews to the necessity of scripture study, and faith in the word: "Search the scriptures; for in them ye think ye have eternal life: and they are they which testify of me." (John 5: 39.)

#### FAITH MUST BE ASSOCIATED WITH GOOD WORKS

It is true, Paul said that we are "justified by faith," and on that statement is postulated the confession of some professed Christians: "That we are justified by faith *only* is a most wholesome doctrine, and very full of comfort."

But such a dogma may be very unwholesome and very full of deception. It must be understood that the faith that Paul had in mind is inseparably associated with *good works*.

Thus James says:

What doth it profit, my brethren, though a man say he hath faith, and have not works? Can faith save him?—James 2: 14.

But wilt thou know, O vain man, that faith without works is dead?—James 2: 20.

Beware how you subscribe to the ancient and "orthodox" heresy that men are justified and saved by faith *only*.

The faith of which we write is associated with good works, character building, complete obedience to the principles and ordinances of the gospel of Jesus Christ. It is a *living* faith in a *living* God.

#### SUCH A CLOUD OF WITNESSES

Faith in God is both biblical and scientific. It is confirmed by the revelation in his written word, by the immediate testimony of the Holy Spirit, and by the works of nature: "The three grand pillars upon which faith builds her glorious and imperishable works for the life that now is and for the life that is to come."

Every star, every blade of grass, every song bird, is a witness of God. And these things are so wonderful that Professor Larkin, director of Lowe Observatory, says:

The retina of the eye is a portion of the brain, an exploring expedition. . . . the brain tissue itself come forth to see! The visible part of the universe is so supremely magnificent, that the very matter of the brain comes out of its prison of bone—the skull—to behold. . . . The seeing ones tell those in interior darkness of the beauty and wonders of the stars and starry vaults of the celestial sphere. And of the flowers, and the warbling birds, of crystals, colors, and of sparkling gems. These and the radiant sun, the brain came forth to see.

"He that has seen any or the least of these" has seen a witness of God. For, as Emerson says, "Nature is so thin a screen, God breaks through at every point."

Well did Jesus say, "Have faith in God." Well did Paul name faith as one of the six fundamental principles of the doctrine or gospel of Christ.

ELBERT A. SMITH.

NOTE.—The next chapter will be devoted to repentance. This chapter will not be merely a dogmatic, theological exegesis of the doctrine of repentance. It will be a direct and searching appeal to men and women who must repent soon or perish.

## Original Articles

### THE SEVENTH-DAY ADVENTISTS--PART 3

BY MARCUS COOK

#### THE SABBATH QUESTION

I will now take up the Sabbath hobby, and notice some inconsistencies connected with it. The Adventists claim:

1. That the seventh-day Sabbath law was in force from the beginning.
2. That the seven days of creation were days of this earth, and measured by its revolutions.
3. That the ten commandments are the foundation of God's government in heaven and on earth.

Early Writings, pages 80, 81, says:

But Satan told his angels that he would make even the crucifixion and resurrection tell to his advantage. He was willing that those who professed faith in Jesus should believe that the laws regulating the Jewish sacrifices and offerings ceased at the death of Christ, if he could push them further, and make them believe that the law of ten commandments also died with Christ. . . . In this bold plan, Satan strikes directly against the foundation of God's government in heaven and on earth:

4. That the ten commandments are still binding as God's law.
5. That the change from the seventh to the first day of the week was made by the pope of the Roman Catholic Church. I quote Early Writings, page 55:

"The pope has changed the day of rest from the seventh to the first day. . . . The pope has made a breach in the holy law of God."

6. That the Sabbath or the fourth commandment is the greatest commandment. That it is the seal of God, God's memorial. Early Writings, page 55:

The pope has changed the day of rest from the seventh to the first day. He has thought to change the very commandment that was given to cause man to remember his Creator. He has thought to change the greatest commandment in the decalogue, and thus make himself equal with God, or even exalt himself above God.

Mrs. White, writing of the judgments coming on the wicked, in a chapter entitled, "God's people delivered," Great Controversy, page 45, also says:

The enemies of God's law from the ministers down to the least among them have a new conception of truth and duty. Too late they see that the Sabbath of the fourth commandment is the seal of the living God.

These claims, if proven untrue, would overthrow the entire system; we proceed to examine them.

#### WAS SEVENTH DAY FROM BEGINNING?

The first proposition is simply assumed, viz, that the seventh-day Sabbath law was in force from the beginning. There is no mention made in the Bible of any man either keeping the seventh or any other day as a sabbath until the commandment was given to Moses, Exodus 16: 23, over twenty-five hundred years after the creation. The language in Genesis 2: 3, plainly stating that God blessed the seventh day and sanctified it, because that in it he had rested from all his work, can not properly be construed to mean other than that the seventh creation day was blessed after God had rested, and not before; and no mention is made of any other than that particular day, and to assume that man was commanded to keep it, with no history of the commandment, and that it was observed as a religious duty as law, with no mention made of it in twenty-five hundred years of history, is, to say the least, unreasonable. Again, it is evident that Israel at the time Moses led them out of Egypt, were not familiar with Sabbath keeping, if so why was it necessary for God to give them instruction how to keep it? Exodus 16: 23, Exodus 20: 10, Exodus 31: 13-15; also when they should begin the Sabbath, Leviticus 23: 32.

Again, the theory of it previously being in force is contradicted by, "The Lord made not this covenant with our fathers, but with us, even us, who are all of us here alive this day." (Deuteronomy 5: 3.)

The ten commandments follow the above, and it would be a foolish juggling of words to question its referring to them as the covenant that was not made with their fathers, especially when compared with Deuteronomy 4: 13, Deuteronomy 9: 11. The sev-

enth-day Sabbath was a part of that covenant, therefore was not made with their fathers.

In Hebrews 4 also the context plainly shows that the Israelites are being discussed. The fourth verse speaks of the seventh day, and in the sixth verse we read, "Seeing therefore it remaineth that some must enter therein, and they to whom it was first preached entered not in because of unbelief. . . ."

Here we find again that it was first preached to Israel, so the first proposition falls to the ground.

#### WERE CREATION DAYS EARTH DAYS

Now to the second proposition, that the seven days of creation were days of this earth and measured by its revolutions.

In this it is claimed that the day begins in the evening at sunset, according to Leviticus 23: 32. I read in Genesis 1: 14-19:

And God said, Let there be lights in the firmament of the heaven to divide the day from the night. . . . And God made two great lights; the greater light to rule the day, and the lesser light to rule the night: he made the stars also. And God set them in the firmament of the heaven. . . . And the evening and the morning were the fourth day.

Now since our friends resort to such technicalities to prove that each day was of twenty-four hours duration, we will apply the same method and ask, How since the great lights, the sun, moon, and stars were not created nor set in the firmament until the fourth day, could each preceding day begin and close at sunset when there was no sun to set? Again:

Thus the heavens and the earth were finished, and all the host of them. And on the seventh day God ended his work. . . . And God blessed the seventh day, and sanctified it. . . . These are the generations of the heavens and of the earth when they were created, in the day that the Lord God made the earth and the heavens, and every plant of the field before it was in the earth, and every herb of the field before it grew: for the Lord God had not caused it to rain upon the earth, and there was not a man to till the ground.—Genesis 2: 1-5.

In the above we find that:

The heavens and the earth were finished.

On the seventh day God ended his work and rested.

God blessed that day on which he had rested.

In verse four the whole period is summed up as a day.

In verse five that every plant and herb were created before they were in the earth.

The physical part of man was not created.

This would indicate that God's work was performed in some other place or world, as the heavens were included in the creation, and the herbs and plants were created before they were in the earth. Now, not knowing upon what planet Jehovah dwells nor how many hours, days or years of this earth it

would take to make one of his days, the twenty-four hour creation day theory is untenable. See also 2 Peter 3:8:

But, beloved, be not ignorant of this one thing, that one day is with the Lord as a thousand years, and a thousand years as one day.

For a thousand years in thy sight are but as yesterday when it is passed, and as a watch in the night.—Psalm 90:4.

Then the term *day* is often used to denote a time or period of the world's history, as in Genesis 2:4 already referred to: "Your father Abraham rejoiced to see my day; and he saw it and was glad." (John 8:5, 6.) In Daniel 8:13, also 12:11, 12, the word *days* is admitted by Adventists to mean *years*.

We do not question God's power, but there is to my mind no reason to believe that God's days are measured by the revolutions of this little earth.

#### ARE TEN COMMANDMENTS FOUNDATION

Third proposition: That the ten commandments are the foundation of God's government in heaven and earth.

If that be true there would have to be fathers and mothers in heaven so that children could honor them, or the fifth commandment would be meaningless. Death would be possible, or the sixth commandment would be absurd. There would have to be marriage and recognition of sex relation in heaven, or why should we in the seventh commandment be commanded not to commit adultery? There would have to be a disposition to steal in heaven, or there would be no occasion for the eighth commandment. There would have to be rival gods in heaven, or there would be no occasion for the first commandment.

And with regard to the special hobby, "the fourth commandment," (I quote from Deuteronomy 5, as that is the only copy as it was on the tables of stone):

But the seventh day is the sabbath of the Lord thy God: in it thou shalt not do any work, thou, nor thy son, nor thy daughter, nor thy man servant, nor thine ox, nor thine ass, nor any of thy cattle, nor thy stranger that is within thy gates; that thy manservant and thy maidservant may rest as well as thou. And remember that thou wast a servant in the land of Egypt, and that the Lord thy God brought thee out thence through a mighty hand and by a stretched out arm: therefore the Lord thy God commanded thee to keep the sabbath day.—Deuteronomy 5:14, 15.

If this is a part of the foundation of God's government in heaven, then there must be in heaven manservants, maidservants, oxen, asses, and strangers, also the inhabitants of heaven would have to be people who had been servants in Egypt. How would this apply to the angels? Again Jesus says: "The Sabbath was made for man." (Mark 2:27.)

Now since it was made for man it was made for this earth, and could only apply here. So this proposition fails.

#### ARE TEN COMMANDMENTS STILL BINDING

Fourth proposition, that the ten commandments are still binding as God's law.

This introduces the two covenants that God made with mankind. While salvation through Jesus Christ was preached from the beginning and the gospel covenant was, is, and always will be the first, last, and only means of eternal salvation, the redemption of man was not perfected until the death of Jesus Christ. There was a covenant including the ten commandments made with the Israelite nation on Sinai with Moses as the mediator, and beasts for sacrifices, which being the first executed, is called the first covenant.

The covenant with Jesus Christ as both mediator and sacrifice is called the second covenant. We read:

For the law was given by Moses, but grace and truth came by Jesus Christ.—John 1:17.

For Christ is the end of the law for righteousness to everyone that believeth.—Romans 10:4.

Who also hath made us able ministers of the new testament; not of the letter, but of the spirit: for the letter killeth, but the spirit giveth life. But if the ministration of death, written and engraven in stones, was glorious, so that the children of Israel could not steadfastly behold the face of Moses for the glory of his countenance; which glory was to be done away.—2 Corinthians 3:6, 7.

Galatians 4:21-26 gives an allegory of the two covenants, stating that the one from Sinai gendereth to bondage. The other, the opposite, the one represented by Hagar, was to be cast out; the one represented by Isaac was to be the heir. Paul says they were not of the bond woman, but of the free.

For the law made nothing perfect, but the bringing in of a better hope did; by the which we draw nigh unto God.—Hebrews 7:19.

But that no man is justified by the law in the sight of God, it is evident: for, The just shall live by faith.—Galatians 3:11.

Now to Abraham and his seed were the promises made. . . . And this I say, that the covenant, which was confirmed before of God in Christ, the law, which was four hundred and thirty years after, can not disannul, that it should make the promise of none effect.—Galatians 3:16, 17.

Wherefore then serveth the law? It was added because of transgressions, till the seed should come to whom the promise was made; and it was ordained by angels in the hand of a mediator.—Galatians 3:19.

Wherefore the law was our schoolmaster to bring us unto Christ. . . . But after that faith is come, we are no longer under a schoolmaster.—Galatians 3:24, 25.

For if that first covenant had been faultless, then should no place have been sought for the second. For finding fault with them, he saith, Behold, the days come, saith the Lord, when I will make a new covenant with the house of Israel and with the house of Judah: not according to the covenant that I made with their fathers, in the day when I took them by the hand to lead them out of the land of Egypt. . . . In that he saith, A new covenant, he hath made the first old. Now that which decayeth and waxeth old is ready to vanish away.—Hebrews 8:7-13.

Now Adventists try to destroy the force of the

texts referred to above by claiming that where the law is spoken of as being done away, vanishing away, and no longer under it, etc., it is the ceremonial law that is referred to, but that the ten commandments are God's unalterable moral law, the foundation of God's government in heaven and on earth, written with the finger of God (Exodus 31: 18), that a copy of them is kept in stone tables in heaven.

We first call attention to the fact that the ten commandments as quoted by the Adventists from Exodus 20: 3-17 do not give the same reason for keeping the fourth commandment that is given in the copy found in Deuteronomy 5: 7-21. And all the evidence points to the fact that the copy of Deuteronomy 5 is as they were written on the tables of stone.

As this is pertinent to the question, let us examine it. In Exodus 20 we have no mention of the tables of stone, but read: "And God spake all these words, saying." (Exodus 20: 1.)

No mention is made of the tables until after the following is recorded in Exodus 24: 4:

And Moses wrote all the words of the Lord, and rose up early in the morning, and builded an altar under the hill, and twelve pillars, according to the twelve tribes of Israel.—Exodus 24: 4.

And he took the book of the covenant, and read in the audience of the people: and they said, All that the Lord hath said will we do.—Exodus 24: 7.

Now if Moses wrote all the words of the Lord, as the Lord spake the ten commandments Moses wrote them, hence they were a part of the book of the covenant that he read to Israel before the tables of stone are mentioned. The first mention of them is as follows:

And the Lord said unto Moses, Come up to me into the mount and be there: and I will give thee tables of stone, and a law, and commandments which I have written; that thou mayest teach them.—Exodus 24: 12.

Now these tables were not given to Moses until the Lord had made an end of communing with him:

And he gave unto Moses, when he had made an end of communing with him upon Mount Sinai, two tables of testimony, tables of stone, written with the finger of God.—Exodus 31: 18.

The above plainly shows that the ten commandments as given in Exodus 20 were written in a book and read to the people before Moses received the tables of stone. The receiving of the first table is described as follows:

And Moses turned, and went down from the mount, and the two tables of the testimony were in his hand: the tables were written on both their sides; on the one side and on the other were they written. And the tables were the work of God, and the writing was the writing of God, graven upon the tables.—Exodus 32: 15, 16.

Now we have the tables of stone with the com-

mandments on them in the hands of Moses, but we read:

And it came to pass, as soon as he came nigh unto the camp, that he saw the calf, and the dancing: and Moses' anger waxed hot, and he cast the tables out of his hands, and brake them beneath the mount.—Exodus 32: 19.

Now we have the first tables broken, but I read:

And the Lord said unto Moses, Hew thee two tables of stone like unto the first: and I will write upon these tables the words that were in the first tables, which thou breakest.—Exodus 34: 1.

Now that the ten commandments as they were on the tables of stone are called a covenant we notice in Deuteronomy 4: 13:

And he declared unto you his covenant, which he commanded you to perform, even ten commandments; and he wrote them upon two tables of stone.

When I was gone up into the mount to receive the tables of stone, even the tables of the covenant which the Lord made with you.—Deuteronomy 9: 9.

We have used the last two texts because Adventists sometimes deny that the word *covenant* used in Deuteronomy 5: 2, 3 refers to the ten commandments; in these texts it is shown that the ten commandments were the covenant that God delivered to Israel and made with them. Now in Deuteronomy 5: 7-21 we have the ten commandments, and to show that this is as they were on the tables of stone, we quote:

These words the Lord spake unto all your assembly in the mount out of the midst of the fire, of the cloud, and of the thick darkness, with a great voice; and he added no more. And he wrote them in two tables of stone, and delivered them unto me.—Deuteronomy 5: 22.

Now we have the testimony of Moses, that God spake these words; that he added no more; that he wrote them on two tables of stone, Exodus 20: 1-17.

We have, "And God spake (not wrote) all these words," (Exodus 20: 1 and Exodus 24: 4) "and Moses wrote (not God) all the words of the Lord."

So Deuteronomy 5 gives them as God wrote them, and as the principal difference between the two copies is in the fourth commandment, we will place them side by side in the dissension of the sixth proposition.

Now Adventists claim that the book of the law written by Moses was the ceremonial law, that when Moses had made an end of writing the words of this law in a book and they were finished, he was commanded (Deuteronomy 31: 26):

Take this book of the law, and put it in the side of the ark of the covenant of the Lord your God, that it may be there for a witness against thee.

This they say was the ceremonial law. If this is true the ceremonial law includes the ten commandments as given in Exodus 20, and quoted by Adventists.

They claim that the ten commandments as written on the tables of stone are God's moral law, but do not quote the correct rendering as given in Deuteronomy 5. Why? We will see later.

But, on this present proposition, to whom were the commandments given?

"I am the Lord thy God, which have brought thee out of the land of Egypt, out of the house of bondage." (Exodus 20:2.) Then follow the ten commandments, each one beginning with, "Thou," except the fifth, and it is spoken as if to an individual.

Now who was being spoken to? Israel. Who was brought out of the land of Egypt? Israel. Who was brought out of the house of bondage? Israel. Who then were the commandments given to? Israel. Were they previously given? No, for in Deuteronomy 5:3 we read: "The Lord made not this covenant with our fathers, but with us, even us, who are all of us here alive this day."

How long were they to last? Paul says:

Wherefore the law was our schoolmaster to bring us unto Christ, that we might be justified by faith. But after that faith is come, we are no longer under a schoolmaster.—Galatians 3:24, 25.

Who was to be the end of the law? Christ. "For Christ is the end of the law for righteousness to everyone that believeth." (Romans 10:4.)

#### POINTS OF CONTRAST

We note six points of contrast between the decalogue and the gospel of Jesus Christ.

1. The ten commandments do not mention Jesus Christ.
2. They do not require love for our fellow man.
3. They were given to the Israelite nation only.

Wherefore the children of Israel shall keep the Sabbath, to observe the Sabbath throughout their generations, for a perpetual covenant. It is a sign between me and the children of Israel for ever: for in six days the Lord made heaven and earth, and on the seventh day he rested, and was refreshed.—Exodus 31:16, 17.

See also Deuteronomy 4:13, Deuteronomy 5:2-22, Deuteronomy 9:9-11, Deuteronomy 9:15, Isaiah 56:1-7.

4. They were to be observed by Israel on earth and in the land of Palestine.

Thou shalt keep therefore his statutes, and his commandments, which I command thee this day, that it may go well with thee, and with thy children after thee, and that thou mayest prolong thy days upon the earth, which the Lord thy God giveth thee, for ever.—Deuteronomy 4:40.

Honor thy father and thy mother, as the Lord thy God hath commanded thee; that thy days may be prolonged, and that it may go well with thee, in the land which the Lord thy God giveth thee.—Deuteronomy 5:16.

5. The violation of them was to be punished by civil power upon earth.

Ye shall keep the Sabbath therefore; for it is holy unto you. Everyone that defileth it shall surely be put to death: for whosoever doeth any work therein, that soul shall be cut off from among his people. Six days may work be done; but in the seventh is the Sabbath of rest, holy to the Lord: whosoever doeth any work in the Sabbath day, he shall surely be put to death.—Exodus 31:14, 15. (See also Exodus 35:2; Numbers 15:32-36.)

6. They give no promise of eternal life.

But that no man is justified by the law in the sight of God, it is evident: for, The just shall live by faith. And the law is not of faith: but, the man that doeth them shall live in them.—Galatians 3:11, 12.

For the law made nothing perfect, but the bringing in of a better hope did; by the which we draw nigh unto God.—Hebrews 7:19.

Is the law then against the promises of God? God forbid: for if there had been a law given which could have given life, verily righteousness should have been by the law.—Galatians 3:21.

In the gospel of Jesus Christ:

1. Jesus Christ is the only name by which we must be saved:

And Jesus came and spake unto them, saying, All power is given unto me in heaven and in earth.—Matthew 28:18.

Neither is there salvation in any other: for there is none other name under heaven given among men, whereby we must be saved.—Acts 4:12.

Verily, verily, I say unto you, He that heareth my word, and believeth on him that sent me, hath everlasting life, and shall not come into condemnation; but is passed from death unto life. Verily, verily, I say unto you, The hour is coming, and now is, when the dead shall hear the voice of the Son of God: and they that hear shall live.—John 5:24, 25; see also John 6:37-40.

2. Love is the greatest commandment in the gospel of Jesus Christ.

Jesus said unto him, Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy mind. This is the first and great commandment. And the second is like unto it, Thou shalt love thy neighbor as thyself. On these two commandments hang all the law and the prophets.—Matthew 22:37-40.

But I say unto you, Love your enemies, bless them that curse you, do good to them that hate you, and pray for them which despitefully use you, and persecute you.—Matthew 5:44.

And we have known and believed the love that God hath to us. God is love; and he that dwelleth in love dwelleth in God, and God in him.—1 John 4:16.

3. The gospel of Jesus Christ is for all nations.

And Jesus came and spake unto them, saying, All power is given unto me in heaven and in earth. Go ye therefore, and teach all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost: teaching them to observe all things whatsoever I have commanded you: and, lo, I am with you alway, even unto the end of the world.—Matthew 28:18-20.

For by one Spirit are we all baptized into one body, whether we be Jews or Gentiles, whether we be bond or free; and have been all made to drink into one Spirit.—1 Corinthians 12:13.

Then Peter opened his mouth, and said, Of a truth I per-

ceive that God is no respecter of persons: but in every nation he that feareth him, and worketh righteousness, is accepted with him.—Acts 10: 34, 35.

#### 4. The gospel of Jesus Christ is for the world.

And he said unto them, Go ye into all the world, and preach the gospel to every creature.—Mark 16: 15.

And this gospel of the kingdom shall be preached in all the world for a witness unto all nations; and then shall the end come.—Matthew 24: 14.

And they sung a new song, saying, Thou art worthy to take the book, and to open the seals thereof: for thou wast slain, and hast redeemed us to God by thy blood out of every kindred, and tongue, and people, and nation.—Revelation 5: 9.

5. Punishment for violating or failing to observe the conditions of the gospel of Jesus Christ is in the future life, and is administered by God's judgment.

He that believeth and is baptized shall be saved; but he that believeth not shall be damned.—Mark 16: 16.

He that rejecteth me, and receiveth not my words, hath one that judgeth him: the word that I have spoken, the same shall judge him in the last day.—John 12: 48.

And these shall go away into everlasting punishment: but the righteous into life eternal.—Matthew 25: 46.

But the fearful, and unbelieving, and the abominable, and murderers, and whoremongers, and sorcerers, and idolaters, and all liars, shall have their part in the lake which burneth with fire and brimstone: which is the second death.—Revelation 21: 8.

And to you who are troubled rest with us, when the Lord Jesus shall be revealed from heaven with his mighty angels, in flaming fire taking vengeance on them that know not God, and that obey not the gospel of our Lord Jesus Christ: who shall be punished with everlasting destruction from the presence of the Lord, and from the glory of his power.—2 Thessalonians 1: 7-9.

#### 6. The gospel promises eternal life.

He that believeth and is baptized shall be saved; but he that believeth not shall be damned.—Mark 16: 16.

In my Father's house are many mansions: if it were not so, I would have told you. I go to prepare a place for you. And if I go and prepare a place for you, I will come again, and receive you unto myself; that where I am, there ye may be also.—John 14: 2, 3.

For the wages of sin is death; but the gift of God is eternal life through Jesus Christ our Lord.—Romans 6: 23.

Then we which are alive and remain shall be caught up together with them in the clouds, to meet the Lord in the air: and so shall we ever be with the Lord.—1 Thessalonians 4: 17.

Luke tells us, Luke 13: 28, that Abraham, Isaac and Jacob were in the kingdom of God; Hebrews 11: 5 tells us that Enoch was translated—all of them fathers of Israel, so the covenant of the ten commandments was not made with them, see Deuteronomy 5: 3.

Jesus says: "He that believeth and is baptized shall be saved" (Mark 16: 16), and in none of the commissions are the apostles instructed to teach the world the ten commandments.

(To be continued.)

## PUBLIC OPINION ON SPALDING ROMANCE THEORY

### FAIRER THAN USUAL

Since my return from the Australian Mission, I have noticed quite a change in the attitude of standard reference and current literature toward the Latter Day Saints in general and the Reorganized Church in particular. Of late I have been taking notes which I herewith transcribe. The late editions of the standard encyclopedias show a complete change in the accounts they give of the origin of the Book of Mormon. The Spalding story is now entirely repudiated. I used to wonder why authoritative literature clung so tenaciously to that tradition when it had been so successfully exploded. Fairchild's discovery was made in 1885, and apparently it has taken until very recently for it to influence the scholastic mind and find its way into secular literature. I once despaired of it being read of outside of our publications. The tide, however, has set in the other way, hence we offer the following:

The anti-Mormon contention against the authenticity of the book. (Book of Mormon. A. C. B.) is untenable. . . . This is, briefly, that a romance of prehistoric America, written in Ohio in 1812, by a Congregational minister, Solomon Spalding, was the source, root, and inspiration by which Smith's associate, Sidney Rigdon, concocted the scheme of a Golden Bible. The recovery in 1885 of the alleged original of Spalding's "Manuscript story" has been to the Mormons, conclusive proof of its nonconnection with the Book of Mormon, for there is no real resemblance between the two. The theory is further invalidated by the fact that it is impossible to show how, when, or through whom, Smith could have obtained one of the two copies of the Spalding Manuscript.—The New International Encyclopedia, vol. 12, p. 603.

It was a contention of the early anti-Mormons, now however, discredited, that the Book of Mormon as published by Smith, was rewritten with few changes from an unpublished romance, the "Manuscript found," written before 1812 by Solomon Spalding, a minister.—The Encyclopedia Britannica, vol. 18, p. 843.

It has been claimed that the Book of Mormon was manipulated by Smith and Rigdon from the manuscript of a rejected romance written by Solomon Spalding in 1812, and stolen or copied by Rigdon when he was a printer in Pittsburgh. This manuscript was found in 1844 by President J. H. Fairchild of Oberlin College, while searching among some old documents for matter relating to the anti-slavery movement; and he says: "On comparison there was no resemblance to the Book of Mormon, except in some very general features; not a name or incident being common to the two." A verbatim copy of this "lost manuscript" was issued under Mormon auspices at Lamoni, Iowa, in 1885, and most candid authorities now agree that the evidence adduced for Rigdon's duplicity in the matter is of no conclusive nature. Even Stenhouse admits that those who knew him before he was a Mormon spoke of him in such a manner as leaves no room to doubt Rigdon's own sincerity in the Mormon faith and his total ignorance of Joseph Smith and the Book of Mormon until after that book was published.—The National Encyclopedia of American Biography, vol. 7, p. 395, article, Sidney Rigdon.

Aside from the theory of divine revelation, there are two theories that attempt to account for the Book of Mormon.

It is claimed (1) that internal evidence shows it to have been written by Smith himself: (2) that it is identical with the "Manuscript found," a romance by Solomon Spalding, a Congregational minister (1761-1816), said to have been copied and communicated to Smith by a printer named Sidney Rigdon. The second theory has been called untenable because the "Manuscript found" in the archives of Oberlin College, bears small resemblance to the Book of Mormon.—Nelson's Encyclopedia, vol. 8, p. 287.

The missionaries proceeded to Northern Ohio, then almost a wilderness, where Pratt presented to his former pastor, Sidney Rigdon, a copy of the "Book of Mormon" published several months before. Up to that time Rigdon had never seen the book, which he was accused of helping Smith to write. The "Mormons" are equally emphatic in their denial of the identity of the "Book of Mormon," with Spalding's "Manuscript found," now in Oberlin College: they quote in this connection James H. Fairchild, president of that institution, who, in a communication to the *New York Observer* (February 5, 1885), states that Mr. L. L. Rice and he, after comparing the Book of Mormon, and the Spalding Romance, could detect no resemblance between the two, in general or detail.—Catholic Encyclopedia, vol. 10, p. 571.

The quotations from the Encyclopedia Britannica and the New International are from the last editions. Previous editions upheld "The Spalding story." I can not say as to whether the extracts from Nelson's and the Catholic Encyclopedias are from the very last editions or not. The extract from the National is from the edition of 1897. The work is published by James T. White & Company, New York.

The public mind, unfortunately, has not altered regarding the Manuscript Found. It still clings to "the old idea." Neither are our people generally aware of the change that has taken place in standard literature. The Saints, in the main, and some of our debaters, too, still depend entirely upon our own publications for proof of our position.

The ensuing correspondence, to which the writer was a party, is herewith submitted:

FORT BIDWELL, CALIFORNIA, February 8, 1899.

PROFESSOR WRIGHT,  
Oberlin, Ohio.

Dear Sir: I have a copy of the *Cleveland Plain Dealer*, dated April 8, 1896. It contains one of a series of articles in regard to the General Conference of the Reorganized Church of Jesus Christ of Latter Day Saints held at Kirtland, Ohio, that year. The reporter, Mr. George H. Gordon, says of you: "Professor Wright of Oberlin was in Kirtland Monday afternoon. He delivered a lecture in Willoughby the same evening. Professor Wright came to examine the temple and get certain information to place in the archives of his college relative to the history of the Latter Day Saints. Professor Wright said the Spalding Manuscript, which, for forty years, was believed by some to be the work that Joseph Smith copied the Book of Mormon from, is among the archives of Oberlin College. He says the belief about the Book of Mormon being copied from the Spalding Manuscript is absurd. He says there is absolutely no similarity in the two documents."

Is the above representation of your position in relation to the Spalding origin of the Book of Mormon correct? Will you kindly inform me if it is or is not? Is it true that the Spalding Romance is in the archives of Oberlin College? Is

it also true that it doesn't resemble the Book of Mormon? I am anxious to get the truth in regard to this matter. The public should be correctly informed about it.

Yours respectfully,

A. C. BARMORE.

The following is the reply which I give verbatim, including the letterhead:

G. Frederick Wright,

Professor of the Harmony of Science and Revelation,

OBERLIN, OHIO, February 15, 1899.

MR. A. C. BARMORE,

Fort Bidwell, California,

Dear Sir: Yes: the Solomon Spalding manuscript is in the archives of Oberlin College. The only resemblance between it and the Book of Mormon is that both books deal to a considerable extent with the supposed movements of the prehistoric Indian tribes. The manuscript was discovered by President Fairchild, a few years ago. It has been faithfully copied and printed by the "Reorganized Church of Jesus Christ of Latter Day Saints," at Lamoni, Iowa. By writing to them you can get the volume for a small sum, (not over fifty cents), which will give you the circumstances of the discovery and a verbatim et literatim printed copy from which you can judge for yourself.

Yours truly,

G. FREDERICK WRIGHT.

Without further comment the foregoing matter is presented for the consideration of HERALD readers.

A. C. BARMORE.

## Of General Interest

### CATHOLIC SHRINKAGE IN THE CITIES

Many who consider the cities the strongholds of Catholicism in this country may be surprised to find a Catholic priest writing in the current *Ecclesiastical Review* (Philadelphia) in much the same strain as those Protestant clergymen who also deplore the unsettling effect of the city upon religious faith.

But this Catholic writer does not stop at noting the inevitable tendency of city life to undermine religious belief. He actually makes the unqualified statement "that there are no city Catholics": meaning "that a population of city Catholics left for three or four generations, without any recruits whatever from country districts, would certainly be in the last stages of irreligion and indifference; that for the most part the splendid examples of piety and practice which we witness in our city parishes, if examined one by one, will be found to be of people who either come from the country themselves or of the children of those who have come from country districts; and generally that the faith and piety of a Catholic residing or brought up in a large city are in proportion to the degree in which the country spirit has been operative in the home in which he was reared." These statements are the product of ten years' service in a city parish, where the population was constantly changing and a careful census was kept of all parishioners. The results were so

astonishing that a survey of conditions in other cities both here and abroad was made. And the same conditions were found to exist.

The writer in *The Ecclesiastical Review*, who prefers to remain anonymous, found during his years of investigation only five or six cases "of a faithful, devout adult Catholic, both of whose parents were born and reared in a large city." He found that almost always at special services "every head of a family was of country birth." In the parish school "the boy to whom the teacher would call our attention, dwelling upon his punctuality, his faultless behavior, his piety, we found invariably to be a child of parents not many years removed from their country home either in America or Europe." In cases of marriages between a city-bred youth and a country girl and vice versa, the partner of country rearing would be the more devout and the one responsible for the religious training of the children. Moreover, "it is the young men and women in the old Catholic families of the cities who are contracting mixed marriages" with non-Catholics.

It was found difficult to keep up church societies in a parish made up of city people. With the advantage of the presence of the great Catholic churches, schools, and institutions, and considering that so much of the best blood of the Nation finds its way to the cities, Catholics might expect to recruit their clergy and religious communities largely from city children, but the fact is that the great majority "always came from country places." To the objection that America being a young country, its cities must necessarily be made up of country people or their children and grandchildren, the writer finds an answer in his study of immigrants. Every Catholic pastor, he remarks, "deplores the religious indifference of Catholics of Irish names who come from England. It is not the difference between Ireland and England, but the difference of country and city." For these Irishmen or their fathers left Ireland to work in English cities, and these cities did their work. So this priest comes to the "alarming conclusion," in this age of great cities, that

No family leaves the country without certain danger to the faith of posterity. It is not a matter of chance, where some improve and some deteriorate. There are no class of people, no system of training, no conditions of life, which seem proof against this inevitable result. No matter how fervent be the father and mother who take up their abode in a large city, their grandchildren, or at the very furthest their great-grandchildren, will certainly be lost to the faith. The only possible check on this speedy destruction will be in cases where their children or grandchildren choose people of country training for their life partners.

Now, if all this be true, have we priests any greater work of zeal than that of keeping our Catholic people in country districts? Have we any greater evil to contend with than the tendency at this moment of so many people of all classes to rush to the city? We are armed against what we call the

great evils of modern times—alcoholism, socialism, divorce, the public school, mixed marriage, race suicide, degeneracy of the poorer classes. Our pulpits ring with denunciations of these evils; our Catholic press expends its best energies in warning our people of these dangers; we organize to combat them. It hardly occurs to us that it is only our city Catholics who have anything to fear from them. Not even one of these dangers threatens the population of a country parish, nor do we seem to realize that urging a Catholic to exchange the country for the city is landing the poor fellow face to face with all these dangers.

A study of conditions in European countries like Italy, France, Belgium, Bavaria, and Ireland proves the same thing. The country people become indifferent after they come to the city. It is found true in such Catholic cities as Lyons, Bordeaux, Marseilles, Naples, Venice, Rome, Florence, Munich, and Bruges. And what of Dublin, the center of Irish Catholic piety? Here the investigator found the congregations swarming the churches every day and every hour. At first he almost hoped that an exception could be found to his theory. But he "learned that the backbone of every congregation in Dublin was made up of a class who, if they themselves had not come from the country, their parents had." One pastor remarked: "Cut off the immigration from country districts to this city for twenty-five years and our churches would be empty." In Ireland,

The clergy throughout the country are doing everything in their power to prevent emigration, the reason being that so many who left home in the fervent practice of religion lost their faith, in America. We took the liberty of saying to them: 'Is it because they went to America or because in America they located themselves in cities?'

If what he maintains is true, asks the writer, in conclusion,

What is to be the future of our own country, whose Catholic population is mostly to be found in the large cities? What of the tide of emigration, millions of Catholic people leaving their simple rural surroundings in Ireland or Poland or Italy or Malta, and condemning all their posterity, within a few generations, to inevitable loss of faith in an American city? What of the good Catholic families lately arrived from country districts, and at present the very life of our city parishes and the consolation of their pastors? Are their grandchildren, or at most great-grandchildren, to have all wandered from the fold? Gladly, therefore, would we find that we are wrong.—*The Literary Digest*, January 16, 1915.

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### BILLION-DOLLAR BALANCE

[The following, appearing in the press of the country on July 27, will be of interest to our statisticians.—EDITORS.]

Washington, District of Columbia, July 26.—Exact figures of the record-breaking American export commerce for the fiscal year ended June 30 show the trade balance in favor of the United States—the greatest in its history—was \$1,094,422,792, an increase of \$623,800,000 over the year preceding, and \$428,000,000 more than the best previous record, made in 1908.

Exports totalled \$2,768,643,532, an increase of \$404,000,000 over the preceding year. Imports were \$1,674,220,740, a decrease of \$219,700,000.

The gold movement, which reflects the effect of the war shows imports of \$171,568,755, and exports of \$146,224,148 as against \$66,538,659 imported and \$112,038,529 exported the year before.

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## The Staff

AUDENTIA ANDERSON, OMAHA, NEBRASKA

### August Message

We approach our August message to the musicians of the church with a marked degree of reluctance, for the information which we had hoped to have and to give to them at this time, relative to the music selected for the use of graded choirs, and also that intended for use at next General Conference, has not reached us up to date, and we can not wait another day. But we are trusting that those having the matter in charge will compensate for the delay by sending it direct to the HERALD Editors, that no disappointments may follow the promises made last month.

We are pleased to note the great activity and interest being manifested in the cause of music in many localities. Brother Evan Inslee has at last materialized one of his long-cherished dreams, in the recent organization at Seattle, Washington, of a real live choir. We extend congratulations, and wish to say to the members, that it is a work of great consecration they have entered upon, one which, if properly magnified and developed, will tax the limit of their patience, faithfulness, and allegiance. However, we trust that in the discharge of their work as "singers in Israel," they, with others, will find that as they lose sight of self, and its interests, and hold themselves ever ready to respond to the call of duty, God himself will reward by the bestowal of his Spirit in mighty and comforting power.

It was our good fortune to reach our new home in Omaha in time to hear the concert given by the Council Bluffs Choir on the evening of Sunday, the 1st. In a way, this was a sort of "farewell" effort on the part of Brother Paul Craig, as the concert marked the close of his association with the Council Bluffs Choir in the capacity of director, at least for a time. The work will be carried on by Sister John Lentell, who before her marriage conducted this choir for many years. The concert was very good and inspirational, and showed what can be done in the way of uplift by an energetic body of singers. Sister Lorena Leeka, in a little discourse upon the art of music as a means of soul-expression, contributed greatly to the success of the entertainment. We are informed that the Omaha Choir gave a similar concert very recently, which is still spoken of in glowing terms. All success, we say, to the blessed singers who are also workers, and who "have the vision" of still more wonderful things!

We call attention to President F. M. Smith's message in regard to the organization of the church orchestra, which appeared recently in the HERALD and *Ensign*. We wish to strongly urge all musicians to get in line for this contemplated move forward, and soon we will have the instruments of brass, and of reed, and of wind, combining with the voices, in rendering tributes of praise to God on high at our big gatherings. He who gave the talents and who inspired their development, will surely be pleased with all offerings dedicated to him in a spirit of humility and service.

Let us enter into the work of the fall and winter with renewed determination to let nothing prevent our offering the

very best of ourselves to the Lord along the lines of music and of song. Let us study. Have you noticed that God's word to us is not simply to sing and play at the church services, but it is to CULTIVATE! He seems particularly to desire that his people should have the uplifting and purifying experiences which come with a real study of the art, and not simply expecting us to sing his praises. The thought is here: God evidently recognizes the great value of the study for his people. He sees how it throws a safeguard around the young, refining their tastes, keeping them in good company, giving them the true spirit of sacrifice and of consecration,—all of these being elements so necessary in the character of the young Saint. So he says, "Cultivate the gift of music and of song"; and let us beseech of everyone who has the opportunity, or can make it, Do not neglect or ignore this repeated command of God! Its results and effects are far-reaching, and only the Master himself can rightly estimate the good which will follow, not only to yourself but to others.

AUDENTIA ANDERSON.

OMAHA, NEBRASKA, 2009 Locust Street.

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### Coordinating Musical Interests

A serious study of conditions as pertaining to our choirs and welfare musically in the church has forced me to a number of conclusions, which I present for earnest consideration.

One of the ideals of the choir movement is to enlist every individual who has the desire to sing, and those who have become efficient instrumentalists, to engage in a service that is destined to produce beautiful as well as wonderful results, if we proceed in our endeavor with the spirit of humility. And our correspondence and travels over a large part of this country have revealed the necessity of a choir movement.

In the majority of the branches of the church the choir is the most neglected institution, and it does not surprise me in the least that such is the case, when *the* priesthood, the Sunday school, Religio, and regular church services actually demand our constant attention if we are as faithful as most of us desire to be. But withal, we must have our choir, and, by the way, the choir means: "A body of singers selected to lead the congregation, and it is a school where the music of the church develops and grows for the worship of God and the edification of the people, and by its beauty and grandeur develops nobler thoughts." If such is the case, what are we studying in our choir school, and presenting to the church from Sunday to Sunday?

It is just this last thought that did set the wheels of the choir movement in motion, and here I can enter another ideal of the movement, and that is, uniform music. Until we could learn the musical status of the church we were obliged to use a grade of music most of which we since have found to be far too difficult for the average choir to handle. Hence the establishment of a graded course, which we feel will be welcomed with joy, as it will be an incentive for the forming of choirs where none exist to-day.

This course was inaugurated by a meeting of the choristers of the Middle West, and it was our intention to announce the works selected for our use in this column, but on second thought it has been decided to issue same in printed bulletin form. A number of these bulletins will be sent before September 1 to every district chorister appointed up to date, and will contain full information as to the procuring of the music listed.

It is hoped that every branch in the church will respond to this movement of coordinating the musical interests of the church.

ALBERT N. HOXIE.

### Onset Music

It was indeed a great treat to witness the enthusiasm of the Massachusetts District Choir at the Onset reunion, which has just closed after a successful two weeks of outdoor life. Several weeks of preparation in the various branches of the district formed a basis for the serious work musically attempted at the reunion.

Seventy-five voices rendered the oratorio "Olivet to Calvary" the first Sunday in August, assisted by fifteen members from the New York and Philadelphia District, who had journeyed to Onset to take part in this production. The solos were beautifully interpreted by Sister Elenora Whiting, district chorister of Massachusetts, Elder August Koehler, and Tom Fielding. The chorus work was splendid, and deserving of praise for the close attention given to the study and rendition of the beautiful work.

It was a great pleasure to conduct this effort, and it is to be hoped that the Massachusetts District will continue to respond to the urgent appeal to come up higher, and work in harmony with the choir movement. There is a wealth of material in this district, and we look for greater things to happen when all hearts feel to consecrate their talents to the great service of God.

A. N. H.

### Philadelphia Notes

Special music was rendered by the choir at the Children's Day services in Philadelphia recently, who were ably assisted by Sister Ethel Kinnaman and her friend Miss Kavanaugh, both of whom were singing with Prior's Band at Willow Grove. Sister Kinnaman has won fresh laurels in the musical world, and her voice has shown remarkable improvement, especially in these last few months of study with Percy Hemus. It was a rare treat that these accomplished artists afforded us.

In anticipation of our study of the oratorio, The Messiah, this fall, the choir went in a special car to Willow Grove to hear a performance in this work by the Philadelphia Choral Society, under the direction of Henry Gordon Thunder, and accompanied by Victor Herbert's Orchestra. The performance was greatly enjoyed, but no less the ride to and fro, with the pranks of our merry cut-ups, and the ringing songs of Zion.

It is expected that fully a hundred voices will enlist for the fall work, which will be the most interesting and inspirational ever attempted.

A. N. H.

### Line from Lamoni's Choir

What does the word *choir* mean to you, or how do you regard it? To some it means a few or many people who sit in the fore part of the church as a rule, and when their time comes, get up and perform awhile; then are seated, and afford you fields for criticism of their dress, actions, beauty, etc.

To others the choir would be missed because they occupy a portion of the time, making it a little more interesting, yet they do not feel that there is much to choir work.

Others really feel the choir helps them to worship the God we adore. This is the true mission of the choir.

Now there are singers who have good voices and can sing a selection through without making a mistake, so far as notes are concerned, but who can not and do not reach the heart of the listener, because the feeling or expression is not there.

Ah, music has its charms, and when properly rendered has its mission in the church and service of God. The thought is, then, that each choir member should realize that there is more for him to do than to hit or reach a certain note at the proper time. Put the whole soul into it and rejoice in the

hallelujah chorus; in softer tones, sympathize with those in grief, careful to make the words so clear and plain that all may know what is being said. Can we accomplish all this in our own strength? No; we should not expect to. The writer's heart has been touched more than once when every head had been bowed while one implored the God above to bless our musical efforts.

Lamoni's choir, under good leadership, is trying to heed the admonition to improve our talents and to "sing with the Spirit."

Again, Is faithfully rendering our hymns and anthems on Sunday the whole mission of the choir? We say, Nay. Let love lead the way. Comfort and cheer the aged, or visit the homes of the afflicted; make a trip to places where the singers are few; forget not the prison, or any place where good may be accomplished by music.

Remember that the faithfulness of each member is what cheers the chorister and makes the army of singers strong.

One thing is certain, and that is, in trying to make the congregation feel the Spirit of our song, we should select such music as would appeal to the greater number present.

Why need we wear long faces? We do not. We, as the Lamoni Choir, pride ourselves on being "a jolly bunch." Many are the good times we have. It was only last week we went to a neighboring town to give the cantata "Daniel," and while there such a storm came upon us that it rendered it impossible to come home in the autos, even in the morning. The people of this place, Pleasanton, Iowa, are lighthearted and hospitable, and made us feel at home; so our stay there was very pleasant.

We would like to tell some of the jokes told and pranks played, but it would take up too much space. Suffice it to say that not one of the fifty who made the trip had any regrets. The men with their autos came home the next morning, while the rest came home on train. The experiences of that night will long be remembered by us all. We are ready for another outing, and to give others the benefit of our song, for such occasions are what put the ginger in the life of our choir, and awaken our souls.

We would like to mention the letter received from Sister Tilton, one of our former choristers. She can't forget us, even though she now lives in the Dakotas. She mentions the fond memories she still holds of our good times. It does us good to hear from old friends. Did you ever think of sending word back to the choir you have left, and your letter to be read before all? Or, on the other hand, did the choir ever stop to think of the joy and comfort a card from each might take to a sick member, or one deprived of the privileges they once had?

The choir as a willing body can drop many a diamond for saddened hearts to pick up, while they little realize it.

May God bless all the musical friends in the church, and may they ever be willing to use their time and talents for the advancement of the Lord's work.

We also have an enthusiastic junior choir with by-laws and officers complete, Brother Harold Burgess in charge. They are doing fine work.

The best wishes from the Lamoni Choir.

REPORTER.

God is the fountain whence  
Ten thousand blessings flow;  
To him my life, my health and friends,  
And every good, I owe.—Selected.

There where turbid waters fall apart  
From hidden depths of tangled ooze and mire,  
The tall, white lily lifts its golden heart—  
Soul, shalt not thou aspire?  
—Mary Elizabeth Blake.

# Letter Department

## Of Passing Moment

NUMBER 4

So we left the tares and the garden. The work of preparation was soon accomplished, and together with my host we left for the new-born pleasure of an automobile trip around the great Kansas City.

Independence was soon left behind. Having boarded the street car, we covered the ten miles that brought us to the city in about an hour. Arriving at the city, I was introduced to our genial brother, Elder Joseph Tanner, the pastor of the First Church in that city, who took me through the church, and pointed out the several rooms where the church met. The Sunday school and Religio Society, and the Woman's Auxiliary all have their places in this very interesting branch of church work. The chapel itself is a very neat and comfortable edifice, and ought to attract the people to our cause. I shall have more to tell you of this in my next visit.

The automobile was awaiting us, and we commenced our trip. The day was cold, therefore much of the pleasure was thus taken out of our holiday, but we enjoyed the ride and the beauties of the city all the same. The season was backward, and the "fig tree" and all the trees had not yet put forth their buds or leaves. But the boulevards were there just the same, and truly the city is laid out with splendid design, all the points of the compass being fully represented, so that when it is necessary to direct anyone in a given direction, it is a block north, or south, as the case may be.

This city is known for its fine boulevards. Its reputation is fully justified, for they represent the most modern art in the work of surveying. These boulevards are adorned with some of the most artistic buildings that it has been my pleasure to behold, and I am of the opinion that we shall have to travel a long way to find their equal. Kansas City is indeed a great city, and its people have accomplished some wonderful feats in the way of buiding and designing to make the city what it already is.

After the trip was over, we were put down right in the heart of the city. I was treated to a visit to some of the large business firms, which my host took me through. Many things were strange to me, but also vitally interesting, because of the originality that was displayed in most all that was seen. The people were very commendable, clean and smart, and all the latest fashions could be seen without the trouble of a visit to Paris. I do not know but what some of them were in advance of the reputation of the French capital: however it may be, Kansas City is quite up to date.

Like all other great cities, Kansas City is very busy. You have to keep moving all the time, and the hustle is pressed upon you from every side.

The effect of this kind of business soon began to tell, and in order to keep up our vitality we had to consider the man inside—the furnace had to be replenished, so we looked up some fuel. My host was not a stranger, and as aforesaid, we adjourned to a very pleasant place, I think they call it a café. We found that all seemed to be unanimous, for there was no discussion on the proposition before us. It was a self-evident fact that the business was needful and efficacious, so it carried without a dissentient vote.

This idea gave rise to others. And I thought in my own mind that it would make quite an impression upon our minds and our hearts too, if we could realize more of the self-evident facts that confront us daily. It would help us at least to consider each other a little more than we sometimes do. I will leave the thought with you; it is simply the germ of an idea, and ideas are few sometimes, and the few don't live very

long, well, not long enough to draw the old age pension. What think ye?

A few more sights were observed, and then we began to think of the return journey. We were soon speeding homeward, the objective point of all weary souls. "Home, sweet home," even if it is in the war zone!

At home we chatted about our trip to the city. The good hostess was anxious to know what the "new Englishman" thought about the American city, so the tale was told, and then we began to think of the morrow, which was Sunday. Our day had been well spent, at least that was my thought, and this was greatly impressed upon my mind when my host said, "I think that we will just have a tune from the gramophone." So he put on that beautiful record, "A perfect day," by Carrie Jacobs-Bond. These are the words:

"When you come to the end of a perfect day,  
And you sit alone with your thought  
While the chimes ring out with a carol gay  
For the joy that the day has brought,  
Do you think what the end of a perfect day  
Can mean to a tired heart,  
When the sun goes down with a flaming ray  
And the dear friends have to part?"

"Well this is the end of a perfect day,  
Near the end of a journey, too.  
But it leaves a thought that is big and strong,  
With a wish that is kind and true.  
For mem'ry has painted this perfect day  
With colors that never fade,  
And we find, at the end of a perfect day,  
The soul of a friend we've made."

I shall not soon forget the impression that was made upon my mind by those words. Can you wonder that I should ask for that beautiful song again? Oh! I have thought many times of the silence that reigned while the machine gave forth those wonderful notes of music. Every syllable seemed to have its special appealing effect upon the emotions, and I found myself when alone in the garden wrapped in thought, singing those magic lines, and finding a pleasure that seemed to sanctify the soul. Think of them, and if you have not already heard the music, get it, it will do you good. We parted for the night, to find sleep and repose.

Sunday, March 21, I visited the Sunday school of Independence. Oh! what a sight it was to see one thousand scholars gathered together. I met Brother Gurwell and he took me round and pointed out the several classes, both in the senior and junior departments, and also took me into the library and explained the purpose thereof. The reference library is quite a valuable one, as is also the circulating library, and the scholars should consider themselves very fortunate in having such a wonderful collection of reading matter with which to avail themselves. The order of the school was very good, and Brother Krahl, the superintendent, seemed quite at home with his work.

Both the departments have an orchestra, the senior being directed by Brother Charles B. Eaton, while Sister R. Brocaw is responsible for the directing of the junior. It is a pleasure to listen to the music. I felt quite proud of them, and I promised myself another treat before I left Independence. Through force of circumstances I did not get through the school this morning, but I have promised myself the opportunity next week. Rejoicing in Zion.

Your brother,

W. H. GREENWOOD.

### A Word for Our Sanitarium

I say *our* Sanitarium, for it belongs to the church, therefore every member of the church has a claim on it, and having a claim on it we should feel it a privilege to uphold it if in no other way than to speak a good word for it, especially since it was built by divine direction.

The object of this letter is to benefit church members who are ignorant of the real mission and purpose of this institution in our church (as I was until my sojourn there).

Prior to the time of my entering, I knew it was under the direction of the church and financed by the church, and a very good place for church members to go, were it necessary for them to enter a hospital. When I found that it was necessary for me to undergo an operation, I had no thought of any other place. Nevertheless, it still remained for me to find out the real purpose and worth of a sanitarium surrounded by church influences.

We all know it is a great privilege to have our elders come and administer to us in our homes, but it is a greater privilege to be able to call them at any time in an institution of this kind. What could be more encouraging to one of our faith than to have your physician say, "I will be glad to administer to you, if you like." Not only this, but the very atmosphere of the building vibrates with the thought of consecration.

The patient, sweet-faced nurses, with their faithful ministrations, for ever kept that thought before me—consecrated service.

Think what their careful three years course of training in this atmosphere is doing for them, and all who have and will come under their care.

I was not aware of the chapel services held every morning, and I will never forget how I felt when the sweet strains of "Never alone," sung by the nurses, came floating into my room, the morning I lay waiting for my operation. I was certainly in need of the comfort conveyed in "Remember I have promised, never to leave thee alone." It meant a great deal to me in that trying hour. Before I left I was privileged to attend chapel, and heard, besides the song and prayer, a lecture to the nurses by the physician in charge, which was again along the line of service.

Compare the atmosphere of this place with other institutions of a similar nature; and yet all the time there are people of our church who are entering other hospitals, I hope because they do not know the value of their own. One lady, not of our faith, told me while there that she had been in other hospitals, but she felt there was an atmosphere here that was soothing to her, and not found in other places.

There are those living near the Sanitarium who make almost daily visits, for the purpose of cheering and ministering to the sick, both in and out of the church. I have in mind Brother Garrett, for one, who always looked to me like an angel of mercy, when he would come to my door.

Although my stay in the Sanitarium marked a period of the greatest pain and suffering, yet altogether I look back on it with gladness, because of the pleasant associations and the profit to myself along the lines I have mentioned.

I speak of these things to encourage our church members in the support of this institution that is doing much good.

MRS. WALLACE H. BLAIR.

CHETEK, WISCONSIN, July 7, 1915.

*Editors Herald:* The reunion at Chetek, Wisconsin, has come to a close. The Saints have gone to their homes, and the event is a matter of history. Though the days of the reunion are gone, yet the influence is still felt.

We had a really good time. Everyone seemed to enter

into the spirit of the time, and a saintly and an agreeable sentiment predominated. To this reunion came the following missionaries: G. R. Wells, F. G. Pitt and wife, G. W. Burt, E. J. Goodenough, J. W. McKnight, Lester Wildermuth, W. A. McDowell and wife, E. L. Whiteaker, S. E. Livingston, Leonard Houghton, and L. W. Fike.

The meetings were well attended, the sermons good, the instructions in the auxiliary work helpful. Many were the thoughts uttered that should inspire men to lead better lives. It is too bad that we can not retain the jewels. Largely the exact statements will be forgotten, but the sweet influence enjoyed by all will not be forgotten. The writer believes that such gatherings are but a foretaste to that which we are looking to in the future.

Brother Wells had the auxiliary work in charge. After his arrival one session each day was given over to that work. A committee was appointed to have charge of the children's hour work. This committee consisted of L. W. Fike, Brother and Sister Medley. We enjoyed the work very much, and are sure that it was helpful to the children. They entered into the work from the start with an interest. We interested them with suitable stories, with games, and then dramatized Bible stories. We would like to see this work carried on by others, and are prepared to give our experience in writing to those who would like to take the work up.

Brother and Sister Pitt were with us, and their presence was enjoyed. The lecture on the Holy Land with views was quite an attraction. Brother McDowell was in a field that has grown dear to him by years of service in this northern country. Many were the friends whom they met, and who were glad that they were with us again.

There were ten adults baptized, an addition which caused all to rejoice. Four, and I believe some others, were baptized just before the reunion.

During the reunion a paper was read each afternoon. The writer was the editor. In that paper were found the events and news of the camp, and the best things which were said in the various meetings of the day. At the close of the reunion a number wanted duplicates of our paper as a remembrance of our camp experiences. This might be tried in other places. It worked well here, and refreshed our memories on many things which we would have forgotten.

This paper was published under the name of The Chetek Reunion Searchlight. The editor offered a prize for the best name suggested for his paper. Many were the names that were suggested; the committee were puzzled to know which was best. They said all were good. One brother whose works had been in the dark, but were made known to the camp, suggested that the name be "Hot Shot." Sister Golden of New Auburn, Wisconsin, received the prize.

Yours in bonds,

LYMAN W. FIKE.

HAMILTON, MISSOURI, July 8, 1915.

*Editors Herald:* The Saints at Oakdale are trying to keep their lamps trimmed and burning. We have had an enjoyable time the last three Sundays. Last Sunday, our regular fast and sacrament day, we enjoyed the Spirit of God. The week before was our two-day meeting. The Saints of Kingston Branch and Far West Branch met with us, Brethren A. W. Head and T. A. Ivie being in charge. The Lord spoke to us through his servant, Brother Head, all enjoying the Spirit. The Sunday before, the three branches named met with the Kingston Branch in a two-day meeting, in charge of Brethren T. T. Hinderks and B. R. Constance. The Lord met with us by his Spirit. The branch officers of the three branches were admonished through Brother Hinderks to be faithful, to be standing ministers, through teaching, instructing and

leading the Saints on in unity, love, and holiness. All are rejoicing in the good work.

We did not get to meet with the Far West Branch, on account of bad weather and bad roads. The three branches are talking of having a union meeting at least once a quarter. It is nice for the branches to be united and working together.

The Saints are anxious to have a few families of Saints move in. Two families by the name of Dawson, of near Dahinda, Illinois, are looking at the country. They are fine people. Their parents and brother located here a year ago last March.

Your brother,  
J. T. FORD.

ALBIA, IOWA, July 11, 1915.

*Editors Herald:* I united with the church eighteen years ago. Elder Kephart baptized me. I have not heard the gospel preached for eight years. I try to live as near right as I know how. If an elder comes into our neighborhood I would like for him to call and see us.

Praying that God will bless all of the Saints everywhere, I ask that myself and family be remembered in the prayers of all.

Your sister,  
MRS. JUNE BARNETT.

BELLVILLE, ONTARIO.

*Editors Herald:* My silence is not to voice my position so far as the interest of the work is considered. I have been a busy girl since I left Kansas City; and on my arrival in the East it spelled a continuous stream of work, but now that it is drawing near a time when I shall be returning to my home in Kansas City, I look forward to pleasanter fields in the old camping grounds, and I am happy to see our people taking such a keen interest in music.

It is my aim and effort, and it has ever been so, to be among those who are coworkers in this great wheel, and I only hope that it will be my pleasure to do some good for those who may be hungry for the opportunity in the school of development.

I wish to thank the many friends for all the prayers which have been offered in our behalf, and only hope mother and I can both be worthy of the support which has ever been given us. And to this end do I desire to labor.

Most sincerely,  
MARIE RIGGS.

SARANAC LAKE, NEW YORK, July 13, 1915.

*Editors Herald:* As we are an isolated family, we write to learn if there are any other Saints near us. If so, we would be glad to hear from them. If an elder were to come this way, we would be pleased to have him stop with us.

Five of us are in the home department of the Sunday school and Religio and find the lessons very interesting. We have a family altar, and oftentimes enjoy the Spirit of God.

I am fourteen years of age, and would be pleased to hear from some of the young Saints. I have been in the church only since I was twelve years, being baptized by my grandfather, J. C. Hoxie.

Your sister,  
DOROTHY HOXIE.

163 MAIN STREET.

JONESPORT, MAINE, July 14, 1915.

*Editors Herald:* Our noble cause is still onward along the coast of Maine. Several have entered the church of late. Brother F. J. Ebeling, president of the Eastern Maine District, is visiting several places and doing good to the cause. Everybody likes him. We are trying to help him what we

can. We are enjoying fine liberty telling the old gospel story.

Our worthy Brother G. T. Griffiths, minister in charge, has been with us lately. The instruction we have received from him will never be forgotten. He set forth the place of each one, and suggested that we should have order in the church of the living God. His lectures on parliamentary practice were grand, everybody being benefited by them. He leaves for Boston to-day. May God be with him until we meet again.

It has been a cold and stormy summer so far, all along the coast.

Your brother,  
J. C. FOSS.

BREWTON, ALABAMA, August 5, 1915.

*Editors Herald:* It is indeed a blessing to write to the many Saints through the HERALD. I am glad to say that I am engaged in this glorious work of Jesus Christ. I know that I am in Christ Jesus, because I love him and love the brethren. The love of Christ gives us all things. He not only gave the sheep eternal life, but he says that they shall never perish. He not only saves them by grace, but keeps them through faith by his power unto salvation, to be revealed at the last day. Enlightened by his word, comforted by his Spirit, chastened by his Father, he guides and guards them through peril and duty to the end; and the dearest assurance of the Saints is the pledge of Christ that whosoever is born of God overcometh the world.

The love of Christ never faileth, for nothing can separate us from the love of God, who are in Jesus Christ.

I pray with a sincere desire that the many Saints will join me in fasting on Friday before the first Sunday in September. My desire is that through the earnest prayers of the Saints I may be healed.

Yours in Christ,  
MALCOM BOOKER.

CALGARY, ALBERTA, July 27, 1915.

*Editors Herald:* Realizing the urgent demand for more extended gospel work in our goodly land, and also the need of better accommodation for our conferences and reunions, the district has resolved to purchase a large tent for the purpose. At present the district has no financial worries, there being no money to cause any, but it would like to experience the feeling. The treasurer of district tent fund is Elder William J. Levitt, North End, Saskatchewan, who will gladly receive and give credit for moneys sent to him.

Here is an excellent opportunity of truly helping the latter-day work. The immediate result of your help will be made manifest right at home. *Do your bit.*

Oh, yes! oh, yes! The Redeemer's cause is grand.  
We'll spread his gospel through our land,  
But with praise alone we are not content,  
Send on the cash and we'll get the tent.

WILLIAM OSLER.

COLORADO SPRINGS, COLORADO, July 15, 1915.

*Editors Herald:* This finds me at the base of the great Rockies in quest of a return to health, having had tubercular trouble for some time. I was privileged to meet with the branch at their cozy chapel on North Prospect Street. It was communion day, and a goodly portion of the Spirit was enjoyed. This flock is presided over by our missionary, S. S. Smith. His wife is down with the same malady as the writer. They think, however, that her worst stages are over,

the climate here agreeing with her far better than that of Arizona last winter.

Brother Ammon White, evangelist, and family have also located here for some time, rendering material aid in the branch and the regions round about.

In sickness and in health, I certify to the divine knowledge received concerning this work, and to the joy and the satisfaction received many times in seeking to teach others the beautiful way of salvation.

May we all live worthy to abide in the kingdom of God for ever and ever.

F. J. PIERCE.

EUCLID, ARKANSAS, July 15, 1915.

*Editors Herald:* I have been a reader of the HERALD for several years. Brother E. A. Erwin has just closed a fine series of meetings here, of twenty sermons. The Saints were made to rejoice in this glorious latter-day work, and Brother Erwin led five noble people into the water and buried them beneath the waves, three men and two women. Others are almost persuaded. Six children were blessed.

A business meeting was held and a brother was called and ordained to the office of teacher under the hands of Brethren Erwin and Moore. At our prayer and sacrament meeting God's Spirit was present, and the Saints were made to rejoice. Some outsiders shed tears. We have the promise that this branch may grow. We think that if Brother Erwin will return in September he will baptize several more fine people.

Truly God is blessing his servants with a good degree of the Spirit. The harvest is great and the laborers few. Let us pray that the Lord will send more laborers into the vineyard. We closed with large crowds.

We are taking up the Sunday school with a good interest.

Praying that the gospel may speedily be carried to all nations, and that Zion may be redeemed, I am,

Your brother,

HENRY B. TOWNSEND.

INGERSOLL, ONTARIO, July 15, 1915.

*Editors Herald:* It is said by divine authority that "experience worketh hope," and perhaps the episode of the few days just past will magnify the hope we possess, or, to say the least, *enlarge* that which furnishes a basis for the "anchor."

By unanimous consent, the city council of Ingersoll granted us the use of the city hall for a specified number of dates. Elder Mottashed, of London, secured this consent. One thousand bills were printed, and we immediately boarded train from London to this city to occupy the evening of the 8th.

Calling at the office of the *Chronicle*—a daily—to file notice of appointment, we discovered that the editor is one of the council, and the same member who offered the resolution granting us the privilege of occupancy. A change had come. The council was to meet that same evening; the editor had a resolution, and hoped it would go through, rescinding the former one. A battle was fought on the position of the Reorganized Church, there in his office, but, like the balky mule of the preacher's story, he was "established"—so was the council.

In company with Brother Hill, of Faldons Corners, we attended the council meeting, and when Alderman Elliott presented his rescinding resolution, the mayor called us to the front. We thought we realized the truth uttered near two thousand years ago by the Man of Galilee, "They will deliver you up to the council." (Matthew 10: 17.)

Reverend McLeod, of the Presbyterian Church, got busy after July 5 and in connection with Reverend Hill of the Methodist Episcopal Church, controlled the council. Reverend McLeod threw the bomb into the trench and *retreated*.

of the council were frank to confess afterwards. We sought in vain before the council for some allegation, some charge forming the basis of rescinding resolution, but the only thing offered was, "We have consulted experts, and concluded we will make a mistake if we let you in." The vote to rescind was "Yea" by all except the mayor, who quietly said, "You may record my name on the other side." The mayor worked all forenoon the next day to secure another building for us, but was unsuccessful. He told us to go on the street, which we did on Friday evening.

Locating ourselves on the Market Square—the King's Highway—we had a fine crowd. Elders Mottashed and Gray from London were there with billhorn organ and books. Elder Mottashed, in fine address, introduced, Elder Gray followed with good gospel remarks. We took the next opportunity and felt like talking—"The Golden Rule" from the Bible standpoint, free speech, toleration, and the rights of man from a patriotic viewpoint.

We just had to commend the mayor. We informed the people that when he recorded his name in favor of free speech, there was more genuine religion in the act than in a million clergymen using the town council as a "cat's paw" to pull chestnuts out of the embers—to deny free speech—to stab the constitutional rights of men. Political bees may be buzzing in the bonnets, and some may feel they must cater for public favor, but if the blind lead the blind, all will fall into the ditch together. Are the ministers afraid the law is so weak that a public speaker can "slip something over" and not be detected, or is it an evidence that they consider the public incompetent to judge, or think for themselves?

The *purpose* for which the hall was originally secured, was to give "Bible talks on prophecy, touching the eastern conflict."

Sentiments are outspoken against the action of the council and in favor of the mayor, and Saints. The mayor is a communicant of no church, but is a splendid impersonation of the rights of men, a magnificent specimen of twentieth century Americanism. We have not succeeded, to date, in securing a building; but we learn the council is on the stool of repentance. One councilman told me he was sorry because of what he had done. Maybe, if this repentance is genuine, the fruit thereof will work favorably to the cause, in the last analysis.

In the meantime, we are holding cottage services six miles southeast of the city, at the home of Brother Hill. We have nice services, and attentive, though not exceedingly large audiences. We think to secure the Foresters Hall here for Friday and Sunday evenings.

Great excitement prevails at Ingersoll over the "rescinding resolution," and we believe the heaven is working.

Hopefully yours,

S. W. L. SCOTT.

GRAND RONDE, OREGON, July 15, 1915.

*Editors Herald:* We have been at this place one year, and have no church privileges so far as our own church is concerned. There is a Catholic church a few rods down the road from us, but we are not much acquainted with Latin, so do not take as much interest in going there on Sunday as we otherwise might do. No doubt there is good said, but we can not understand it.

We have been trying to get a missionary here ever since we came, and just succeeded in getting Brother G. M. Shippy, of Vancouver, Washington, to come to this Indian reservation and hold meetings, and he certainly gave us some grand new thoughts. People who never heard the gospel before were interested in all he said, because it was new to them.

My husband has only been in the church two years. He

was told through prophecy that if he were faithful he would live to see his parents baptized. He thought that this must be a mistake, for they never have been much inclined to attend church, although they are fine people, better than some who have their names on church records. We were in Canada at the time the prophecy was given. Shortly after we made arrangements to come here, as my husband's parents were here. I had never seen any of his people, and felt that they might blame me for his joining the "Mormons," as they honestly believed we were.

Until Brother Shippy came they had not changed their minds on this point. But after they heard a few of his good inspiring sermons they could see that we were not so far from being in accord with the Bible after all. They were both baptized the Sunday before Brother Shippy left. It seemed too good to be true, when we saw them coming up out of the water looking happy in entering upon the new life. We had been praying for this ever since we came here, and kept feeling as though it would be difficult to change them, as they were well up in years.

A Methodist woman was baptized the same day. Some of the Lamanite people were interested, and if Brother Shippy can come back this fall we are sure he will baptize some of them.

I ask the Saints to remember us in our isolated condition. Ever praying for the redemption of Zion, I am,

Your sister,  
MRS. AMY DEMING.

KNOX, INDIANA, July 21, 1915.

*Editors Herald:* I just closed a short series of meetings at a little place called Hibbard. Splendid attendance all through, good attention and interest. Packed house the closing night. A warm invitation to return. This surely will sound good when I tell you the meetings were held in an Evangelical church. It is a good-sized, modern church. The finest "bunch" of young people I have been privileged to meet for some time.

I occupy at Knox next Sunday. If I am not sidetracked by "fable venders," I will occupy in order named: Ora, Burr Oak, and Hibbard again.

On the side I have seen fishing (if I should tell you the length and number caught—well, you would call it a fish story), swimming, boating and have learned to drive a Ford.

I have just told the bright side.

O. R. MILLER.

## News from Missions

### Lamoni Stake

As will be remembered by your readers, Elder James F. Mintun and myself were appointed by the late General Conference to labor in the Lamoni Stake. Home affairs and the rainy weather claimed my attention at home until June 4.

On June 5 I joined Brother Mintun at Tingley, Ringgold County, Iowa, whither the gospel tent had been shipped, and the brethren had it pitched, and in the evening we began the tent services of the season.

The rainy season began, also; but notwithstanding the continued rains, we missed only two evenings, and no Sunday services, continuing till July 12, on which date we closed our services there and arranged to come to Creston, Union County, this being the county seat.

We can not forbear to state with what kindness the brethren at Tingley received and aided us in the work there. They These two clergymen are the "experts" referred to, as some

stood by the cause faithfully, not being absent from any of the services, and by us in our labors. They do not number many there, but maintain a Sunday school, also a Religion home class. The families of Brethren Joseph J. Christiansen, Charles W. Lent, and William Shields, and Sister Butterfield represent the work there.

Brother Mintun baptized a daughter of Brother Shields while there.

Arriving here on the 15th inst., we set up the tent with the aid of Brethren Hall and Hammer, and began work here the evening of the 17th, and have occupied each evening so far, also the Sundays, without loss of time. There are only a few Saints here, but they stand faithfully by the work. The young Saints are attentive and faithful to the cause. We are blessed with liberty of the Spirit in our labors, for which we are humbly grateful to God.

The work has the interest of a number both here and at Tingley, beside Saints. It is our intention to be here till August 8.

The need of the hour for the entire church is a long, strong pull, altogether, in righteousness, temporally and spiritually, in the light of the divine law, for Zion and zionic conditions. Can we look on the world and its sad conditions now, and then fail to see why the Lord would have the church independent of every creature beneath the celestial world? Can the church live the celestial law, and really be otherwise? Come, Saints, what think ye?

Never were the influences of the world and of Satan trying harder to carry the world before them than now. Watchmen, on the walls of Zion, look abroad and see! Blessed is he that can see both sides of the picture. Let us look and learn and do right.

Your brother in Christ,

COLUMBUS SCOTT.

CRESTON, IOWA, July 31, 1915.

## News from Branches

### Delavan, Wisconsin

East Delavan is still on the map, and in bright colors. For some years we have been at a very low ebb as a branch. The larger portion of our membership have taken up their abode in Illinois, Iowa, Minnesota, and California, and some have passed over to the land beyond.

At our district reunion one year ago Sister Lena Delap obeyed the angel's message. This gave Brother Albert Delap and myself new hope, and we felt that our efforts had not been entirely unfruitful. In January, 1915, Brother Delap, our priest, and Brother C. E. Gaylord, deacon, were called to the paradise of rest, and the greater part of the work devolved entirely upon my shoulders as teacher. At this time, one of our younger brethren, a son of Brother Delap, who had wandered away in the cloudy day, returned and asked readmission into the fold, and was rebaptized by Elder F. M. Cooper. At the present time he is making a commendable effort in the narrow way.

Two years ago we sent a plea to our district conference to send men over into Macedonia to help us. Brother L. O. Wildermuth came, and much good was accomplished. Brother J. O. Dutton also lent a helping hand. Later Brother Wildermuth returned and was assisted by Brother J. W. McKnight. They returned this spring after General Conference, when we held meeting for four continuous weeks, bringing the desired results, and five were baptized into the kingdom. Brother Lester Williams was ordained to the office of deacon.

The brethren, like the apostles of old, were busy both day and night, wielding the brushes when not preaching, giving

our little building two coats of white paint. Their work is commendable, and their reward sure.

We are striving on with renewed energy and brighter hope. May the cause of Christ advance everywhere, and the final redemption of Zion come, is our prayer.

Hopefully,  
F. M. BALL.

July 26, 1915.

## CURRENT EVENTS

(Continued from page 788.)

in the first raid. The English have raided German territory and killed eight. Cancellation by European importers and representatives of the allies of wheat purchases aggregating two million bushels, for September shipment from American ports, and the unloading of two thousand horses on board vessels in Boston harbor for England, has caused considerable speculation in various quarters, reasons for these cancellations being unknown. It is reported that offers of separate peace by Germany to Russia have been rejected by the latter. Diplomatic efforts are being put forth to engage the Balkan states actively on the side of Russia and her allies.

## Miscellaneous Department

### Conference Notices

Independence Stake, Stone Church, Independence, September 11 and 12. Every branch should be reported and represented. Statistical and ministerial reports, together with delegate credentials, should be in hands of undersigned not later than August 31. James Bunt, secretary.

Pittsburg conference and conventions, Glen Easton, West Virginia, September 17 to 19. Sunday school and Religio begin 2 p. m. the 17th. G. T. Griffiths will be present. James E. Bishop, president.

Eastern Colorado, Wray, September 4, 10 a. m. Two proposed amendments to district by-laws will be discussed. Election of officers. E. J. Williams, secretary, 1210 South High Street, Denver.

### Convention Notices

Eastern Colorado Sunday School, September 2 and 3, business, 2.30 3d. Send delegate credentials to Agnes Massey, secretary, 2242 Emerson, Denver, Colorado.

Eastern Colorado Religio, Wray, September 2 and 3. Thursday evening, 7.45, joint Sunday school and Religio literary program; Friday, 9.30 a. m., joint prayer service; Religio business, election of officers 10; joint Sunday school and Religio round table, 7.45 p.m. Blanche Sampson, secretary, 571 Emerson, Denver.

### Quorum Notices

#### FAR WEST ELDERS

At reunion, Stewartville, Missouri, August 22. Subject, "Cooperation." We have requested J. T. Ford and J. L. Bear, jr., to prepare papers, which will be followed by discussion. S. H. Simmons, president.

### Requests for Prayers

Brother Ephraim Grim, Canton, Illinois, requests prayers. This brother is in poor health, and should be remembered.

### Two-Day Meetings

Caseville Branch, Eastern Michigan District, September 4 and 5. Meals 20 cents; children under ten years 15 cents. Everyone welcome. Floyd W. Horton.

## Married

SUMPTION-YARRINGTON.—At the home of the bride's parents, Lamoni, Iowa, June 17, 1915, at 9 a. m., J. Frederick Sumption and Edith Yarrington were united in marriage, R. S. Salyards officiating. After a choice wedding breakfast, the young people left for Colorado, to return to and make their home at Lamoni.

## Notice, West Virginia

Those coming by rail to West Virginia conference and Sunday school convention, September 3 to 5, come to Cornwallis, West Virginia, on the 3d, morning or evening. Conveyance will meet trains if notice is given to Katie Ross, Cairo, West Virginia, Route 2, or B. Beall, Goose Creek, West Virginia. B. Beall.

## Died

WATSON.—Cynthia, widow of Charles Watson, born June, 1842; died August 6, 1915, at Old Soldiers' Home, Grand Rapids, Michigan. Baptized in 1875, and was a true and faithful member. Funeral from the Old Soldiers' Home, by J. D. Stead.

HOOPER.—At Decatur, Michigan, July 7, 1915, Maybelle Jeanette Hooper; born at Decatur, Michigan, December 1, 1892. Mabelle was a graduate of the Decatur High School, of the State Normal College, of Ypsilanti, and of the literary department of the University of Michigan. She had been at home a little over one short week when the end came. Funeral from the home in Decatur; sermon by J. D. Stead.

SHIELDS.—Louisa Sophia Shields was born in Bolwurttemberg, Germany, February 10, 1844; died August 7, 1915, at Fulton, Iowa, where she resided after coming from Germany in 1866. Married John Shields, November 17, 1870. There were born to them 1 son, John W., 4 daughters, Lena Nabb, Mary Hayward, Martha Carter, Minnie, at home. Deceased leaves also 16 grandchildren, 2 great-grandchildren, 3 brothers, 1 sister. Baptized by Oscar Case. She was faithful, and loved the house of God above all else. She was a patient sufferer, but desired to be at rest. Services by John Heide, Saints' Church, Fulton, the house not holding all who came to show respect. Interment in Esgate Cemetery.

RUSH.—Alice J. Rush, died at Lyandon, Kansas, August 9, 1915, of heart failure and nervous trouble, aged 41 years, 6 days. Deceased was well until a few minutes before death, and passed over without suffering. She was the mother of 12 children, 2 passing over in infancy, the remainder with her husband being left to mourn. Sister Rush was baptized by T. C. Kelley. She was faithful and true to the faith until death.

MOCK.—Emma Wiggins Mock, daughter of Brother and Sister G. E. Wiggins, was born August 29, 1884; died July 26, 1915. Baptized October 30, 1898. Married J. E. Mock, October 2, 1904. Interment in Pleasant Hill Cemetery, near McKenzie, Alabama. Sermon by A. E. Warr, services in charge of G. O. Sellers. Deceased leaves devoted husband, son, father, mother, 4 sisters, 4 brothers.

WILLIAMSON.—Myrtle Baldwin Williamson, daughter of John and Margaret Baldwin, wife of W. J. Williamson, was born in January, 1878; died July 28, 1915. Baptized in October, 1890, by M. M. Turpen. Interment in Pleasant Hill Cemetery, near McKenzie, Alabama. Sermon by A. E. Warr; services in charge of E. C. Shelley. Deceased leaves husband, 2 children, 2 brothers, 2 sisters.

ENOCH.—Elmer E. Enoch was born at Carlisle, Ohio, November 11, 1864; died at Liberty Home, Lamoni, Iowa, August 8, 1915. Brother Enoch was noted for his integrity and industry; he stuck to his shoe bench till within about two weeks of his death. The last year of his life was one of sore affliction. He was always ready and willing to accommodate anyone of it was in his power to do so. He was a consistent member of the church. Wife and 2 children preceded him several years. He leaves 1 brother, 2 sisters, host of friends. Funeral in charge of R. M. Elvin; sermon by J. S. Roth, to a large and attentive audience. Interment in Rose Hill Cemetery.

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# THE SAINTS' HERALD

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

Entered as second-class matter at Lamoni, Iowa, post office.

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



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

VOLUME 62

LAMONI, IOWA, AUGUST 25, 1915

NUMBER 34

## Editorial

### THE ANGEL MESSAGE TRACTS

CHAPTER 3

REPENTANCE

Except ye repent, ye shall all likewise perish.—Jesus.

Are you satisfied with your present mode of life? Are you satisfied with your past record? If not, the message of Jesus comes to you, first, in invitation, "Repent ye therefore, and be converted"; second, in warning, Except ye repent, ye shall perish.

#### GOD WILL WELCOME YOU

Be assured, at the very beginning, that God will welcome you, under the terms of his wonderful gospel plan. His attitude is one of invitation.

A popular, and so-called "orthodox" confession of faith says of Christ, "Who truly suffered, was dead and buried, to reconcile his Father to us."

Make no mistake, Jesus did not come to reconcile God to us. Jesus came to reconcile us to God. The attitude of God has ever been one of love and invitation.

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

#### TO RECONCILE MAN TO GOD

God never hated man or assumed an aloof and vindictive attitude, that Jesus should come and live and die to reconcile him to man. Man went out of the way, and disobeyed, hated, and feared God. Jesus came to reconcile man to God.

And all things are of God, who hath reconciled us to himself by Jesus Christ, and hath given to us the ministry of reconciliation; to-wit, that God was in Christ, reconciling the world unto himself. . . . and hath committed unto us the word of reconciliation. Now then we are ambassadors for Christ, as though God did beseech you by us: we pray you in Christ's stead, be ye reconciled to God.—2 Corinthians 5: 18-20.

If you have the necessary faith to serve as a spring of action, and the good sense, grace, and courage to repent, God will receive you on the terms of his gospel.

#### THE RETURN OF THE PRODIGAL

Jesus put into imperishable story form the dramatic experiences of the prodigal son. Having demanded his patrimony of his father, this young man left his father's house and went into a strange country. There he wasted his fair inheritance in riotous living.

Presently there came a famine in the land. His heritage was gone. He was in dire want. So he joined himself to a citizen of that country and was set to feed the swine.

So low had he fallen, and into such want, that he would fain have eaten the filthy husks that had been wallowed over by the swine. But let the Man of Parables proceed with the tale:

And when he came to himself, he said, How many hired servants of my father's have bread enough and to spare, and I perish with hunger! I will arise and go to my father, and will say unto him, Father, I have sinned against heaven, and before thee, and am no more worthy to be called thy son: make me as one of thy hired servants. And he arose, and came to his father. But when he was yet a great way off, his father saw him, and had compassion, and ran, and fell on his neck, and kissed him. And the son said unto him, Father, I have sinned against heaven, and in thy sight, and am no more worthy to be called thy son. But the father said to his servants, Bring forth the best robe, and put it on him; and put a ring on his hand, and shoes on his feet: and bring hither the fatted calf, and kill it; and let us eat, and be merry: for this my son was dead, and is alive again; he was lost, and is found. And they began to be merry.—Luke 15: 17-24.

#### THE ATTITUDE OF THE SON

The son had been, in a sense, insane. At least, like all sinners, he had been obsessed with folly. But at last he came to himself. He already had faith in his father. Next he began to repent.

At first his repentance seemed to be only because of his hard circumstances. The results of his course began to obtrude themselves upon his notice, and they were painful.

This probably is the beginning of repentance with many men. It is not in itself adequate. Probably with many, if indeed not with most men, a halt is first called in their downward course because of a fear of or dislike for the consequences of sin.

This frame of mind must lead to something higher, or true repentance can not ensue. It is at this point that the sense of a Father's love intervenes and leads to complete repentance.

With the prodigal son, the primary impulse to get away from an intolerable situation and back to a comfortable one was succeeded by genuine loathing for the sin that he had committed. He abhorred the state of ignominy to which he had fallen. He loathed himself in that condition. He was resolved never to return to his past course of life, not alone because retribution followed such a course, but because he now saw it in its true light, a thing to detest and forsake because of its very nature. His heart turned back to his father in love.

With the utmost penitence, humility, and sorrow, he returned to his father, willing to do his bidding in all things. Willing to become a servant; he was received as a son.

#### THE FATHER'S ATTITUDE

Never at any time had the father utterly cast him off. He had never ceased to love him. The father abhorred his folly and his manner of life. But when the son came to himself and returned with true repentance in his heart, and with confession on his lips, he received him with the utmost joy. These are among the things that Jesus taught in that matchless parable.

It was just before he related this parable that he declared: "There is joy in the presence of the angels of God over one sinner that repenteth." (Luke 5: 10.)

Are you feeding on husks? Are you estranged from your Father in heaven? Have you wasted your fair inheritance? If so, why not come to yourself now? Repent. Turn from your present life. Trust your Father's love. Do his will.

#### WHAT WAS ACCOMPLISHED BY THE RETURN

The first great thing that was accomplished by the repentance and return of the prodigal was reconciliation to his father. An at-one-ment was effected. They were one again in spirit.

Note this well: The wasted years were not recovered. The wasted inheritance was gone. The past could not be lived over.

But the prodigal had returned to his father's house. He was again willing to include himself within the circle of that father's love. Reconciliation had obtained. He was separated from his sin. And, second great fact, mark it well, joyful thought, hope of all men, he was ready to make a new *start*. Yes, he was ready to make a *new start*. Are you ready to make a new *start*?

#### START FROM WHERE YOU ARE

Bourke is author of the truism, apparently absurd, really very wise and witty: "If we would go anywhere, we must start from where we are."

However much we may wish to be somewhere else, we must start from where we are. The prodigal made his start from the pig sty. It was not a nice place to start from; but it was necessary for him to start from where he was. That was where he was.

You may not be satisfied with your present condition as a starting point; but from there you must start. There may be some things that you have lost beyond recall, wasted years, energies, and means; but that can not be helped.

The question is, Are you ready for a *new start*? Are you willing to start *now*, and from where you *are*? Do you wish to be a true man or woman from here and now, henceforth? If so, on condition of true repentance, your Father is ready to meet you and welcome you with joy, and you will be in a position to make the most of the future.

Sorrow for the irrevocable past is only a part of repentance; to gird up the loins and press forward into as glorious a future as you can create for yourself, with God's help, is certainly equally important.

#### THE STORY OF THE SHASTA DAISY

Burbank took the seeds of a common wild daisy and planted them. When the plants springing therefrom grew up, he pulled up all but the largest two, and when they blossomed he plucked off all but the largest two blossoms. The seeds from these he planted, and when they grew he pulled up all but the largest two plants. When they blossomed he plucked off all but the largest two blossoms. From these he saved the seeds and planted them.

This process he repeated with almost infinite patience for twenty-five years, a quarter of a century, and then he had the great, white Shasta daisy. Burbank had only one short life. He was working with nothing greater than a flower.

God has eternity. He is working with immortal souls. If you will cooperate with him, in time, or in eternity, he will carry you forward to the very limit of your capabilities of development.

Brethren, I count not myself to have apprehended: but this one thing I do, forgetting those things which are behind, and reaching forth unto those things which are before, I press toward the mark for the prize of the high calling of God in Christ Jesus. (Philippians 3: 13, 14.)

#### FRUITS MEET FOR REPENTANCE

We can not emphasize too strongly the thought that repentance should be associated with a forward movement, with a change of living. Good works and

(Continued to page 813.)

## JEWISH THEOLOGICAL SEMINARY STUDENT'S ANNUAL

We are in receipt of the Student's Annual for 1915 of the Jewish Theological Seminary, situated at 531 West One Hundred and Twenty-third Street, New York City. Besides the usual information regarding the seminary, the alumni, students, etc., there is considerable matter in this book of special interest to students of Jewish life in America. There are a number of leading and very interesting addresses. In his commencement address, for instance, Mr. Louis Marshall gives the following presentation of the aims of the institution:

In this institution, Judaism and Jewish scholarship go hand in hand. It strives to inculcate the precepts of our faith, to make our students courageous protagonists in its behalf, to equip them for the proper ministrations to the needs of the congregations to whose leadership they may be called, to qualify them to respond efficiently to the multifarious demands of modern Jewish communal life, in its American setting. It recognizes that the future of Judaism in this country, ultimately depends upon the younger generation, reared in an atmosphere of political freedom, educated in our public schools, constituting a living, breathing, palpitating part of American business, social and civic life, whose vernacular is the English language, whose allegiance is to the Government which has bestowed upon them the blessings and the protection of liberty, whose manners and customs are those of the people among whom they dwell and of whom they form an integral part.

The tenacity with which the graduates from this institution propose to cling to their religion and defend their sacred books is set forth in the following extraction from the address by President Solomon Schechter:

There is a story told by Lea in his admirable history of the Inquisition of Spain (a work that I recommend you all to read) of a Spanish gentleman, of gentle blood and Christian rearing, Lope de Vera. In his early manhood he had already delved deeply in Hebrew lore and was led thereby to embrace Judaism. This took place in the middle of the seventeenth century, when the Inquisition was at its height. What followed was, of course, that he was denounced to that tribunal. All efforts to secure his recantation failed. He finally even refused to argue with his accusers. He was subjected to scourging, which he endured unflinchingly and in heroic silence. For five years the long-drawn-out process was continued. To the repeated visits of the inquisitors his one and only answer and cry was "*Viva la ley de Moïsen*" (Long live the Law of Moses). The cry of this proselyte and martyr, for he died with unconquerable constancy at the stake, must be our cry. For Torath Moshe we must live, by it alone can we endure. Let the test of all your philosophy, your instruction, your inspiration and your action as teachers in Israel be this: Is it in accordance, can it be reconciled with the principles and teachings of Torath Moshe. If it can not, then whatever its subtle appeal may be, it can not be responded to. For this, now as in the past, has been the source and stay of our continued existence. And "May ye that cleave unto the Lord your God live every one of you this day."

Well may they cling to the teachings of the prophetic books, if they fail not to grasp the spirit

thereof, for Jesus said: "They are they that testify of me."

There are also addresses by Honorable Jacob H. Schiff, Professor Louis Ginzberg, and in the back of the book reports of lectures and sermons, including: "Conditions of life as described in the Book of Job," by Jacob Bosniak; "Jewish communal government in Spain," by Rabbi Israel Elfenbein; "The two methods of religious education of children in the Bible and in the Talmud," by Julius Kaplan; "The place of emotion in Judaism," by Jacob Katz; "The bearing of the newly discovered papyri on biblical history," by David M. Shohet; "The rabbi and the press," by Mr. Samuel Strauss; "Pulpit and pew," by Mr. Sol M. Stroock; "The date of the Book of Joel," by Morris Teller. E. A. S.

## CURRENT EVENTS

### SECULAR AND RELIGIOUS

**SEVERE STORMS.**—A severe storm swept over Galveston and other coast towns of Texas on the 17th and 18th, resulting in loss of life estimated at something over one hundred, and in damage to property amounting to fifty million dollars. Twenty persons were killed at Saint Louis, Missouri, by heavy storms on the 20th and 22d.

**MEXICAN AFFAIRS.**—Minor engagements between Carranza and Villa forces are reported at various points. Villa has accepted the plans of peace submitted to Mexican leaders by the United States and South and Central American republics, and will meet in such conference as has been proposed. Under new orders, the United States battleships *Louisiana* and *New Hampshire* have proceeded to Vera Cruz. An attack by Mexicans from across the international border near Brownsville on the 16th, resulted in one United States cavalryman killed and one wounded.

**COLORADO LABOR TROUBLE.**—Pending a review of said case, the Colorado State Supreme Court has granted a stay of execution of the sentence of life imprisonment pronounced by Judge Granby Hillyear upon John R. Lawson, labor leader held to be guilty of first degree murder in connection with labor troubles at Trinidad, Colorado, last May. The court also barred Judge Hillyear from presiding over pending trials growing out of strike disorders, on the contention that he was biased by reason of having been an attorney for coal mining companies.

**"ARABIC" SUNK.**—The *Arabic*, a British passenger vessel, with four hundred twenty-three persons on board, was torpedoed by a German submarine on the morning of the 19th off the southern coast of Ireland, and sank in eleven minutes; twenty-five passengers, including at least two United States citizens, being drowned. Ambassador Page has notified President Wilson that the *Arabic* was sunk with-

out warning. There is at this writing considerable speculation as to what the Washington administration may do if it develop that the *Arabic* has been sunk as it now seems, in defiance of the late notes to Germany.

"FRYE" CASE.—The United States in the late note to Germany in the *Frye* case acquiesces in the German proposal that experts representing the two governments fix the value of the *Frye*, which was the original American proposal, damage to be paid by Germany. This agreement on the part of the United States is not to be understood as a concession that the *Frye* was lawfully sunk, and is to be finally entered into "provided also that an arrangement can be agreed upon for the immediate submission to arbitrate of the question of legal justification, in so far as it involves the interpretation of existing treaty stipulations, . . . so that this question of treaty interpretation can be submitted forthwith to arbitration pursuant to article 38 of The Hague convention for the pacific settlement of international disputes."

EUROPEAN WAR.—The Russian retreat continues, the Germans having taken important forts and railroad centers. On the western line comparative quiet has reigned. Minor Italian gains are reported. The allies have landed new troops on the Gallipoli Peninsula, where they continue to gain against the Turks. The Austrians were reported bombarding Belgrade the first of the week. German submarines have claimed nine British, two Spanish, four Norwegian steamers. The Germans announce that a small British cruiser and a destroyer have been sunk by German vessels. Rumania has refused shipment of German munitions across her territory to Turkey, and has ordered a more complete mobilization of her army. The war party in Greece has control of the chamber of deputies in its late organization. It is reported that the Bulgarian representatives have withdrawn from Constantinople. The Germanic powers have massed forces on the Balkan frontiers. The halting of a Norwegian mail steamer and the seizing of the mail on board by a German submarine, has been followed by protest and demand for the return of the mail to Norway. Dutch troops have fired on German Zeppelins flying over Dutch territory. News since the writing of this paragraph announce that by a clever ruse the allies have landed troops on the Gallipoli Peninsula, captured the main lines of communication between the Turkish forces and Constantinople, and endangered the entire Turkish force on the peninsula. It is also announced from London that in an engagement in Riga Bay the Russian fleet has sunk the German battleship *Moltke*, three German cruisers and seven torpedo boats. Italy has declared war on Turkey, which is expected to influence the Balkan states to join in with the allies against Turkey and her allies.

## NOTES AND COMMENTS

LETTER FROM PRESIDENT F. M. SMITH.—Under date of August 10, President Frederick M. Smith writes from Stonington, Maine. He reports a good time at the Onset reunion recently closed. He expects to spend about fourteen days visiting neighboring branches in Maine.

MEETINGS AT CRESTON.—The HERALD editors are in receipt of copies of *Creston*, (Iowa), *Plain Dealer* of July 27 and 28, containing favorable mention of the meetings carried on at that place by Elders J. F. Mintun and Columbus Scott, together with brief reports of the sermons by the two brethren mentioned.

CURTIS-ROBERTS DEBATE.—Under date of August 13, Elder J. F. Curtis writes from Port Huron, Michigan. He reports just having closed a debate with W. G. Roberts. The debate lasted eight days, twelve sessions being held. The usual church propositions were discussed. The attendance was good, the average being about seven hundred, about eleven hundred being present the last evening. Brother Curtis was feeling well satisfied with the results. Outsiders were favorably impressed, and a number seemed about ready to unite with the church.

CHURCH EXHIBIT AT SAN FRANCISCO.—The First Presidency, working in connection with Apostle John W. Rushton of the Pacific Slope Mission, and assisted by Professor George N. Briggs, who has been in the employ of the United States Government at the exposition, has established a church exhibit in the Palace of Education, at the Panama-Pacific Exposition. Elder James W. Davis, and wife, Inez, recently returned from the Hawaiian Mission, are in immediate charge of this exhibit. They have a supply of all the leading church books and publications, and a variety of tracts for free distribution, including the folders recently announced in the HERALD. They have the walls decorated with pictures of Joseph the Martyr, Emma Smith, his wife, and pictures of the various church institutions. These have been artistically framed by Brother Davis, who is something of an expert in decorative lines, and it is said that the picture display equals, if it does not excel, that of any other church exhibit at the exposition. Also they have a plaster cast from the bust of the late President Joseph Smith, made by Mr. Dreyer, of Kansas City. In this way they are able to come in contact with thousands of visitors, talk with them, explain our church beliefs and positions, and give them such literature as may be deemed advisable. They also have a register and will be glad to have any of the Saints who are visiting the exposition call upon them and register. They will be found in the Palace of Education. The Saints everywhere, and particularly those who are visiting the exposition, will probably be interested in this announcement.

## THE ANGEL MESSAGE TRACTS

(Continued from page 810.)

obedience to God are the natural fruits of repentance.

To the multitudes that came out to hear him preach, John said: "Bring forth therefore fruits worthy of repentance." (Luke 3: 8.)

Jesus himself took up the message proclaimed by John, and, announcing the kingdom of heaven, commanded the people to repent (Mark 1: 14, 15; Luke 24: 46, 47). The apostles carried the message everywhere with them (Mark 6: 12).

Paul said to Agrippa:

Whereupon, O king Agrippa, I was not disobedient unto the heavenly vision; but shewed first unto them of Damascus, and at Jerusalem, and throughout all the coasts of Judea, and then to the Gentiles, that they should *repent* and *turn to God*, and *do works* meet for repentance.—Acts 26: 19, 20.

It will be seen by this that the message was to those who would believe, *turn to God*, and do the works meet for repentance.

### THE CHIEF REQUIREMENTS

In considering the things required of man and the things required of God to effect a reconciliation, Wright makes this illuminating statement regarding God's chief demand:

Analyzed, the demand seems to be: (1) a turning from sin, a change of mind, of attitude, of purpose; a repentance; a conversion; (2) the acceptance of a righteous or new nature as a guarantee of righteousness for the future. This second demand, so often overlooked as a necessity of the atonement, is quite essential as the first.—Problem of the Atonement, p. 16.

### RESTITUTION WHERE POSSIBLE

It goes almost without saying that true repentance will be accompanied by an effort to make past wrongs right. The law given through Moses required that where one had defrauded another he should restore that which had been taken unjustly, adding to the principal "the fifth part more." (Leviticus 6: 1-5.)

Zaccheus declared, "If I have taken anything from any man by false accusation, I restore him fourfold." (Luke 19: 8.)

Of course there are many cases where it is impossible to make restitution. In such instances the matter must be left with God for adjudication, trusting to his divine mercy, as in all instances; and if the matter be one between man and man, though restitution may not be possible, human reconciliation and forgiveness should be sought.

### A PREREQUISITE OF BAPTISM

On the day of Pentecost Peter addressed a most remarkable congregation. He faced the very men who had consented to the death of Jesus. He faced

mockers who had said that the saints were all drunken. He faced men who would not hesitate to kill him and his associates.

But endowed with that power from on high that Christ had promised them, he preached such a wonderful discourse that those men were pricked in their hearts and stood self-condemned, crying out, "Men and brethren, what shall we do?"

Then Peter said unto them, *Repent*, and be *baptized* every one of you in the name of Jesus Christ *for the remission of sins*, and ye shall receive the gift of the Holy Ghost.—Acts 2: 38.

Peter told them what to do to be saved. They already *believed*. The next step was to *repent*. Repentance was to be followed by *baptism*, in its logical order, for the remission of their sins, and then the gift of the Holy Ghost was to be received. All this is in harmony with Paul's enumeration of the principles of the gospel of Christ:

Therefore leaving the principles of the doctrine of Christ, let us go on unto perfection; not laying again the foundation of repentance from dead works, and of faith toward God, of the doctrine of baptisms, and of laying on of hands, and of resurrection of the dead, and of eternal judgment.—Hebrews 6: 1, 2.

### THE GOSPEL MIRROR

The Apostle James uses this remarkable language:

Wherefore lay apart all filthiness and superfluity of naughtiness, and receive with meekness the engrafted word, which is able to save your souls. But be ye *doers* of the word, and not *hearers only*, deceiving your own selves. For if any be a hearer of the word, and not a doer, he is like unto a man beholding his natural face in a glass: for he beholdeth himself, and goeth his way, and straightway forgetteth what manner of man he was. But whoso looketh into the perfect law of liberty, and continueth therein, he being not a forgetful hearer, but a doer of the work, this man shall be blessed in his deed.—James 1: 21-25.

"Blessed are they that DO." (Revelation 22: 14.) But do not overlook the figure of the mirror. In the gospel of Christ we get a full, fair vision of ourselves as we are. Robert Burns said:

Oh, wad some power the giftie gie us  
To see oursel's as others see us!  
It wad frae monie a blunder free us,  
And foolish notion.

Infinitely more important is it to see ourselves as God sees us. Having been granted such a look into the gospel mirror, how foolish to go away and forget, failing to rectify the defects seen; like a man who, looking into a natural glass, sees his face soiled and sooty and his clothing unpresentable, and then, forgetting his condition, goes happily out into the society of the clean and decent.

## AROUSING DISCONTENT

This glimpse at ourselves as we are arouses discontent. The sinner sees himself as he is, black, perhaps, with most loathsome immoralities, deformed and all but ruined by excesses.

Slavery of every kind leaves its unmistakable traces in the features and form, as in the "Man with a hoe," immortalized by Markham:

Who loosened and let down that brutal jaw?  
Whose was the hand that slanted back that brow?  
Whose breath blew out the light within his brain? . . .  
Hell has no form more terrible than this.

The man with a hoe must see himself as he is before he even desires to be free. No man can be free who is satisfied with slavery. Discontent must be aroused. Discontent with self is the essence of repentance.

Discontent aroused by a look in the gospel mirror might quickly give place to black despair. But here enters the love of God with the gospel of hope, the "perfect law of liberty." Faith in God, repentance from dead works, regeneration in the waters of baptism, these set men free, and the Holy Spirit guides them on to all truth.

Paul enlarges on the mirror simile used by James; for this marvelous gospel mirror has another quality. It not only shows me to myself as I am; it also shows me as I may be. It reveals to me the man that I may become under God's divine direction:

But we all, with open face beholding as in a glass, the glory of the Lord, are changed into the same image from glory to glory, even as by the Spirit of the Lord. Therefore, seeing we have this ministry, as we have received mercy, we faint not; but have renounced the hidden things of dishonesty.—Paul.

## QUIT YOURSELVES LIKE MEN

Are you a man? Assert your manhood then.  
Break off from evil ways beneath a man.  
They do not contribute to make you men.  
Shame! Do not say, "I can not"; say, "I can."  
Are you a woman? There is the same need.  
Behold the little ones are round your knee,  
To all your words and actions they give heed,  
And imitate with aptness what they see.  
Are you a young man? Oh, then while the light  
And dew of life's sweet morn is round your path,  
Serve ye its Giver in your fresh young might.  
For lo, his word a thousand beauties hath.  
Are you a maiden? Truly serve the Lord  
Before your friends and brothers; make them know  
The power of purity in his great word:  
Your influence is large, for weal or woe.  
Do you love wisdom? Who so wise as he?  
Or poetry? Come, you will be at home  
With all things fair and beautiful and free.  
Do you love wickedness? Then do not come.  
From Noah down all prophets cried repent;  
And I of passages might find a score  
To prove the doctrine. But my time is spent;  
And all that I might say was said before.

—David H. Smith.

Note.—The next chapter will be devoted to baptism in water by immersion: A discussion of the great divine commandments, "Go ye therefore, and teach all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost; and "Except a man be born of water and of the Spirit, he can not enter into the kingdom."

ELBERT A. SMITH.

## Original Articles

## THE SEVENTH-DAY ADVENTISTS--PART 4

BY MARCUS COOK

## TILL ALL BE FULFILLED

Adventists refer to Matthew 25: 18: "For verily I say unto you, Till heaven and earth pass, one jot or one tittle shall in no wise pass from the law till all be fulfilled."

There they tell us that the law is as lasting as heaven and earth, and more so, because heaven and earth shall pass away, but the law never.

But they overlook the clause, "till all be fulfilled." When was the law fulfilled? "For Christ is the end of the law for righteousness to everyone that believeth." (Romans 10: 4.) "Wherefore then serveth the law?" It was added because of transgressions, till the seed should come to whom the promise was made." (Galatians 3: 19.)

So since the law was fulfilled, that it was in force only till the seed (Christ) should come, so this text loses its force as they apply it. But they quote the next or nineteenth verse and apply it to the ten commandments.

Whosoever therefore shall break one of these least commandments and shall teach men so, he shall be called the least in the kingdom of heaven: but whosoever shall do and teach them, the same shall be called great in the kingdom of heaven.—Matthew 5: 19.

If the above applies to the ten commandments at all the context would show that such application would be limited within the clause "till all be fulfilled." The next verse says:

For I say unto you, That except your righteousness shall exceed the righteousness of the scribes and Pharisees, ye shall in no case enter into the kingdom of heaven.—Matthew 5: 20.

Now the Pharisees were Jews and zealous of the law, for in it their righteousness consisted. See Romans 2: 17, "Behold, thou art called a Jew, and retest in the law, and makest thy boast of God."

Paul was a Pharisee (Acts 23: 6); was zealous for the law of his fathers before he was converted to Christ (see Acts 22: 3); still was not saved in the kingdom of God, for a saving righteousness must exceed the righteousness of the scribes and Pharisees, or of the decalogue.

## JESUS A LEADER AND COMMANDER

Let us look at this chapter or text from another viewpoint. Jesus was preaching one of his sermons and God says of him (Christ), "Behold, I have given him for a witness to the people, a leader and commander to the people." (Isaiah 55: 4.)

Now since Jesus Christ was given as a "commander to the people" would it not be more reasonable to conclude that when he says "these commandments" in the present tense, he refers to the commandments he was then giving in the sermon that follows, especially when read with the closing words of the same sermon as follows: "Ye have heard that it was said by them of old time, Thou shalt not kill; and whosoever shall kill shall be in danger of the judgment." (Matthew 5: 21.)

Here we have the sixth commandment, but in the next verse he gives his own saying, or commandment, placing his teaching in contrast with the old law: "But I say unto you, that whosoever is angry with his brother without a cause shall be in danger of the judgment: . . ."—Matthew 5: 22.

In verses 23-26 Jesus gave some special commandments not even referred to in the decalogue.

Verse 27, "Ye have heard that it was said of them of old time, Thou shalt not commit adultery." Here we have the seventh commandment, but again he says, "But I say unto you, That whosoever looketh on a woman to lust after her hath committed adultery with her already in his heart." (Matthew 5: 28.)

"It hath been said, Whosoever shall put away his wife, let him give her a writing of divorcement." (Matthew 5: 31.) This was quoted from Deuteronomy 24: 1; but Jesus says: "But I say unto you, That whosoever shall put away his wife, saving for the cause of fornication, causeth her to commit adultery: and whosoever shall marry her that is divorced committeth adultery." (Matthew 5: 32.)

"Again, ye have heard that it hath been said by them of old time, Thou shalt not forswear thyself, but shalt perform unto the Lord thine oaths." (Matthew 5: 33.) This is from Numbers 30: 2, but Jesus says: "But I say unto you, Swear not at all. . . ." (Matthew 5: 34.)

"Ye have heard that it hath been said, An eye for an eye, and a tooth for a tooth." (Matthew 5: 38.) Here he quotes from Exodus 21: 24, but Jesus says: "But I say unto you, That ye resist not evil: but whosoever shall smite thee on thy right cheek, turn to him the other also." (Matthew 5: 39.)

"Ye have heard that it hath been said, Thou shalt love thy neighbor, and hate thine enemy." (Matthew 5: 43.) This quotation is from Leviticus 19:18; but Jesus says: "But I say unto you, Love your enemies, bless them that curse you, do good to

them that hate you, and pray for them which despitefully use you, and persecute you." (Matthew 5: 44.)

The sixth and seventh chapters contain instructions and commandments regarding alms, prayer, fasting, treasures, wealth, judging others, etc., and at the close we read: "And it came to pass, when Jesus had ended these sayings, the people were astonished at his doctrine: For he taught them as one having authority, and not as the scribes." (Matthew 7: 28, 29.)

We have noted seven quotations that Jesus makes in the fifth of Matthew from the old law, and out of the seven only two from the decalogue. Now if he meant that whosoever should break one of these least commandments and teach men so, should be least in the kingdom of heaven, and whosoever would do and teach them should be great in the kingdom of heaven, he certainly meant the ones he quoted, and in some of them he commanded exactly the opposite of the decalogue, viz, "an eye for an eye and a tooth for a tooth," "but, I say unto you that ye resist not evil."

Again, "It hath been said whosoever shall put away his wife let him give her a writing of divorcement," "But I say that whosoever shall put away his wife save for the cause of fornication, causeth her to commit adultery."

So in all these seven references to the Old Testament, whether from the decalogue or not, they were given in contrast with his commandments, showing their imperfection as a law of life and giving in their place the higher law that would make people wise unto salvation.

So from all these viewpoints the fourth proposition fails.

## WAS SABBATH CHANGED BY POPE

Fifth proposition, That the change from the seventh to the first day of the week was made by the pope of the Roman Catholic Church.

It is rather amusing to witness an attempt to prove that the Roman Catholic pope changed the Sabbath; and usually the advocates of this theory simply try to show that the church did it. They refer to Constantine and the law or decree that he established March 7, 321 A. D.

Constantine, Emperor Augustus to Helpidus: On the venerable day of the sun, let the magistrates and people, residing in cities rest, and let all workshops be closed. In the country, however, persons engaged in agriculture may freely, and lawfully continue their pursuits, because it often happens that another day, is not suitable for grain sowing, or for vine planting: Lest by neglecting the proper moment for such operations, the bounty of heaven should be lost.

(I have quoted the above from an Adventist work entitled Two Republics, or, Rome and the United

States of America, by Alonzo T. Jones. Review and Herald Publishing Company, Battle Creek, Michigan, 1891.)

In a list of Catholic popes I have before me, taken from a book called Catholic Belief, by Very Reverend Joseph Faa. Di Bruno, D. D., I note the Catholic popes for the fourth century as follows: 31st pope, Saint Marcellus I, Rome, Martyrs, 304 A. D. 32d pope, Saint Emseburs, Calabria, (succeeded) 309 A. D. 33d pope Saint Melchiades, Africa, 311 A. D. 34th pope, Saint Sylvester, 314 A. D. 35th pope, Saint Marcus, Rome, 337 A. D. 36th pope, Saint Julius I, Rome, 341 A. D. 37th pope, Saint Tiberius, Rome, 352 A. D. 38th pope, Saint Felix II, Rome, 355 A. D. 39th pope, Saint Damascus I, Spain 366 A. D. 40th pope, Saint Sincius, Rome, 384 A. D. 41st pope, Saint Anastasus I, Rome, 399 A. D.

Thus it is seen that Constantine was not a pope, and if it should be urged that he changed the Sabbath, even then Mrs. White's statement would not be sustained. And if it should be argued that Constantine made this law to please the pope or the authorities of the church, that would show that Sunday keeping was already common, and the claims that the Sabbath was changed at this time would fail.

#### COUNCIL OF LAODICEA

Another decree is quoted in almost all Adventist books as showing when the Roman Catholic Church changed the Sabbath, and which was passed at the council of Laodicea, held 364 A. D. This decree follows:

Canon 29, Christians shall not Judaize and be idle on Saturday, but shall work on that day, but the Lord's day they shall especially honor, and, as being Christians, shall, if possible, do no work on that day. If, however, they are found Judaizing, they shall be shut out from Christ.

This is urged by Adventists as the time when the Roman Catholic Church changed the Sabbath. But this was not a general council. I read from Catholic Belief, pages 148, 149:

By a general ecumenical council is understood a council to which the bishops of the whole world are lawfully summoned for the settling of some important matter, though it is not necessary for the validity of the council that all should attend. A council in order to be ecumenical must be invoked by the pope or at least with his consent and presided over by him or his legate, the decrees of the council must also have his approval. A general council headed by the pope by reason of its representing the whole church has the privilege of doctrinal infallibility and supreme authority. It is evident that the largest assembly of the bishops without the pope would be a body without a head, and could not represent the whole church.

Now unless the council of Laodicea was a general ecumenical council and invoked by the pope, presided over either by him or his legate, the whole church would not be bound by its decisions. We give the

general councils from a Catholic authority, covering the varying dates given for the council of Laodicea. Catholic Belief, page 149:

First. The first council of Nice (now called Isnick, in Asia Minor about ninety miles from Constantinople), was held in the year 325, under Pope Sylvester, 318 bishops present. Second. The first Council of Constantinople the ancient Byzantium, was held 381, in the emperor's palace, confirmed by the Pope Damascus I, 150 bishops present. Third. The council of Ephesus, Asia Minor, was held in the church of Saint Mary in 431, under Pope Celestine I, about 200 bishops present. Fourth. The council of Chalcedon (now called Santara), facing Constantinople in Asia Minor, under Pope Leo the Great was held in 451, in the church of Saint Euphemia, the Martyr, near Bosphorus in Bythinia, Paschasinus and Lucentius bishops and Boniface Priest presided at this council as legates of the Pope Leo the Great, 630 bishops present. Fifth. The second of Constantinople held in the Sacristy of the Cathedral in 553, and confirmed by Pope Vigilius, 165 bishops present.

From the above, covering the widest range of dates given for the council of Laodicea, it will be seen that the council of Laodicea was not a general council. So we will notice from both Catholic and non-Catholic sources how much importance is attached to this council that nearly all Adventists quote to prove that the Roman Catholic Church changed the Sabbath.

I looked up Laodicea in Encyclopedia Britannica, but there was no mention of the council whatever. Next I looked it up in the New International Encyclopedia and found as follows:

*Laodicea, Council of.* A council was held during the fourth century but whether toward the beginning, middle or end has been earnestly debated without being determined. It consisted of thirty-two bishops from different provinces of Asia and embodied its decisions in sixty canons relating to matters of ritual, church order, dignity, precedence, discipline, morals, faith, and heresy. The most important of them is the last, giving a list of the books of scripture received at that time as canonical, which does not contain the Apocrypha or Revelation.—Vol. 11, p. 770.

A Concise Cyclopedia of Religious Knowledge, by Reverend E. B. Sanford, D. D., page 516:

Laodicea. . . . An important ecclesiastical council. The first council of Laodicea was held here in 363, which adopted resolutions concerning the canon of the Old and New Testament and concerning ecclesiastical discipline. A second council was held here in 476 which condemned the Eutychians.

The Catholic Encyclopedia, volume VIII, page 795:

There are extant in Greek sixty canons of a council of Laodicea. That this council was actually held we have the testimony of Theodoret (in Colas ii, 18, P. L., LXXXII, 619). There has been much discussion as to the date. Some have even thought that the council must have preceded that of Nicea (325) or at least that of Constantinople (381). It seems safe to consider it subsequent to the latter. The canons are undoubtedly only a resume of an older text, and indeed appear to be derived from two distinct collections.

The council of Laodicea is mentioned in Students' Ecclesiastical History by Philip Smith, B. A., volume I, page 293, as having been held about 372, A. D.

It will be seen from the above that the council of Laodicea was not a general council; that less than one third of the number of bishops were present than at the smallest general council; that even the date of it is very uncertain; that its action was unimportant, in that it was only a resume of an older text; that the pope was not there, nor did he send a legate to preside, as the thirty-two bishops present were all from different provinces of Asia.

Now to claim that this little council, over one thousand miles from Rome, and the pope absent, was the occasion where either the pope or the Roman Catholic Church changed the Lord's rest day from the seventh to the first day of the week, is a piece of monumental nonsense.

#### APOSTLES OBSERVED FIRST DAY

But the Adventists say that the Roman Catholics claim that they changed the Sabbath, that a Catholic bishop offers one thousand dollars to anyone who will prove that the Roman Catholic Church did not change the Sabbath, etc.

Of course; and we presume they would give ten times that amount if anyone would prove that the Roman Catholic Church was not the only true church, and that Saint Peter was not the first pope. They claim to be the only true church in succession, so that whatever was done in the days of the apostles they claim the credit for. Now if the Roman Catholic Church, according to their testimony, did change the Sabbath, their testimony is just as good regarding the time of the change as to the fact of their changing it, so we quote a statement, part of which is sometimes used by Adventists, but never used by them in full. I have before me a Catholic book called Question Box, by Reverend Bertrand L. Conway. The book was given to me by a Catholic priest as setting forth their belief, so it is recognized as an official work. Pages 254, 255.

Question. What Bible authority is there for changing the Sabbath from the seventh to the first day of the week? Who gave the pope the authority to change a command of God?

Answer. If the Bible is the only guide for the Christian, then the Seventh-day Adventists are right in observing the Saturday with the Jew. But Catholics learn what to believe and do from the divine, infallible authority established by Jesus Christ, the Catholic Church which in apostolic times made Sunday the day of rest to honor our Lord's resurrection, on that day, and to mark off clearly the Jew from the Christian. Saint Justin Martyr (Apol., C. 67), speaks of the early Christians meeting for the holy sacrifice of mass on Sunday. Is it not strange that those who make the Bible their only teacher should inconsistently follow in this matter the traditions of the church?

Now to accept the testimony of the Roman Catholic Church that they changed the Sabbath, when they testify that the change was made in apostolic times, would be to admit that the apostles were Roman Catholics, and the only proof they offer for being

responsible for the change is based on their claim of apostolic succession. Now if Saint Peter was not the first pope, and the Roman Catholic Church of today is not the true apostolic church in succession, they did not, according to their own testimony, change the Sabbath.

Nor does the fact that they keep the same day that was kept by the apostles make the day wrong. That the first day of the week was observed we might quote, from Mosheim, who, writing of the first century, says:

All Christians were unanimous in setting apart the first day of the week, on which the triumphant Savior arose from the dead, for the solemn celebration of public worship. This pious custom, which was derived from the church at Jerusalem, was founded upon the express appointment of the apostles, who consecrated that day to the same sacred purpose, and it was observed universally throughout the Christian churches, as appears from the united testimonies of the most credible writers. The seventh day of the week was also observed as a festival, not by the Christians in general, but by such churches only as were principally composed of Jewish converts.—Part 2, chapter 4, verse 4.

The above is quoted from the Compendium, by H. A. Stebbins and M. Walker. Justin Martyr, of the same century, also wrote, *ibid.*:

On the day called Sunday all Christians who live in cities or in the country meet together and the writings of the prophets and apostles are read. Then the president makes an oration to the assembly, exhorting them to imitate and do the things that they have heard, then we all join in prayer, and after that we celebrate the sacrament.

The above is from Justin's First Apology, chapter 67, as rendered by Whitby in Jenks Commentary on 1 Corinthians 16:2, the following from the Antiochene Fathers. Ignatius, a companion of the apostles, says of himself, and of the church in general, . . . they are:

No longer observing the Sabbath, but living in the observance of the Lord's Day. . . . Let every friend of Christ keep the Lord's Day as a festival, the resurrection day, the queen and chief of all the days.—Epistle to the Magnesians, chap. 9.

The above testimony goes to show that Sunday, or the first day of the week, was observed in the time of the apostles, and that the legislation regarding it made from the time of Constantine and later did not change the Sabbath, but was intended to enforce a practice established in apostolic times. The right or the wrong of keeping the day could no more be affected by laws made to enforce it, than in regard to any other ordinance or sacrament.

We have noted that early writers such as Ignatius, Justin Martyr, and others agree that Sunday keeping was by apostolic appointment, and was observed by the early churches. We note a few scripture references on the subject:

And upon the first day of the week, when the disciples came together to break bread, Paul preached unto them,

ready to depart on the morrow; and continued his speech until midnight.—Acts 20: 7.

The Adventist method of explaining away this text, viz, that the disciples met late in the evening, Saturday, is merely a dodge, based on the presumption that people do not know that other nations than Israel did not count days from sunset to sunset.

I quote from William Smith's Bible Dictionary:

*Theophilus.* The person to whom Saint Luke inscribes his gospel and the Acts of the Apostles (Luke 1: 3, Acts 1: 1). From the honorable epithet applied to him in Luke 1: 3, it has been argued with much probability that he was a person in high official position.

Bible Dictionary, by Philip Schall, D. D., L. L. D.:

Luke (Greek Lucas), Colossians 4: 14, 2 Timothy 4: 14, Philemon 24, is probably an abbreviation of Lucanus, possibly Lucilius, but not of Lucius, Acts 13: 1, Romans 16: 21. The evangelist was not a Jew, as is evident from Colossians 4: 14, where the beloved physician is distinguished from those of the circumcision.

Luke was not a Jew, Theophilus was not a Jew, but according to Smith's Bible Dictionary on Luke's gospel: "This Theophilus was probably a native of Italy and perhaps an inhabitant of Rome." Troas where the meeting that is described in Acts 20 was held was a Roman city. The Romans, according to Smith's Bible Dictionary (article "Day"), began their day at midnight.

Now it is unreasonable that a man who was not a Jew, who was writing of events that occurred in a Roman city, to a Roman official, would count time as the old Israelitish law required. And we may properly suppose that he used the Roman method.

Now, according to Acts 20: 7, it was the first day of the week when they came together and Paul preached, and continued until midnight.

The Douay or Catholic version of the Bible says regarding this text in a footnote on verse 7:

*And on the first day of the week.* Here Saint Chrysostom and many other interpreters of the Scripture explain that the Christians even at this time must have changed the Sabbath into the first day of the week, (the Lord's Day) as all Christians now keep it.

So that in spite of the Catholic claim, (as Adventists say) that there is no Bible authority for Sunday observance, they do quote authority in a footnote of their own Bible.

Upon the first day of the week let every one of you lay by him in store, as God hath prospered him, that there be no gatherings when I come.—1 Corinthians 16: 2.

So the collections were to be taken up on the first day of the week.

Jesus appeared to his disciples on the day he was raised from the dead, also again after eight days, or the second first day of the week, or Sunday. The day of Pentecost, on which the disciples received the Holy Ghost, was the first day of the week (see Smith's

Bible Dictionary, article, "Lord's Day"), or the Lord's Day. John the Revelator was in the Spirit on the Lord's Day when he received the revelations recorded in the last book of the Bible. And everyone, except Adventists, and possibly a few other Sabbatarians, admit that the name *Lord's Day* as used in the Bible and by early Christians, was the first day of the week, and nowhere do we find it used for the Jewish Sabbath.

Then Protestants do not believe that there was a man established in the papal chair as universal father at this time; indeed dates are given by different writers, ranging from 476 to 663, for the establishing of the papacy. The Adventists in their interpretation of Daniel 7: 25:

"And he shall speak great words against the Most High, and shall wear out the saints of the Most High, and think to change times and laws: and they shall be given into his hand until a time and times and the dividing of time."

Also: "And the woman fled into the wilderness, where she hath a place prepared of God, that they should feed her there a thousand, two hundred and threescore days."—Revelation 12: 6.

Also: "And there was given unto him a mouth speaking great things and blasphemies; and power was given unto him to continue forty and two months."—Revelation 13: 5.

The Adventists claim that the great evil power represented in the above texts is the papacy; that the twelve hundred and sixty days, forty and two months, time, times and dividing of time, all represent the time of his power, viz, twelve hundred and sixty years. They set the time of the establishing of the papacy in 538, A. D., when, they claim that the decree of Emperor Justinian appointed the bishop of Rome "head of all the churches," the end marked by the exile of Pope Pius VI, and the breaking up of the temporal power of the papacy by General Berthisi under France in 1798. But we have shown that they have been claiming that the pope had changed the Sabbath in 321 and 364 A. D., that is, 217 and 174 years respectively before the papacy was established.

(To be continued.)

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## IN THE REALM OF THE AARONIC PRIESTHOOD

(Prepared by George Reeves, and read before the Saint Louis Branch priesthood meeting, July 4, 1915.)

In looking for the identification of the duties of the Aaronic priesthood, it seems impossible to find them entirely outside the domain of the Melchisedec. The correlative duties of each are so closely interwoven and harmonized in many respects and func-

tions as to require a careful analysis to distinguish between them.

We will first understand, of course, that there is a broad line of difference. That in formation and purpose, the greater is to administer in certain spiritual matters, to the exclusion of the lesser, and the latter to administer more in the temporalities, not necessarily to the exclusion of the former, but it may have a larger freedom and liberty in the pursuance of its duties.

In the consideration of this subdivision and allotment in well-defined fields of labor, it must not be thought that more importance attaches to one than the other; or that the labors and accomplishments of one are more honorable than the other; or that one in its field of activity and usefulness is in any way inferior to the other. Since there is a harmonious blending of the two in their respective fields, there must be also a harmonious blending and respect by each for the high and honorable calling of both. The reverse condition would be subversive of the very designs of the mechanical organization and spiritual contemplation of each.

Doctrine and Covenants 17 familiarizes us with the duties of each priesthood. We learn from it that elders and priests are to

1. Preach, teach, exhort and expound.
2. Baptize.
3. Administer the sacrament.
4. Ordain priests, teachers and deacons.
5. Solemnize marriages.

Priests of the Aaronic priesthood are proscribed in laying on hands for administration to the sick, the blessing of children and the ordination of elders. The Melchisedec order may ordain elders, priests, teachers and deacons, while the Aaronic may ordain all, save elders. Whether the right to call to any of these stations rests exclusively with the Melchisedec, or whether it is conferred upon the Aaronic to call to the same departments to which it may ordain, I would not say. If a priest may have the spirituality and discernment to ordain another priest, teacher, or deacon, the same gifts and qualifications may possibly entitle him to make a call, subject of course, to further approval.

Seemingly, there is one specific duty laid more especially upon the Aaronic priesthood, that of visiting the membership. Just whether it is contemplated that the spiritual lassitude of the membership may become so aggravated, because of the failure of the preaching of the elders (with apologies, of course,) or some other contributing causes, to entice them from the homes, that it shall engross the entire attention of that priesthood to visit them, and thus circumscribe the priesthood and deprive it of the opportunity for mental and spiritual development

and preparation to enter the field of further usefulness, is not stated in the law.

But I am impressed to say that the visiting should be with system and diligence, so much so as circumstances will permit, and confined, first, to those enfeebled with age, and those deprived by conditions of fellowship, rather than neglect them to visit the more fortunate, opulent, and popular.

As we have said, this visiting problem rests more heavily upon the lesser priesthood, but since it is recognized and well based upon authority and custom, that the lesser has no conferred rights and prerogatives not privileged to the greater, it must be equally true that there is no benefit from any duty laid upon the lesser which can not be performed at the pleasure of the greater, or that may not reasonably be expected of the greater if necessity demands. The sharing of these responsibilities, and the performance of all duties laid upon the church, doubtless is binding upon each order to accomplish to the best of their respective opportunities and abilities.

I understand that, so far as a visit of an elder or a priest to the home of a member is concerned, the things said and done would be about the same. The conversation in any event should turn upon matters religious, except that an elder by reason of the cloak of his office could administer to the sick if occasion arose. We have, therefore, seen that there are many duties and prerogatives of elder and priest belonging to each with equal diligence, equal expectation, equal capability, equal sincerity and equal power and equal honor, and last but not least, with equal opportunity.

Discussing the activities of the Aaronic priesthood and its opportunities: It does not necessarily follow that an individual may be expected to officiate in all its departments of labor as acceptably as in some particular place. By virtue of what we call natural traits and gifts, I am constrained to say that these more natural tendencies should be not only recognized, but encouraged and cultivated, rather than overlooked and sometimes unwisely enforced, hard and unnatural of performance, either of preaching, for which one may not be well adapted, or some other particularity where nature and accomplishments have not been copious in endowment. I would say that the duties of the Aaronic priesthood are divided into two general divisions:

1. The visiting of the Saints at their homes.
2. Preaching the gospel.

For the encouragement of the young priesthood, let us consider well the duties assigned. Whatever they may be, they require, at all times the greatest diligence, care, anxiety, preparation and dignity. I emphasize this statement. To know how to approach people, treat them kindly and with patience,

by which they are benefited, encouraged and impressed, not only with the mannerisms of the caller, but the great mission of the church, is the opportunity before the priesthood, a decided advantage to the work in hand, and an apprenticeship and schooling many of the priesthood persistently neglect.

In the event of a call to the eldership out of the ranks of the membership, with little or no active service and experience in the Aaronic priesthood, I am frank to say that the absence of this training is keenly felt. I would therefore say that an apprenticeship in this particular department of the work makes for a better priesthood, and consequently a better eldership, the clothing of an individual with a higher name, notwithstanding. I am bold enough to say to the expectant priesthood, that if under that name one can not perform well and faithfully the duties of that office, the mere clothing with a higher sounding name will not change metamorphosis like from the ridiculous to the sublime, from the unqualified to the qualified, or contribute the lacking experience.

This suggestion is offered in opposition to the lack of wisdom of a practice sometimes seen in certain calls, and not reflecting upon the principle involved brought into requisition at the proper time, and upon proper occasions, and under proper conditions. In reality, it is quality of workmanship we want, not names of things and persons. The call to the higher should rest upon capability, efficiency, desire to work, diligence, and the integrity of the individual to meet the peculiar requirements of the higher order.

The tactful handling of the visiting work is not inferior to any task, or any privilege in the church organization. In this division of the work we will be well employed. I can see no preference in the law of the Melchisedec over the Aaronic where the same duties are laid upon each of them, experience and capability being equal.

Constructive method when faithfully carried out contemplates the passing from the lower to the higher, based not so much upon any emergency that may exist, but rather through the qualification and capability wrought through the lessons of experience.

In the careful adoption of this method, we would not expect to find a newly ordained priest the equal in efficiency of an experienced elder. There is no question that the law contemplates the priest to take his place alongside of the elder in the stations wherein the labor is similar; but the line of demarcation where a man is qualified to advance and is not called, and why the failures where the qualities were thought to exist, are questions lost in the mazes of speculation. I therefore feel that substantial deference must be given to successive changes, and that

such calls should rest upon merit and experience. Otherwise, there is a tendency to depreciate the dignity of the greater and the confidence of the lesser.

As an encouragement, we may well remember that one thing is true and can not fail, that God will help the man who consistently helps God and himself, whatever classification may have been given, or denied. The encouragement held out to all priests is that they have an equal right with the elders in the performance of the legalized duties assigned them in the law, to perform them as acceptably and without hindrance.

With the thought in mind that the calling of the Aaronic priesthood is honorable, let the priesthood congratulate itself upon the long and patient opportunity, by fortune, design or other circumstance, which has been afforded to take a careful survey of the situation, a deep contemplation of what really makes for a better priesthood and eldership, a better branch, and launch out to improve the opportunity by coming in contact with the people, knowing their difficulties and their needs, getting close in touch with the pulse of life itself, together with the concentration toward knowing the mission of the Savior, the will of God to man, the incalculable value of spirituality and purity, individually and socially,—these are some of the earmarkings of a real priesthood.

I hope so far as the priesthood in this branch is concerned, it may rise to the opportunity, strengthen the fences where down, and so qualify in the various departments as to offer acceptable timber that will stand the test. Seeking for office and stations for prominence will get us nowhere.

I feel that I have shown the duties of the priests to be equal to that of an elder in many particulars. I again define these duties as preaching the gospel, visiting, teaching, exhorting, expounding, administering the sacrament, ordaining other priests, teachers and deacons, and solemnizing marriages.

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## Of General Interest

### SCIENCE AND ALCOHOL

Nothing has been more notable in the past twenty-five years than the change of the medical profession towards alcohol.

Twenty-five years ago alcohol was used extensively as a medical stimulant, and the mild use of alcoholic beverages, if not encouraged, was at least not severely condemned. To-day alcohol is practically unknown to medical practice, and everywhere the medical authorities are setting themselves definitely against its use in any form.

One of the most striking illustrations of the change is the recent announcement from the health

department of New York City that an educational crusade is to be begun in that city against drinking. Doctor Goldwater, commissioner of health, after declaring the purpose of the department to give the people the facts, says:

A diminution in the consumption of alcohol by the community would mean less tuberculosis, less poverty, less dependency, less pressure on our hospitals, asylums and jails. Intemperate drinking cuts into the support of the family. The drinking of parents weakens the vitality of children. Drinking mothers lose twice as many babies as do sober mothers. More alcoholism is found in the parents of feeble-minded children than in the parents of normal children. The children of drinkers develop more slowly and do poorer school work than do the children of abstainers. Alcohol impairs the tone of the muscles and lessens the product of laborers; it depreciates the skill and endurance of artisans; it impairs memory, multiplies industrial accidents, causes chronic disease of the heart, liver, stomach and kidneys; increases the death rate from pneumonia, lessens natural immunity to infectious diseases.

The *New York World* pooh poohs this announcement as Quixotic, suggesting that much harm is resulting from the intemperate use of ice water. But that does not minimize the significance of the stand of the health department, a stand that no commissioner would have had the temerity to take twenty-five years ago in any large American city.

Nor can the *World* pooh pooh the effect of a continued hostility towards alcohol on the part of the medical profession. For every such statement as this from Doctor Goldwater helps to make a public sentiment that in the end will control the voices and votes of the community. In New York City will come exactly what has come in Iowa.

It is altogether likely that the common use of alcohol for any but mechanical purposes will be unknown to another generation. Not that drinking will be altogether abandoned, but that with the vast majority the use of even the milder wines and beers will either be unknown or so casual as to come to the same thing.—*The Register and Leader, June 16, 1915.*

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### BUSTING THE KNOT HOLE INDUSTRY

The *Saint Paul Pioneer-Press* wipes the alcohol out of the corner of its eyes and tells this interesting story about Saint Paul:

Saint Paul made beer is sent out to eleven States.

The total value of the output amounts to \$5,600,000 annually.

The total cold storage capacity of the local plants is 375,000 barrels, and the total capacity of refrigerating machines in those plants is 900 tons daily.

The daily capacity of the bottling houses is 600,000 bottles.

The average number of employees in the three Saint Paul plants is 1,225; including the agencies the average number is 1,700.

The pay roll amounts to more than \$1,300,000 annually.

One million bushels of barley is used annually, in addition to 42 carloads of hops.

More than 24,500 tons of coal are consumed annually.

Every year the local plants use 550 carloads of bottle beer boxes and barrels, all of which are manufactured and bought in Saint Paul. Four hundred and twenty-five carloads of bottles are used annually.

The amount of freight paid annually amounts to \$1,250,000.

The real estate and personal property taxes paid in Ramsey County amounts to \$130,000 a year.

The United States tax is \$1,050,000 annually.

What a lot of money and energy seems to be spent in Saint Paul in making trouble.

If this money, time and energy were spent in legitimate enterprises instead, what a different story there would be to tell.

More than forty counties of Minnesota have recently voted that they will no longer be made the dumping ground for this deluge of poisoned slop from Saint Paul.

They have become tired of being taxed, corrupted, and submitting to a traffic in the debauchery of their people in order that this aggregation of Saint Paul may become rich.

What will these Saint Paul brewery people do when they are finally prevented from trafficking in degradation? some one asks.

Well, they may do as the big brewery at Wheeling, West Virginia, did—turn itself into a packing house, in which more men are employed and more profit made than was the case in brewery days.

Or they might begin making ice instead, as did the brewery at Charleston, West Virginia, in which more money is made than was made as a brewery.

Or, they might turn their breweries into soft drink factories, as was done at Nampa, Idaho, where the same crew of laborers are now profitably employed in making food instead of alcoholic damnation.

Once there was an old shyster who raised a great roar because he found that he could no longer market lumber all full of knot holes.

"You are destroying a thriving industry," he howled. "What will the coopers do for bungholes in their beer barrels unless we can supply lumber with knot holes in it?"

It is rapidly dawning upon the people of Minnesota that capital, time and energy can just as well be employed in a useful industry as in making trouble, promoting crime, disorder and disease.

They propose no longer to buy knot holes in order to keep up this gigantic graft in Saint Paul that the *Pioneer-Press* tells about.—*The New Republic, August 6, 1915.*

If thou desire beyond measure the things that are present, thou shalt lose those which are heavenly and eternal.—Thomas a' Kempis.

# The Children's Home

EDITED BY HEMAN C. SMITH AND CALLIE B. STEBBINS,  
LAMONI, IOWA

## The Utilis Club

In the fall of 1911, the year in which the Children's Home was opened, twelve ladies met at the home of one of their numbers, and after a pleasant social time together, declared themselves unanimously in favor of organizing to work for the children at the home. Desiring that their name should express their object of making themselves useful, they adopted the name, "The Utilis Club."

Their number soon increased to seventeen and has since reached twenty-four regular members. With few exceptions, each alternate Thursday since their organization has found them at the home of some member of the club, ready to do what their hands found to do, and that has come to be principally mending. They started their work in November, and began with a Christmas surprise for the children. In this they asked the cooperation of the merchants, who donated dolls and toys, some of which needed repairs. With the good cheer that comes with the true Christmas spirit, all needed repairs were made and the work of dressing the dolls was accomplished. A donation of money from the members provided pocketknives for the boys, so each inmate of the home was made happy by the offerings from the Utilis Club.

Piecing quilt blocks was the next undertaking, and this was followed by the hemstitching of pillow slips made from muslin provided by the members.

Early in 1912 as they presented themselves one afternoon in readiness for work, the president said she had a surprise for them, and uncovering a good-sized box that stood in the middle of the room she told them it held garments from the home to be mended. From the beginning they had announced their willingness to do anything the matron of the home would find for them to do, so they were not daunted by the surprise, and that day they mended twenty-three garments. A little later they passed a motion making mending for the home their regular work. Many secondhand garments being used at the home, it is not strange that they easily come to need mending. The club records show as many as fifty-six garments mended at one meeting, at another, thirty pairs of stockings darned.

Most of these ladies are mothers of growing children, so were not strangers to mending, and those to whom fancy work was more familiar proved apt scholars in the art of homely usefulness. But their work has not been confined to patching and darning. At times they have made a good showing of completed garments, cut out at the Children's Home and sent to them ready to make. These included nightdresses, underwaists, and so on. At one meeting they all worked buttonholes.

Occasionally a social evening is arranged for, when the husbands are invited, one of these having occurred at the Children's Home, by the hospitality of the superintendent, matron and assistant, while others have been enjoyed at the homes of the members. At first, refreshments were served on these occasions. Later, there appeared on the records a resolution to the effect that when they entertain they shall not serve refreshments but that, instead, each member shall contribute fifty cents to their fund to be used for the benefit of the home.

In the fall this fund is increased by the proceeds from a sale of candy made by the members. This has now become an annual affair and is held in one of the stores where a show window is kindly granted for the display of the candy. Part of the money raised by the club has been used to pay

for dressmaking hired at the home, and a portion is expended each Christmas.

As one result of their meetings the members have stored away many happy memories, and surely such work will be the means of laying up other lasting treasures. By one of their by-laws a fine of five dollars was set as a penalty for gossip. If conversation ever tended in that direction there was sure to be a warning voice that all were ready to heed. They have profited by this commingling in their effort to be useful, and they bear a pleasing testimony of the good spirit that has prevailed in their meetings.

## THE DORCAS SOCIETY

Recently a sister organization has been formed known as "The Dorcas Society." This includes some members of the Utilis Club and others, who saw the opportunity for contributing of their work in the week intervening between the other meetings.

This society has twenty members, the number including several dressmakers. A large amount of work has been accomplished at each of the meetings held.

We can not do better than to wish them the continued success and enjoyment that has attended the Utilis Club, and add that the appreciation of all connected with the home goes out to both.

C. B. S.

## Our Treasury Department

Suggestions are made by some that in this department should be published the itemized receipts and expenditures connected with the home, that in so doing the friends of the home could see what others are doing, which might lend suggestions to others who are not regular contributors to become such.

Yes, it would indeed be interesting for all of us to know who are helping, and the many ways these are furnishing assistance. It would also be proper for the contributors to realize the many avenues of expense connected with the running of the home. I will give you some of the reasons this is not being done. First, our space in the HERALD is too limited. Second, it would cost us not less than fifty dollars a year to publish these items, and we are endeavoring to keep down expenses. If we publish a mere statement or summary of receipts and expenses at the close of each month, will that be sufficient? What do you think about it? Have you any suggestions to offer us?

Again it would be interesting to have appear in the Children's Home Department of the HERALD photographs of the children from time to time. We should like you to see the splendid faces of these children. While I am writing this I have before me a post card picture of one of the little ones placed in a splendid home. Here is what the foster mother writes me: "I am writing to tell you how nicely baby is getting along. She was eleven months old yesterday, weighs twenty-seven pounds, has eight teeth and can say a few words. She is very dear to me, and a great joy and blessing to our home. I am indeed thankful to the kind Father for this blessing, and pray that I may raise her in the right way."

If you knew this home as I know it and realized the joy that has come into the hearts of the mother and the other members of the household, and what a blessing it is to the dear babe, and that the Children's Home is earnestly endeavoring to bring about this same blessed condition with every homeless child that comes within its care, there is not a Saint whose heart is touched with the divine love of Him who had a care for the children and blessed them, that upon reading this would not feel constrained to offer up a fervent

prayer to the heavenly Father for a divine blessing upon our Children's Home and would endeavor to support the institution in a way to supply every legitimate need.

The contributions for the month of July for the running expenses were \$329.03. The expenditures for the same month for running expenses were \$388.56. We had, however, a sufficient balance so that the expenses were promptly met. We have received during the month of July \$248 to apply on home debt. This makes the total receipts for the debt \$661, leaving of the \$2,500 indebtedness a balance yet to raise of \$1,839, plus accrued interest. We have confidence in the friends of the home that they will wipe this debt out as soon as they can, and that there are many who are keeping this need in mind and continue to work with this end in view.

Now about the outlook for the month of August. This you know is the dry month of the year, as a rule; the month in which the least is contributed. A suggestion, I deem, is all that is necessary for us, and that is this: It will necessitate on the part of all a little more willingness to make sacrifice. We trust that when the treasurer is again heard from in September that we will have to report to you that even during the dry month of August the needs of the home were amply met.

In all these matters of financing the home the treasurer will be delighted to hear from any who have suggestions or desire cooperation.

JOSEPH ROBERTS, *Treasurer*.

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## Letter Department

SMITH'S CREEK, MICHIGAN, July 18, 1915.

*Editors Herald:* After visiting friends and attending to some long neglected business in Independence, Missouri, we came to Chicago, where we stayed two days and preached in both branches. We were royally entertained by our beloved brother, David Dowker, and wife. Our next stop was at Detroit, Michigan, where we visited with friends and met again some of the brethren we had known before. Preached once there.

We then came home to see father and mother, in the new home they bought since we left the country six years ago. Spent some time visiting and getting acquainted with the people here. We asked permission to preach in the Methodist church and got it by a unanimous vote. Went to the reunion at Port Huron, where we had a very pleasant time. This reunion was profitable to all who went there to learn of the Great Teacher above.

I preached my first sermon on the street while there, and felt better about it than I had expected. Have been back to the same old corner preaching since then, and expect to go again. Came home from the reunion and found that the pastor of the Methodist church had reconsidered his part of the proposition, and I could not preach in their church. A fine young man, a Baptist, proposed that I preach in the Baptist church. I was ready whenever they were, but the Baptist pastor said, "N-o-o-o-o-o!!! They are practically the same as the Mormons." He did not say that to me nor in my presence, but to the flock.

I got permission to preach in the Pink Schoolhouse, where my father and mother went to school in their childhood days. There had not been any Latter Day Saint preaching there in fifty years, or thereabout, when an old, grayheaded man by the name of Davis preached here and no one would keep him but my grandfather, Harry Savage. But a few generations has taken their place, and with them has come more fairness. We have fair congregations when the weather will allow us to meet together; the rain has hindered considerably. Have

had good liberty, and begin to have hopes of getting to talk my own tongue as freely as the Tahitian.

Along with ministerial opposition we have found a touch of mobocracy, while the ministers have contented themselves with talking about me behind my back, accusing me of being a "Mormon" and warning their flock against the things I am "keeping back till I get them in my power," etc. Some others, not so artistic at mud slinging in words, have done the act in deed. They threw mud at me while I was preaching in the schoolhouse and succeeded in hitting me once, but they threw at my wife, hitting the window above and below and on each side. But she is from Missouri and they could not hit her. They were on the outside and we had no way of identifying them at the time, but I found out who two of them were later on, and went and talked to them personally and tried to win them over, and got them to promise that they would give me a fair chance with them at the mud slinging after this, and not stand in the dark and throw at me. I warned them that I would not let them off next time they did the like, but that I would promptly prosecute them. I hope to win them over to my side in the end.

All this has not hurt me, and it has advertised our meeting more than ten dollars worth of handbills. The people keep coming. The ministers worry and warn their flocks. So "we should worry."

Your brother in bonds,

H. W. SAVAGE.

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LAMONI, IOWA, July 19, 1915.

*Editors Herald:* One year ago last conference I was appointed to labor in southern Kansas, unorganized territory. I labored there until about the middle of October, when I came to Graceland College, where I have been most of the time since.

I enjoyed much of my labor in southern Kansas, finding some noble Saints there, whom I learned to love. With the efficient workers there, J. Arthur Davis, T. C. Kelley and A. C. Martin, the work should grow and the Saints be fed this year.

Some of the missionaries may wonder that I should leave the mission field to attend college. I believe I was divinely impressed to do so. At any rate, the Lord has been with and wonderfully led me since coming here. I can truthfully say that, as a rule, I have found the Spirit working stronger here among the students in their prayer meetings than any prayer meetings I have ever attended. In view of this fact, I am not surprised to hear individuals say they have had evidence that they and a number of others were led here by the Spirit.

I am very much pleased with the work that Graceland is doing. She stands on her sunny hill quite apart from the world, as a living monument to the fair principles of purity. She throws her white mantle of virtue about the young who come here, and softly whispers: "Upon my play grounds and within my sacred walls of learning you will find the name of Saint to be honorable. No finger of scorn is pointed to intimidate here, but your worship is praised. Thus I will nourish you with love until you are strong; I will give you knowledge and teach you the sciences that God has given, and still feed you upon the milk of the word, that while you are in the world and understand the things of the world you may not be of the world, but be a light to the world. Since I teach spiritual things while I am teaching you the sciences, you will naturally associate spiritual things with science, whereas in other colleges, where the spirit of the world prevails, you would associate the spirit of the world with the sciences. If you will not indulge in the vices of sin, I will guide you with innocence in pleasure's paths to tread, and you will enjoy your stay here."

Anything of an immoral nature is unpopular here, while not riches or beauty, but a good character is the criterion by which the students become popular. This condition makes the strongest influence for morality that I have ever known.

I do not know that Graceland is of God's right-hand planting, but I do know that he is working mightily here. I intend to remain here until I hear the Good Shepherd's call again.

Your brother,  
O. D. SHIRK.

LAMONI, IOWA, July 20, 1915.

*Editors Herald:* I desire to bear my testimony by contributing a few lines, as many of our friends might think that we are "down and out," to use a common expression. Six years ago we left Stanberry, Missouri, and moved to Lamoni, Iowa, to place our children under the influence of the church and give them every chance along gospel lines, as well as good school advantages. What the results will be remains for time to solve. As I dwell upon our present needs—spiritual development in the youth of the church, the economic question, the redemption of Zion, living the celestial law that Zion might be redeemed, for "Out of Zion, the perfection of beauty, God hath shined," "Awake, O Zion, put on thy beautiful garments"—I stand aghast. Will it ever be a reality, or is it just a dream?

When I hear a brother say, "This work is everything to me," and then see other things take his time, I question his sincerity. When God gave the commandment to Israel, "Thou shalt have no other gods before me," he did not want his people to be engaged in other activities that would rob them of their service to their Master. Some of the most remarkable characters that ever lived in this world have died at their post of duty in this great latter-day evangel. They were the *finished products* of the gospel—that development of character which is an exemplification of Jesus Christ.

I heard the late lamented and beloved Brother Joseph Smith say, when his eyes grew dim with age, preaching in eloquence and power at one of our General Conferences: "I am glad to come back here (to Lamoni) and bear my testimony—I wish I could say, to see you," and at the farewell parting with his son, Fred M., as he is generally called by the Saints, he said, "What a strong hand you have. Oh, for some one to take hold of the reins that won't let go." Oh, for more men so full of faith, humility and love, so tender and affectionate in their gospel ministrations!

I want to bear my testimony to the power of God made manifest in behalf of my child. Wife had prayed and wept over him for several weeks, and when the family physician made his calls he gave us no hope and said the child would likely be afflicted for life with curvature of the spine; some called it "Pott's Disease." Rather than see the little fellow suffer we asked the Lord to take him, if it were his will. "Not our will, O God, but thine be done, but if you spare the child, we dedicate him to you for your service." How well I remember that beautiful summer morning, alone with that child, when praying with all the earnestness of soul and fervency of spirit possible, I said to the Lord that if he would heal our child it would be the greatest evidence to me of the divinity of this work. The Spirit spoke, saying that inasmuch as I proved faithful my request would be granted. I told my companion and her mother of the message. We wept together. The child got well, and is well and sound in his body. Praise the Lord, O my soul, and forget not all his tender mercies.

Dear Saints, as we pass along the shining way, may we strive earnestly, faithfully, and prayerfully to make an intelligent application of the law to our lives, and to get "nearer, my God, to thee," that we may in unity and in true

gospel fellowship unify our spiritual forces for the accomplishment of the work intrusted to us.

"Wherefore, let every man learn his duty and to act in the office in which he is called in all diligence."

JAMES D. SCHOFIELD.

PERYEAR, TENNESSEE, July 21, 1915.

*Editors Herald:* The annual reunion of the Kentucky and Tennessee District convened at Foundry Hill, near Peryear, Tennessee, July 3 to 12.

R. C. Russell was chosen to preside over the reunion. Saints and friends expressed themselves as being favorably impressed with the message he bore. Other speakers were J. R. McClain, W. L. McClain, S. E. Dickson, J. M. Nunley, and C. A. Nolan.

The 1915 reunion is believed to have been one of the most successful in the history of our district. Larger crowds than at any previous reunion were an evidence of the ever-increasing interest in these annual assemblies. All branches of the district were represented with the exception of one, and we had visiting Saints from ten different States.

One feature that is worthy of note just here is the excellent behavior maintained throughout the encampment. Brother Russell, with his tact and pleasing manners, encouraged and obtained the respect and good will of Saints and outsiders. He impressed upon the audience the necessity of order, and by his Irish wit and humor held their attention and won their admiration.

The people of the South do not as a rule move about as lively as those of the cooler clime, but they have never been convinced that they could be quiet, even in church, until Brother Russell taught them that it was possible. We feel that there is a work for Brother Russell to do here in the future, and that he will be enabled to reach a class of people that have not been willing to listen to the gospel before.

Seven were baptized, three adults and four children. Five infants were blessed.

Thursday was observed as Children's Day. The forenoon was devoted to Sunday school work, and in the afternoon Brother Russell spoke to the children, after which some lively contests were enjoyed by young and old. In the evening an appropriate program was rendered by the various schools of the district.

We hope to have even a better reunion in 1916.

LOUISE A. WALL.

NEW YORK, NEW YORK, July 24, 1915.

*Editors Herald:* Having spent a very pleasant and I trust profitable time among the Saints everywhere during my four months sojourn in America, I wish to say to all whom I met and from whom I received the evidence of Saintly love, that I feel very grateful for all kindness shown me. As I can not write each individually, I take this means of reaching all.

The boat *Bergensfjord* leaves here to-day, at 2 p. m., and I am billed for passage on it to Bergen, Norway.

With love and best wishes to all, I remain,

Your fellow servant,  
PETER MUCEUS.

CHICAGO, ILLINOIS, July 25, 1915.

*Editors Herald:* The beautiful sun of the early morning arose over a sad city after the terrible catastrophe that overtook the steamer *Eastland*, just as she was ready to leave the docks yesterday morning, thronged with pleasure seekers, when she overturned in the river, giving none time to aid themselves. What a thankful people we should be that the Lord is so mindful of us as to have warned us that the waters are dangerous.

We notice among the names of those lost on this ill-fated vessel a family of six who all lost their lives, and four children of which family were among our Sunday school scholars on the West Side when I was primary superintendent.

Brother David Dowker spoke this morning. Mr. Meyers, a stranger, worshiped with us and seemed pleased, and promised to come again. The opening at Dalton is very promising. Brother Dowker and others who have been there assisting report being blessed in the efforts put forth.

The work in Chicago is in good condition. Our local force is bending every energy to assist our missionary, Brother Dowker, who is a busy man.

Success to God's work wherever it is being promulgated.

MRS. L. M. HORTON.

KINGFISHER, OKLAHOMA, July 25, 1915.

*Editors Herald:* As the major part of the summer has gone, and the time draws near for the young of the church to enter school again, my mind is centered on our own college, and the pleasant and profitable year that I spent there last year.

Since I entered high school I have looked forward to attending school at Graceland, but my first year in college was spent in a school near home. Then, last year, I went to Lamoni; but since Graceland has been made a junior college, I must look elsewhere to further my schooling. To me it seems a pity that the people of our church can or will not properly maintain one college. I assure you that to my judgment the work done there is as good as elsewhere, and other conditions are far better.

The college is seriously in need of finances. The needs of the school are many; still nothing is undertaken that can not be successfully finished. It was this spirit which caused the school to be changed from a senior to a junior college. The work and material for the first two years' needs are ample for a strong course, but because the equipment for the next two years was slightly below what is required to make them standard quality, and because of the true-hearted, conscientious men at the head of the school, who were determined that nothing should be given which was not as good as could be received anywhere else, the change was made from a senior to a junior college. Under the conditions I think the change was proper, but I am exceedingly sorry that it was necessary. As I said before, I am well satisfied with the work I received during my nine months there. I can truly say that I know that my instruction was on a par with that of many larger institutions.

Nothing but the latest methods and textbooks are used, and those giving the instruction are those whose companionship is the most congenial. Those who are young and need the advice and counsel of older and wiser heads (and we all do) are carefully and prayerfully looked after. I have attended another school and visited many of them, and in not one of them is the moral welfare of the student so closely guarded.

The student prayer meetings are a source of much spiritual strength. I have been raised in the church; in fact I am the fourth generation on my mother's side in the church, and I firmly believe in all the gifts of the gospel, but as I have always been one of the isolated ones, I heard at Graceland, in the student prayer meetings, some of the gifts for the first time.

There are plenty of amusements to keep "Jack from becoming a dull boy." Athletic contests of various kinds are engaged in, football, baseball, and basket ball being especially prominent, while tennis is fast becoming a Graceland sport. These games are only moderately indulged in, but sufficiently encouraged to suit the true sportsman.

Many good lectures, as well as other high class entertainments, are heard each year. As I said good-by to the friends I had made there, there were many whom I hoped would go on with their education elsewhere, as they had finished there—there were also many whom I sincerely hoped would find themselves back at Graceland, for there is that there which they need, and which they can not receive elsewhere.

I write what I have, hoping to encourage some one to consider attending Graceland College, which should be loyally supported by the Saints. Yours in gospel bonds,

DANIEL B. SORDEN.

### Diction, Phraseology, Idiom

The answers to my eleven direct questions that appeared in *HERALD* for December 30, 1914, relative to the use of such embryotic phrases as thee, thou and thine, in our addresses to Deity, suggests other questions that I think will be interesting and profitable to your readers; so I am asking for a little more of your valued space.

It is sometimes thought that they more nearly approach the manner of reverential speech employed by the Lord when among men. They are thought to represent the most sacred speech which has ever fallen from lips of flesh, and thus more sublimity to responsive feelings, and stir a deeper spirit of devotion than more modern words about which no such hallowed memories cluster.

That is probably true so far as the "traditions of the elders" are concerned. But how about the great, thinking, agnostic world, and the natural-born critic? How about the pliant minds of children before they have any fixed traditions? And how about the facts in the case?

I am vividly reminded of the good old Welsh brother who was often called to administer to the sick of the neighborhood; especially the children always called for him in preference to other elders. He enjoyed a happy faculty of begetting in their young minds that degree of faith that breaks the shackles of disease—he had the gift of healing. In his prayers and ministrations he could get very close to the Lord. How was it done?—except you become as this little child, etc. Right here seemed to be the point of difference; no child could utter a request in simpler form of speech than he approached the good Father with; no blind attempt was made to ape or personate the ancient worthies or anyone else: The spirit of simplicity was all pervading.

What course should a young man pursue who wishes to become a great orator? Did anyone ever give a better answer to this question than Henry Ward Beecher? i. e., let the young man fill himself so full of his subject that he can hold no more; then pull out the bung and see nature caper. Can you name one successful orator who owes his success to having imitated or simulated other men?

The writer does not think it criminal or wicked to use these superannuated phrases, or any other special effort to personate the speech of others. But is it not infinitely better to observe childlike simplicity, to be ourselves, to use our own language, and to live in the immortal present?

When one forms a habit of preferring the language of the past, being charmed by the music of the past, gazing at the beauties of the past, and worshiping the heroes of the past, is that person's soul in tune to catch the musical vibrations, and witness the beauties, and appreciate the heroism of the ever present?

What evidence have we that these primitive terms are in any way nearer like the speech used by our Lord than their modern equivalents? Do you know of any lexicographer who pretends to trace them back to a Greek or Hebrew root? Has anyone traced them back past the corrupt hotbed of Catholicism?

If the English language is retrograding and we are trying to hang on to original methods of speech, why not go back into the womb of our language to the Teutonic tribes, who came together in England in the fifth century and there gave birth to the old Anglo-Saxon language and pronounce the pronoun you, as they did, i. e., "Thic," or "thik" or "thuk." Will some of our Hebrew, Latin and Greek scholars please come to our rescue now and tell us which of these varied spellings comes the nearer the Hebrew equivalent that our Savior probably used?

If we hang on to these old-fashioned forms because they have done good service in their time, should we not with equal wisdom hold to ancient methods of travel, and on to the stanch old long bridges, and wooden plows?

Why should we use ye as a nominative and you as a dative, since the latter so completely does duty for both?

Since the machine runs lighter with less friction, and less noise, and does better work, why in the world should we hang on to the noisy, cumbersome, wabbly old wheels?

Did the all-seeing intelligence of Jesus ever utter a truer saying than this: For the children of this world are in their generation wiser than the children of light?

If we excuse ourselves for using these primitive forms because they occur in prophetic utterances, then we are reminded that the opinion of those thought to be the highest authority on earth is that God does not as a rule give words, or language to his prophets. Let the same truth be revealed to twenty different persons, each one would tell it in his own peculiar form of speech.

#### FROM ANOTHER ANGLE

In all probability the most direct language we have from heaven may be found in the great message given to the boy of fourteen in the spring of 1820, from the Father and his Son. And next to this probably comes the discourse thrice uttered by the angel of God from the courts of glory, on that memorable night of September 21, 1823, which occupied the whole night. Then add to these the six succeeding ministrations of the same heavenly personage, making ten distinct discourses delivered by individuals direct from heaven.

We have had eighty-five years in which to study all there is of record of these astonishing events. And has anyone in all these years found where any use was made of these cast-off germs of our language? If so, where are they? If not, then is it not reasonable to assume that the hosts of heaven are not deeply in love with them?

The writer has grown weary in his awkward, uncouth, clumsy efforts to rightly apply these unusual terms. But lest I weary you by being too lengthy, I ask in conclusion:

Can anyone point to the terms *ye, thee, thy, thou, or thine*, in any official utterance to the church through him who "learned to love and loved to learn" since the 15th day of the 4th month of the year 1894?

Had his long experience, his keen discernment, and intimate acquaintance with the Lord, taught him that the old-time Catholic diction was not comely?

D. R. BALDWIN.

Peace! And no longer from its brazen portals

The blast of war's great organ shakes the skies,  
But beautiful as songs of the immortals

The holy melodies of love arise.—Longfellow.  
Instruments blending together, yield the divinest music,  
Out of a myriad flowers, sweetest of honey is drawn.

—William Wetmore Story.

## News from Missions

### New England

My last communication was from Jonesport, Maine. From that town I went to Corea, Maine, and there had the pleasure of organizing a branch of the church. Brother John F. Sheehy was placed in charge temporarily. Brother James Clark was ordained a priest, Brother Guy Francis a deacon, Sister Ella Young chosen secretary.

The Saints in Corea met with considerable opposition in times past. Many at that time were members of the Union Church, and when Brother Arthur Koehler began his services there, a division took place among the people: they lined up for and against him. He was turned out of the church building; sixty-five people went with him. The Baptists assumed full control, apparently against all law and order. Our Saints and their friends entered into suit against those who had denied them privilege to hold services in the church. The judge before whom the case was tried, rendered a decision requiring that \$1,050 be paid over to the Saints and friends by the opposing factor. With this money, somewhat increased by special contributions, the Saints have erected a large and splendid church, one that they can well be proud of. For the successful turning of this affair much credit is due to Arthur Koehler, whose faithfulness made it possible to reap so great results.

Brother John F. Sheehy wields a great influence with the people in Corea and vicinity. He has recently baptized several there, and more are to follow upon his return from the reunion.

I directed the president of the Eastern Maine District, Brother Ebeling, to organize a branch at Jonesboro, where from twenty to twenty-five faithful members reside. J. C. Foss formerly of Independence, Missouri, lives at this place. This brother is one of the old-time missionaries, who helped to establish the gospel work along the rock-bound coast of Maine, over forty years ago. I meet many people in Maine who speak very favorably of Brother Foss, and remember well his many sacrifices for the Master's cause. I am pleased to note that he still wields an influence for good among them. He has permission from the missionary in charge to do all the good he can.

I have known Brother Foss for thirty-five years, and never have had cause to regret forming his acquaintance; and my prayers are that the heavenly Father may bless him in his declining years, with that sweet peace which no man can give or take away. His companion is enjoying better health in the East than she did in the West. Both seem to be cheerful and happy.

I visited Stonington, Maine, and was domiciled at the pleasant home of Brother and Sister Henry Eaton. These good people made my stay pleasant. I was grieved to learn of the serious sickness of Brother George Knowlton, president of the branch. He had undergone an operation for appendicitis, a bad case, but through the goodness of God he was spared. At Stonington I had the pleasure of meeting our good old friend Brother Isaac M. Smith, who though not very well in body is still striving to help the Saints to become strong in spirit.

Maine is the best field for missionary labor that I know of. It offers wonderful opportunities for reaching the people; but it is a case where the harvest is plentiful but the laborers few. In this State many schoolhouses are open to us, and large audiences are anxious to receive the word. We ought to have ten missionaries here where we have one. The people are the most hospitable I have ever met. Summer and fall are the best seasons in which to prosecute the work, but the win-

ter months offer special opportunities—then the farmers have more leisure and the seafaring men are home.

I spent a few days visiting my wife's relatives in Worcester, not having seen them for years. My mother-in-law was visiting her daughter at Pittsfield, and another daughter was at the seashore; these I did not see. However, I enjoyed my sojourn in the city at the home of my sister-in-law, Mrs. Kinney.

The Massachusetts reunion convened on July 24, and is still in session, but near its end, closing next Sunday, August 8.

Bishop E. L. Kelley and wife spent a few days with us. While here he delivered sermons along financial lines, which were appreciated by the Saints. He left this week for Philadelphia.

President Frederick M. Smith and family arrived here Wednesday from Worcester, to remain till the close of the reunion. Brother Smith delivered a sermon last night which was well received by the Saints. He dealt with church matters, and his frankness won the respect and confidence of all present. He seems to have regained much strength, and is his old-time self—alive to the interest of the work, and manifestly in earnest.

We are confident that in the due time of the Lord, Brother Smith's influence will be felt for good throughout the church. He will soon be able to devote his full time and talents to the interests of church work in general. Our association with the President of the church has deepened the impression that indicates the Spirit's guidance of Brother Frederick M. Smith, unfolding to him the greatness of his task, and qualifying him for its accomplishment. We are confident that all faithful Saints will see and feel that Israel's God is with him. All should help him by rendering cooperation. It is God's work. Brother Smith and family will start for Independence at the close of the reunion, via Maine and Canada.

Brother U. W. Greene is attending the reunion. He has rendered good service. He will go to the Kirtland reunion from here, after which he will labor in his old field around Ohio till holidays. We have also here with us Dr. Joseph Luff, Elders H. J. Davison, J. F. Sheehy, H. A. and J. A. Koehler, R. W. Farrell, with local brethren, including the district bishopric and presidency. Thus we have not lacked for preachers. The sermons throughout have not been lacking in spirituality and truth. Those who occupied the rostrum have not shunned to declare all the counsel of God, keeping back nothing that was profitable. Their work had the old Jerusalem gospel ring.

The social meetings have been spiritual and therefore edifying. Over one hundred young people were present at the reunion. Over three hundred campers on the ground; this number much augmented on Sundays. About five hundred came out last Sunday and were entertained by listening to the oratorio, "From Olivet to Calvary." Brother A. N. Hoxie was leader. Singers were present from the Massachusetts and New York and Philadelphia districts. The institute work under the charge of Brother Davison was a success. The lectures given by the writer were well attended. The weather this past week has been against us; rain and wind have not been able to discourage the Saints, however, who seem to enjoy fully their privilege to associate and talk of God's goodness to them.

We have had the average number of baptisms, eleven in all, but the attendance of outsiders has been small. We do not wonder at this, when we consider that within a short distance from us is the Onset Spiritualist camp ground, and also a fashionable summer resort. People seem to love pleasure more than they love God. The Saints indulged in innocent amusements, such as ball playing, bathing, etc.

The Saints own the reunion grounds, which contain fifty

acres. There is a fine salt water front, and plenty of shade under oak and pine trees. Good bathing place. Abundance of cold drinking water. Several cottages have been erected here. Many more are to be built in the future. Many prefer these to tents; they are drier in wet weather. Some campers have board floors in their tents, which help considerably.

There are Saints here from the north, south, west, and the east. I have heard many pronounce this the best reunion held in Onset. Personally, I have enjoyed my sojourn exceedingly, and I shall not soon forget the Saints and the pleasant time I have had on these grounds. I trust that I shall have the privilege of meeting these kind Saints again.

Wishing them success in their endeavors to serve the Lord, I remain,

Your brother in the Lord,

GOMER T. GRIFFITHS.

ONSET, MASSACHUSETTS, August 6, 1915.

### Toronto District

At the time of receiving my appointment from the church in April, I was in attendance upon my mother, who was seriously ill, and who departed this life on the morning of May 7. It seemed as though it was useless for me to think of taking the field, but mother's counsel before her death was that I should do so. Following her demise, I assisted my father, Elder Samuel Brown, to arrange affairs as best I could.

On the eve of my departure, the Saints invited me to a miscellaneous shower at the home of Brother Charles Osborne. Here I listened to a very flattering address and was presented with a gold-handled umbrella and a sum of money, all of which I endeavored to receive in the same spirit in which it was presented. I trust I may always merit the respect of the Saints.

I bade loved ones good-by, and this time it was different than heretofore, for R. T. was leaving for the missionary field instead of father. On Sunday I met with the Saints at Garafraxa. They had good meetings, and the Spirit was present. Brethren W. D. Ellis, A. T. McClain, J. T. Whitehead, and the writer were the speakers. Brother Ellis and myself continued there and worked until Saturday, when we left for Elsnore to attend a grove meeting on Sunday. The Saints of neighboring branches were present, so we had a reunion on a small scale. I went by request to the home of our genial district president, Brother D. B. Perkins, and was treated well here, as elsewhere.

In company with Brother Perkins, I visited Wiraton and spoke on Monday evening, and Tuesday evening at Hepworth. On Wednesday I left for Owen Sound. I was here made welcome at the home of Brother William Elliott. I preached here Wednesday and Thursday evenings. On Friday at 9 p. m. I took boat for Manitowaning, arriving there at 10 a. m., June 26th. Brother John Shields arrived in the evening from the north shore. We attended meeting in the church at Lake Manitou on Sunday, and during the week held meetings, Brother Shields giving blessings.

On Thursday we attended the annual picnic of the Saints. They realized from the stands and tables about eighty-five dollars, some of which they intend to use for fencing the church grounds. On Sunday the Saints from the Slash and Sanfield branches met with the Manitowaning Saints. We held four services, the first being a prayer meeting. The gift of tongues with interpretation was manifested through Brother Shields.

Brother Shields and I labored together until he took his departure for the reunions. Since that time I have been holding meetings and visiting among the Saints, trying to do the best I could under the circumstances. I have baptized three

young men since coming to the island. I trust I may be instrumental in bringing many more into the kingdom.

I find the limited musical ability I possess to be a great help both in singing and in playing. This seems to be of interest when the preaching of the word fails. I hope to be able to use these abilities, though they may be small, in a way and manner that will be most pleasing to my heavenly Father.

The brethren who have labored here in the past are still remembered by the Saints. Brethren Tomlinson, Walter Bennett, and Shields are mentioned as the pioneers. Brother Smith, president of the Manitou Branch, is always at the post of duty, willing to assist in whatever he can to help the good work along. In fact, most of the Saints are willing to do their best.

Trusting that I may be able to assist in building up and strengthening the work, I am,

Your colaborer,

ROBERT T. BROWN.

MERLIN, ONTARIO, Route 4, Home Address.

### Arizona

We can report the work of the Lord progressing in South-western Arizona. Since beginning work in our new church at Douglas, little more than a month ago, we have baptized eight, representing six families, seven of whom are adults. Meetings have been regularly held each Sunday at 11 a. m. and in the evening. Of late we hold Wednesday night prayer meetings.

The Ladies Aid has been active in reducing the debt by ice cream socials and in other ways. Readings by Sister Aura Belle Fike at the high school auditorium have added to our revenue, and to our appreciation of Graceland's late professor of elocution. We do not forget either that she is a product of Arizona.

A brother was baptized in Bisbee on July 8, and others there are almost persuaded. Opportunity for a good work here has never seemed brighter to us. We are crippled, however, from a lack of finances. Missionaries can not labor for their sustenance and still accomplish the best in the field. The Saints and friends of Douglas have been taxed to finish the church and pay the indebtedness, and are not able to assist in the general work. The church is now finished, or near completion, and is nicely seated.

Saints passing through will be welcome to our worship.

In bonds,

S. D. CONDIT.

DOUGLAS, ARIZONA, August 5, 1915.

## News from Branches

### Toronto, Ontario

The fourth annual reunion of the Toronto Branch was held at Lowbanks, July 17 to August 15. This summer event rivals in magnitude the theater campaign conducted during the winter season; but of course is not so prolonged.

The value of this summer outing is becoming more and more recognized; and so many are taking advantage of it that some go weeks before the reunion proper begins, and remain for some time after its close. Their time is fully occupied in making ready for the arrival of the Toronto specials on opening day. On the arrival of these trains the grounds present an animated scene. All is hustle and bustle, getting settled in tents. It reminds one of the arrival of a circus, were it not for the absence of elephants (and clowns?).

Special excursion rates are arranged, good going any day during reunion, and a very good week-end auto service is maintained.

A great amount of time and labor has been spent in developing the grounds, which are now in splendid condition. Permanent dining hall, store, kitchen and cement cellars have been built. Cement walks are laid, and the grounds are piped and illuminated by gas.

The attendance this year was good; and all are unanimous in declaring it the "best ever." So popular is the reunion becoming in the Lowbanks neighborhood that hundreds of strangers are in attendance on Sundays. All kinds of vehicles line the roadways for great distances. The large tent is far too small to accommodate the crowds at the preaching services on Sunday. The reunion is accomplishing much good in that section of country, besides being of great value spiritually to our branch.

During the last week a number of brethren from outside places were present, among whom were Elders J. F. Curtis, R. C. Russell, John Shields, J. W. Wight, Will Anderson, and James Pycock, the latter being present throughout the reunion. All did good work in their respective lines, and their efforts were enjoyed by the Saints.

Bishop Evans has labored hard to bring this reunion up to its present standing. The Toronto Branch has placed him in charge of the whole work, and its splendid organization is due to his ability as an organizer, and a man who gets results. He is willingly assisted by all upon whom he calls for help. He recognizes the value of exercise, and certainly keeps the Saints on the move, continually, from one work to another.

The work here is onward. Baptisms are frequent, and the Saints are rejoicing in the great latter-day glory.

Your brother,

A. F. MCLEAN.

48 Fern Avenue, August 16, 1915.

### Cleveland, Ohio

Cleveland Branch has been much benefited by the presence of Brother L. E. Hills this summer. We held a series of meetings during the week, which were well attended. One was added to our number last week. Our open-air services in the park have been very interesting and instructive, and a power for good through the instrumentality of Brother Hills. Some of the audience have attended our branch meetings as a consequence.

District Convention will be held at Kirtland. We have pamphlets for distribution to visitors, giving a brief history of the Temple, its purpose, how conducted, also showing by court rulings our sole right of title to the property.

Cleveland Branch meets at Wade Park Avenue and Seventy-first Street.

F. C. WEBBE.

August 11, 1915.

### Los Angeles, California

Brother Chapman, late of Portland, Oregon, has been visiting at Ontario the past few weeks. He visited and preached at San Bernardino, Long Beach, Los Angeles, and Santa Ana.

Brother A. Carmichael, formerly bishop of Southern California, but of late years manager of the Herald Publishing House, is a welcome visitor to this section. He held special services at Los Angeles, August 2 and 3, which were edifying and instructive to the Saints who attended. He also preached to a good congregation of Saints and friends at Long Beach. At present he is attending the Northern California reunion, and expects to be in attendance at ours.

Los Angeles and Long Beach congregations are much pleased with their new individual communion sets, which seem very satisfactory and a valuable addition to the service.

Brother Goodrich continues to improve.

289 East Forty-Eighth Street.

R. T. COOPER.

## Miscellaneous Department

### Convention Minutes

MINNESOTA.—Religio, June 17, Clitherall. Standard of excellence was adopted for district and locals. Officers elected: Ella M. Lambkin, president; R. J. Wildey, vice president; Alta Kimber, secretary; Lillian Wolfe, treasurer; Cora Wildey, member library board; Iva R. Gould, home department superintendent; B. S. Lambkin, superintendent temperance department; W. E. Peak, superintendent good literature. Bemidji local disorganized, members thereof recommended for membership in Pine Wood. Adjourned to meet day previous next conference same place. Genevieve N. Whitney, secretary.

### Convention Notices

Utah Sunday school, August 27, 336 South Fourth East Street, Salt Lake City. Business and institute 3 p. m., literary and musical program 8. Floy W. McKim, superintendent. Pearl Wardle, secretary.

### Reunion Notices

Florida, September 18 to 26, Florida Branch. Meals 15 cents. We hope to have Brother R. C. Russell with us. O. O. Simmons, secretary.

### Two-Day Meetings

East Jordan, Michigan, September 18 and 19. J. F. Curtis will be present. Bring well-filled baskets. C. N. Burtch, secretary.

Bay City, Michigan, September 4 and 5. Beaverton, Michigan, September 11 and 12. All invited. Good speakers. George W. Burt, president.

### To Locate Members

Union Fort, Utah, Branch desires information of whereabouts of: Susan M. While, born May 22, 1835, George Frank White, Susan M. White, born November 19, 1860, Olive White, Thomas G. Thornton, Mary Olive Raymond, Edward Raymham and August A. Okesson.

CHARLES D. WARDLE, *Branch Clerk.*

SANDY, UTAH, Route 3.

### Addresses

Charles E. Crumley, box 70, Salt Lake City, Utah.

### Requests for Prayers

Request comes from Saints at Fayette City, Pennsylvania, for prayers in behalf of a number of children afflicted with gatherings in their heads. These children are to be administered to on the afternoon of September 5, and it is desired that the Saints pray that they may find relief.

Sister Mary J. Meade, of Colorado, asks prayers that she may recover her eyesight and be strengthened in body. She also asks that the Saints pray that her son may have opportunity to hear the gospel.

### Married

REES—MCMILLEN.—At Kirtland, Ohio, August 14, Mr. Archibald Rees, to Sister Frances Ellen McMillen of New Philadelphia, Ohio, L. W. Powell officiating.

### Died

DOBBINS.—Eliza Green Dobbins, born March 14, 1826; died August 5, 1915. Baptized April, 1873, by Joseph Lakeman. Services from Union church, West Jonesport, Maine, by F. J. Ebeling. A large number of people attended, deceased being the oldest citizen in the neighborhood and related to many. She died rejoicing in the glorious hope of the resurrection.

POOLEY.—Bessie E. Leighton was born December 2, 1885, Grindstone, Michigan; died August 3, 1915, of appendicitis, after an illness of only thirty hours. Baptized by W. D.

Ellis. Married Earl Pooley, December 24, 1914. Deceased was an active church worker, loved by all who knew her. Leaves husband, father, stepmother, 5 brothers, Robert, Herbert, Roy, Enid, Montana, Albert, Frank, (Flint, Michigan), 3 sisters, Evah Reynolds, Sarah, Enid, Emma Saltzer (Flint). Services at Saints' church, Andes, Montana, by J. C. Page. Interment in Andes Cemetery.

REID.—William Reid, born March 28, 1859, Georgetown, Ontario; died August 11, 1915, Spry, Ontario. Baptized by S. G. St. John, May 19, 1907, deceased remained steadfast in the faith. He leaves wife, 1 son, 5 brothers, 4 sisters. Services in Presbyterian church, Spry, were well attended by a large audience. Sermon by W. D. Ellis, interment in Eastnor Cemetery.

MCDONALD.—William John McDonald, beloved husband of Mary McDonald, born March 25, 1871, in Nova Scotia; died near Fresno, California, August 4, 1915. The large attendance at the funeral expressed the esteem in which he was held. Services in charge of J. B. Carmichael.

### Kentucky Feuds

Not many years ago Clay County, Kentucky, was one of the most notorious counties for the famous feuds that broke out continually. The newspapers made frequent mention of the Baker-Howard Feud that was waged bitterly. To-day there is no newspaper notoriety for Clay County, for there is no feud there. The remarkable story of what conquered the feuds is to be told in *The Sunday School Times* by a well-known writer who visited the county and met the man who is the hero of this thrilling story. This man who brought about the transformation in the county was once in the thick of the feud himself. A three weeks' free trial of *The Sunday School Times* may be had (as long as the supply lasts), for a post card request, asking for "Kentucky Feuds," addressed to the *Sunday School Times*, Philadelphia, Pennsylvania.

### September "American Boy"

The first of the fall numbers of the leading boys' magazine presents an unusually attractive group of fiction and articles of genuine merit. The new serial, "Indian Lodge Post," by Dillon Wallace, the Newfoundland explorer, is not only a high tension story of adventure but the many years its author has spent in the northern woods insures an accurate portrayal of trading post life. "Three inches of water," by C. H. Claudy, is a novel story of a boy who saved his life with his camera when in a perilous situation. Those interested in football will enjoy "Open field running," by R. C. Zuppke, the coach who led the University of Illinois eleven to the championship of the Western Conference last fall. It is illustrated with diagrams of some of Coach Zuppke's winning plays. The baseball contingent is also represented and will be more than satisfied with an article in which Ty Cobb tells what he believes is the secret of his success in becoming the leader in the national sport. Harold Titus has worked out an interesting story of Randall Forbes named "The lonesome boy." Incidentally, it gives some accurate information in an interesting style of the operation of oil wells. "A sense of humor," by Harold de Polo; "Daddy Travelyan," by Tudor Jenks, and "The lonely trail," by James B. Hendryx, are interesting stories. "A naturalist on the Orinoco" is an informative article on life on the South American Continent as seen by Leo Miller, of the American Museum of Natural History on his exploration trip with the Roosevelt South American Expedition. The departments are evidently conducted for the live boy who does things, and the September issue offers enough suggestions of things to make and do to keep a wholesome boy out of mischief. Many brief articles cover current events and men and boys in the public eye. Take a copy home to the boy. \$1 a year. Published by The Sprague Publishing Company, Detroit, Michigan.

### "The Diplomatic Point of View"

It will perhaps be news to many Americans that the diplomatic circle in any country is the least snobbish of all circles. Yet that is said to be the unusual contention of Maurice Francis Egan, our minister to Denmark, in an article announced under the title, "The diplomatic point of view" for the September *Century*. And the statement is said to be very well substantiated. "The daughter of a duke," writes Mr. Egan, "without thought, without question, walks in to dinner or takes her place in a circle at court after the wife of an

**THE SAINTS' HERALD**

Elbert A. Smith, Editor; John F. Garver, Assistant Editor.

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**THE GOSPEL MESSENGER**

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The second addition just issued, revised and enlarged by the author. Everyone that knows Elder Roth—and many that do not—knows that he is a very successful missionary. He has been in the mission field for thirty-five years, and is an excellent preacher. This book of his sermons—thirty-eight of them—covers so wide a range of subjects and does it so thoroughly that you need it for your own information, and to lend to your investigating neighbor. Elder Roth is always a preacher for the people; uses enough scripture to make his utterances authoritative, tells where to find it, yet does not tire the hearer with too much monotony.

Quotations and citations have been verified. This book has been revised and enlarged so that the new edition has 556 pages of reading matter in it. The autobiography of the author is a valuable feature of the book. Through the generosity of Elder Roth we are enabled to offer this well-printed, nicely-arranged, and well-bound book at the nominal sum of 75c. Order No. 248a. Always send your order to the

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ambassador or minister who may happen to be the daughter of a Dutch *roturier*." Etiquette itself, in diplomacy, becomes in this way the promoter of democracy. The disadvantages of diplomats who do not speak French, and of American diplomats who have no order to bestow in return for courtesies and favors granted to their country or countrymen, the unexpected frankness of diplomats, the European view of diplomatic uniforms, subjects which diplomats consider safe and unsafe for conversation, are among the many subjects said to be familiarly discussed by this veteran of the service.

**Book Reviews**

**STUDIES IN RECENT ADVENTISM.**—Henry C. Sheldon, Abington Press, New York City, 150 Fifth Avenue, \$1. This is a book of about one hundred sixty pages, containing a review and an analysis of the assumptions, claims, and teachings of Adventism. The name of the author is somewhat familiar as he is author of associated works known as A Fourfold Test of Mormonism, and Christian Science So-called. This book is advertised as "a valuable antidote to the materialism, Russellism, and premillennialism to to-day." In his preface the author states that he was led to write it because of communications received from pastors who were under pressure of dealing with radical types of Adventist teaching. He felt moved to come to the rescue of those who were thus put to their wits' end to meet the Adventist people. Special attention is given to the teaching of Pastor C. T. Russell.

**CARDINAL TRUTHS OF THE GOSPEL.**—Samuel F. Halfyard, Professor of Philosophy and Theology in Wesley College, Methodist Book Concern, New York City, 150 Fifth Avenue, and Cincinnati. \$1. "An eminently sane and reasonable discussion of such topics as The Meaning of the Cross, Sin—Its Origin, Nature, and Penalty, The Birth from Above, etc. While perfectly in harmony with the evangelical viewpoint, the author recognizes the changed emphasis in the modern day and gives reverent and constructive scholarship its rightful place. The style is logical, clear, and convincing."

**THE OLD FAITH IN THE NEW DAY.**—Joseph M. M. Gray, Abington Press, New York City, and Cincinnati. \$1. "An unusual treatment of a vital subject, showing the true plan and work of the church in the modern day. The style is original, the reasoning clear and forceful, and the effect cumulative and convincing. The critic of the church is fearlessly met and put on the defensive. The book is a distinctly constructive contribution."

**THE LAST DITCH.**—J. Raymond Elderdice, Rand McNally & Company, New York City. \$1. A story of the Panama Canal. "Carvel Hildreth, the hero of this story, leaves college under a cloud, but redeems himself by hard work on the canal, and ultimately returns to Ballard, where he immediately regains his leadership. It is a fine, spirited, and decidedly pointed story, which will make a strong appeal to American youths. In it no less than three big ends are achieved. The first is patriotism, for a man practically without a country is born anew into intense love for the United States; second, the book presents a magnificent picture of the Canal Zone and its colossal engineering feat, from the viewpoint of an earnest striver for the honor of the States in the successful accomplishment of a mighty task; third, it depicts the conversion of a careless, heedless spendthrift of time and money into the ideal of noble manhood."

**JACOB, A LAD OF NAZARETH.**—Mable Gifford Shine, Rand McNally & Company, Chicago. \$1. "The life of Christ is here given in a most attractive form and the beauty of his character is clearly revealed. Being told from the standpoint of the playmates of Jesus, the story will appeal to both old and young. Both the childhood and manhood of the Savior are portrayed, but the author has refrained from picturing the agonies of the crucifixion and the tragic events which preceded it."

**THE A B C OF SOCIALISM.**—I. G. Savoy, editor of the *New England Socialist*, official organ of the Massachusetts Socialist Party, author of Socialism and Youth, and M. O. Teck, author of Patriotism and Profit. Richard G. Badger, Boston and Toronto, paper 25 cents, cloth 50 cents. The author has announced that the A B C of Socialism means the X Y Z of capitalism. The publishers assert that this is a book of big ideas in small words containing a list of new answers to old objections against socialism. Chapters are devoted to "The extent and growth of modern socialism," "Socialism as a study of human progress," "The modern class struggle," "Socialism as a criticism of modern society," "Ideal aspects of socialism," "The Socialist Party," "Objections to socialism answered," "The labor theory of value," etc.

# The New Folder Tracts Are Popular

Just recently the HERALD announced the printing of an edition of two new folder tracts. From the ready response and the words of commendation received, the Bureau of Publicity is pleased to announce that a second large edition is now being issued. There are still a number of communities not heard from who should secure some of the folders for distribution. They are distinctively tasty, and will be read where a plain tract would not. They cost a little more than the ordinary kind, but are worth the difference. It will pay to use these liberally.

## Folder Number 1

Gives a brief epitome of the history of the church—just enough to properly inform and yet be read by the average busy person. One page is devoted to pungent proofs that we are both evangelical and orthodox.

Two full-page illustrations—one of the Quorum of Twelve in a late session at Independence, Missouri, and the other good picture of an audience in front of the Independence church.

## Folder Number 2

Gives a short history of the First Presidency of the church, especially of the presidents. There are excellent pictures of Joseph the Martyr, President Joseph Smith, and President Frederick M. Smith.

"What we believe" occupies one page on the back.

Part of the editorial appearing in the *Kansas City Journal* concerning the life of Joseph Smith is included in the tract.

The printing is done with a pleasing sepia ink on a pretty India-tint plate paper. The size when folded is three and a half by eight and a half inches—convenient pocket size.

The price is 20 cents a dozen; \$1 per 100; \$7 per 1,000. Always order of

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

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NUMBER 35

## Editorial

### THE ANGEL MESSAGE TRACTS

#### CHAPTER 4

##### THE BAPTISM OF WATER

And Jesus came and spake unto them, saying, All power is given unto me in heaven and in earth. Go ye therefore, and teach all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost: Teaching them to observe all things whatsoever I have commanded you: and, lo, I am with you alway, even unto the end of the world. Amen.—Matthew 28: 18-20.

In order to establish a true relation among men and between man and God, the church was instituted through Jesus Christ. Various ordinances and commandments were given by him for faithful observance. He provided a perfect form of worship which would when accepted result in a marvelous transformation of character, purity of life, loving one's neighbor, rendering assistance to the needy, visiting the fatherless and widows in their affliction, and keeping oneself unspotted from the vices of the world.

##### DISCRIMINATION NECESSARY

The foregoing words of Christ spoken to the apostles indicate that baptism is positively commanded.

Is it true that in carrying out the command so-called, baptism may be administered by pouring or sprinkling, or by immersion, under the hands of one not holding authority from God to officiate in the ordinances of the Lord's house? Are there three distinct ways of keeping the one positive command of Christ?

To be involved in spiritual iniquity or confusion means to be away from God. He does not walk in crooked paths.

John the Revelator announces that in due time an angel will cry:

Babylon is fallen, is fallen, that great city, because she made all nations drink of the wine of the wrath of her fornication.—Revelation 14: 8.

He also writes:

And I heard another voice from heaven saying, Come out of her, my people, that ye be not partakers of her sins and that ye receive not of her plagues.—Revelation 18: 4.

It is necessary to discriminate between doctrines of men and the doctrine of Christ; otherwise, there will be no rejection of the doctrines of men and no acceptance of the doctrine of Christ. Truth and error should not be intertwined in the minds and hearts of men. One should believe in Christ, affirm the truth of his teachings, and have faith in the efficacy of all the words that came from his gracious lips.

Baptism is declared to be one of the "principles" of the "doctrine of Christ":

Therefore leaving the principles of the doctrine of Christ, let us go on unto perfection; not laying again the foundation of repentance from dead works, and of faith toward God, of the doctrine of baptisms, and of laying on of hands, and of resurrection of the dead, and of eternal judgment.—Hebrews 6: 1, 2.

John writes:

Whosoever transgresseth, and abideth not in the doctrine of Christ, hath not God. He that abideth in the doctrine of Christ, he hath both the Father and the Son.—2 John 9.

The Jews made a great mistake in setting aside their best judgment concerning Christ and his work, and accepting in lieu thereof what their leaders enjoined upon them.

##### BAPTISM ESSENTIAL

And he [Jesus] said unto them, Go ye into all the world, and preach the gospel to every creature. He that believeth and is baptized shall be saved; but he that believeth not shall be damned.—Mark 16: 15, 16.

So important was baptism that Jesus after his resurrection made this direct reference to the ordinance; and also commanded his apostles to go and "teach all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost." Words could not convey more plainly that this ordinance precedes and is a condition of salvation.

Jesus said to Nicodemus, a ruler of the Jews: "Verily, verily, I say unto thee, Except a man be born of water and of the Spirit, he can not enter into the kingdom of God." (John 3: 5.)

Simpler words, or words fraught in their operation with greater consequences, were never spoken. They reveal the mind of Christ relating to an en-

trance into the kingdom of God, and should be accepted as the truth.

Peter is on record as follows:

The like figure whereunto even *baptism doth also now save us* (not the putting away of the filth of the flesh, but the answer of a good conscience toward God), by the resurrection of Jesus Christ.—1 Peter 3: 21.

Concerning Christ we read: "Neither is there salvation in any other: for there is none other name under heaven given among men, whereby we must be saved."—Acts 4: 12.

#### PERSONALITY OF CHRIST

It is not well to allow any theory of belief or philosophy to separate the Savior of the world from the church he founded, the gospel he proclaimed, or the work he performed. There is no salvation in Christ apart from his royal representations showing forth the will of God. Can one believe in Christ and reject his words?

Napoleon Bonaparte loses his unique personality if not identified with his military achievements; Abraham Lincoln can in no true sense be separated from his work of emancipation of the colored race; George Washington is inseparably connected with the service he rendered to his country; and Christ, the Savior of the world, can not be separated from his gospel. James declares it to be the "perfect law of liberty." If Christ were separated from what he stood as a representative of, wherein would his personality be different from that of any ordinary person?

Since salvation is the result of obedience to the teachings of Christ, loss and disaster must follow in the wake of a repudiation of what came through the Son of God. In no mystical sense does Christ save, apart from obedience to his gospel. He said:

Why call ye me, Lord, Lord, and do not the things which I say?—Luke 6: 46.

But in vain they do worship me, teaching for doctrines the commandments of men.—Matthew 15: 9.

He that rejecteth me, and receiveth not my words, hath one that judgeth him: the word that I have spoken, the same shall judge him in the last day.—John 12: 48.

#### CITIZENSHIP

An alien applying for citizenship in the United States must do the very thing exacted by our Government to obtain citizenship; he must live in the country a certain number of years, appear before an authorized officer of the law and swear allegiance to the Constitution of the United States. All this is required before citizenship is secured. Respect for law and authority is necessary to obtain citizenship.

Jesus, the "head of the church," the "apostle and high priest of our profession," has said, "Except a man be born of water and of the Spirit, he can not

enter into the kingdom of God." Exacting are the requirements of entrance into the kingdom of God. Have you obeyed Christ? Are you a citizen of the kingdom of God? Paul writes: "For as many of you as have been baptized into Christ have put on Christ."—Galatians 3: 27.

#### FOR THE REMISSION OF SINS

Baptism is one of the conditions provided in the gospel for the remission of sins; this the law of God unequivocally proclaims:

Then Peter said unto them, repent, and be baptized every one of you in the name of Jesus Christ for the remission of sins, and ye shall receive the gift of the Holy Ghost.—Acts 2: 38, 39.

These words were spoken on the day of Pentecost to the immense throng, under the guilt of sin, who asked: "What shall we do? (i. e., to get rid of our sins and receive pardon)." The answer made by Peter is in full accord with the words of Christ: "He that believeth and is baptized shall be saved." It is in perfect harmony with Christ's words to Nicodemus, making known how man can gain an entrance into the kingdom of God.

Ananias said to Saul: "And now why tarriest thou? arise, and be baptized, and wash away thy sins, calling on the name of the Lord." (Acts 22: 16.)

We read concerning John the Baptist:

John did baptize in the wilderness, and preach the baptism of repentance for the remission of sins. And there went out unto him all the land of Judea, and they of Jerusalem, and were all baptized of him in the river of Jordan, confessing their sins.—Mark 1: 4, 5.

Man fell by disobeying the words of God; now salvation is possible by obeying the law of God revealed through Christ the Lord. The servants of Jesus Christ to-day are teaching and practicing in harmony with Peter and Paul and John and Christ; and administer baptism as did his church nineteen hundred years ago for the "remission of sins." "Jesus Christ the same yesterday, and to-day, and for ever." (Hebrews 13: 8.)

#### PREREQUISITES OF BAPTISM

Peter said to the Pentecostal throng, outside of the church: "Repent, and be baptized every one of you in the name of Jesus Christ for the remission of sins, and ye shall receive the gift of the Holy Ghost." Without *repentance* there would be no remission of sins in the administration of baptism. Jesus said, "He that believeth and is baptized shall be saved." Unless accompanied by *faith in God* baptism would be a useless form. Combined with faith in God and repentance, baptism remits sins. The value lies in obedience to an ordinance instituted of God.

## INFANTS NOT BAPTIZED

Baptism is for the "remission of sins" (Acts 2:38), children have committed no sins, therefore they are not proper subjects for baptism. No case of infant baptism is recorded or referred to in the Bible. It is not true that "Hell is crammed with infants damned, without a day of grace." Little children are of the "kingdom of heaven,"—when they arrive at the age of accountability they may be baptized.

Infant baptism is based on the traditions and doctrines of men. It comes in conflict with the true ordinance of baptism, the administration of which requires upon the part of candidates faith in God and repentance. Children before arriving at the age of accountability can not exercise faith or repentance—in case of death they are not lost, but are saved through the atonement of Christ.

The practice of the church of Jesus Christ was, and is, to have little children blessed through the laying on of hands; not baptized. Consider the following:

Then were there brought unto him little children, that he should put his hands on them, and pray; and the disciples rebuked them. But Jesus said, Suffer little children, and forbid them not, to come unto me; for of such is the kingdom of heaven. And he laid his hands on them, and departed thence.—Matthew 19:13-15.

Jesus is the "Apostle and High Priest" of the church's "profession." (Hebrews 3:1.)

## MODE: IMMERSION

According to Greek lexicons the primary meaning of the Greek word *baptizo*, from which comes the word *baptize*, is: dip, plunge, immerse, submerge, overwhelm. This should satisfy any mind as to whether scriptural baptism includes sprinkling or pouring. No command from God exists for water to be poured or sprinkled on anyone as a means of entrance into the kingdom of God. All are commanded to be baptized. No example is given in the Scriptures of three distinct modes being offered to the world for keeping any command of God.

The terms *immersion* and *sprinkling* are not convertible terms. To read sprinkling where the word *baptizo* occurs does not make good reading or sense. To illustrate:

I indeed have baptized [sprinkled] you with water: but he shall baptize [sprinkle] you with the Holy Ghost.—Mark 1:8.

And John also was baptizing [sprinkling] in Ænon near to Salim, because there was much water there: and they came, and were baptized.—John 3:23.

And Jesus, when he was baptized [sprinkled], went up straightway out of the water: and, lo, the heavens were opened unto him, and he saw the Spirit of God descending like a dove, and lighting upon him.—Matthew 3:16.

(Continued to page 837.)

## CURRENT EVENTS

**HAITIAN PROTECTOR.**—A treaty to run twelve years has been proposed by the United States to Haiti, establishing American control over finances in that revolution-torn country.

**JEWISH EXPULSION REPEALED.**—The decree of expulsion of Jews from Spain, issued by Ferdinand and Isabella in 1492, long a dead letter, has been formally repealed.

**MEXICAN AFFAIRS.**—Fighting between Carranza and Villa forces continues, as do skirmishes along the international border between Mexican foragers and bandits and United States cavalrymen and sheriffs' posses. Carranza is said to be removing his capital from Vera Cruz to Mexico City. A peace conference seems more hopeful at this writing than heretofore. Daily deaths from starvation are reported from Mexico City. It is said that starvation also faces the populace in other parts of the republic.

**THE "ARABIC."**—Germany early in the week requested the United States Government not to act in the *Arabic* case until opportunity was had to present the German side. German authorities expressed the opinion that reports of the sinking could not "correspond with the facts," and added that if American lives were lost it was contrary to the intention of the German Government. Germany is reported as having since informally assured the United States that following the sinking of the *Lusitania* instructions were given submarine commanders to refrain from attacking passenger ships save under the conditions of international law. Germany gives further assurances that if the *Arabic* was sunk according to report, proper apologies and reparation will be made. A formal note is expected soon.

**EASTMAN MONOPOLY.**—The Eastman Kodak Company has by Judge John R. Hazel, of the United States District Court at Buffalo, New York, been declared a monopoly in restraint of trade, in violation of the Sherman anti-trust law. Defendant has opportunity to present a plan "for the abrogation of the illegal monopoly" on November 1. The Government complains that this company controls seventy-two per cent of the trade of the country by prohibiting dealers selling Eastman goods from handling any other, and by fixing the retail price. The company urges that a dissolution is impossible, since said company has grown by the purchase and development of patents, and not by the purchase of competing corporations.

**EUROPEAN WAR.**—The Germans report further gains in the east, including important points in the Russian second line of defense. The Germans have again resumed the offensive in the Baltic provinces. The Russian retreat continues orderly, and Germany is still baffled in her attempt to crush the Russian

army. The week on the western front has been uneventful, except in the Vosges, where Germany and France have done considerable fighting. Comparative quiet characterizes the Austro-Italian line also. It seems that reports last week from the Gallipoli Peninsula were overdrawn; official British announcement states that "further serious and costly efforts will be required before a decisive victory is won." Except for a few minor losses, the week has been one of quiet on the seas. The air craft have been generally active, but with slight effect. The German Reichstag has unanimously voted a new war loan of two billion, five hundred million dollars. Japan is perfecting plans in accordance with a recent decision to employ all available resources, governmental and private, for swelling the nation's output of munitions to aid the allies. Negotiations are proceeding between Serbia, Greece and Rumania regarding proposed concessions to Bulgaria, with a view to an adjustment between these countries, pending the entrance of all of them into the war on the side of the allies.

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### NOTES AND COMMENTS

**SAFELY HOME.**—Word received from Elder Peter Muceus, dated August 13, is to the effect that he has arrived safely in his field, Norway. It is a matter for thanksgiving that thus far the elders and Saints have been delivered from the dangers of voyage in these perilous times.

**FROM THE EAST.**—President F. M. Smith writes from Stonington, Maine, under date of August 16 as follows:

Yesterday we spent a busy day with the Saints. Preached afternoon and evening with good attendance. Next Saturday and Sunday Western Maine District conference at Little Deer Isle, which we expect to attend. Our plans are to leave here on the 23d for Toronto.

**NEWS FROM AUSTRALIA.**—Brother C. A. Butterworth writes from Victoria, Australia, as follows:

The drought last year and the present dreadful war has made living very high in this country, and many are in poor circumstances even now, and the end is not yet. Hay is seventy-five dollars a ton, and about half the dairy herds are dead; but as the new grass is fast coming on the rest will be saved. I hope to be able to give our young men the proper advice in these times of trouble and distress. The Lord has spoken several times to the young men, stating that he has a work for them to do. He exhorts them to study the church books and make themselves ready, which indicates to me the kind of warfare he wants them to enlist in.

**FROM OMAHA.**—Under date of July 25 Elder Paul N. Craig writes from Omaha. Although the letter is personal, we take the liberty to extract the following:

We are getting along nicely here. Last Sunday we had an interpretive concert. The choir did exceptionally well. Sister Leeka read the words to each number that was given and gave the interpretation. It was a decided success and the numbers were appreciated by many who would otherwise have been slightly effected. We have decided to have these concerts occasionally. There was a fine large audience; a number of nonmembers were present. Last night Doctor W. O. Henry, one of our best physicians of the city, lectured to our men on the social evil. It was the finest thing I've heard along that line, treated from the Christian standpoint, as well as the purely physical. This was an open meeting of the priesthood. We are taking a course of instruction in grammar, and also a course in delivery. This latter includes pulpit conduct, presiding, scriptural reading, development in all lines necessary to our priesthood in presiding and speaking. It is really one of the best things we've undertaken yet. These lessons come every other Monday night. The other nights are taken up with regular priesthood work, lectures, discussions, etc., and the first night in each month is branch officers meeting.

**HISTORY OF DECATUR COUNTY.**—The church library is in receipt of a recently published history of Decatur County, Iowa, in two volumes, published by the S. J. Clarke Publishing Company, of Chicago. In this history our people have been given very generous and fair treatment. The following articles, written by members of the church, appear: "Hamilton Township before the war," by Duncan Campbell; "Graceland College," by Inez Smith-Davis; "The founding of Lamoni and the work of the Order of Enoch," by Asa S. Cochran; "The beginning of the Latter Day Saint Church," by Heman C. Smith; "Early settlement of Garden Grove," by Heman C. Smith; "The Decatur County Historical Society," by Frederick M. Smith, (erroneously credited to Heman C. Smith); "Biography of Joseph Smith," by Mary Audentia Anderson; "Biography of Alexander H. Smith," by Vida E. Smith; "Biography of Heman C. Smith," by Heman H. Smith. There are also other biographies of church members, making a total of about fifty. Among the illustrations we note pictures of Graceland College, the Lamoni church, Saints' Home, Liberty Home, Children's Home, High School Building, West Side School, the original Herald Publishing House, Herald Publishing House with 1892 addition, and the new Herald Publishing House. There are portraits of President Joseph Smith, Patriarch A. H. Smith, David Dancer, and other church people. The frontispiece of the first volume is a picture of the church historian, Heman C. Smith. The history is well gotten up and splendidly printed, and our people are to be congratulated on the fair treatment that they have been accorded.

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There is more power in tenderness and sympathy than there is in a dynamo.—Selected.

Well is it known that ambition can creep as well as soar.—Burke.

## THE ANGEL MESSAGE TRACTS

(Continued from page 835.)

And now why tarriest thou? arise, and be baptized [sprinkled] and wash away thy sins, calling on the name of the Lord.—Acts 22: 16.

Therefore we are buried with him by baptism [sprinkling] into death: that like as Christ was raised up from the dead by the glory of the Father, even so we also should walk in newness of life.—Romans 6: 4.

A perfect definition of a word will make good sense when substituted for the word; the substitution of sprinkling for baptism renders the reading ridiculous, and makes void the word of God. The erroneous doctrine of "It makes no difference what one believes, just so one is sincere," does not make commandments of men equal to the doctrine of Jesus Christ.

The manner of Christ's baptism is thus chronicled:

Then cometh Jesus from Galilee to Jordan unto John, to be baptized of him. But John forbade him, saying, I have need to be baptized of thee, and comest thou to me? And Jesus answering said unto him, Suffer it to be so now: for thus it becometh us to fulfill all righteousness. Then he suffered him. And Jesus, when he was baptized, went up straightway out of the water: and, lo, the heavens were opened unto him, and he saw the Spirit of God descending like a dove, and lighting upon him: and lo a voice from heaven, saying, This is my beloved Son, in whom I am well pleased.—Matthew 3: 13-17.

Christ "*when he was baptized, went up straightway out of the water.*" The Father, Son, and Holy Ghost took part in the baptism; the Son of God obeyed; the Holy Ghost descended in the form of a dove; and the Father said, "This is my beloved Son, in whom I am well pleased." Reader, have you been baptized, and did you come up "out of the water" as did your Savior? All in the church were baptized after the manner of Christ's baptism—they followed the words and example of their Lord.

### ONE BAPTISM

Paul writes there is "One Lord, one faith, one baptism, one God and Father of all, who is above all, and through all, and in all." (Ephesians 4: 5, 6.) In writing to the Hebrews mention is made of "baptisms" as a part of the doctrine of Christ (Hebrews 6: 1, 2). There is no conflict. Jesus said: "Except a man be born of water and of the Spirit, he can not enter into the kingdom of God." The baptism of water is not complete without the baptism of the Spirit. On the day of Pentecost Peter promised the gift of the Holy Ghost to all who would be baptized "in the name of Jesus Christ for the remission of sins." John said those whom he baptized with water Christ would baptize with the Holy Ghost.

Concerning Cornelius and those with him who received the Holy Ghost before baptism, which was done to confirm to those of the circumcision that the

gospel was designed for the Gentiles as well as for the Jews, Peter said:

Can any man forbid water, that these should not be baptized, which have received the Holy Ghost as well as we? And he commanded them to be baptized in the name of the Lord.—Acts 10: 47, 48.

The two baptisms are thus associated. To be "born again" one must receive both baptisms.

There is "one God," yet there are "three that bear record in heaven, the Father, the Word, and the Holy Ghost; and these three are one." (1 John 5: 7.)

There is an "inward man" and an "outward man"; but it is proper to speak of the two as one man. (2 Corinthians 4: 16.)

So one may speak of "one baptism," or of "baptisms," as did Paul.

### CHARACTER TRANSFORMED

The truth of baptism may be determined by dealing with its source, its substance, and its results. The results of baptism are disclosed in the following texts:

Buried with him in baptism, wherein also ye are risen with him through the faith of the operation of God, who hath raised him from the dead.—Colossians 2: 12.

Know ye not, that so many of us as were baptized into Jesus Christ were baptized into his death? Therefore we are buried with him by baptism into death: that like as Christ was raised up from the dead by the glory of the Father, even so we also should walk in newness of life. For if we have been planted together in the likeness of his death, we shall be also in the likeness of his resurrection: knowing this, that our old man is crucified with him, that the body of sin might be destroyed, that henceforth we should not serve him.—Romans 6: 3-6.

Baptism is represented as a burial, the purpose of which is the putting away of the old man and his deeds, the bringing to an end of a sinful life, and the rising to a "newness of life" in Christ. Can one be "buried" with Christ in baptism except by immersion?

Note the character and unquestionable standing of those who are baptized: Jesus, Paul, and all the church for it is written: "For as many of you as have been baptized into Christ have put on Christ." (Galatians 3: 27.)

### "HEAR YE HIM"

Membership in the kingdom of God is not gained merely by refraining from evils prohibited in the Mosaic law, swearing, stealing, lying, and covetousness. Who will say one can be saved through the law of Moses? If so, why was there a need for a faultless covenant, sealed by the blood of Christ? The voice out of the bright cloud on the Mount of Transfiguration said concerning Christ: "This is my beloved Son, in whom I am well pleased; *hear ye him.*" (Matthew 17: 5.)

Why all the testimony through the world about Christ being the Savior of the world, if one can be saved without hearing and obeying him? He has spoken: "He that believeth and is *baptized* shall be saved; but he that believeth not shall be damned." It was not necessary for him to say, He that believeth not, *and is not baptized, shall be damned*, for one not believing would not be baptized. Likewise one who truly believes in Christ will be baptized.

#### AUTHORITY NECESSARY TO BAPTIZE

Citizenship comes in an earthly government by obedience to the law of the government, and recognizing its authority—the same is true of obeying the law and recognizing the authority of the kingdom of heaven. All governments have authorized officers. Jesus said to his ministry: "As my Father hath sent me, even so send I you." (John 20: 21.) By baptism one gains citizenship in the *government of God*.

Has any man, or woman, or child, the right and authority to baptize persons who profess to believe Christ is the Son of God? In the Mosaic system, which was a "shadow of good things to come" under Christ (Hebrews 10: 1), there was an administration of its ordinances only by those holding the priesthood, the right to act for God. So the ordinances of the kingdom of God, under Christ, should be *authoritatively administered*. Otherwise the Mosaic polity was not a "shadow" of the order of government that was to rest on the shoulders of Christ.

Baptism as an ordinance in the church of God is not simply immersion in water; it is immersion in water of a repentant person having faith in God, by an authorized servant of God. Aliens must appear before authorized officers in order to obtain citizenship, whether in the governments of men or the kingdom of God. In the commission given to the apostles, the Lord said:

*All power is given unto me in heaven and in earth. Go ye therefore, and teach all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost.*  
—Matthew 28: 18, 19.

Authority is thus associated with baptism.

No elder, deacon, evangelist, or bishop has the right to officiate to-day in the ordinances of the Lord's house on the basis of authority given nineteen hundred years ago to *apostles*, or to other men; to do so would be no less absurd than claiming civil authority on the basis of authority given by our government to other men. One must be called and authorized of God to act in his name. Men without revelation from God can not appoint their fellow men to officiate in the ordinances of the Lord's house. "No man taketh this honor unto himself, but he that is called of God, as was Aaron." (Hebrews 5: 4.) The

fundamental teaching of the church of God is respect for *law and order*. True orthodoxy is that which is in harmony with divine law. We read:

And it came to pass, that, while Apollos was at Corinth, Paul having passed through the upper coasts came to Ephesus; and finding certain disciples, he said unto them, Have ye received the Holy Ghost since ye believed? And they said unto him, we have not so much as heard whether there be any Holy Ghost. And he said unto them, Unto what then were ye baptized? And they said, Unto John's baptism. Then said Paul, John verily baptized with the baptism of repentance, saying unto the people, that they should believe on him which should come after him, that is, on Christ Jesus. When they heard this, *they were baptized in the name of the Lord Jesus*. And when Paul had laid his hands upon them, the Holy Ghost came on them; and they spake with tongues, and prophesied.—Acts 19: 1-6.

Why were these persons baptized by Paul after having been immersed by some one? They evidently had been immersed by some one not sent of God, not having authority to baptize; hence they were "baptized in the name of the Lord Jesus" by Paul. Paul defended John, taught these people concerning the Holy Ghost, and rejected the baptisms performed by some one who had said nothing concerning the Holy Ghost, and who had baptized in imitation of John's baptism. If these persons had been baptized by John, Paul would have recognized the baptisms as valid, for John was "sent of God." (John 1: 6.)

Christ asked certain ones who interrogated him: "The baptism of John, was it from heaven, or of men? answer me." (Mark 11: 30.) This discloses that there can be a baptism "from heaven" and a baptism "of men."

Has one authority to baptize who denies that baptism is essential to salvation?

Has one authority to baptize who is willing to sprinkle, instead of baptize?

Has one authority to baptize who says the ordinance is not for the "remission of sins"?

Has one authority to officiate in the ordinances of the Lord's house who says God does not reveal his will to men to-day?

Without a call from God by revelation, how is a man to know he should act as an officer in the government of God? How would he know what office he should occupy?

Jesus came from Galilee to Jordan to receive baptism at the hands of John the Baptist, who possessed authority to administer baptism by reason of being "sent of God." Nowhere is there an account in the Scriptures of valid baptism being administered by one not holding authority to act of God.

#### TRUE BAPTISM

What a beautiful ordinance has been given to close a sin-sick life and start life anew in Christ!

As national festivals have been ordained and estab-

lished to commemorate great events in the history of nations, so it is eminently fitting that the children of God should look back in their religious life upon an ordinance which to them commemorates their translation from the kingdom of this world into the kingdom of God's dear Son. The ordinance, being a *burial*, symbolizes in a beautiful manner the burying of the past life, the "old man with his deeds," and the rising to walk in "newness of life" in Christ.

Christ declared, "I will build my church." One church only was established by the Lord. The latest book of the New Testament was written near the close of the first century. After the first century serious changes took place, affecting the organization, doctrine, and practice of the church. The multitudinous sects of to-day testify by their existence to a departure from the faith of the primitive apostolic church. But God has not changed. And now in the evening of time, he has restored the gospel, as it was in the beginning, in harmony with prophetic announcements. (Matthew 24:14; Revelation 14:6, 7; Malachi 3:1-6.)

The Church of Jesus Christ in these latter days exists in complete accord with the primitive apostolic model of the church. The invitation is extended to all outside of Christ:

"Come. And let him that heareth say, Come."  
(Revelation 22:17.)

PAUL M. HANSON.

NOTE.—The next chapter will take up the subject, "The baptism of the Spirit." Was the baptism of the Spirit promised to a few ancient disciples only? or is it for all obedient believers? What is the office work of the Holy Spirit?

## Original Articles

### THE SEVENTH-DAY ADVENTISTS--PART 5

BY MARCUS COOK

#### IS FOURTH GREATEST COMMANDMENT?

We will now take up the sixth proposition: That the Sabbath of the fourth commandment is the greatest commandment. That it is the seal of God.

I have before me an Adventist tract by D. E. Scoles, which has been extensively circulated in the West. The title is, *The Seal of God, and the Mark of the Beast*. This tract advocates the Sabbath as the seal of God, and Sunday keeping as the mark of the beast.

There is no place in the Bible that says that the Sabbath is the seal of God, and only by a process of hair-splitting scrap-book style of reasoning can these claimants even give color to their arguments. They claim that the Sabbath was instituted to commemorate creation and the Creator. In the above tract

several texts are used: Psalm 111:4 (Jewish Translation); Ezekiel 20:12, where God is speaking to the Israelite nation and apply it "between God and us"; 2 Corinthians 5:17, margin revised version; and part of Exodus 20:8-10.

We then read:

Hence the Lord says the Sabbath is a "Sign" of his power to sanctify, it is at once evidence that it is the seal of what he is, and as he is the only true and living God, it is a seal of his power and godship as he says in Ezekiel 20:20: And hallow my Sabbaths; and they shall be a sign between me and you, that ye may know that I am the Lord your God.

The Sabbath then is a sign of what God is to his people—a Savior.

Of course this follows after assuming that the ten commandments are God's unchangeable moral law, and that there must be a seal by which it is to be bound, which is the Sabbath. The first part we showed to be false, the latter "That the Sabbath is the seal" we will now notice.

It is nowhere called a seal in the Bible. All the texts, such as the above, are plainly spoken to the Israelite people as a nation, and when quoted as they were recorded on the tables of stone (see Deuteronomy 5:12-15) make no reference to creation whatever. So the Sabbath which our friends claim is the memorial of God and creation, God's unchangeable law because written with his finger in stone, when read as recorded on the tables of stone (Deuteronomy 5:22), do not mention creation, but read as follows:

And remember that thou wast a servant in the land of Egypt, and that the Lord thy God brought thee out thence through a mighty hand and by a stretched out arm: therefore the Lord thy God commanded thee to keep the Sabbath Day.—Deuteronomy 5:15.

The above, according to verse 22, is what God spake, and he added no more, and he wrote the commandments on two tables of stone; but the Adventists quote what Moses wrote, Exodus 20:1-17, and Exodus 24:4, 7, 8, and read to the people, and with the other writings of Moses put in the sides of the ark (Deuteronomy 31:24-26) which they claim is the ceremonial law, and not binding. Now they have to do this to harmonize the Scriptures with Mrs. White's teachings. So they say that what Moses wrote was the ceremonial law. That what God wrote was the moral law. That what Moses wrote was to be done away. That what God wrote could never be done away.

But Moses wrote the ten commandments as they are in Exodus 20. God wrote them as they are in Deuteronomy 5.

They quote from Exodus 20 because it reads like the teachings of Mrs. White, so they have to assume that God wrote what they otherwise teach was the ceremonial law, against the plain utterances of the Bible. So away goes the sixth proposition.

## PRINCIPAL ADVENTIST TEXTS

We now examine the principal texts that the Adventists use to prove that the seventh day should be kept.

And God blessed the seventh day, and sanctified it: because that in it he had rested from all his work which God created and made.—Genesis 2: 3.

This tells us that the day was blessed after God had rested. Then it had not previously been kept, and there is no command whatever connected with it showing that man was instructed to keep it. Indeed it is not mentioned again until in Exodus 16, wherein is recorded the first command to man to keep the Sabbath.

Because that Abraham obeyed my voice, and kept my charge, my commandments, my statutes, and my laws.—Genesis 26: 5.

Here the Adventists tell us Abraham kept the Sabbath because it was one of the commandments, and one of God's laws. But we have previously shown that the law of which the ten commandments were a part was not given until four hundred and thirty years after the covenant with Abraham. Now notice the preceding verse.

And I will make thy seed to multiply as the stars of heaven, and will give unto thy seed all these countries; and in thy seed shall all the nations of the earth be blessed.—Genesis 26: 4.

Now to Abraham and his seed were the promises made. He saith not, And to seeds, as of many; but as of one, and to thy seed, which is Christ. And this I say, that the covenant, that was confirmed before of God in Christ, the law, which was four hundred and thirty years after, can not disannul, that it should make the promise of none effect.—Galatians 3: 16, 17.

Now Abraham was commanded to leave his father's house, his kindred, and his father's country, and go to a land that God would show him, with the promise that through him there should come a great nation (Genesis 12: 1-5.) Abraham obeyed. He was commanded that all male children should be circumcised at the age of eight days (Genesis 17: 9-14). This he obeyed. He was commanded to cast out Hagar, his polygamous wife (Genesis 21: 12-14). He obeyed. He was tried by being required to offer up Isaac his only son as a sacrifice (Genesis 22: 1-14). Here also he was faithful. So it is evident that he kept the commandments and laws that God gave to him. But that the above text (Genesis 26: 5) refers to the ten commandments is simply assumed against the plain utterances of the Bible.

The ten commandments (Exodus 20: 1-17), we have previously shown, were given to the Israelite nation only, so we will pass them by.

These are the feasts of the Lord, which ye shall proclaim to be holy convocations, to an offering made by fire unto the Lord, a burnt offering, a meat offering, a sacrifice, and drink offerings, every thing upon his day: Beside the Sabbaths of

the Lord, and beside your gifts, and beside all your vows, and beside all your free will offerings, which ye give unto the Lord.—Leviticus 23: 37, 38.

The above is used to prove that the Sabbath should be kept beside the ceremonial law, but the whole text refers to Israel only, and the word *Sabbaths* as used in the above text would properly apply to all the regular as well as special Sabbaths of the whole Mosaic law. By the above, Adventists try to make it appear that there were two laws in operation.

And it came to pass, when Moses had made an end of writing the words of this law in a book, until they were finished, that Moses commanded the Levites, which bare the ark of the covenant of the Lord, saying, Take this book of the law, and put it in the side of the ark of the covenant of the Lord your God, that it may be there for a witness against thee.—Deuteronomy 31: 24-26.

This, we are told, was the ceremonial law, but that the ten commandments were God's moral law. But the book as we have previously shown contains the ten commandments as the Adventists quote them; and then Jesus when he was asked, "Which is the greatest commandment of the law?" answers as follows:

Jesus said unto him, Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy mind. This is the first and great commandment. And the second is like unto it, Thou shalt love thy neighbor as thyself.—Matthew 22: 37-39.

The above is not in the ten commandments. The command to love God is quoted from Deuteronomy 6: 5; to love one's neighbor, from Leviticus 19: 18, 34. Both taken from the book that Moses put in the side of the ark of the covenant by command, still Jesus says this is the first and great commandment. And he further says: "On these two commandments hang all the law and the prophets."—Matthew 22: 40.

Now Adventists teach, as we have previously shown, that the Sabbath is the greatest commandment. Jesus says that love to God and our neighbor is the greatest commandment. Which is right?

If Jesus was right, the greatest commandment was in what Adventists call the ceremonial law.

When Jesus was tempted of the Devil, as recorded in Matthew 4, he answered each temptation by quoting from the law, but not one answer from the decalogue:

1. Man shall not live by bread alone, but by every word that proceedeth out of the mouth of God.—Matthew 4: 4.
2. Thou shalt not tempt the Lord thy God.—Matthew 4: 7. (See Deuteronomy 6: 16.)
3. Thou shalt worship the Lord thy God, and him only shalt thou serve.—Matthew 4: 10. (See Deuteronomy 6: 13.)

Here again Jesus, if he makes any distinction at all between the so-called moral and ceremonial law, gives preference to the latter.

Adventists also use 2 Kings 21: 8, but the answer

to the above will apply equally to this. Israel only is being spoken to.

Be ye mindful always of his covenant; the word which he commanded to a thousand generations; even of the covenant which he made with Abraham, and of his oath unto Isaac; and hath confirmed the same to Jacob for a law, and to Israel for an everlasting covenant, saying, Unto thee will I give the land of Canaan, the lot of your inheritance.—1 Chronicles 16: 15-18.

It is claimed that his means the decalogue; but we have shown from Deuteronomy 5: 3 that the covenant of the decalogue was not made with the fathers of Israel. So our friends only assume this again, and against one of the plain utterances of the Bible.

They say that this text proves that the decalogue was "commanded to a thousand generations." Well, to date, counting the average at thirty-five years, or a generation for every thirty-five years, the world has not stood two hundred generations yet, and if it stands eight hundred more generations, how about the end of the world that Adventists tell us is so near? No! No! This is only another misapplication of scripture, only another blunder.

Thou comest down also upon Mount Sinai, and spakest with them from heaven, and gavest them right judgments, and true laws, good statutes and commandments: and madest known unto them thy holy Sabbath, and commandedst them precepts, statutes, and laws, by the hand of Moses thy servant.—Nehemiah 9: 13, 14.

The above had been read from the book of the law of the Lord (Nehemiah 9: 3), hence was to Israel only; and since God made known his holy Sabbath when he came down on Mount Sinai, they did not know it before, so this text instead of proving an everlasting Sabbath, indicates, as in Deuteronomy 5: 3, Hebrews 4: 6, that before God came down on Mount Sinai the Sabbath was not known, hence not observed.

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

Here again they say that the law of the Lord means the decalogue. But what reason for it? None whatever. We have cited texts showing that by the works of the law no flesh could be justified in his sight; the law made nothing perfect, was to be done away, etc. And now to assume in the face of all this that Psalm 19: 7 refers to the decalogue is puerile nonsense. In the margin the word *law* is rendered *doctrine*, and the whole text, along with the entire chapter, plainly refers to the law of Christ that saves the soul.

The same blunder is made in regard to Psalm 40: 8, also Psalm 89: 27-36, and Psalm 119. "He that turneth his ear away from hearing the law, even his prayer shall be abomination."—Proverbs 28: 9.

This, it is claimed, means the decalogue, but when

the word *whatsoever* is used and applied to mankind in general, the law used in connection with it would have to be a world-wide law, which we have previously shown is not true of the decalogue, as it was given to Israel only, and was to apply in Palestine only. But the gospel, the law of the spirit of life in Christ, is world-wide in its application, and "who-soever will may come," therefore that must be the law referred to.

Let us hear the conclusion of the whole matter: Fear God, and keep his commandments: for this is the whole duty of man. For God shall bring every work into judgment, with every secret thing, whether it be good, or whether it be evil.—Ecclesiastes 12: 13, 14.

It is assumed that this scripture refers to the ten commandments, but it is pure assumption. Where in the ten commandments is there a command to be baptized? Still Jesus positively commanded it. Where is the commandment in the decalogue that men should repent? But no Christian can question its necessity. The ten commandments taken alone do not require any service to God whatever, just so their adherents have no gods before Jehovah. One might be ever so impure, so he does not commit an act of crime, he has not violated the decalogue. He might beat and maim his brother, so he does not kill him, he has not violated the ten commandments. Now who would say that the whole duty of man consists in keeping so imperfect a law?

The Lord is well pleased for his righteousness' sake; he will magnify the law, and make it honorable.—Isaiah 42: 21.

Here they tell us that Christ will magnify the law (the decalogue) and make it honorable; but who said that this refers to the decalogue? The Adventists. Does the Bible say so? No, indeed; but it does say, speaking of the two covenants:

And when he said, Sacrifice and offering and burnt offerings and offering for sin thou wouldst not, neither hadst pleasure therein; which are offered by the law; then said he, Lo, I come to do thy will, O God. He taketh away the first, that he may establish the second.—Hebrews 10: 8, 9.

So Christ fulfilled the old law, then took it away, introduced or established the new and everlasting covenant, which he will magnify and make honorable. (See also Hebrews 8: 7-13, 2 Corinthians 3: 6, 7.)

Thus saith the Lord, Keep ye judgment, and do justice: for my salvation is near to come, and my righteousness to be revealed. Blessed is the man that doeth this, and the son of man that layeth hold on it; that keepeth the Sabbath from polluting it, and keepeth his hand from doing any evil. Neither let the son of the stranger, that hath joined himself to the Lord, speak, saying, The Lord hath utterly separated me from his people: neither let the eunuch say, Behold, I am a dry tree. For thus saith the Lord unto eunuchs that keep my Sabbaths, and choose the things that please me, and take hold of my covenant; even unto them will I give in mine house and within my walls a place and a name better

than of sons and of daughters: I will give them an everlasting name, that shall not be cut off. Also the sons of the stranger, that join themselves to the Lord, to serve him, and to love the name of the Lord, to be his servants, every one that keepeth the Sabbath from polluting it, and taketh hold of my covenant.—Isaiah 56: 1-6.

The above is quoted and applied to the time after Christ, and construed to apply now to all Christians but one only needs to read the next verse to see the fallacy of it.

Even them will I bring to my holy mountain, and make them joyful in my house of prayer: their burnt offerings and their sacrifices shall be accepted upon mine altar; for mine house shall be called a house of prayer for all people.—Isaiah 56: 7.

Adventists quote this chapter down to the sixth verse and say that the clause in the first verse, "My salvation is near to come and my righteousness to be revealed," places the prophecy after the time of Christ, and that the sons of the stranger who join themselves to the Lord, spoken of in the sixth verse refers to Gentile converts, therefore they are required to keep the Sabbath. They never quote the seventh verse in full, as it locates the time of the proper application of the prophecy, when they shall offer burnt offerings that will be accepted on God's altar, which has not been true since Christ came.

Why do they just quote the part that can be wrested to support their theories and stop, when the next verse would show plainly that they are misapplying the scripture? Why does Mrs. White in *The Great Controversy*, page 283, quote up to the very clause that mentions burnt offerings and there stop and say, "These words apply to the Christian age"?

Isaiah 58:12-14 is used also, but the context plainly shows that it is the seed of Jacob or Israel that are being spoken to as a nation, so no further notice will be necessary.

For as the new heavens and the new earth, which I will make, shall remain before me, saith the Lord, so shall your seed and your name remain. And it shall come to pass, that from one new moon to another, and from one Sabbath to another, shall all flesh come to worship before me, saith the Lord.—Isaiah 66: 22, 23.

Here it is said that the Sabbath will be kept in the new earth; so if we are saved we will keep it there. Well, if this is applied correctly, the new moons will also be kept in the new earth; and if the Sabbath is in force because of this text, so also are the new moons. Now why don't the Adventists keep the new moons? Their hobby doesn't cover that. But do we read that the new moons and Sabbath will be in the new earth? I do not think that a proper application of the above text will justify such a position, because the text merely uses the new heaven and now earth as a comparison of the perpetuity of the seed of Israel. But if it is insisted that

this poetic statement proves that the new moons and Sabbaths will be kept in the new earth, let us apply some similar texts and see how it will work. Describing the new heaven and new earth, John says:

And there shall be no night there; and they need no candle, neither light of the sun; for the Lord God giveth them light: and they shall reign for ever and ever.—Revelation 22: 5.

And the angel which I saw stand upon the sea and upon the earth lifted up his hand to heaven, and sware by him that liveth for ever and ever, who created heaven, and the things that therein are, and the earth, and the things that therein are, and the sea, and the things which are therein, that there should be time no longer.—Revelation 10: 5, 6.

The sun shall be no more thy light by day; neither for brightness shall the moon give light unto thee: but the Lord shall be unto thee an everlasting light, and thy God thy glory. Thy sun shall no more go down; neither shall thy moon withdraw itself: for the Lord shall be thine everlasting light, and the days of thy mourning shall be ended.—Isaiah 60: 19, 20.

Adventists claim that the Sabbath begins with sunset, but in Isaiah's description of the new earth he tells us that the sun will no more go down. How can the day begin at sundown, and every seventh sundown be the beginning of the Sabbath when the sun will no more go down?

How will the new moons be kept when the moon will no more withdraw itself? I suppose it might be as it was in the beginning, when the first three days were measured by the sun before the sun was created.

Again, how will Sabbaths be counted when time shall be no longer? Perhaps our friends will answer as they do with regard to creation. They say that the sun is not necessary to count the days by, that the earth revolves every twenty-four hours, and they could count time just the same. Or they might quote Leviticus 23: 32:

It shall be unto you a Sabbath of rest, and ye shall afflict your souls: in the ninth day of the month at even, from even unto even, shall ye celebrate your Sabbath.

From this it might be argued that there would be evenings, for it might be urged that Revelation 22: 5; 10: 5, 6, Isaiah 60: 19, 20, were poetical and figurative, etc.; but Revelation 22: 5 says: "And there shall be no night there." Now if there is no night there there would be no evening; so this fails them.

Thou hast despised mine holy things, and hast profaned my Sabbaths. . . . Her priests have violated my law, and have profaned mine holy things: they have put no difference between the holy and profane, neither have they shewed difference between the unclean and the clean, and have hid their eyes from my Sabbaths, and I am profaned among them.—Ezekiel 22: 8-26.

This as usual is read separate from its connections, and as usual applied to our time. That the

above texts apply to the Jews and Jerusalem, no further evidence is necessary than to read:

Moreover the word of the Lord came unto me, saying, Now, thou son of Man, wilt thou judge, wilt thou judge the bloody city? yea, thou shalt shew her all her abominations. . . . Son of man, the house of Israel is to me become dross: all they are brass, and tin, and iron, and lead, in the midst of the furnace they are even the dross of silver. Therefore thus saith the Lord God; Because ye are all become dross, behold, therefore I will gather you into the midst of Jerusalem.—Ezekiel 22: 1, 2, 18, 19.

This plainly shows that the above texts refer to Israel and Jerusalem and not to the Christian age.

And he shall speak great words against the Most High, and shall wear out the saints of the Most High, and think to change times and laws: and they shall be given into his hand until a time and times and the dividing of time.—Daniel 7: 25.

Here, it is said, is the prophecy that the pope will change the Sabbath. But it is only asserted that the Sabbath is referred to. We have previously shown that the change was made before the pope of Rome was recognized as the "head of all the churches." The Adventists themselves tell us that this was in 538 A. D. Then they tell us that Constantine (who was not a pope) changed the rest day in 321. Then they claim it was done over again at the Council of Laodicea, 364 A. D. Now how shall we harmonize these claims?

One certainly would not think to do a thing before he came into existence! These things would not be given into his hands two hundred years before he was established. Then they were only to be given into his hand a time, times and half a time, or one thousand, two hundred and sixty years, which the Adventists tell us ended in 1798, and since that time Catholics and Protestants continued in just the same attitude toward the Sabbath as previously, with no protest until after 1844. Now unless it can be shown that the Sabbath change was given into the hands of the papacy in 538 A. D., and taken out of their hands in 1798, all argument on this text is worthless. Unless it can be shown that this was the only change that was made in times and laws, the position is untenable.

(To be concluded.)

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### ONE THOUSAND DOLLAR DILIGENCE

If some philanthropist were to place a standing offer of one thousand dollars for every soul that you might earnestly try to lead to Christ, would you *endeavor* to lead any more than you are endeavoring to lead now? Note, the question is not placing the responsibility of converting or saving souls upon you; but are you *trying* to lead them Godward, that they might be saved?

If one thousand dollars were the prize, would you try every day, at the risk of blunders or even ridicule? Would you study and meditate constantly of words to speak and means to use to interest others in Christ's gospel of love?

Suppose you were to see a blind man approaching the brink of a high precipice. If you should sit idly by and put forth no effort to warn or save him from certain death, would you be in any way guilty of his murder in God's sight?

With what feelings would you view the dead body of a dear friend who had slowly bled to death from a wound, which those standing by had refused to bind? To think that the loved one might still be with you, if only a little effort had been put forth to warn or assist!

The death of a body, which might have been, but was not prevented, is a horrible thing, but how much worse the eternal death of a human soul which could have been prevented! If my neglect of another's body was murder, surely the neglect of another's soul would be an unspeakable crime. Oh! I solemnly wonder, for how many unsaved souls will God the Father of the entire human race, hold *me* responsible.

Suppose you were to hear a cry for help faintly echo from the depths of a cistern. Just suppose some unfortunate one had stumbled into its uncovered mouth while walking in his sleep; that he was cut off from communion with the sources of life; that slowly but surely he would be drawn to an untimely death; that exposure in the icy water and starvation would gradually weaken his powers of resistance, and that when death came he could not even lie down and pass away in sleep because of the watery grave awaiting to snatch him, should he fall, his only hope that some one from above might hear his cry and send down a life line before it was too late. Now just suppose that you were the one whom God had sent, that you were his only hope of rescue, that you heard the cry but would pass on in cold indifference, saying,

"Let some one else do it; I wouldn't be strong enough to pull him out anyway." But soon his voice becomes so faint that no one else hears the cry and he goes beyond recall. My dear brother, would *you* long for the coming of the day when we shall "know as we are known," in the face of such neglect?

If God will not hold you guiltless for the neglect of the life thus placed in your power to save, how much greater is our responsibility towards those who go down in the dens of vice and the bottomless pits of sin? Such are first rocked to sleep in the cradle of the world's infidelity, and in this condition of indifference and spiritual night they fall into a snare from which by their own power they can not escape. They realize that they are cut off from the

sources of real life, that they are being starved and gradually weakened until they can no longer resist evil, nor even retain the breath of their lustful existence, but shall soon be precipitated into an untimely and miserable death. If they cry for help and we who have the "power of God unto salvation" neglect to give the helping hand, may God above have pity on us!

Then how diligent we should be to perform our every duty that we may some day be found blameless before God.

Listen to the Apostle Paul's language recorded in Hebrews 2: 1:

Therefore we ought to give the more earnest heed to the things which we have heard, lest at any time we should let them slip. For if the word spoken by angels was steadfast, and every transgression and disobedience received a just recompense of reward; how shall we escape if we neglect so great salvation?

Suppose that in our daily employment we were spasmodic in our service, zealous one week, lukewarm the second, and utterly indifferent the third; then zealous, lukewarm and indifferent again, and so on; how long would our employer stand for such service as that? How, then, about our service of life-saving for God? If God's love for us were as spasmodically manifested as our love for him, how would *you* fare?

Now, my dear Christian friends, remember the thousand-dollar offer, and don't let it ever be said that your love of *money* outweighs your love for God, —that you would take more chances and make greater effort for the substance that perisheth than you would to save a soul for God.

CHRIS B. HARTSHORN.

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### "MORMON" PHOTO DRAMA

TRUE SPIRITUAL FERVOR EFFECT FAILS TO APPEAR

An attempt is made by Utah Church promoters to set forth the leading features of the great restoration of the gospel by moving pictures. The effort comes no nearer a correct representation of the distinctive spirit, genius, and power which actuated the souls of the pioneers of this gospel age than the Utah Church has approached the truth in other matters.

The acting undertakes to show Joseph Smith's interview with the angel, subsequent conversation by Joseph with his father upon the matter, the finding of the Book of Mormon plates, the translating of them, the first baptisms, persecutions by mobs, etc.; but as there can be no proper blend between sacred truth and bungling sham, especially where those who would interpret a truth have no conception of it, this picture proves to be a flat and lifeless affair, so far

as enhancing any true concept of the power of the restoration is concerned.

The picture comprises five reels of film, under the title of "One hundred years of Mormonism," and at this writing is being shown in Phoenix, Arizona, advertised in the papers as follows: "The official history of the founding of the Mormon Church, as prepared under the direction of that institution and picturized."

Naturally, the most sensational circumstances of the history of Joseph Smith and the early church are featured, such as mob violence, and the numerous murders of the Saints which were committed, and all this is with quite an aptitude in similarity to the way which such things would in reality, no doubt, appear, but in attempting to give expression to those events which have the greater religious and spiritual significance there is a deficiency which is painful to the observer.

Many of the views showing incidents in camp-life experience as Brigham Young and party crossed the plains to Utah, are well staged and quite interesting, and no doubt valuable for their historical features. Promoters of the Utah church who acted in the poses are undoubtedly better qualified to express the dearth of spirituality which impoverished the followers of Brigham Young as shown in the regular old "hoe-down" dance scenes in camp as the Saints were crossing the plains, than they are to interpret before the camera the emotions of a soul in open communion with a heavenly messenger.

Zion's camp, supposedly being led by the Lord, and a holy ministry, is pictured assembled in a circle formed by their wagons and ox teams. The scene is a sensuality-begetting dance. Holy brethren in boots and spurs encircle their valorous arms around the waists of the various wives and fair daughters of Israel, and trip the light fantastic, not to the tune of the "Arkansas traveler," but to the strains of "Zion's reveille." Perched high above where Saints swing their partners, is to be seen the "official" violinist, who, moving to the active rhythm of the fiddle bow, seems to be saying:

On with the dance!  
No sleep till morn  
Where Saints and elders meet  
To chase the hours with flying feet;  
On with the dance!

And, in these times, among playful Israel the dance still goes on. Associated also with the dance is the inseparable tendency toward unlawful liberties. Where the seeds of one are sown, the harvest of the other is reaped.

But then there is plenty of scripture which may be read in support of the dance; such as in Exodus 32, where we learn that after the Moses man had

been away from the people for a while they "sat down to eat and rose up to play," and made calves of themselves by making a golden calf and then having a dance to celebrate the calf. So it was quite natural and scriptural that after the prophet had been taken from among latter-day Israel they should have a calf and also a dance.

And then if this scripture is not sufficient to satisfy the conscience in the thought that the Bible really does teach some good things about dancing, we might read 2 Samuel 6:14, where it says that "David danced before the Lord with all his might." Of course it is true that subsequent history shows that David's frolicsome dancing disposition finally got him to dancing before others aside from the Lord, and that finally he got to marrying a little more than Adam's example, or than the commands of God would justify—but then in considering the dance as a means "to keep up spirits" Brigham could forget David's latter experience—and go and do likewise.

So may Brigham and his unfortunate followers and successors do, and then throw the shame of it upon the moving picture screen; but it is all dramatized and staged to be rendered in its true colors in the judgment, without the aid of the flickering light of an untrustworthy "movie" machine.

Truth is not only stranger, but stronger than fiction; and upon this basis the Utah church and all the world will yet know, despite the misleading and fictitious pictures and stories, that the true, restored church of Jesus Christ of Latter Day Saints did not go to Utah, and that it stands free from the follies and crimes which were committed under the Utah leadership in the name of Christ, and under the cloak of religion.

J. E. YATES.

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## Of General Interest

### CANNING COMPOUNDS DANGEROUS TO HEALTH

(The following, issued by the Office of Information, United States Department of Agriculture, should be read with interest and profit by those who do their own canning and preserving.)

WASHINGTON, DISTRICT OF COLUMBIA.—Information has come to the Department that the canning season has brought the usual demand on the part of housewives for salicylic acid and boric acid. These preparations are sometimes sold in the form of powder under various trade names, and are recommended by the promoters for use in preserving canned goods in home canning. In the directions for use the housewife is told to fill the jar with the fruit or vegetables, cover with water, and add a teaspoonful of the preserving powder. While it is true that

these compounds may retard the decay of the fruit or vegetable, it is pointed out by the experts of the Department that their use may be attended by serious disturbances of health. Salicylic acid is well known as a poisonous substance, and one of the evils which may accompany its use is derangement of the digestion. It is therefore plain that its extensive use in food may lead to disturbance of digestion and health.

The Federal Food and Drugs Act prohibits the use of harmful preservatives in foods that enter interstate commerce. The food law of nearly every State in the Union forbids the sale within the State of foods that have been preserved with harmful substances. Neither the federal nor State food laws apply to foods that are canned in the home and consumed there. It would seem, however, that the housewife would not knowingly use, in the foods she provides for her family, substances that she could not use in foods for sale without violating the law, because these substances are injurious to health.

#### ARTIFICIAL PRESERVATIVES NOT NECESSARY

Fruits and vegetables can be kept indefinitely if they are sterilized by heat and properly sealed, and there is no excuse, in the opinion of the experts of the Department, for running any risk by using preserving powders, which may be injurious to health. The use of such powders in addition to the possible injury to health encourages uncleanly or careless work in canning. Reliance is placed in the efficacy of the preserving compound instead of upon cleanliness and heat.

The Department has issued bulletins that give specific directions for the preserving and canning of fruits and vegetables without the use of preserving powders or canning compounds. These bulletins may be obtained without cost from the Department of Agriculture. Application should be made for Farmers' Bulletin, Number 203 on canned fruit preserves, and jellies, and Number 521 on canning tomatoes at home and in club work. Also Forms N. R. 22, N. R. 23, N. R. 24, N. R. 34, and N. R. 37 of the Office of Extension Work, North and West States Relations Service.

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The old shepherd who offered prayer in a Welsh revival meeting put it exactly right when he lamented his backsliding in these words: "Lord, I got among the thorns and briars, and was scratched and torn and bleeding; but Lord, it is only fair to say that it was not on thy ground; I had wandered out of thy pasture."—Mary E. Watson.

# Mothers' Home Column

EDITED BY CHRISTIANA SALYARDS, LAMONI, IOWA

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## Home and Child Welfare Department

OCTOBER READING.—THE HYGIENIC EFFECT OF JOY IN WORK

"It is a comely fashion to be glad.  
Joy is the grace we say to God."

### REAL PLEASURE

"If one lives for pleasure one does not enjoy life in the degree possible to one who lives for work and finds his pleasures unexpectedly as sidelights on the pathway. Eighty per cent of so-called amusements are not recreations. They exhaust more rapidly than they rest. Momentary excitement is not recuperation, the remaking of nervous tissue.

"If one seeks for pleasure only, it will elude him. . . . The real pleasure in life comes from the consciousness of power to do what the mind has willed, from seeing the work of one's own hand and brain prosper.

"Madam DeStael defined happiness as 'Constant occupation upon some desirable object, with a continued sense of progress towards its attainment.' This work of creation, of transformation to desirable results, is the purest joy the human mind can experience. . . . The delight in life is what we can do with it."—Mrs. M. Dewey.

### CHEERFULNESS AND EFFICIENCY

"That a maximal degree of efficiency in any line of work is inconsistent with gloom and depression is not only a common verdict of general experience, but a logical inference from scientific principles. It is a well-established law of psychology that a state of mind which is predominantly pleasant in its affective coloring is always accompanied by certain well-defined physiological phenomena: (1) an increase in the volume of the body, due to a distension of the capillaries running underneath the skin, (2) deeper breathing, (3) increased rate of pulse beat, and (4) increased muscular energy. A state of mind which is unpleasantly toned, on the other hand, is accompanied by bodily phenomena of the opposite character: decrease in bodily volume, lighter breathing, decreased rate of pulse beat, and decreased muscular energy.

"The relation of these factors to efficiency is obvious. Hope and buoyancy simply mean, other things equal, a favorable condition for good work of any sort, while gloom and depression must, by the same token, form a heavy handicap in any line of endeavor. . . . Sarcasm and ridicule are worse than blows."—The Educative Process, by William Chandler Bagley, Ph. D.

### WHOLESOME INFLUENCE OF WORK

"The instinct of workmanship is one of the most generic of human motives and when given a suitable outlet is one of the most sanifying. . . . School work should feed the instinct of workmanship instead of starving it. . . . It behooves us to

make doing just as attractive as knowing, and to explore ways and means of enlarging the child's opportunities for the accomplishment of simple, wholesome and enjoyable things. Plays and games which demand quick decision and self-reliance are indispensable to a well-balanced mental development. Good players seldom become 'queer' or socially inefficient.

"We must find for each child the level where he can function successfully if we would have him escape the shocks of disappointment, the habits of failure, and the resulting inactivity, daydreaming, vain wishing, and the chasm between thinking and doing. If we will only take pains to fit tasks to the capacity, every child can be taught to do certain things well and to take pleasure in doing them. Nothing is more subversive of sanity than a regime of inactivity and repression which creates a smoldering volcano of sentiment and frothy desire.

"The use of the brain in varied physical and mental activities improves its circulation, its nutritional processes and therefore its finer development and highest functioning. Probably also it delays the degenerative processes of old age, for senescence, unfortunately, does not leave the brain unaffected. . . . The processes of decay seem to occur late in the life of the mental worker, and prematurely in those whose labor is mostly physical."—The Hygiene of the School Child, by Professor Lewis M. Terman.

"There was never any artificial teaching devised so good for children as the daily helping in the household tasks. Boys and girls, healthy, cheerful and patriotic, have abounded in country homes in the past and it has been recognized that the prevalence there of these high qualities was largely due to the family life, which required each individual from his earliest years to bear his share in providing for the maintenance of the home. . . .

"The child without interest in work or play does not develop; the man with no stimulus walks through life as in a dream. The simplest tasks when well done give a glow of satisfaction. Every child naturally tries to express his thoughts in making things. Of course his attempts are crude, but the necessity is there; therefore this joy of doing should be cultivated in children.

"The psychology of life includes a definite aim and purpose, therefore the task or daily work is a necessity for mental and physical health. It must be accepted as a part of the science of right living and the will and energy directed to doing it well."—Mrs. Melville Dewey, in an address before the First National Race Betterment Conference.

### WORK A BLESSING

"There are those people in the world who are always complaining of work, in contradistinction to those who can afford to be idle, never realizing that work, if not too severe for the body and mind, is most healthful and beneficial and tends to mental happiness and physical strength; while idleness tends more quickly to degeneracy and disease. General Gordon of England wisely remarked when laid aside that no one knows what a blessing work or occupation is until taken away from us. And who of us has not experienced vividly just such feelings? If we work alone for the dollar without any love for our work, it will be drudgery indeed. Earning our bread by the sweat of our brow has turned out many times to be a blessing in disguise; it gives a certain zest to life and helps us appreciate more what we work for. It is only the drudgery that palls. . . . It is not work that kills and wastes tissues and enfeebles the nerves and brings about discontent. . . . The busy man or woman has less time for worry, cares, anxieties or gossip than have the unoccupied disinterested

ones, and is much happier. Ignorance, anxiety and laziness kill more people than useful work. This machine of ours was made to endure considerable, and much more, without injury to it, if our work is done with little or no friction or tension and with an amount of enjoyableness and pleasure. Work is noble, and no labor is low if done in this spirit."—Good Health and Long Life, by William D. H. Brown, M. D.

"Even if it is twice as much work to show the boy or girl how to do certain things and oversee them as it would be to do it oneself, the mother who cares for the development of her child's character will find it pays. It is the idle child and the child who thinks of nothing but his own amusement that gets into trouble. . . . The fact remains that Satan still continues to find work for idle hands to do, even if that warning proverb has been eliminated from the modern curriculum. Children like to help, they like to feel that they are of value and importance, and there is nothing that will do more to make them efficient and conscientious citizens than giving them habits of industry, and the realization that they also have their place to fill in their little world, which is a part of the big world of grown-ups."—Judge Ben. B. Lindsey.

#### PLAY AND WORK

"Play and work may each have an influence on the child's general health, and the upbuilding of a perfect body. In fact it is not easy to distinguish between them. Work that is done lovingly, rather than in the spirit of duty is more truly play than work."

For adults the benefit from accepting the duties of life in the spirit of work lovingly done is expressed in the lines:

"There is work that is work; there is play that is play;  
There is play that is work and there's work that is play,  
And only in one of these lies happiness."

In mature life even one's play must be fitting him for work to be done in this spirit, or it loses the power to bring happiness.

"Children should be taught to work. Quite early little duties should be assigned, and all the teaching should be directed toward the aim of having the child *love* the work. Then work is pleasant and beneficial. Work for smaller children should be mental and manual, excluding neither. The manual labor must be light, but yet of a kind that will exercise muscles and develop strength.

"Professor Kilpatrick wrote that 'physiologically, work requires the use of the same parts of the body or brain in the same way for a considerable time, while play exercises many parts of the body in a variety of ways, and usually no one part for very long without change. In work the least available energy is often used, and the activity is always directed, while in play the parts having the most utilizable energy are freely active. For this reason work is much harder and more wearisome, even when the amount of activity is less.'

"So from this viewpoint, work that is play should be best for the child. Mentally, the child delights in being useful and helpful, and if such light duties can be assigned as will encourage this feeling and at the same time afford some systematic, regular exercise, it is surely desirable.

"The care of pets and flowers is ideal work for the children. They will delight in it, and such work can not overtax or injure them. Whether pets are inconvenient in the home or not, they should be tolerated for the child's sake, and the educational value of seeing things grow, as well as the labor that assists them to grow, makes the little garden or the window box a necessary part of the household equipment. If the child is held personally responsible for the welfare of its pets or flowers, and the parents assist it to remember the

duties and insist upon their performance at the proper time, the work will be delightful and beneficial."—The Uplift Book of Child Culture.

#### RESULTS OF SCIENTIFIC WORK AND PLAY

The hygienic effect of joy in work is marvelously illustrated in the children of the Montessori schools in the poorest quarter of Rome, where the parents are day laborers who are frequently out of work and who are so illiterate that many of them are unable to read. Of these children Doctor Montessori writes:

"We have never served food in the school, the little ones [between the ages of three and seven], all of whom live in their own homes, with their parents, have a half hour's recess in which to go home to luncheon. Consequently, we have not in any way influenced their diet. The pedagogic methods employed, however, are of such sort as to constitute a gradual series of psychic stimuli perfectly adapted to the needs of childhood. . . . The children are free in all their manifestations and are treated with much cordial affection. . . . The seed is sown in the consciousness of the child, leaving free opportunity . . . for the spontaneous expansion of its personality in an environment that is *calm* and warm with a sentiment of affection and peace.

"The results achieved were surprising. . . . The intellectual activity of these little children was like a spring of water gushing from beneath the rocks that had been erroneously piled upon their budding souls; we saw them accomplishing the incredible feat of despising playthings, through their insatiable thirst for knowledge; carefully preserving the most fragile objects of the lesson, the tenderest plants sprouting from the earth—these children that are reputed to be vandals by instinct. . . .

"But what is still more marvelous is that all these children are so much improved in their general nutrition as to present a notably different appearance from their former state, and from the condition in which their brothers still remain. . . . In general the children have gained flesh and become ruddy to such an extent that they look like the children of wealthy parents living in the country. No one seeing them would believe that these were the offspring of illiterate lower classes. . . .

"At the time of entering school, for the great majority, the same note was made: need of tonics. Yet not one of them took medicine, not one of them had a change of diet, the renewed vigor of these children was due solely to the *complete satisfaction* of their psychic life. And yet they remain in school continually from nine till five through eleven months out of the year! . . . During all this period the children are continually *busy*, . . . after they have returned home they continue to busy themselves up to the hour of going to bed . . . and many of the little ones are back again at school, by half past eight in the morning, tranquil, smiling, as though blissfully anticipating the enjoyment that awaits them during the long day. . . . Their stature, which we measure month by month, shows how vigorous the physiological growth is in every one of them, but particularly in certain ones, whose blood supply has become excellent.

"Such results of our experiments have amazed us as an unexpected *revelation* of nature, or to phrase it differently, as a *scientific* discovery. Yet we might have foreseen some part of all this had we stopped to think how our own physical health depends far more upon happiness and a peaceful conscience than upon that material substance, bread!

"Let us learn to know man, sublime in his true reality! let us learn to know him in the tenderest little child; we have shown by experiment that he develops *through work, through*

*liberty and through love. . . . Man lives for the purpose of learning, loving, and producing, from his earliest years upward; it is from this that even his bones get their growth, and from this that his blood draws its vitality."*

CALLIE B. STEBBINS.

## Letter Department

THORNE, NORTH DAKOTA, July 26, 1915.

*Editors Herald:* The North Dakota reunion held near Logan, recently closed, was the largest and most successful one held in the State. There were about twenty well-filled tents on the ground, the most of the Saints doing the proper thing and bringing all the family along, some even driving through from Montana, some two hundred miles; and everyone seemed well repaid for the sacrifice made.

The preaching was the best and the prayer services especially fine, the gifts of the Spirit being made manifest at nearly every service.

Brethren J. A. Gillen, J. W. Wight, and Gomer R. Wells were the visiting elders, assisted nobly by the district missionary force. A large number took advantage of the presence of Brother Wight and received their blessings. The work of Brother Wells for the auxiliaries was enjoyed by all, and will no doubt show good results.

Thirteen were baptized during the reunion.

The Saints responded nobly in the financial line. All expenses were promptly met and a balance of \$82.30 left in the hands of the reunion treasurer for next year. The new committee are planning for a larger and better reunion next year. They plan to buy fifty or sixty folding chairs, and some new small tents. Arrangements for children's hour every day from 10 to 12 was put in the hands of the district Woman's Auxiliary. L. W. Bronson was placed at the head of a committee to make plans for proper entertainment for the young people, between services.

Let every Saint in the district be a booster for next year's reunion. Do not get the idea that you can not afford to go, but rather that you can not afford to stay away. You will feel well repaid for the outlay.

Yours in bonds,  
J. W. DARLING.

GUYMAN, OKLAHOMA, July 29, 1915.

Just closed two weeks of meeting last night at the Union Center Schoolhouse, about thirteen miles northwest of Guyman, Oklahoma. The people were very busy with their farm work, but a fair hearing was had and many friends were made to the work, as well as becoming personal friends of the writer.

Yesterday I had a visit, and an all-day visit at that, with a good Methodist family, and to say the least, it was profitable. A married son of the old brother came with a team and buggy, and I was asked to take a ride with him and his father. I did so, and as soon as we were on the way the young man said (he had never heard me preach), "Now let me hear something about your church. Some people say you are a Mormon and believe in polygamy."

I began very mildly to outline the rise of the church and the translation of the Book of Mormon, and then drew attention to the fact that the book bore the name of Mormon because the man who compiled it was named Mormon, and not because it had any connection with the belief of the people of Utah, who are called Mormons. I then quoted at length from the first and second chapters of Jacob, after having told them what the Book of Mormon purported to be: That it claimed to be a record of the ancient inhabitants of America and of God's dealings with them, just as the Bible

claims to be a record of the ancient people of the Eastern Continent and of God's dealings with them.

When I had finished quoting: "There shall not any man among you have save it be one wife, and concubines he shall have none," the old gentleman said, "That sounds as good as our Bible." I then suggested that he would find it interesting to read the Book of Mormon, and he thereupon gave me an order for a copy. I went on and quoted from Doctrine and Covenants 42:7 and 49:3, and then section 111, and both admired our position on marriage.

Before we had completed our journey and returned again to the house, I gave them an outline of the rise of the church, its growth; the death of the martyrs; the apostasy and the Reorganization, as well as some of my personal experience in the Utah mission. I also showed how Joseph Smith's translation of the Bible condemned David as well as Solomon for polygamy, and it was well received by both of them.

This is a new opening, and we now have many friends here. I hope to be able to get back here a little later and hold another meeting. The universal expression of those at meeting last night was, "Come again, Brother Vanderwood," and "We will look for you back in the fall."

Brother W. A. Powell and family are the only members we have here. Have made my home with them. They are to be commended for their good deeds.

J. E. VANDERWOOD.

## News from Missions

### En Route to Australia

On the morning of June 23, a number of Saints met at the wharf in San Francisco to bid farewell to my wife and me, who were on board the *Moana* ready to sail for the Australasian Mission. Deep was our appreciation of the kindly presence of dear friends at the parting moment—then the steamer left the wharf and slowly moved out, seeking her pathway in the sea.

Our journey on the ocean was without special incident; the sea was unusually smooth all the way and the weather pleasant. For the first time in my life I traveled on the sea free from severe sickness. But it is a long run to Papeete, and we were glad the afternoon of July 4, when we saw the faint outlines of Tahiti, and sailed late in the evening into the harbor of Papeete.

We were met at the steamer by Elder Clyde F. Ellis, his wife, and two of the native brethren, who gave us a glad welcome, and escorted us to the church, where a large number of the native Saints from all over the district had gathered, awaiting our arrival. Songs were being sung. As we entered all arose and sang an appropriate hymn in the Tahitian tongue, but the spirit of it rested upon me, the words coming from hearts that overflowed with gladness because of our arrival in their midst. Prayer was offered, and very touching was the sentiment expressed. Another song was sung, then Elder Varoa, president of the branch, made an address of welcome. They looked upon me as an ambassador of Christ, and respected my office. Individuals in the congregation then arose, and in simple and beautiful language gave expression to their feelings and thoughts. Truly a royal welcome was received from the dark-skinned Saints in these far-off islands of the sea! How could I speak to them except as a messenger of God? It would not have been possible to restrain the fountains of my soul from overflowing with love and good will toward them.

At the Heberona Branch, about three miles out in the country, a like reception was later accorded to us, the natives

as in Papeete showing their appreciation of our presence by the presentation of numerous gifts. Heberona is situated in the midst of beauty. Here is seen banana palms revealing their rich fruit, coconut trees waving their feathery branches in the breeze, homes embowered in tropical vegetation, and from the mountain side may be seen a beautiful view of the sea and the island of Moreo.

The church in Papeete is in the midst of tropical vegetation, near the ocean. Adjoining is the mission house, the home of our missionaries, and where we found with Brother Ellis and wife, and later with Brother Chrestensen and wife, at all times a happy home during our sojourn in the islands.

The natives are dark-skinned, some of whom in their appearance bear a strong resemblance to the American Indians. Their manner of life is primitive. Many of them in attendance at church are dressed in white suits, and, though barefooted, appear well dressed; after being here a short time, for them to be so dressed does not seem unbecoming, rather does it seem to be an ideal form of dress for the natives in this climate. The feet of the women also are uncovered, but they appear becomingly clad in their loose, clean dresses and long, black, flowing hair. The clothing of both sexes is spotlessly clean; and the same weight of wearing apparel is worn the year around.

Calls from different parts of the mission came for our labors, so a tour of the islands was outlined, which would take us to the islands of Apataki, Kaukura, and where an opportunity would be offered to meet many of the Saints. On the afternoon of July 10, Brother Ellis and I boarded the *Saint Francois*, a small French steamer trading in the islands, and after a rough night at sea sailed the next evening into the pass of Apataki, one of the Tuamotuan group of islands. These islands lie low, just a few feet above the level of the sea, and are covered with coconut trees.

It was here in these islands where in years past tidal waves did great damage and caused much loss of life. At different times cyclones have caused the water to sweep over many of the islands. They are of coral formation, and consist of a narrow strip of land, from one half mile to one mile in width, each island surrounding a lagoon. Some of the lagoons are thirty miles long and ten miles wide, and in them the water is comparatively calm. Around the islands are coral reefs, situated a sufficient distance from the shores so that the seas in breaking upon them with tremendous force lose their power before reaching the land. What a wonderful protection to these islands. Nearly every island has a narrow pass through which small boats can enter into the lagoon. It was in one of the passes that our steamer anchored, and soon we were resting on the island of Apataki. A cargo of copra (dried coconut) was then taken on board, for which the natives had received in exchange money and necessary provisions.

Here we spent two days, awaiting an opportunity to get to Kaukura, where many Saints were gathering to greet us. We brought food supplies with us. Brother Ellis did the cooking. Few of the homes have beds or chairs, but where we stayed we were fortunate in having both. The cooking was done out-of-doors on a primitive fireplace, on irons, but to its quality I paid frequent compliments by asking for repeated servings.

On July 13 we boarded a small auxiliary boat, propelled by gasoline and sail, and in a few hours passed through the very narrow, dangerous pass of Kaukura. The boat was in charge of natives, and I marveled at their skill in maneuvering it among the rocks, and bringing it safely into the lagoon. Through the pass the boat marked a sharp zig-zag course. As we passed through we saw near the boat a number of sharks, the water being very clear.

From the boat in making the landing we were taken to more

shallow water in a vaa, a small canoe with an outlying rigger, and when we could go no farther we were carried on the backs of natives to the shore.

We at once proceeded to the church, and here we were accorded a reception similar to the ones I have described.

The national holiday of France fell on the 14th, and in accordance with the call of the governor of the island, the people assembled at Raitahiti, a small town on the island. Because of war existing in Europe, instead of a program of recreation being provided, the people of all faiths were called together to engage in prayer to God, supplicating him to examine into the conditions in Europe and bring the unhappy conflict to a close. The assembly met in a building open at the sides, the roof of which was thatched with palm leaves. In front was an awning spread out to protect from the rays of the sun those who could not find room inside of the building. Near by, floating from a pole, was a French flag. A few speeches were made, one of the chief speakers being a native elder in our church. Very appropriate was the thought expressed, and eloquent were some of the speakers. Religious songs were sung, and at the close there was an offering of prayer.

In the morning we called on the governor of the island and said to him, "Greeting to you, the governor of the island of Kaukura." He extended his hand and in response said, "Greeting unto you, the servants of the Lord."

At night I preached at Raitahiti in our own church, and at the close of the meeting the Protestants present through one of their number, presented to us a gift of five dollars in appreciation of our labors in a worthy cause.

Though the manner of life of the inhabitants of these islands is primitive, I have from the first loved them. In meeting them my mind does not dwell on their dark skins. They are a lovable people. They have their failings, but I regard them as being largely the victims of influences beyond their control. They rejoice in God and in the knowledge of the gospel of Christ. Wherever we went among the people we left with them the blessings of our office. I brought to their attention the things I considered they needed most; and I found that when matter was presented in a kindly way the Spirit of God confirmed the truth of the teachings to their hearts.

In all of the gatherings of the people I portrayed the power of Christ as a means to social uplifting; pointed out the evil results of giving away children, even though other children were accepted in their stead; condemned the custom of providing costly feasts at the dedication of their churches; explained tithing as a part of the law of God that should be observed, both for the good of the individual, and the church; and endeavored to bring the light of Christ into the people's lives.

One night when preaching at Kaukura several native elders were called out to administer to a child. About an hour after the close of the meeting we learned the cause. A bright little boy about two years of age had swallowed a large copper coin which lodged deep in the throat. Those in charge tried to remove it with their fingers but it was beyond their reach. They could not locate it, and in the islands no physician was accessible. I at once realized the seriousness of the case. Elder Ellis and I went to the home. The child was lying in a young woman's arms; a number of the neighbors had gathered in and were standing around in the room. All were fearful of results, but knew not what to do. I took the child in my arms, turned its head down, and with one hand manipulated the throat; soon the coin was released and forced by gravitation and the child's efforts, came ringing to the floor. All greatly rejoiced that the child's life was saved.

July 18 at Kaukura was a busy day; the district president,

a native elder, preached at 8 a. m., after which I baptized eight in the waters of the Pacific. Elder Ellis preached at 10.30 a. m. Several children were blessed and one brother was ordained at the afternoon prayer service, and the writer preached at night. There was a large attendance at all meetings.

At Kaukura I met an old man, a full-blooded native, said to be the only one remaining of the number baptized by the missionaries sent out in the days of Joseph the Martyr. He was baptized on the island of Anaa by Elder Benjamin F. Groward, who with three other missionaries left America in 1843 on the ship *Timoleon*. He is yet a well-preserved old man, and has borne a strong testimony in the interest of the truth of the gospel; he remembers well the teachings of these first missionaries relative to the order of marriage, and when the representatives of the plural marriage system under Brigham Young came to the islands he declared their teaching was not the same as the teaching of the missionaries in the beginning. When the elders of the Reorganized Church came he said their teaching was the same, exactly the same as what he heard in the beginning. I have heard the old man in public eloquently and earnestly set forth the teaching under Joseph the Martyr, contrast it with the teaching of polygamy under Brigham Young, and then harmoniously blend the work under "Young Joseph" with the work supported under the direction of his father. This old man has evidently in his long life been able to perform a good mission.

The translation or sale of the Utah Book of Doctrine and Covenants in the Tahitian tongue is not permitted here in the islands by the French Government, owing to the revelation it contains providing for plural marriage.

On the morning of July 21 we boarded a small one-masted schooner at Kaukura in order to be at Apataki to catch the *Saint Francois* on her return trip to Papeete. In the morning before leaving, the Saints of Kaukura held a prayer service in the church, which was filled to its capacity; very earnest and spiritual prayers were offered in our behalf, God being asked to protect us while traveling amidst the dangers of the deep and to "straighten a pathway in the sea," that we might reach our destinations safely. A few of the brethren and sisters then under the power of God bore testimony to his goodness, rich blessings received, and in fitting language spoke parting words to us that shall live in my heart for ever. The assembly wept. The thought of their dark skins or their primitive life hardly came to me—they were my brethren and sisters in Christ, and I rejoiced with them in the heavenly truth restored in these latter days.

Soon we were on the little schooner. There was some doubt in the captain's mind whether or not we should proceed to Apataki, as a very strong wind had been blowing for several days; but he said if the sea should be found too rough he would turn back. On board were a number of the native brethren returning to their homes. Before long we found the sea was lashed into a fury. I lay helpless on the deck, seriously affected by the motion of the sea; at times spitting blood. We were nine hours going the forty miles, and during all this time two native brethren sat faithfully by my side lending every assistance, and holding a piece of canvas over me to protect me from the waves which frequently washed the deck. We were drenched to the skin, but safely sailed into the pass of Apataki at 8 p. m. After a few days of lonely waiting the steamer came and, after calling at Rairoa, reached Papeete the next day.

On our return here we met Elder Alva Chrestensen and his wife, and Ammon, their bright little baby, who was born in the islands. For several months they had been laboring in the Tuamotuan islands.

Many have been the hardships of the missionaries who have labored in these islands, especially in traveling on the small boats among the various islands, and being subjected to conditions not equal to those of advanced civilization. This is a difficult mission, and I have words of praise for the good work being done by the young men and their companions who now are here. Elder Ellis on all occasions proved to be a very skillful interpreter. Considering the short time our missionaries here have been in the islands, I have marveled at the facility with which they speak the Tahitian language. As rays of light, they are entering the lives of the people in this mission. All who have labored here in the past are held in pleasant memory.

The following, copied from the Tahitian and English Dictionary, page 1, referring to the Polynesian language, which is spoken by the inhabitants of most of the numerous islands of the South Sea, may be of interest to readers of the HERALD:

"Its resemblance to the Hebrew in the conjugation of the verbs, and in many of its primitive words could easily be shown; many words seem to have truly Hebrew roots, such as *mate*, death, *mara* or *maramara*, bitter, *rapaanto*, heal, *pae*, side, etc."

The members of the church regard themselves as having descended from Joseph, through Manasseh.

Next Sunday a large gathering of the Saints from here and Tiona will meet with the branch at Heberona. Elder Chrestensen will then be ordained to the office of seventy, in harmony with action taken by the General Conference, and in accordance with direction received from the Presidency.

On Monday or Tuesday the steamer *Marama* is due, on which we intend to go direct to Australia. May we be supported by the faith and prayers of the church.

Until permanent address is given, mail addressed to 623 Darling Street, Rozelle, New South Wales, will reach us.

PAUL M. HANSON.

PAPEETE, TAHITI, July 30, 1915.

### Central Illinois

I was confined at home for some time following General Conference, on account of the illness of my wife, but through the mercies of our Father who is able and willing to care for those who trust him, she was raised from her bed of affliction, and I was again permitted to be about the Master's business.

While my wife was yet bedfast, I received an urgent plea from Hersman, Brown County, to come and try to minister to the wants of those who were hungry for the gospel and the administration of the ordinances of the church. I accordingly left my companion in good hands, her mother, Mrs. J. T. Curtis, of Independence, Missouri, being present, and went to the firing line.

Arriving at Hersman, I found that the parties for whom I was seeking lived seven or eight miles in the country, and because of misunderstanding no one met me. I caught a ride part of the way, and walked the rest. Arriving at the end of my journey, I was repaid for trouble and hardship, on receiving the cordial welcome of Brother and Sister Moore and Sister Sanatt, who had been a member of the church for over thirty years. The South Bend Branch to which they belonged has long since been broken up, leaving them stranded without a shepherd and isolated. For years they have been faithfully holding to the iron rod and praying the Lord to send one of his servants their way.

While here I preached as much as possible and did a great deal of fireside talking. My feeble efforts resulted in the baptism of two of Brother and Sister Moore's married daughters, one of whom had been afflicted for some time. I also ad-

ministered to Brother Moore and to one of his daughters just before leaving. As I laid my hands upon them the power of the Holy Spirit was present to a marked degree. I have learned since that all who were afflicted there received wonderful blessings.

I quote from a letter from there: "This work is wonderful beyond description. We are going to organize a Sunday school; twenty-five have promised to study with us. We also have a nice piece of ground given us upon which we hope to build a little church in the near future." We rejoice in receiving such encouraging letters from points of labor. May the Lord be with them.

Brother A. M. Baker, my colaborer, had started the tent season with a series of meetings at Springfield. On July 1 I received a card from him instructing me to secure a location in Virginia, Illinois. I acted promptly, and on the 8th we erected the tent and commenced operations in our first new opening for the year.

There had never been any Latter Day Saint preaching done here before, and ours was a battle full of discouragements. But the Lord is with us in directing and encouraging power, and when we faltered we were prompted and inspired by the Holy Spirit to press onward.

After preaching two sermons almost every day for twenty-three days, one in the courthouse yard, and the other in the tent, we succeeded in arousing the activity of the Baptist brethren, who sent for an evangelist to counteract our efforts, but our work was done and we were ready to leave. One sister had given her name for baptism, and others were interested and earnestly investigating.

Strange as it may seem, the zeal which prompted our Baptist friends to try to counteract our efforts acted as a sort of a boomerang. It seemed as though the presiding pastor of the Baptist Church was opposed to this particular evangelist, and about the time the evangelist tried to occupy the pulpit, things began to happen. We were already out of town, having withdrawn to Browning, but heard of the fray through the Springfield papers. The mayor of Virginia was compelled to appoint six or eight extra police to stand guard over the evangelist and his followers, to prevent the presiding pastor and his followers from ousting the evangelist. The result is a split in the Baptist church.

The Springfield morning paper states that the former presiding pastor of the Baptist Church of Virginia has been released by vote of a majority of his congregation. By his influence, however, he still holds a part of his flock, thereby causing a division so serious that there is talk of the mayor again appointing extra police to take care of the situation.

I might also state that the aforementioned pastor is the same elder who was instrumental in inciting a mob to violence some years ago at Snicarte, Illinois, and which mob resorted to hard missiles in the form of brick bats, to counteract the effort of J. W. Paxton and myself. We are only made sorry to think that one who might be an effective worker for good has fallen so far short of his privileges.

On Sunday, July 8, a sister of Virginia came to Beardstown where the writer buried her beneath the wave in obedience to the Master's will. Two private houses in Virginia are open to us for cottage meetings any time we can reach there. Our work at Virginia was a success.

We are now holding forth at this place to large crowds of interested listeners. The Saints of Beardstown and Snicarte branches have been supporting us royally in our efforts, and other Saints in central Illinois have been helping.

My prayer is for the upbuilding of this great work

R. L. FULK.

BROWNING, ILLINOIS, August 11, 1915.

## Travel Notes

My departure from Kansas City, Tuesday, July 13, for the Pacific Coast was not had without certain misgivings or concern regarding matters of health and leaving companion behind. Sister Nellie accompanied me to the city; luncheon at Brother and Sister Pickering's; a pleasant visit; an auto ride to the station with Brother Pickering; the depression of parting with the loved one; and our train pulled out at 6 p. m. for the great Northwest.

Two hours later found us driving through another of those fearful and wretched thunderstorms, that have had a tendency for the past three months to discount Missouri just a little as a place of residence, and only until we reached the barren or "bad lands" of western Nebraska the following day did we begin to experience the restful and delicious sensation of clear, cool weather, with the quality of certainty about it, and of a brand which we have been continuously enjoying ever since—a few light perpendicular showers, but not a streak of lightning nor a sound of thunder cannonade, something beautifully different, as we view matters.

Reaching Montana the third day out, the sight of snow-capped mountains greeted for the first time our vision, and the fine bracing air and new scenes seem to be breathing already a taste of new life and physical enjoyment and sense of appreciation of a day of wonders new, upon which we were entering. Arriving Thursday evening at Glacier National Park, we concluded to give ourselves a treat of a day's visit to its wonders, and never expect to regret our action in this matter.

Glacier Park's most wonderful "Foy Hotel," costing a half million, and unlike anything in the world, has a far more beautiful exposition of art in nature than anything I had ever seen, rendering an uninteresting comparison to the luxurious but commonplace endowments of wealth produced by familiarity with such as the Baltimore or Muelbach of Kansas City.

Well, something about Glacier Park. How shall I attempt reaching HERALD readers with a vision of God through his handiwork?

If you and I were privileged to read or successfully interpret the language or meaning of King David when he wrote the nineteenth Psalm—something of his spirit seeming to possess me as I gazed with awe and wonder new to me, and beheld the result of the tremendous creative forces which nature's God was and is master of, and in the exercise of which he had planned to make a revelation of himself, ages before he placed me here, a created son of his, so that, in the eye-opening process had in great school of experience and of the spirit of things material to our growth and development toward a truly Godlike estate, I might learn to know and worship him more truly, more acceptably—more profitably.

A day of delightful and new experiences in the finely equipped auto cars, and steamer upon Saint Mary's Lake, to "go on to the sun mountain,"—an appropriate nomenclature of Indian origin with fine poetic emphasis still maintained, as I thought, brought us to the Chalets, a small but beautiful inn, made of the tremendous firs of this wonderful and fascinating environment. And as I looked up, the towering ten thousand feet of these giants "going on toward the sun" and left us to gaze upon the peak, upon which was then, upon this summer day, a beautiful snowstorm descending, and which in a five thousand feet descent turned into rain, falling in mist to the flowers at our feet.

It was our fortune to rub elbows upon this day and occasion with the Democratic governor of the Republican State of Minnesota and his party of thirty people.

A fine dinner of trout that Kansas City and Independence people do not eat unless they come after it, with proper accompaniment, and a ninety-mile trip besides, through snow-clad ranges of mountains, brought us around and back to Glacier Park, where, wrapped in Indian blankets, which the cool but delicious mountain air made necessary, we passed out through the gate of slumberland from a red-letter day in the life experiences of,

M. H. BOND.

PORTLAND, OREGON, August 2, 1915.

## News from Branches

### Lachine, Michigan

Lachine Branch was organized four years ago next winter by Brethren F. A. Smith and J. C. Goodman, with a membership of about twenty-five. Since then our membership has increased to fifty-eight. Nineteen of this number have been baptized since April 18, of this year. We have two elders and a priest, with the assistance of J. W. Carpenter of Wilson Branch, and A. C. Blackmore of Alpena Branch, the latter having baptized six of the nineteen referred to. Both these brethren have rendered valuable service. This good work has not all been done by preaching, but is partly due to the Sunday school.

My labor has been outside of the branch. By request of Sister Giar, I began services in a schoolhouse near their home, with good interest. I preached about fifteen sermons, and through the untiring service of Brother and Sister Giar, and Sister Flanders, we have kept the camp fires blazing.

I speak with praise of Mr. E. Flanders, who gave me a welcome in his home and by a hearty handshake and pleasant smile makes me feel at home indeed. Mr. Nicholas also, although not a member of the church, has shown great kindness in furnishing light and financial aid. Twice this good man has hitched up his horses and taken me home, a distance of five miles.

On July 18 I baptized three precious souls, one of them being this man's daughter, a promising young woman. She was the first to give her name for baptism. Last Sunday I had the pleasure of baptizing her mother and her mother's sister, making five in all, and it is announced that we will trouble the waters again next Sunday.

We have built a neat little church in the village of Lachine. Brother J. A. Carpenter was in charge of this work. This building has not been dedicated, but we hope to be able to have this done soon. Brother Carpenter has worked hard in building for us a place of worship, and in preaching the gospel. He has baptized a goodly number, three last week. So the good work goes on.

Ever praying for the advancement of the cause, I am,

Yours in bonds,

GEORGE L. BLACKMORE.

DAFOE, MICHIGAN, Route 2.

### Independence, Missouri

Our sisters are often found at the auditorium of the high school listening attentively to Jackson County boards of education, professors, and teachers, while they discuss methods of teaching, efficiency, etc., at their annual meetings. This year it was sanitation, playgrounds, ways and means for drying the children's clothing after reaching the schoolhouse in wet weather, keeping the dust from the school room, securing the cooperation of parents, while cooking, sewing, etc., are being taught the girls and industrial pursuits the boys. These progressive movement meetings have been the order

here for a year or two, and foremost among its advocates have been our very earnest sisters of the Stone Church.

The musical people among us are as ever wide-awake, and they are in line supporting their elders. The art of skillful cooking, dining room etiquette, etc., has been successfully taught by our courteous sister, Mrs. J. Mader. The young people have enjoyed the demonstrations and pleasant little talks. Her husband, superintendent of the Sunday school intermediate department, also gave an excellent program a couple of Sundays ago, one of the best in vocal and instrumental music.

The church services of late have been spiritual and uplifting. The gifts have been manifested and the hearts of the Saints have been comforted.

We rejoice in the partial recovery of our beloved president, G. E. Harrington; also Sister Joseph Smith, who for many months lovingly ministered to her companion, bearing in patience the burden as a sacred service for the Master.

May the heartfelt benediction of peace of our lately deceased prophet rest on all God's people evermore.

MRS. ABBIE A. HORTON.

### Saint Louis, Missouri

Since our last district conference the missionaries who have been laboring in this city have been very busy. Brethren F. A. Russell and Ward L. Christy have been holding tent services nightly excepting Saturdays, having had the tent in three different locations, remaining two or more weeks at each place. The result of their efforts remains for the future to tell. We sincerely trust the honest in heart will treasure well the words of truth presented to them.

These brethren also occupied at the church Sunday mornings, our local workers in the evenings. The young people have lent their support to the tent services in the way of singing, etc. The Sunday school and Religio have also received the attention of the young, evidencing their interest in this glorious work.

Notwithstanding the terrible storm which preceded the opening day of our district reunion, some thirty tents were erected and services started at the appointed time. Brethren E. A. Smith, Paxton, Christy and W. A. Smith, with the local officers, compose a goodly band to dispense the spiritual truth, for which the Saints have mainly gathered.

The grounds are so situated that those employed can if they wish, make the trip morning and evening, thus some families are given an opportunity of enjoying the camp life that otherwise could not do so if these grounds were farther away.

Although the tent services and reunion take a majority of the membership away from our services, regular meetings have been held, giving everyone an opportunity to attend somewhere.

Brother Russell has returned to his home, but will return to the district when conditions are such that he can leave.

Your sister in Christ,

2739 Greer Avenue.

ELIZABETH PATTERSON.

I gave a beggar from my little store  
Of well-earned gold. He spent the shining ore  
And came again, and yet again, still cold and hungry as  
before.

I gave a thought, and through that thought of mine  
He found himself, the man, supreme, divine!  
Fed, clothed and crowned with blessings manifold,  
And now he begs no more.—Anon.

## Miscellaneous Department

### Conference Notices

Chatham, September 25 and 26, Chatham, Ontario. Statistical reports and delegate credentials should be in hands undersigned not later than September 10. Anthony Hewitt, secretary, 41 Lowe Street, Chatham, Ontario.

Massachusetts, October 23, Providence. District presidents, branch presidents, reunion treasurer, Sunday school and Religio, quorums and priesthood should report to W. A. Sinclair, 116 Pearl Street, Winter Hill, Massachusetts, ten days before conference.

Pittsburgh date changed from September 17 to 19, to September 24 to 26, in order to have minister in charge with us. James E. Bishop, president.

### Convention Notices

Florida, Sunday school, September 17, Alafloa Church. W. L. Armstrong, secretary.

### Reunion Notices

Northwestern Kansas, September 3 to last ten days, Lebanon, Kansas. Conference September 6. Send reports to J. W. Shower, Lebanon. Board for visiting Saints at reasonable prices. A patriarch is expected. Notify Sister H. O. Turner, Bellaire, Kansas, who will arrange for board and lodging. A few tents for those desiring to camp. J. D. Shower.

### Quorum Notices

#### FIRST QUORUM OF ELDERS

Southeastern Mission elders meet during Dicksonville, Alabama, reunion, 4 o'clock Tuesday. Matters of importance. A. E. Warr, secretary pro tem.

#### CHATHAM TEACHERS

Chatham teachers meet at Chatham, September 25 and 26. Reports of labor from September 15, 1914 to September 15, 1915, should be sent as soon after the latter date as possible, that a summarized report may be sent by undersigned to conference. Anthony Hewitt, secretary, 41 Lowe Street, Chatham, Ontario.

### Notice of Release

This is to notify all concerned that Eder F. B. Farr, appointed at the last conference to labor in western Oklahoma, and Panhandle of Texas, by his request has been released from the field and missionary work.

W. M. AYLOR,  
*Missionary in General Charge.*

INDEPENDENCE, MISSOURI, August 27, 1915.

### Died

MCBIRNIE.—Elder Samuel McBirnie was born in Ireland, April 5, 1834; died at his home, Boone, Iowa, August 22, 1915, after an illness of 3 or 4 hours. Baptized in Scotland. He was an elder in the church for many years, and did all in his power for the advancement of the cause. His place was a home for the missionaries. On coming to this country he first resided in Pennsylvania, and then came to Boone, where he was justice of the peace for 15 years, and a member of the city council for 4 years. He was highly respected by all who knew him. Survived by wife, 2 sons. Services in Methodist church, Boone, in charge of Reverend Shephard, sermon by J. S. Roth, music by Methodist choir. Burial in Boone Cemetery.

ROBINSON.—Mary E., wife of Hiram H. Robinson, was born at Allerton, New Jersey, January 30, 1860; died at Independence, Missouri, August 19, 1915. Baptized at Allerton by John Stone. Married at the same place to Brother Robinson, April 27, 1885. One son born to them died when 19 months old. They came to Independence in April, 1886, where they have since resided. By a quiet, consistent life, Sister Robinson manifested her devotion to the Lord. Survived by husband, niece, 4 nephews. Funeral from the home. Bishop Bullard in charge, sermon by W. H. Garrett. Interment in Mound Grove Cemetery.

CURRY.—Emma Avery Curry, born near Rushville, Illinois, June 22, 1842; died at her home Rushville, July 21, 1915. Baptized by William Sellars, March 19, 1866. Married William J. Curry, May 21, 1866, Rushville, who with 7 children, 17 grandchildren, 13 great-grandchildren, survive her. Services by Elder Fulk, of Beardstown, Illinois. Interment in Rushville Cemetery.

VICKERY.—Graydon Vickery, youngest son of Brother and Sister A. J. Vickery, born August 28, 1897; died in a hospital in New Orleans, Louisiana, August 12, 1915. Burial at McKenzie, Alabama, sermon by F. M. Slover, prayer by A. E. Warr. Deceased leaves father, mother, 3 sisters.

### Book Reviews

CHRISTIANITY AND INTERNATIONAL PEACE.—Doctor Charles Edward Jefferson, pastor Broadway Tabernacle, New York City. Thomas Y. Crowell Company, New York City, \$1.25. "One of the most vigorous presentations of the question of world peace which has yet appeared is this from Doctor Jefferson's pen. It was first given in the form of six lectures at Grinnell, Iowa, the subjects being: 'The greatest problem of the Twentieth Century,' 'The Bible and war,' 'The church and peace,' 'Christianity and militarism,' 'Fallacies of militarism,' and 'What shall we do?' Doctor Jefferson is no recent convert to the peace movement, having studied and labored for twenty years in its behalf. He brings a seasoned opinion to bear upon the subject, and a clear vein of logic which will at once hold the reader, whether of his way of thinking or not. His denunciation of militarism is unsparing, and he shows that not one nation alone but every nation falls under this term. In the light of the recent agitation in America against our military unpreparedness, the opposite point of view will challenge argument. Indeed, this suggestive book invites quotation and comment at every point, and is well worthy of the closest reading. For example, Doctor Jefferson says that since we have a Department of War, why not also have a Department of Peace? Why not devote a fraction of the sum we spend annually on armaments in cultivating the good will of other nations? Finally, he looks to the world federation of nations as the ultimate goal."

THE EARLY CHURCH.—George Hodges, Dean of the Episcopal Theological School, Cambridge, Massachusetts. Houghton Mifflin Company, 4 Park Street, Boston. \$1.75. This work covers the early church, from Ignatius to Augustine. The chapters are devoted to subjects on "The Roman world," "The struggle for life," "The defense of the faith," "The organization of religion," "The Arian debate," "Monasticism in the East," "Monasticism in the West."

These chapters began as Lowell lectures in 1908. The lectures were given without manuscript, and have been repeated in that form in Cambridge, in Salem, Springfield, Providence, Rhode Island, and in Brooklyn, New York. The 1st, 2d, 3d, and 4th were then written out and read at the Berkeley Divinity School, Middletown, Connecticut, as the Mary H. Page Lectures for 1914. In like manner the 6th, 7th, 8th, and 9th were given at Kenyon College, Gambier, Ohio, as the Bedell Lectures for 1913. The 10th was given in 1913, at Ann Arbor, Michigan, on the Baldwin Foundation. Finally, the lectures, as they now appear, were repeated in 1914 at West Newport, California, at the summer school conducted by the Commission on Christian Education of the Upper Diocese of Los Angeles.

IS DEATH THE END?—John Haynes Holmes, minister of the Church of the Messiah, New York City. Author of the Revolutionary Function of the Modern Church, Marriage and Divorce, etc. George P. Putnam's Sons, 6 West Forty-fifth Street, New York City. \$1.50.

This book is a statement of the arguments for immortality, the justification from the standpoint of modern scientific thought of the immortal hope, and a consideration of the conditions of immortality and their relation to the facts and problems of present human existence. The chapters are devoted to "Intimations of immortality," "Immortality and evolution," "Immortality and scientific research," "A proof of immortality," "Conditional immortality," "What will immortality be like," and "Is immortality desirable." The author examines from many angles the subject of immortality, a subject that has stimulated speculation ever since man gave thought to his destiny in the universe. So many sane suggestions are offered as to the reality and the nature of immortality, and the whole question is brought into such convincing relationship with other universal tendencies and

world principles that the reader is repeatedly forced to conclude that the clear light of the author's reasoning has found an opening in the black, baffling wall against which so many random arrows of speculation have been shot. To laymen and churchmen alike the volume will prove of inestimable importance.

WRITTEN ENGLISH.—A course of lessons in the things to know in order to write English correctly. Edwin C. Wooley, Ph. D., author of Hand Book of Composition. D. C. Heath & Company, Brooklyn, New York. \$1. "The object of this book is to teach students to write English correctly. The common complaint that instruction in composition fails to bring about practical results is due to the fact that discipline in the principles of correctness, as found in the majority of text-books, is insufficiently thorough and systematic. To furnish an adequate and effective system of instruction in practical application is the purpose of this book. Written English deals with five of the leading principles of mechanical correctness in composition: Manuscript arrangement, Grammatical correctness, punctuation, spelling, conventional usage in letter-writing. A study of grammatical theory closely accompanied by a study of practical principles in the foundation on which the author bases his training in correct writing. The method of dealing with these subjects is simple enough to be understood by one who has no previous knowledge of them, and at the same time provides an excellent review for the more advanced student. The book proceeds on the principal that effective instruction requires not only clear statement but abundant drill. The numerous illustrations, exercises, and discussions give ample opportunity for the application of every principle. Each lesson is designed to furnish the maximum of aid in the study of subsequent lessons. The sequence of class assignments and theme assignments has been so arranged that for the writing of nearly every theme the student will have received special help and preparation from a class exercise previously held."

THE SAINTS' HERALD

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SERVICE

The word *service* is the watchword of the twentieth century.

The human family is awakening to the fact that they are indeed a *family*, and such relationship demands *service to and for each other*.

We desire to be of some service to you in a line in which we are peculiarly fitted—hence our new department.

It's this way:

There is a *right* and a *wrong* way of doing things—an effective and an ineffective way. We want to help you do your advertising or announcing in the right way, *without cost to you*. It is entirely free to our people.

The proposition is to get the most out of what you pay for printing. We want to show you how.

We have recently seen samples of advertising used by some people that were certainly unattractive, and could not command respectful attention. It often happens that your facilities for getting what you want are not good. The place you have your printing done may not be equipped for doing the kind of work you want unless you are able to specify exactly what you want and how it shall be done, and then they may not be able to handle it.

This Is Our Proposition

If you intend to do any advertising in your missionary or branch work, no matter what kind, just send us your copy, and without cost to you, we will promptly advise you, by personal letter, with careful suggestions as to the best way to get the results you want.

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It doesn't matter whether you have your printing done at the Herald Publishing House or not. We will give you the same careful attention whether you do or not. However, if you wish to have us give you the advantage of our extensive equipment and facilities, we will promptly quote you lowest prices delivered to your post office.

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ADDRESS

Herald Publishing House, Lamoni, Iowa  
 Ad Service Department

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Just recently the HERALD announced the printing of an edition of two new folder tracts. From the ready response and the words of commendation received, the Bureau of Publicity is pleased to announce that a second large edition is now being issued. There are still a number of communities not heard from who should secure some of the folders for distribution. They are distinctively tasty, and will be read where a plain tract would not. They cost a little more than the ordinary kind, but are worth the difference. It will pay to use these liberally.

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Gives a brief epitome of the history of the church—just enough to properly inform and yet be read by the average busy person. One page is devoted to pungent proofs that we are both evangelical and orthodox.

Two full-page illustrations—one of the Quorum of Twelve in a late session at Independence, Missouri, and the other good picture of an audience in front of the Independence church.

## Folder Number 2

Gives a short history of the First Presidency of the church, especially of the presidents. There are excellent pictures of Joseph the Martyr, President Joseph Smith, and President Frederick M. Smith.

"What we believe" occupies one page on the back.

Part of the editorial appearing in the *Kansas City Journal* concerning the life of Joseph Smith is included in the tract.

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

Entered as second-class matter at Lamoni, Iowa, post office.

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



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

VOLUME 62

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NUMBER 36

## Editorial

### THE ANGEL MESSAGE TRACTS

#### CHAPTER 5

#### THE BAPTISM OF THE SPIRIT

If ye love me, keep my commandments. And I will pray the Father, and he shall give you another Comforter, that he may abide with you for ever; even the Spirit of truth; whom the world can not receive, because it seeth him not, neither knoweth him: but ye know him; for he dwelleth with you, and shall be in you. I will not leave you comfortless: I will come to you.

But the Comforter, which is the Holy Ghost whom the Father will send in my name, he shall teach you all things, and bring all things to your remembrance, whatsoever I have said unto you.

Howbeit when he, the Spirit of truth, is come, he will guide you into all truth: for he shall not speak of himself; but whatsoever he shall hear, that shall he speak: and he will shew you things to come.—John 14: 15-18, 26; 16: 13.

These words were spoken by the living Christ, who said: "I am he that liveth, and was dead; and, behold, I am alive for evermore." (Revelation 1: 18.)

"Another Comforter" was promised, inasmuch as the time was at hand for Jesus to depart from earth life. Until this time vexatious problems were brought to him for solution; compassionate words were heard spoken in a voice containing heaven's harmony; the mind of God was made known when necessary—now the time was near for his departure from the church! And he said: "I will not leave you comfortless: I will come to you."

This promise of the baptism of the Holy Spirit reveals how precious is man in the sight of God. The realization of God in the lives of men was to be the object of the communion promised. Did not Christ come into the world to bring man and God into close relationship? God's work was to continue to be the bringing to pass of eternal life to man.

#### LAW GOVERNS SPIRITUAL BLESSINGS

The words of Christ indicate clearly that the "Comforter, which is the Holy Ghost," was to be given not indiscriminately to mankind; but was to "dwell with" and "be in" those living in accordance with heaven's will.

An intelligent agency and power was promised that was to be *known* by the children of God, "abide" with them for ever, administer comfort, "teach" them all things, bring all things to their remembrance, "guide" into all truth, and show them "things to come." A heavenly blessing from the throne of God with far-reaching effects!

The disclosing of the way by which one may come into possession of this invisible, yet real heavenly power, that bears witness of God to the souls of men, is possible to all who will humbly investigate and place a high valuation upon the things of God.

The world, for reasons that must appear evident to all, were not to be recipients of this holy power—violators of law are not in accord with God. Even as law governs the operation of electricity (this invisible power will not run along a wooden wire), so in the spiritual realm well-defined laws govern the operation of the Holy Ghost. To be influenced by the Spirit of God, one must be sensitized by obedience to divine law. It is even possible to sincerely partake of the "wine of the wrath" of Babylon, be made drunk by her false doctrines, and in such a stupid state pass through life without perceiving or recognizing the presence of the Holy Ghost. The imbibing of false doctrines is as destructive to spiritual insight and communion with God as the partaking of alcohol is destructive to one's physical powers of discrimination.

#### BAPTISM OF THE SPIRIT ESSENTIAL

Jesus said to Nicodemus: "Verily, verily, I say unto thee, Except a man be born of water and of the Spirit, he can not enter into the kingdom of God." (John 3: 5.)

From these words the pendulum of interpretation has swung to extremes. They have been interpreted by some to mean water baptism alone is sufficient—no such thing as a baptism of the Spirit in addition to the water; while others have said the baptism of the Spirit is all that is necessary, and have spoken slightingly of water baptism. What saith the Lord? *Both* the baptism of water and of the Spirit are by

the language made essential to entrance into the kingdom of God. The same authority is found for the baptism of the Spirit as for the baptism of water.

Paul, in enumerating the principles of the doctrine of Christ, refers to "baptisms":

Therefore leaving the principles of the doctrine of Christ, let us go on unto perfection; not laying again the foundation of repentance from dead works, and of faith toward God, of the doctrine of *baptisms* [of "water and of the Spirit"], and of laying on of hands, and of resurrection of the dead, and of eternal judgment.—Hebrews 6: 1, 2.

When prosecuting the work of building up the kingdom of God, he asked certain disciples near Ephesus:

Have ye received the Holy Ghost since ye believed? And they said unto him, We have not so much as heard whether there be any Holy Ghost.—Acts 19: 2.

After instructing them more fully concerning Christ they were "baptized in the name of the Lord Jesus. And when Paul had laid his hands upon them, the Holy Ghost came on them; and they spake with tongues, and prophesied." (Acts 19: 5, 6.)

Peter, an apostle of Jesus Christ, on the day of Pentecost publicly preached:

Repent, and be baptized every one of you in the name of Jesus Christ for the remission of sins, and ye shall receive the gift of the Holy Ghost. For the promise is unto you, and to your children, and to all that are afar off, even as many as the Lord our God shall call.—Acts 2: 38, 39.

John the Baptist taught his disciples:

I indeed have baptized you with water: but he shall baptize you with the Holy Ghost.—Mark 1: 8.

The belief of the church was:

But ye are not in the flesh, but in the Spirit, if so be that the Spirit of God dwell in you. Now if any man have not the Spirit of Christ, he is none of his.—Romans 8: 9.

And be not drunk with wine, wherein is excess; but be filled with the Spirit.—Ephesians 5: 18.

For our gospel came not unto you in word only, but also in power, and in the Holy Ghost, and in much assurance; as ye know what manner of men we were among you for your sake.—1 Thessalonians 1: 5.

The Holy Ghost is God's seal placed upon his children. Note the following:

In whom ye also trusted, after that ye heard the word of truth, the gospel of your salvation: in whom also after that ye believed, ye were sealed with that Holy Spirit of promise, which is the earnest of our inheritance until the redemption of the purchased possession, unto the praise of his glory.—Ephesians 1: 13, 14.

The entrance requirements of the kingdom of God as set forth by Jesus to Nicodemus have not changed—Jesus Christ is the "same yesterday, and to-day, and for ever." (Hebrews 13: 8.)

#### FOLLOWS THE BAPTISM OF WATER

The order of the "baptisms" spoken of by Paul to the Hebrews (6: 1, 2) was given by Peter in his words on the day of Pentecost, when the multitude asked, "What shall we do?" He answered:

Repent, and be baptized every one of you in the name of Jesus Christ for the remission of sins, and ye shall receive the gift of the Holy Ghost.—Acts 2: 38.

Of the baptism of Jesus we read:

And Jesus, when he was baptized, went up straightway out of the water: and, lo, the heavens were opened unto him, and he saw the Spirit of God descending like a dove, and lighting upon him.—Matthew 3: 16.

After the Samaritans were baptized, the apostles sent Peter and John unto them:

Who, when they were come down, prayed for them, that they might receive the Holy Ghost: (for as yet he was fallen upon none of them: only they were baptized in the name of the Lord Jesus). Then laid they their hands on them, and they received the Holy Ghost.—Acts 8: 15-17.

In explaining the new birth to Nicodemus the Savior placed the baptism of water in order before the baptism of the Spirit. (John 3: 5.)

The rule of procedure is established in these passages from the scriptures—the baptism of the Holy Spirit follows the baptism of water for the "remission of sins." How orderly is the divine arrangement!

In the case of Cornelius and those with him, Gentiles upon whom fell the Holy Ghost before baptism, while they were giving audience to Peter's preaching, it is clear that this was done to confirm the fact that the gospel was not designed exclusively for the Jews, and to open up the pathway of the church to the Gentiles. It was considered not lawful by the Jews to keep company with those of the uncircumcision (Acts 10: 28) so God showed open favor to the Gentiles before their initiation into the church. But Peter, who knew the true order, as it had been announced by him under inspiration of God on the day of Pentecost, at once said concerning Cornelius and those with him:

Can any man forbid water, that these should not be baptized, which have received the Holy Ghost *as well as we*? And he commanded them to be baptized in the name of the Lord.—Acts 10: 47, 48.

As we move in harmony with God, we move safely—false doctrines intoxicate and lead into the broad way.

#### BAPTISM NOT SPRINKLING

The reception of the Holy Ghost on the day of Pentecost indicates that the baptism of the Holy Ghost was an overwhelming, not a sprinkling of the presence of the Holy Ghost—literally an immersion:

And when the day of Pentecost was fully come, they were all with one accord in one place. And suddenly there came a sound from heaven as of a rushing mighty wind, and it filled all the house where they were sitting. And there appeared unto them cloven tongues like as of fire, and it sat upon each of them. And they were all filled with the Holy Ghost, and began to speak with other tongues, as the Spirit gave them utterance.—Acts 2: 1-4.

#### PROMISE WITHOUT TIME LIMITATIONS

The promises and commandments of our Lord are in force throughout the gospel dispensation. God has not limited his work through Jesus Christ. We are now living in the light of that glorious dispensation.

Peter's words may well be proclaimed to the ends of the earth: to all who are ignorant of or who have not received the Holy Ghost:

Repent, and be baptized every one of you in the name of Jesus Christ for the remission of sins, and ye shall receive the gift of the Holy Ghost. For the promise is unto you, and to your children, and to all that are afar off, even as many as the Lord our God shall call.—Acts 2: 38, 39.

If an entrance into the kingdom of God is possible to-day, the baptism of the Spirit is possible, for: "Except a man be born of water and of the Spirit, he can not enter into the kingdom of God."—Jesus.

The same kind of reasoning that establishes baptism of water as a part of the gospel of Christ, establishes the baptism of the Holy Spirit as essential to salvation.

Peter said in reference to the pouring out of the Holy Ghost on the day of Pentecost:

For these are not drunken, as ye suppose, seeing it is but the third hour of the day. But this is that [Spirit] which was spoken by the Prophet Joel; and it shall come to pass in the last days, saith God, I will pour out of my Spirit upon all flesh: and your sons and your daughters shall prophesy, and your young men shall see visions, and your old men shall dream dreams: and on my servants and on my handmaidens I will pour out in those days of my Spirit; and they shall prophesy: and I will shew wonders in heaven above, and signs in the earth beneath: blood, and fire, and vapor of smoke: the sun shall be turned into darkness, and the moon into blood, before that great and notable day of the Lord come: and it shall come to pass, that whosoever shall call on the name of the Lord shall be saved.—Acts 2: 15-21.

In no sense did Peter say the fulfillment of the prophecy of Joel was limited to the day of Pentecost; but what was manifested was "that which was spoken by the Prophet Joel." The record does not show that on that day the Spirit of God was poured out "upon all flesh," that "sons and daughters" prophesied, that young men saw "visions," or that old men dreamed "dreams"; in no sense is it suggested that after that day there was to be no further manifestation of the power of God by means of the Holy Ghost.

The marvelous doctrine of the unchangeability of God should enable one to understand that the promises in the will of God sealed by the blood of Christ

(Continued to page 861.)

## CURRENT EVENTS

### SECULAR AND RELIGIOUS

**EARLY TO PRESS.**—Owing to conditions which require this issue of the HERALD to be locked up early for the press, this column can not be kept open to our usual time.

**WILSON FOR PRESIDENT.**—President Wilson was on the 1st indorsed by the Kentucky Democratic Convention as a candidate for reelection.

**"F-4."**—The United States submarine *F-4*, which sank in Honolulu harbor last March, has been raised, and bodies are being removed therefrom. The cause of the catastrophe is yet unknown.

**LIFTING BLOCKADE.**—Under the relaxation of the British orders in council allowing shipment of goods made in Germany and Austria, forty million dollars worth of German goods stored in Holland, are released for shipment to the United States.

**MODIFYING SUBMARINE WARFARE.**—In a note to Secretary Lansing made public the 2d, the German ambassador says that the next German note in the *Lusitania* case, decided upon before the sinking of the *Arabic*, will contain the following:

Liners will not be sunk by our submarines without warning and without safety of the lives of the noncombatants, provided that the liners do not try to escape or offer resistance.

**MEXICAN AFFAIRS.**—It is announced that forty-seven Mexican bandits who attacked a ranch north of Brownsville, Texas, on August 8, have been killed by American posses and officers. General Orozco and four other Mexican raiders were shot by an American posse near Sierra Blanco, Texas, August 31. Two Americans were killed on the 2d by Mexicans near Brownsville. These Mexican bands are said to be driven by hunger to cross the international border in foraging parties. Zapata has replied favorably to the note suggesting a Mexican peace conference.

**EUROPEAN WAR.**—With the exception of on the north, where the Russian line is holding, Germany continues to gain territory, having taken the last Russian fort in Poland. Few Russian soldiers, guns or supplies are captured. Reports from the western line are few, and indicate inactivity. The Turks report holding their ground on the Gallipoli Peninsula, with the allies suffering heavy losses. The German submarine that sunk the *Arabic* has not yet reported to German headquarters, and it is presumed that it has been sunk by a British vessel. It is officially announced by England that in the year just passed, eighty-nine English subjects have been killed, and two hundred and twenty-one injured by German Zeppelins. Germany and Austria-Hungary are said

to have warned their subjects in neutral countries that work in munitions factories on materials to be sent to enemy countries will be punished by imprisonment or death.

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### NOTES AND COMMENTS

**INDEPENDENCE WITHOUT SALOONS.**—Independence is now in a good financial condition in spite of the fact that the saloon revenue has been taken away. Ten years ago with saloons we were in debt and behind on bills. Lexington, Missouri, with, I don't know how many saloons, ten I believe in one block, is voting on a plan to borrow money to pay expenses.—*The Jackson Examiner, published at Independence, Missouri.*

**THE HORROR OF WAR.**—Jane Addams in addressing an audience in the Auditorium at Chicago on the evening of July 22, and in giving her impressions of the war gained during her recent pilgrimage in Europe, said:

We encountered the fear that if the war went on too long the military would become established in the place of civil authority. We heard in six different countries that the war is breaking down rights and safeguards that in many cases had been fought for in revolutions. We found a certain horror of war even among the soldiers.

**SUCCESSFUL ADVERTISING.**—Brother Leonard S. Rhodes of Centralia, Washington, writes to Brother E. D. Moore, of the Bureau of Publicity, regarding the remarkable success of the advertising committee of the reunion recently held at that place, working under the direction of Brother Moore. A committee of five were appointed; funds were collected, bills, posters, cards, and badges circulated, and articles and cuts furnished the daily press. The attendance of outsiders was exceptionally good, and the interest was excellent. Brother Rhodes is to furnish articles dealing with the faith of the church for publication in the local press during the coming year. This is the kind of advertising work that brings results, and it is the kind in which our brethren are being successful at many points. May the good work go on.

**AT THE EXPOSITION.**—Elder F. G. Pitt writes from San Francisco, California, as follows: "We are informed that some of our members have difficulty in finding our exhibit at the Panama Exposition. Here is the direction. Enter the Palace of Education at the east door, go west down the center isle, which is Avenue C, to the end, and our desk will be found a few steps to the left of the clock. Do not fail to look us up. All members and friends are expected to register. The Saints' church in this city is located at Caselli Avenue and Danvers Street. Take Market Street car, transfer to Eighteenth Street line, get off at Danvers Street, walk one block. We will re-

port later some of the interesting experiences we are having at the exposition. We are meeting many nice people, who seem anxious to learn who we are, and accept our literature. The exposition itself is something wonderful.

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## Hymns and Poems

(SELECTED AND ORIGINAL)

### Let the Children Come

O Lord as we assemble here  
Beside the liquid grave,  
Behold the lambs who seek to know  
Thy wondrous power to save.  
They come to thee with contrite hearts;  
Receive them, Lord, we pray;  
And help them keep this covenant,  
And walk the narrow way.

Oh may this act be ratified  
In heavenly courts above,  
And angel hands their names record,  
Where all is peace and love.  
And may their lives be always pure,  
Their lips be free from guile,  
That they, with all the pure in heart,  
May bask beneath thy smile.

And in the confirmation, Lord,  
Bestow thy Spirit, free;  
That by this testimony they  
May know they follow thee.  
They're young in years and need thy care;  
Oh bless them with thy grace,  
And lead them in the narrow way  
To see thee face to face.

E. E. LONG.

---

### Child Labor

Shut from out God's air and sunshine,  
By the grip and lust of greed,  
Hear ye not the children crying,  
In their hour of bitter need?

Naught of life know they nor feel  
Save its grind and iron heel—  
Born to catch the lilt of song bird,  
Bred to note the whirring wheel.

Careless, know ye not, my brothers,  
Smiling in your seats of power,  
That a bud once dwarfed and blighted,  
Can not grow to perfect flower?

Gone, alas! the Nation's bulwarks,  
Lest ye wake with sudden leap,  
Guarding well her weal and glory,  
Trusted to their childish keep.

—Ever M. Holmes, in *Child Betterment*.

(Continued from page 859.)

are sure, and their realization is dependent alone upon men observing the stipulations on which they were based. The following is conclusive that the promise of the Holy Ghost by Christ and Peter, et al, has not expired or become of none effect:

Brethren, I speak after the manner of men; though it be but a man's covenant, yet if it be confirmed, no man disannulleth, or addeth thereto.—Galatians 3: 15.

#### RECEIVED THROUGH THE LAYING ON OF HANDS

It must appear to all readers of the Scriptures that many of the choice blessings of heaven were enjoyed after the imposition of hands by God's ministry. God has not departed from the order he instituted in the beginning. This practice does not mean that Christ is supplanted, but that Christ's ambassadors are acting authoritatively in his name. Thus the ministry of Christ become a medium of blessing to the people.

The laying on of hands was practiced by the church for the reception of the Holy Ghost:

Now when the apostles which were at Jerusalem heard that Samaria had received the word of God, they sent unto them Peter and John: who, when they were come down, prayed for them, that they might receive the Holy Ghost: (for as yet he was fallen upon none of them: only they were baptized in the name of the Lord Jesus). Then *laid they their hands* on them, and they received the Holy Ghost.—Acts 8: 14-17.

And Ananias went his way, and entered into the house; and *putting his hands* on him said, Brother Saul, the Lord, even Jesus, that appeared unto thee in the way as thou camest, hath sent me, that thou mightest receive thy sight, and be filled with the Holy Ghost.—Acts 9: 17.

When they heard this, they were baptized in the name of the Lord Jesus. And when Paul had *laid his hands* upon them, the Holy Ghost came on them; and they spake with tongues, and prophesied.—Acts 19: 5, 6.

The church was not at this time in apostasy; and as it did not practice an ordinance of human appointment in so sacred a relation, it is clear that the ordinance of the laying on of hands for the purpose practiced was given by commandment of God.

Christ in his commission to the apostles, commanded: "Teaching them to observe all things whatsoever I have commanded you."—Matthew 28: 20. Then was not this an ordinance that was *observed* by the church *commanded* of the Lord?

Paul in making known the cardinal principles of the doctrine of Christ, immediately after mentioning "baptisms" makes specific mention of the "laying on of hands." (Hebrews 6: 1, 2.)

The account of Ananias laying his hands on Saul that he might be "filled with the Holy Ghost" establishes the fact that the practice of the laying on of hands for the bestowal of the Holy Ghost was not confined to the apostles.

The same church that practiced the baptism of water for the "remission of sins," practiced the laying on of hands for the bestowal of the Holy Ghost.

#### MINISTRY CALLED BY REVELATION

By the Holy Ghost men were called to the ministry:

As they ministered to the Lord, and fasted, the Holy Ghost said, Separate me Barnabas and Saul for the work whereunto I have called them.—Acts 13: 2.

Take heed therefore unto yourselves, and to all the flock, over the which the Holy Ghost hath made you overseers [their position was made known by the Holy Ghost revealing the mind of God], to feed the church of God, which he hath purchased with his own blood.—Acts 20: 28.

If there is no revelation from God to-day by the power of the Holy Spirit, how are uninspired men to know who should be "overseers" in the church? Will guesses by men denying revelation from God place men approved of God in offices in the church? Such procedure had no place in the church under the administration of Christ.

Timothy and all others of the ministry were ordained in harmony with the mind of God made known by the Holy Ghost:

Neglect not the gift that is in thee, which was given thee by prophecy [in accordance with prophecy], with the laying on of hands of the presbytery.—1 Timothy 4: 14.

And no man taketh this honor unto himself, but he that is called of God, as was Aaron.—Hebrews 5: 4

#### OPERATIONS OF THE HOLY SPIRIT

The Holy Ghost was to "dwell with" and "be in" the children of God, and "abide" with them for ever. A definite work therefore was to be accomplished by the presence of this holy power of God in the lives of his people. Its operation was to be not only through the word of God, but also independent of the word, in which the mind and heart would be touched by the Lord, and the man thus brought into close fellowship with God. On the day of Pentecost the Holy Ghost so wrought; direct from heaven, not merely through the medium of the written or spoken word.

If there is only the word, no Holy Ghost to operate on the minds and hearts of men, it must appear evident to all that uninspired teachers will involve the world in interminable confusion in giving interpretations to what was given through *inspired* men.

The Samaritans experienced great joy in hearing the gospel and being baptized; but the Holy Ghost was "fallen upon none of them; only they were baptized in the name of the Lord Jesus." Then Peter and John laid their hands on them, and they "received the Holy Ghost." Of a very elementary character, indeed, would have been their religious experience without the reception of the Holy Ghost—if they had only been baptized.

Again Paul in addressing the church, writes:

But the manifestation of the Spirit is given to every man [in the church] to profit withal. For to one is given by the Spirit the word of wisdom; to another the word of knowledge by the same Spirit; to another faith by the same Spirit; to another the gifts of healing by the same Spirit; to another the working of miracles; to another prophecy; to another discerning of spirits; to another divers kinds of tongues; to another the interpretation of tongues: but all these worketh that one and the selfsame Spirit, dividing to every man severally as he will.—1 Corinthians 12: 7-11.

These gifts bestowed by the Spirit, were to find expression as the faculties of men were wrought upon directly by the Lord. God blesses both directly by his Spirit and through the word.

Some religionists would have us believe that the only way one can come in contact with God now is to read *what was given through his servants ages ago*. They might as well teach that the only way the world can come in contact with the Devil to-day is to read what was given through his emissaries ages ago! Who doubts that the power of the Devil will operate now, in harmony with, yet independent of any record of his past display of power? Such teaching as the above is dangerous, for it represents God as being less active and more changeable than the Devil. God has ever represented himself as being particularly accessible to his church and covenant people. The following are the words of the Son of God:

Ask, and it shall be given you; seek, and ye shall find; knock, and it shall be opened unto you: for every one that asketh receiveth; and he that seeketh findeth; and to him that knocketh it shall be opened. Or what man is there of you, whom if his son ask bread, will he give him a stone? Or if he ask a fish, will he give him a serpent? If ye then, being evil, know how to give good gifts unto your children, how much more shall your Father which is in heaven give good things to them that ask him?—Matthew 7: 7-11.

Jesus said to his apostles:

Go ye into all the world, and preach the gospel to every creature. He that believeth and is baptized shall be saved; but he that believeth not shall be damned. And these signs shall follow them that believe; in my name shall they cast out devils; they shall speak with new tongues; they shall take up serpents; and if they drink any deadly thing, it shall not hurt them; they shall lay hands on the sick, and they shall recover.—Mark 16: 15-18.

An analysis of these words reveals that the Holy Ghost in its operations was not confined within a period of a few decades after Christ made known the will of the Father. Nor were the "signs" confined to the apostles. Since the apostles are the antecedent of "ye," they can not be the antecedent of "them," for "ye" is a personal pronoun of the second person, while "them" is a personal pronoun of the third person. Is it a true course to pursue to plead for the belief, or the baptism of water, as set forth by Christ in these words, and reject the signs which he said would manifest the existence of the Holy Ghost in the church and the faith of men in God's word? Truly, no.

We may further learn of the wonderful and helpful work of the Holy Spirit:

But ye are not in the flesh, but in the Spirit, if so be that the Spirit of God dwell in you. Now if any man have not the Spirit of Christ, he is none of his. But if the Spirit of him that raised up Jesus from the dead dwell in you, he that raised up Christ from the dead shall also quicken your mortal bodies by his Spirit that dwelleth in you. For as many as are led by the Spirit of God, they are the sons of God. The Spirit itself beareth witness with our spirit, that we are the children of God: and if children, then heirs; heirs of God and joint heirs with Christ; if so be that we suffer with him, that we may be also glorified together. Likewise the Spirit also helpeth our infirmities: for we know not what we should pray for as we ought: but the Spirit itself maketh intercession for us with groanings which can not be uttered. And he that searcheth the hearts knoweth what is the mind of the Spirit, because he maketh intercession for the saints according to the will of God.—Romans 8: 9, 11, 14, 16, 17, 26, 27.

And grieve not the Holy Spirit of God, whereby ye are sealed unto the day of redemption.—Ephesians 4: 30.

Hearken! God works to-day in association with his ordinances, his law, and his promises, according to the faith of men: "Heaven and earth shall pass away, but my words shall not pass away."—Matthew 24: 35.

What the compass is to the mariner traversing the deep, the Holy Spirit is to the children of God on life's turbulent sea. The Holy Spirit oftentimes leads from the popular throng, leads one as Saul and Moses and Abraham were led, to God, Christ, and the keeping of the commandments that enables one to live a life approved of God.

The art galleries contain wonderful specimens of sculpture; cold, inanimate marble seems to pulsate with life, and in the stone various emotions are portrayed. Such being the product of chisel and mallet and the directing power of the human mind, think what beautiful statuary is possible through the operation of the Holy Spirit under the direction of God, upon *living*, pulsating creatures! Statuary fit for celestial environments! Faces on which sorrow has deeply stamped its lines soon reflect the glorious image of Christ. Under God's power character is transformed. One is made a "new creature"—old things have passed away.

Brother, is life's morning clouded?

Has its sunlight ceased to shine?

Is the earth in darkness shrouded?

Dost thou at thy lot repine?

Cheer up, brother, let thy vision

Look above; see light is near;

Soon will come the next transition,

Trust in God and persevere.

PAUL M. HANSON.

NOTE.—The next chapter will discuss the topic, "The laying on of hands." This is one of the principles of the gospel, yet it is little understood and seldom preached in many so-called orthodox circles.

## Original Articles

### THE SEVENTH-DAY ADVENTISTS--PART 6

BY MARCUS COOK

#### CATHOLICS CHANGED LAW

We will look at the other side. From a list of heresies that were introduced into the church taken from "Historic Notebook," by Reverend E. C. Brewer, LL. D. (copied from *A Marvelous Work and a Wonder*, by Daniel Macgregor), I quote:

- A. D. 200, Prayers for the dead began.
- A. D. 251, Paul the first hermit.
- A. D. 325, Celibacy of the clergy recommended.
- A. D. 360, Adoration of saints, martyrs, and angels.
- A. D. 375, Christmas Day appointed as a religious festival.
- A. D. 390, Bells used in churches.
- A. D. 431, Mary called the mother of God.
- A. D. 487, Sprinkling of ashes in Lent (Felix III).
- A. D. 500, Priests began to wear a distinctive dress.
- A. D. 506, Stone altars enjoined.
- A. D. 525, Extreme unction introduced by Felix IV.
- A. D. 547, Lenten fast extended to forty days (Council of Orleans).—*Historic Notebook*, Philadelphia, 1901.

Here we have changes made that would fulfill the prophecy of Daniel 7:25 as fully as the alleged change of the Sabbath. And then as to this applying to the ten commandments, the decalogue was never given by God as a law to the Roman nation, but the law of the gospel was given to all the world, including Rome, and it was this law that the Roman Catholic Church changed. She has changed the order of church organization, claims power and authority beyond anything taught in the Scripture; has introduced images, worship of angels, and Saints; established a large number of holy and feast days, no authority for which can be found in the Old or New Testament; changed the mode of baptism, and introduced infant baptism.

Jesus said: "My kingdom is not of this world: if my kingdom were of this world, then would my servants fight." (John 18:36.)

Force was early employed by the papacy to put down heresy. Now the papacy was established 570, A. D. For proof see *Marvelous Work and a Wonder*, by Daniel Macgregor.

From this time on the Roman Catholic Church assumed worldly power in a manner entirely at variance with the kingdom of God and the teachings of Jesus Christ. An age of darkness followed and continued for centuries, the extent of the darkness and evil is partially shown by action taken at the council of Toulouse. Smith's *Ecclesiastical History*, volume 1, page 622:

An ecclesiastical council met at Toulouse to devise a more subtle and permanent machinery, for the extirpation of the heresy which was still unsubdued (Number 1229). It enacted forty-five canons for the extinction of heresy and "the estab-

lishment of peace"—in the sense of the ruling powers. The laity were now, for the first time, forbidden to possess the books of the Old or New Testament (except perchance the psalter and passages contained in books of devotion,) with a most stringent prohibition of their possession in a vernacular translation, and this was soon made a presumptive test of heresy. No heretic, or person suspected of heresy . . . was to be allowed to practice as a physician or to approach the sick or dying; and all wills were to be made in the presence of a priest. . . . Whoever was convicted of harboring a heretic forfeited the land to his lord and was reduced to personal slavery.

These were not changes of the decalogue, but were changes of the law and teaching of Christ and the apostles.

The disposition to observe times was censured by Paul in his day.

Ye observe days, and months, and times, and years. I am afraid of you, lest I have bestowed upon you labor in vain.—Galatians 4:10, 11.

Let no man therefore judge you in meat, or in drink, or in respect of a holy day, or of the new moon, or of the Sabbath days.—Colossians 2:16.

From the above it will be seen that Paul found fault with the Galatians for doing just what the Catholic Church has since done. Also his advice to the Colossians would not allow the catholic Jews or Adventists to sit in judgment over others in these things. But the Catholic Church has assumed this power, and tries to support her attitude by her interpretation of the Scriptures, and judges all as wrong who oppose her. The Catholics quote the decalogue as a law still in force as they interpret it. So the Adventists have left the teachings of the apostles, and judging all by their interpretation of a law that was given to the Israelite nation, are condemning those who do not agree with them. Thus they are following in the footsteps of the papacy.

#### IS ISRAELITE SABBATH ALWAYS BINDING?

Before leaving the Old Testament, I wish to notice a text that is urged by Adventists to prove that the Sabbath of the Israelites always will be binding:

Wherefore the children of Israel shall keep the Sabbath, to observe the Sabbath throughout their generations, for a perpetual covenant. It is a sign between me and the children of Israel for ever: for in six days the Lord made heaven and earth, and on the seventh day he rested, and was refreshed.—Exodus 31:16, 17.

Here they tell us that the Sabbath was a perpetual covenant, and being perpetual would never end. But if this is true the tabernacle service and the sons of Aaron as priests would also be endless:

And thou shalt gird them with girdles, Aaron and his sons, and put the bonnets on them: and the priest's office shall be theirs for a perpetual statute: and thou shalt consecrate Aaron and his sons.—Exodus 29:9.

Now this would make it as necessary for the people to get the sons of Aaron and put girdles and bonnets

on them after the old pattern and have them minister in the office of priests as of old, as it would be to apply to us Exodus 31: 16, 17, addressed exclusively to Israel, and condemn those who do not accept it.

From the same viewpoint notice the following:

And when Aaron lighteth the lamps at even, he shall burn incense upon it, a perpetual incense before the Lord throughout your generations.—Exodus 30: 8.

This is the offering of Aaron and of his sons, which they shall offer unto the Lord in the day when he is anointed; the tenth part of an ephah of fine flour for a meat offering perpetual, half of it in the morning, and half thereof at night.—Leviticus 6: 20.

And it shall be Aaron's and his sons'; and they shall eat it in the holy place: for it is most holy unto him of the offerings of the Lord made by fire by a perpetual statute.—Leviticus 24: 9.

These texts are just as much directed to the Christian world as Exodus 31: 16, 17, because it plainly states "the children of Israel shall keep the Sabbath, . . . throughout their (the children of Israel) generations, . . . a sign between me and the children of Israel (not the Christians)." Now if because this is spoken of as a perpetual covenant made with that people, it includes all believers in the true God.

The burning of incense, meat offerings, and offerings made by fire would be equally binding as they were as shown above, all perpetual. Again, no law is any more binding than the prescribed punishment for its violation, and in Exodus 31: 14, 15 we are twice told that "whosoever doeth any work in the Sabbath Day he shall surely be put to death." He who gave the law specified the punishment, and nowhere in the Bible has it been abrogated, and if the law applies now, so also does the punishment. The Bible is replete with statements of God's unchangeableness; and he commanded (Numbers 15: 35) that one who had worked on the Sabbath "should be put to death." The record tells us (Numbers 15: 32) that the offense for which this man suffered death was "gathering sticks." "Ye shall kindle no fire throughout your habitations upon the Sabbath Day." (Exodus 35: 3.)

If the Israelite Sabbath law is in force now, whosoever kindled a fire on the Sabbath Day would violate the Sabbath, and if the prescribed penalty was inflicted, would be put to death. But Adventists do not pretend to practice this part of the law.

All this goes to show as we previously proved that the decalogue with its Sabbath was given to Israel as a national law, to be observed in Palestine only.

"But pray ye that your flight be not in the winter, neither on the Sabbath Day." (Matthew 24: 20.) This is flaunted before us as proof that the Christians would be keeping the Sabbath after Christ, for the events predicted took place 70, A. D. But if it should be argued that it would have been a crime for them to flee on the Sabbath Day because of these

words, it would be equally wrong for them to flee in the winter, because both words are used in the same sentence, and in such a manner that would make them of equal importance.

All the answer necessary is to note the fact that Jerusalem was the place where these events were to transpire; that the Jews who controlled Jerusalem were very zealous in enforcing the law including the Sabbath; that the gates of Jerusalem were closed on the Sabbath Day:

And it came to pass, that when the gates of Jerusalem began to be dark before the Sabbath, I commanded that the gates should be shut, and charged that they should not be opened till after the Sabbath: and some of my servants set I at the gates, that there should no burden be brought in on the Sabbath Day.—Nehemiah 13: 19.

It will be seen from the above that there would be difficulties in leaving Jerusalem on the Sabbath as well as in the winter, hence they were advised to pray that they would not have to make their flight with these difficulties to encounter. It does not say that the disciples should or would be keeping the Sabbath, but that they would be in a place where the people around them would be keeping it. One could just as well reason from the preceding verse, "And woe unto them that are with child, and to them that give suck in those days!" (Matthew 24: 19), that it would be a crime to raise children, and for mothers to care for them, for Christ said: Woe to such. Mary to see the sepulcher.—Matthew 28: 1.

In the end of the Sabbath, as it began to dawn toward the first day of the week, came Mary Magdalene and the other

This only proves that the Sabbath was kept up to the time of the resurrection of Christ, which has no bearing on the question.

"And he said unto them, The Sabbath was made for man, and not man for the Sabbath." (Mark 2: 27). This contradicts the teachings of Mrs. E. G. White, where speaking of the decalogue she says (Early Writings, p. 215): "In this bold plan Satan strikes directly against the foundation of God's government in heaven and on earth."

The above follows the claim that she was shown that Satan would make the people believe, "that the law of ten commandments also died with Christ."

So the claim is that what the Bible says was made for man is the foundation of God's government in heaven as well as on earth. I shall not urge that the Sabbath was not made for man, but I do argue that the particular day of the week that in old time began at Jerusalem and was kept by Israel is not binding upon others.

#### DIFFICULTIES PROHIBITING SAME SABBATH

It is absolutely impossible for all to keep the same Sabbath on a round earth, and the only way it could be reasonably argued that the same Sabbath that was

kept in Eden is now kept (as Adventists claim) would be first to locate where Eden was, and then count every seven days, beginning at that point and having the clocks and watches running absolutely correct, keeping informed as to the exact time the sun goes down in Eden, and at that time beginning our day, wherever we happen to be, which would involve us in several impossibilities, such as:

1. No one has ever located Eden.
2. We have no certainty that dates have been correctly kept from Eden until now.

I here give a few words from Hurlbut's Teacher Training Lessons, pages 16, 17:

The chronology of the Bible is not a matter of the divine revelation, and scholars are not agreed with respect to the dates of early scripture history. The system of chronology commonly found in reference Bibles is that of Archbishop Ussher, who lived 1580-1656, long before the modern period of investigation in Bible lands. Ussher's dates of events earlier than the captivity in Babylon, B. C. 587, are now mostly discarded by scholars. . . . It is now believed that from Adam to Christ was much longer than four thousand years.

Adventists tell us that inspiration set the right day when God gave the law to Israel, but they have absolutely no proof that it was the same day of the week that God kept at the creation, and if that were true, dates differ widely as to the time since then. But if we were to admit for argument's sake that this were true, time is not counted from Jerusalem, but from a point one hundred and sixty degrees west of Greenwich, or somewhere in the Pacific Ocean, so we in the United States and those in Europe are not now keeping the same day that was then kept, for the changing of the line half way around the earth necessarily changed the day of the week; and if one should keep the same day that Israel used to keep he would have to change back to Israel's place of reckoning time. Then according to which way he would move the line, would put his Sabbath either on Friday or Sunday.

Again, since Mrs. White has claimed that the decalogue is the foundation of God's government in heaven and on earth, which would make it necessary for them to keep our Sabbaths in heaven, think of the difficulty in Jupiter, where the days are only ten hours long, or Venus where the days are twenty-three hours long. Now if they do begin their Sabbath at the sunset on this earth, on what part of the earth do they count time from in these planets?

#### OTHER TEXTS

Several other scriptural texts might be used, but a careful study of them, who is speaking and who is spoken to, will show that all the Scriptures used to prove that the seventh day is binding on us to-day do not apply to anyone but the nation of Israel. Sometimes when this is urged it is asserted that all true Christians are Israel, and that they are thus under

the law. If that be true, why not require circumcision, and every other law that was bound upon Israel?

They might answer that Paul says: "For in Jesus Christ neither circumcision availeth anything, nor uncircumcision; but faith which worketh by love." (Galatians 5: 6.) Also: "For in Christ Jesus neither circumcision availeth anything, nor uncircumcision, but a new creature."—Galatians 6: 15.

Very good. Let us apply what the same writer says about the Sabbath.

And having spoiled principalities and powers, he made a shew of them openly, triumphing over them in it. Let no man therefore judge you in meat, or in drink, or in respect of a holy day, or of the new moon, or of the Sabbath days: Which are a shadow of things to come; but the body is of Christ.—Colossians 2: 15-17.

This refers to the Sabbath, and no scholar outside of a few Sabbatarians will question it. Here it is listed with other ordinances which according to verse 14, Christ "took it out of the way." Hence it is no more binding than circumcision, new moons and other Jewish holy days.

Another position advocated by Adventists is:

That the decalogue was a religious as well as a civil law, therefore it could never be changed because of God's unchangeableness. The first four commandments set forth our duty to God, the six remaining ones our duty to our fellow man.

We have previously shown that the first four do not fully set forth our duty to God, nor do the remaining six fully set forth our duty to man. We shall not deny that there were religious features connected with the law, but when we consider the necessity of keeping Israel from the worship of gods of the heathen nations for purely moral reasons, as well as to preserve them a separate nation until Christ should come, we can see the wisdom of God in giving the restrictions regarding their religious duties contained in the decalogue.

The idol worship and that of the heavenly bodies prevalent among the nations at the time of the giving of the law, and throughout the history of Israel, permitted and enjoined some of the most horrible crimes, such as human sacrifice, and some of the most disgusting forms of prostitution. Hence the necessity of placing the religious restrictions contained in the decalogue upon the nation of Israel. And now that the conditions then making them necessary no longer exist, they have accomplished the purpose for which they were given, so, as the Bible teaches, have been done away.

#### IN CONCLUSION

We have tried in this article to show the fallacy of the claims of Adventists, and the sophistry they employ. Their scriptural references are often gar-

bled quotations, and from them positions are assumed.

We have quoted from their own recognized standard books (with but one exception where we gave a quotation from Canright) when making a statement of their belief, and have sought to present them fairly.

We do not make an accusation of intentional dishonesty against them; we realize that under a false system one's mind becomes darkened, and it is very difficult for him to see his error. Some of them have sacrificed much for their faith, and we hope that such will be led out of the darkness and error that blinds them to the truth, into the light and freedom of the gospel of Christ.

(Concluded.)

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### FOR WHAT PURPOSE ARE WE HERE?

If I could live my life over again, knowing at the outset what I have learned by experience and study, how different the two periods would be!

How often we hear the above expression, or words to the same effect; how often we have thought it ourselves when reviewing past failures and mistakes. Such thoughts have caused the writer to wonder why it is we are placed in the world as we are, to enter upon the gravest responsibilities of life, often with little or no preparation.

I do not speak now of professional life, or of any means by which the "outer man" is provided for; I have in mind the spiritual part of our being. For instance, let us consider parenthood. When the new home is set up and in time a helpless little one is laid in the arms of the young parents, how much do they know, as a rule, about training it? In some cases, perhaps, they may have conscientiously tried to prepare themselves by much study and thought to do their duty in the best possible way (would that all could and would do this), still the fact remains that they must meet their problems as they arise, and that they learn largely through the mistakes they make—mistakes that are made even by those who have had and utilized good opportunities to learn and prepare themselves.

How many parents who have raised families—either one child or more—can look back over their past experiences and see nothing to regret? There may possibly be such, but as a rule the parent looking back sees many mistakes, and with deep regret wishes he or she had done differently. We remember many occasions where we wish we had been less hasty and more loving and patient.

And to what end is all this permitted—this work with unskilled hands and the sorrow that follows? this learning by the things we suffer?

In the beginning man dwelt with his Father in heaven, as we are informed in his word (Doctrine and Covenants 90:4, 5). Remembrance of that home we have not, nor of our condition there; and from the information we glean from the scriptures concerning it, the children of men, and even the Saints, have formed various opinions regarding it. This much, however, we may say we agree upon, viz, that it is a beautiful and desirable place; a condition of perfect happiness. Nevertheless, it seems from the meager account we have, that perfect contentment was not always found there, for at one time "there was war in heaven." (Revelation 12, also Doctrine and Covenants 28:10.) We wonder how it could be possible for anything so dreadful as war to be found in that beautiful place of light and glory! It must have been because those who dwelt there had never experienced anything of a disagreeable nature; in other words, without an experience of the bitter, they would not appreciate the sweet (Doctrine and Covenants 28:10). It is said of two of them, who were later placed in the Garden of Eden, that had they remained in the condition in which they were then found they would have had no joy, because they knew no misery; would have done no good because they knew no sin. There must be an opposite in all things (read Lehi's talk to his son Jacob in 2 Nephi 1, latter part of chapter).

Such being the case, and God having a perfect knowledge of these things, he formed the plan of redemption in the beginning, and man was placed for a period of time (long or short, according to divine knowledge of each one's needs) within the boundaries of the Adversary's dominion because "it must needs be that the Devil should tempt the children of men, or they could not be agents unto themselves, for if they never should have bitter, they could not know the sweet" (Doctrine and Covenants 28:10).

To my mind this seems like the key to the whole matter. We must suffer in some form or other. We must have the fact impressed upon our very souls that *suffering is the penalty of disobedience*. This part of the subject branches out in so many directions that it would take too much time and space to follow up the various lines, even if the writer were capable of doing so; but one point I do wish to discuss a little, and that is the development of faith. We are told in the word—and it is quoted from the Psalm by several scriptural writers—that "the just shall live by faith." How I love those words! and how often the remembrance of them has helped me when under trial!

Yes, we must learn to live by faith; to have implicit confidence in our divine Parent. The time was when we dwelt with him, and no doubt knew him face to face; but that privilege seems not to have

deterred some of our brethren from rebellion, and as we were not able to fully appreciate the heavenly environment, we were permitted to go, as it were, to a far country (this earth), without even a remembrance of our former condition, our Father's face hidden from us, yet each with a guardian from that other home, and with adequate directions (his word) as to what course to pursue in order to reach home again. We are harrassed by many evil tendencies and weaknesses of the flesh which the word tells us we must overcome, or conquer, and we are assured that we shall receive sufficient help from the Father to do this.

But "his ways" of helping us are not as "our ways," and we can not always understand his methods of dealing with us. We sometimes imagine that "our ways" are best in our own particular case, but right here comes the reminder: "The just shall live by faith." We are here in this life to prove ourselves, whether we can abide by the Father's commands or not; whether we can be trusted to do the right thing under all circumstances. We must learn the lesson that his way can not be improved upon; that all our experiences in life, hard and bitter though some of them may be, all are as instruments in the divine plan for the perfecting of our character, or nature.

This should be easy for parents to understand, for do we not pursue something of the same course with our children? We deprive them at times of things which they consider desirable, because our experience has taught us that such are harmful. We require them to do tasks that are disagreeable to them, because we know that such things are necessary for their development. We do not always explain our object in so doing, but try to impress the thought that father and mother know best. Can we not, then, take to ourselves the lesson we endeavor to teach our children? We are trying to lead them to have faith in beings who are very faulty and liable always to make mistakes, yet how it pleases us when they show confidence in us.

Our heavenly Father asks us to place our faith and confidence in one who can not make a mistake; he fashioned our bodies, even permitting us to be fettered with weaknesses (for a wise purpose); he placed us in exactly the environment to conduce to our fullest development. Oh! can we not trust to his loving guidance; and though we must walk blindly as it were, knowing not the why and wherefore of our hard experiences, can we not put our hand in the divine one outstretched to help us, and let him lead us where he will!

The mistakes we have made in connection with the training of our children are the ones that hurt us the most keenly, consequently they are the ones which will most effectively serve their purpose in bringing us to a right attitude before the heavenly Father,

if we will allow ourselves to profit by them. For we will have the opportunity, or privilege rather, of living our lives over again in one sense, but it will be in another sphere. Blessed and happy will we be then, if we shall have incorporated into our nature the truths learned by the experiences of this life, so that our Father can welcome us back home, knowing that from henceforth we can be trusted. Are we striving to prove ourselves? CLARA M. FRICK.

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### SIGNIFICANCE OF THE CROSS

If any man will come after me, let him deny himself, and take up his cross daily, and follow me.—Luke 9: 23.

Some years ago, as noble a Saint as I ever met, related to me a mental vision she had received, the narrative of which runs something like this:

She was sitting in her room during a summer afternoon, quietly meditating, when suddenly she saw before her mind's eye two groups of people. One group consisted of a great multitude in a wanton mood, gayly and giddily passing along a broad, well-beaten roadway, bearing a little to the left, which from all appearances led around the steep, rugged mountain that towered heavenward just before her. They seemed to be careless and apparently very merry as they pressed forward, without serious thought in their destined course.

The other group of people consisted of a much smaller number, some of whom were personally known to her. Their course was directly up this steep, rugged, stony mountain side. As she beheld them her attention was attracted to a peculiarity in their appearance. She observed that each of them had what appeared to be a cross placed on his back; these crosses varied greatly in size. But upon closer examination she discovered that some of the people did not have crosses at all, they merely had shadows of crosses. Some shadows were large, some small. Some of the people bore crosses that were very small, others bore larger crosses, and a few of them were laden with very heavy crosses. These were bowed down as it were under the heavy crosses that lay heavily upon them.

Peculiar as it may seem, she observed that some of those who simply bore shadows of crosses were murmuring and chafing under what to them seemed to be a heavy burden. Some who bore very small crosses seemed to also murmur and chafe under them. They would move forward by starts and jerks, and then they would stand still and complain. They would throw the small crosses to the ground and attempt to go forward without them. Then complainingly, they would return and take them up again, continually murmuring about the hardness of their journey.

Others whose crosses were a little larger also moved forward very unevenly, going hastily for a few steps; and then standing still, they would worry and complain and declare they would go no further. They would then express a desire to be relieved of those trying crosses. Those whose crosses were a little larger would also squirm and apparently grow discouraged.

But to the astonishment of that noble Saint those who bore crosses, so large and heavy that they were bowed down under them, moved steadily onward and upward. They did not chafe or murmur under their loads, but when others with lighter burdens complained, they placed their hands under the burdens of their fellow travelers and lifted so as to make their burdens lighter, while already bowed down under the crosses they bore.

The faces of the few quiet ones looked weary, but very serene. They seemed not to think of their own heavy crosses, but simply tried to lighten the burden of others as they pressed their way up the mountain height.

The foregoing narrative is suggestive of the true spirit of service, and in perfect accord with the moral of the text we have used. It suggests to us the fact that so long as self is in the ascendancy, uneasiness and suffering will be the inevitable result. Some who have only shadows to rest upon them are the most uneasy. Those whose burdens are lightest are often the ones who complain most. Those who make the least sacrifice are generally the ones who have the most to say about their heavy burdens. This is all due to the fact that selfhood has never been dethroned.

Jesus says, "If any man will come after me, let him deny himself." If therefore, I follow only my selfish desires I am not following Christ. To go after Christ means for us to follow where he has led the way! He denied himself a place in the highest heaven that he might come to earth in the form of a servant and minister to the comforts and necessities of mankind. When the people would have gladly taken him and crowned him their king, and set him upon the throne of David, he denied himself that privilege and glory. His life was a life of self-denial and self-sacrifice. He chose rather to lose himself in the service of others than to be the world's most honored monarch. To uplift and bless those who were groaning beneath heavy loads of sin and selfishness was his fondest desire. His message was, and still is: I am among you as he that doth serve.

If then, I am to follow Christ, I must curb the desires and passions of selfhood. Bridling all my earthly appetites and fleshly desires, let me learn to meekly and gently lift and lighten the load of others by giving them such wholesome encouragement as

will fit them and strengthen them to bear their own burdens in life.

It is the selfish person who is always complaining and finding fault with others. The self-centered man is always looking for slights, and consequently receiving them. Touchiness is a disease with which all self-centered people are afflicted, and there is only one remedy for them; that is to deny self and daily take up the cross upon which self is to be crucified.

Let men cease their sensitive and touchy dispositions if they would become followers of the Christ. Let that self-centered, craving disposition be subordinated to the love of altruistic service. Let men practice kindness and good will, and lo, they will dwell in a new world. If man will enjoy the blessings of heaven while he is living upon the earth, let him daily deny himself all selfish indulgence and the heaven of divine peace will surround him.

Jesus never murmured, he never complained. His life was always serene and perfectly poised. He could be approached at any time, and be found to possess the key to every mystery and trial of life. He went about daily doing good; his entire life was a perpetual benediction.

If I am following him I will cease murmuring and complaining about my crosses. I must learn how to poise my life and purify my body, that it might be a fit temple for the indwelling of the divine Spirit. I must learn in all things, under every circumstance, and wherever I may be found to go about doing good unto all mankind. It was said of Christ: A bruised reed shall he not break, and a smoking flax shall he not quench, he shall bring forth judgment unto truth. This is indicative at least of the fact that he was to be kind, considerate, loving, and gentle towards all men. He says of himself: "I am meek and lowly in heart."

If I am following him I too must be kind, gentle, patient, forgiving, meek in spirit, humble and peaceful. In place of murmuring and complaining about my burdens, crosses and trials, I should meekly extend a hand of service unto my brother. While I am speaking words of comfort and cheer to him I should also lift him up, steady his palsied hands, strengthen his feeble knees, and fire him with courage. Having strength myself, I should impart it unto him, that he might become able to bear his burdens better.

Harsh denunciations and sarcastic criticisms do not bespeak for us a condition of at-one-ment with Christ. We can only prove to the world that we are his followers when our lives resemble his life, and our characters reflect his character. No amount of verbal profession or formal observances can achieve this condition for us. It requires persistent painstaking on our part, coupled with an ever-earnest and noble resolve. We can attain true success only when

the earthly man is subordinated to the will of the divine Spirit.

This condition of filial love, divine blessedness, patient endurance and perfect peace can only be reached and acquired when we have daily borne the cross in meekness until at last we reach triumphantly the crest of Calvary.

J. E. VANDERWOOD.

## Of General Interest

### PROSPECTIVE JEWISH NATION

A worldwide movement toward establishing a Jewish nation was begun last night at a meeting in the West Side Auditorium. Judge Julian Mack was the chairman, and many prominent Chicago men were present.

Pinchus Rutenberg, of Russia, the world's foremost Jewish socialist, the man who started the Jewish revolution in Russia in 1905, which saw its climax in the memorable "Bloody Sunday," is here and was the principal spokesman.

Though Rutenberg is a terrorist of international achievements, the present agitation is not inspired by dependence on violent means. It contemplates the unification of Jewish people of all lands, no matter how divergent their theories may be, into a sweeping but conservative plan to give the Jew an identity among the world powers. . . .

Rutenberg is canvassing the globe on behalf of the plan, and wherever he has gone has found support from his coreligionists, including men of wealth and the poor, Zionists, socialists, nationalists and antinationalists. It is planned to combine all these into a movement founded on a common desire and absorbing the best thoughts of all parties. This will be done nationally, and in October a Jewish congress will meet in Washington.

There the most important work on behalf of the Jews of the world in history will be formulated.

#### FOR PERPETUAL GOVERNMENT

Committees will be empowered to visit the government of every nation for conference. To the heads of all countries will be made known the fact that the Jews of all lands have organized for the purpose of forming a perpetual government, which will take its place in the halls of nations, will treat with kings and republics, will represent the fourteen million Hebrews of the world, and will seek to protect and guide them.

This new government will have its headquarters in Palestine. This does not mean that it will adopt the Zionist plan to bring the Jews to a single country. Its executive work will be done there, and the highest of the committees, with financial and patriotic support of Jews of the world, will demand recognition

as a distinct power, with ability to declare war if necessary, and ample funds and men to wage war if it is declared. There are now seven hundred thousand Jews on the battle fields of Europe.

#### ENVOYS AT CAPITALS

The Jewish nation will ask that ambassadors be accredited at every capital who will represent Jews just as the French ambassador in Washington represents the French. It will also ask a delegate at the peace congress and will seek to make treaties with governments.

Wherever Jews live, the new nation proposes to treat with the heads of governments as to legislation and conditions directly affecting Jews as Jews, such as restrictions of rights and compulsions of tribute which are levied against Jews by special injustice.

"The war has brought this movement which had for centuries been nursed in the breasts of the foremost Jews of the world," said Rutenberg. "The Jew is an important factor in the world war. He is helping various nations fight for a perpetuation of the cruel discrimination which has been his since before civilization began.

"The Jew does not seek to take advantage of a crisis in the affairs of governments. The war has only brought home to him more strikingly than ever his helplessness because of lack of organization. He helps everybody and nobody needs to consider him, nor can he enforce such consideration. He has been the balance of power in many world movements, and has never moved as a power for himself or his children's children."—*Chicago Herald, August 14, 1915.*

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#### A TURKISH SCHISM

All of the thought of the Turkish Empire evidently is not devoted to the war, for there has developed at Constantinople a spirited religious dissension.

Mohamet enjoins upon the faithful that they shall each day listen to a reading of the Koran. For many centuries, in obedience to this command, all good Mohammedans have journeyed faithfully to the mosque, and have pressed a coin into the hands of the priest, as a reward for his reading of the Moslem scriptures.

The present trouble is due, like nearly everything else in the twentieth century, to Thomas A. Edison. Mr. Edison invented a phonograph, and some one recently discovered that records could be made in the Turkish tongue, as well as in English and the grand opera languages. So the Mohammedans are furnished with talking machines, and Koran records. Instead of wearily trudging to the mosque, they crank up, put on a disc, and lean back at ease while a beautifully modulated voice pours out the wisdom of the inspired prophet.

The priests object. They declare that words from a phonograph are purely mechanical, and do not come from a messenger of the mouthpiece of Allah, and that this mechanical separation destroys their value as a means of ascending to the Mahammedan paradise. Incidentally, if the Koran may be read at home through a phonograph, the priests will lose out on fees. This makes them all the more certain that Mohamet did not have Edison's invention in mind when he made his stipulation concerning the scriptures.

Owing to the censorship, it is not known how serious is the schism in the Mohammedan Church. But it may have an important effect upon the religious world, since the Christian Church has been split and subdivided time after time, over matters of less importance than this little dispute among the children of Allah.—*The Des Moines (Iowa) Register and Leader, August 11, 1915.*

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## Sunday School Department

EDITED BY GOMER R. WELLS, LAMONI, IOWA

### Studying the Soil

No gardener succeeds who does not study the nature of the soil into which he casts his seeds. Neither can a Sunday-school teacher succeed, as the Master would have her succeed, without studying the soil in which she is expected to plant the "good seed." We rejoice in the restored gospel—that is the good seed. We are well equipped in that respect. We can not improve on the seed; that is perfect. But what about *our* work? Shall we not study the soil? And what is the soil? It is the minds of our children in the various classes, each class comparable to a little garden.

Shall we be content to merely scratch, Indian fashion, on the surface? The progressive farmer studies the nature of his ground, and the best methods of cultivating and tilling it. Is our time and our work of any less importance than his? We commend the language of Haven, who said:

"To know the mind that is to be taught; how to stimulate, how to control, how to encourage, how to restrain, how to guide and direct its every movement and impulse,—is not this the very first and chief thing to be known?"

Do our pupils show little interest? Then let us consider whether there is any interest without attention. How much are we responsible for it? Can we remedy it? To do so means work. Are you willing to work? Then find out if the same methods to gain attention succeed the same in children of all ages. In what way does it vary? Why? Start out with this rule well in mind: That *without attention there is no fixedness of thought.*

Do we understand the laws that govern attention? We certainly need to know—in fact, we must know them, if we succeed as teachers. That means study, but that is our work. That is studying the soil.

Now, I cheerfully admit that teachers have a great many competitors against which to strive to gain attention. But, gain it you must. Settle yourself down firmly in that conviction and you will succeed, and you will be a workman that needeth not to be ashamed.

You can find out many of the peculiarities of mind growth

at each stage of the pupil's development. You can find out by study what are the special, individual interests at each stage of the development. And right there you will find the point of contact. Note it,—finding the pupil's special, individual interests will help you to get his attention, following which you will soon have him interested. The rest will be much easier. He will not fail to remember something. But you still have the spiritual goal before you: To inspire him unto the doing of God's will, unto the developing of a Christlike character.

### FOR PARENTS TOO

There are specialists in this field of investigation whose books you would do well to study. I am sure it would be to the best interest of all parents to join in this study, for none of us know this part of the subject perfectly. Many a mother loses control of her boys at about twelve, and does not know the secret of it. Many a father fails later on for the same reason. If parents could practically cooperate with the laws of mind growth, child training would be a different proposition; the Sunday school would be greatly helped in its mission, and the redemption of Zion hastened.

### "GO IN AND OUT AND FIND PASTURE"

Jesus, the teacher of all teachers, understood the laws governing teaching—how, we need not now discuss; but a study of his methods show that he proceeded according to the law governing teaching.

There is always a good reason for success. It does not come by luck or by chance. There is a law underlying it all. Let us get acquainted with as many of those laws as man has discovered. The Doctrine and Covenants bids us study all good books and obtain knowledge by study and by faith.

Such is a part of our work. Let us not be slow to appropriate to our use all that those brain and mind specialists have worked out, which we can have for a small sum of money and a half hour or more of careful reading and reflection each day or so, and much more during the long winter evenings.

Note how skillfully Paul at Athens used what people knew as a means to tell them about what they did not know. Note also his earnestness. As he waited there for the brethren to come, his soul was "stirred." His soul was thirsting for an opportunity to teach those Athenians a better way. The successful teacher must himself be interested in his work, enthusiastic, in deep earnest. If the latter-day message has seized us properly, we will be all of that.

### LOVE FINDS A WAY

Let us take it for granted that we do love this work, fervently, practically (not from the lips only), and constantly. Love will find a way over all difficulties. Love even laughs at difficulties, and declares they were made to be overcome and demonstrate what stuff we're made of.

One of the difficulties most common is the holding of teachers' meetings. More superintendents lie down before this difficulty than any other one thing required by our Constitution. Whether under uniform or graded lessons, it has been everywhere the same.

May we urge that these meetings be held as often and as regularly as the circumstances of the majority will permit? If only one comes, let him or her go through the work, prayerfully. The class will know the difference the next Sunday.

We talk of the pupils' interest—what about our interest in becoming more efficient? Is it not a fact that we generally do about what we want to do? If we really are in earnest and want to succeed in our work we will find a way to accomplish it. It is a question of "want to" strong enough.

Why not hold teachers' meetings? The Savior will come some of these days. Where he may find us, and what we may be doing, should ever be prominent in our thoughts.

It is a mistake to have teachers' meetings *solely to study the lesson*. May we suggest that you hold the meeting the latter part of the week, with the understanding that every teacher shall have already studied the lesson, noting the points not understood, or hard to teach, or best method to teach them?

Let the meeting open with prayer, the first half hour to be devoted to the study of mind-growth (the soil), using either the books recommended by the Religio-Sunday school normal course, or some similar course, taking up a well-defined lesson each time. Following that, take another half hour in helping each other in the aforementioned hard points and suggestions as to difficulties in teaching or discipline, already encountered. Take this suggestion and adapt it to your special circumstances. We can not lay down a rule for every locality. Love finds the way and will is always there to execute it.

To begin with, I recommend the little fifteen-cent pamphlet sold at the Herald Publishing House, called, *From One to Twenty-One*. This is only a small introduction to the study in mind growth. Follow it with others, such as, *A Study of Child Nature*, by Harrison, (\$1.10); *Seven Laws of Teaching*, by Gregory, 50 cents; *The Making of a Teacher*, by Brumbaugh, \$1; all obtainable from Herald Publishing House, Lamoni, Iowa.

Perhaps your local or district library already has these books. If not they should have. We do not say every teacher must buy one of these books, unless they choose. We suggest that one or two be purchased, all sharing the expense. Study them by the lecture method, that is, select one of your number by turns to study the chapter or chapters that composes or compose your next lesson and give it to you in a lecture, with a thorough discussion following.

Thus we see the Sunday school message is a call to service. Service implies work. In this latter-day work, the Master is busily engaged in the service of mankind. His people must have their eyes upon the same objective.

### Pull in Your Kite

The General Convention of 1909 adopted a "standard of excellence" for districts. These words suggest something elevated, and we fear some have unconsciously associated them with perfection. Such a thought was never even hinted at. It was clearly stated by Secretary Krahl, who was appointed by the executive committee to introduce the standard, that it was adopted to increase efficiency, "with the thought of securing better work and of knowing where the work was in need of an uplift." It was not the highest possible standard, but just a standard; not too low nor too high to reach—just a little higher than our work now is.

How far from perfection is our standard for districts the reader will quickly gather from the article that follows. It is from the secretary of the Mobile District, which recently attained the rank of first grade. Notice how she "takes stock" now. She makes the rather startling statement that a district might attain to first grade without having a single first grade school. Now pull in your kite, and have a good look at it.

### After First Grade, What?

Two years after adopting the standard of excellence our district qualified on all ten points and became one of the five first grade districts in the entire world. This does not mean that it took only two years' work to reach the standard.

For nineteen years the work had been developing, but it was only two years ago that the district workers decided upon a definite aim.

We found by experience that "it is easy to aim at nothing and hit it." We also know that it is easy to aim at something and miss it. But we are glad that we aimed at something and hit it. Now that we are first grade the question naturally arises, *After first grade, what?*

Let us not get the mistaken idea that we have done all there is to do. That we have reached the topmost round does not mean perfection; but rather it means that we have laid a foundation and are now in a position to obey the instructions of Paul, who says, Let us go on to perfection, or as we have it in latter days, Come up higher. The Religio motto, "Onward and Upward," is also good for the Sunday school.

We are at the top of the ladder so far as the standard of excellence is concerned; but we must not die there. By hard work we have barely gained the ten points in the standard. To stay just where we are we must continue to work. To go farther we must work harder. Do you get that? We must work! There's no standing still; we either go forward or backward. Let us choose for our motto, Forward!

It is hard for some to understand how we can be a first grade district when we have no first grade schools; but it does not require first grade schools to make a first grade district; however, it does take schools that are working to a standard. The victory depends on the schools, where, of course, the responsibility rests.

To know what to do now, we must know our needs. We must examine every point to see just what is lacking. On half the points we made a hundred per cent; district fully organized; institute and convention work; reports to general secretary annually; and delegates to General Convention. But how about the other five—are they the foolish virgins? Let us examine them.

Library work in harmony with plan of Library Commission: Yes, we are in harmony so far as electing a member is concerned; but how about that member's *work*? Usually we have no report from him, or if we do, he hasn't done much, hasn't been in office but a year or two; doesn't know just what is required of him, and closes with a request that some one else be chosen for the office. Then if he won't work, we elect another, for we simply can't lose that point. But what doth it profit us? It has helped us reach the standard, but we find that stumblingblock, "inefficiency" in our pathway. We see it shutting out from us the good we might and ought to get from the library work, and though we are standing on the top, we are surely not workmen that need not to be ashamed.

Fifty per cent of the schools must have teacher-training classes: I wonder where ours are? We gained the point, but what has it done for us? Five graduates are all we have out of our four hundred and fifty Sunday school members in the district. Inefficiency again.

How about our home department? We have one. Are we doing anything for it? It needs help, and we must work it, if we expect any good from it. We need not look for gratifying results without work. About one half, or more than four hundred of our church membership, are reported as scattered members. This means that they are isolated and have no church privileges. If the home department has gone to them, then it is surely accomplishing what is intended for it; but has it gone to them? Let us examine the report. It's true we can not always measure results by reports, but they give facts and figures, and we see a very small percentage of our membership on the report. The fault lies not only with the district superintendent, but with

the local superintendents. The sleeping giant is still sleeping. Shall we wake him by becoming more efficient workmen? or shall we be content to sit still at the top while those we might help, and have as helpers, are floundering in indifference?

The cradle roll should be the connecting link between the school and the home. Are we reaching the standard? By examination we find efficiency lacking on at least half the points. It is time we were finding out what the standard actually means, and getting out of it all the good it means to convey.

When our annual report was all completed we were proud that we had reached first grade. That was our aim. We had worked hard to get there. We hadn't had much time to look farther. But when we reached our lofty pinnacle and proclaimed to those in convention assembled that we were "first grade," we could see the signs of contentment pass over the assembly, and possibly many were the silent expressions. Those district officers have reached the goal, and can not get off their hobby. It was then that we began to look around to see what we still had to do. We looked behind the scene, as it were, and then we realized more than ever our inefficiency. The need is the same in every school.

Our work has been approved of men. We have reached the mark that was set for us by men, and so far God is pleased with our work. But we have not reached the mark he has set for us. We must continue to strive for perfection, by studying to show ourselves approved unto God, workmen that need not be ashamed.

EDNA COCHRAN.

### Intensive Cultivation

Here's the story of how dauntless pluck counts in church work. Sister T. B. Jackson, superintendent of the Idaho District, not only shows persistence but also originality and initiative.

In her efforts to raise the grade of her district she met with a very serious check. The school officers would quote certain ones to this effect, that the plan adopted by the General Association was practicable only for large schools, like those at Lamoni and Independence. The standard could not be worked successfully for small schools. She says this has been dinned into the small schools until it seems a life-time job to get them to believe they can do anything. Two years ago this spell of paralysis was so bad that she nearly gave up in despair, but she held on and began to think. That was just the time to think and pray, too. At such times, *concentrate* and you'll get something.

She decided to work from the other end of the proposition, that is, inductively, a sort of intensive cultivation, commencing with one school and proving by a concrete illustration that it can be done—she determined to show this to the other schools.

Taking the Boise school, where she lived, she introduced the standard for schools recommended in our Gospel Quarterlies, inside back cover page (please turn and read), and set to work to bring it up to first grade, which, in due time she had the pleasure of seeing. Then she had the best kind of argument to present to her schools. On the one side was the bare assertion that it could not be done, and on the other the actual demonstration that it could be done because it had been done. But she wanted the job done well, and her experimental garden patch was now ready for a little more intensive cultivation. They agreed they were not to be satisfied with stopping at first grade. She presented the following new standard, which was readily adopted. Note that it

contains fifteen points instead of ten. When folks get going, they can't be held back. Getting them started is the thing.

### STILL HIGHER

1. One session each Sunday.
2. Average attendance of sixty per cent of enrollment.
3. Every teacher and officer present at least three Sundays in each month.
4. School fully graded.
5. Statistics reported to district secretary quarterly.
6. Contribution to district each quarter.
7. School represented at each convention held in the district, by delegates with credentials.
8. Library work in harmony with outline of Library Commission.
9. Cradle roll.
10. Home department, and a quarterly report from the local home department superintendent to district home department superintendent.
11. Fifty per cent of adult members of school taking normal course; including all officers and teachers.
12. Business session at least once a month.
13. Teachers' meetings each week.
14. No tardy members, and teachers in their seats with classes five minutes before school time.
15. Every church member enrolled in the Sunday school must have name on book of bishop's agent as tithepayer.

The report just received shows that the Boise school has qualified on all fifteen points. They are still first grade, but a *higher first* than any other school in the association. Who is ready to challenge that?

As fast as the school qualified on a point, the district secretary was notified, and sent the school a gold star to be pasted opposite that point on printed oilcloth five by five feet that hung in the school room. There was business even in that: their standard was ever before them; they couldn't forget it. We have a copy of it. Those gold stars look mighty good to us—kind o' celestial-like, you know, not yet perfect, but going strong in that direction.

### HELPING THE BISHOP OUT

We just can't stop thinking of point fifteen. Regarding this, Sister Jackson says: "To reach point fifteen we used the Sunday school tithing cards as advertised in the HERALD and were able to qualify in three weeks' time. We have found them a great success. Even the little beginners clamor for a card. Two other schools of the district have added that point to the standard as printed in the Quarterlies. We have sent for enough cards to supply every school in the district.

"Sister Anderson, the district secretary, and myself visited a school last Sunday. When they said, *We can't*, I asked them if they were not as intelligent as other schools that could and did, and were they satisfied to have the district officers send in the report of their school with the names of their officers and tell the general officers they were the only ones in the district that could not even make up their minds to try to better their school? Before we were through they voted unanimously to adopt the motto, 'Come up higher,' and tacked the tithepaying point onto the standard of excellence as printed in the Quarterly, making eleven points."

Again we ask you first grade districts to haul in your white-winged birds and have a good look at them. Are your workers as intelligent as those of the Idaho District? What has been done *can* be done. What are you going to do about it?

### Concerning the "Quarterlies"

The lessons for next quarter for our regular subscribers are now being mailed. Those who order by the year are not worrying, but some who order only by the quarter will forget until too late and the edition is exhausted. On account of the short-time orders we are always perplexed to

known how many to print. For years the office has been trying to find a sure way of estimating the demand, but they are still at sea, because we have not a sufficient number of yearly subscribers. We are not like a baker who has five hundred steady customers, who knows how much flour to mix up. The schools could save quite a neat little bit by ordering for the year. Some never have enough money ahead. Could not some one advance it for you, and could you not make a special effort to get your treasury ahead? Try it. If you don't do something, we shall be compelled to set the date of mailing much later, and the old trouble of late deliveries will result. This is unfair to the outlying schools. The post office department requires that the bulk of the quarterlies must be mailed at the regular mailing date.

### The Oriole Girls

We had a complete explanation of the Oriole Girls movement prepared for this issue, but it was crowded out. We may possibly include it in a leaflet on organized class work.

### Corrections

In last issue of this department, August 4, page 750, under heading, "General aim of course of study," read *developing* instead of "devolving," making it read: "2. To inspire the doing of God's will, thus developing a perfect character in Christ."

In Senior Quarterly, lesson for July 18, page 11, "First Colony," second line from bottom of page, read "three millenniums" instead of "three centuries." Several have called attention to this slip of the pen. Our Senior editor says she is glad we have critical students of the lessons.

## The Children's Home

EDITED BY HEMAN C. SMITH AND CALLIE B. STEBBINS,  
LAMONI, IOWA

There are many phases to the child-saving problem, and one of the saddest is that of the boy who has not had the needed help early enough and must be sent to a reform school.

That these schools do work a reformation in some instances at least, reclaiming such boys to lives of usefulness and honor, can no longer be doubted. A clipping from a Des Moines paper saved some months ago because of the inspiration it contains, shows what generous, noble souls there are in the world, and how one boy was offered an opportunity for a new start in life after having had his training in one of these schools.

This boy had been promised parole from the State Reformatory at Anamosa on condition that he find employment within the State for a period of at least six months. A relative of the boy wrote a letter to the paper, making request for occupation or a home for him. In response, he was overwhelmed with letters, some of which he sent to the board of parole. The clipping contains a second letter to the paper.

"I am under lasting obligations to you," he writes, "for publishing my letter in last Sunday's *Register and Leader* in regard to a home or employment for my brother-in-law, . . . an inmate of the Iowa State Reformatory at Anamosa, whom the board of parole agreed to release if we could get some one to stand sponsor for him for six months and that he remain within the State.

"The response to the publication of my letter has been so overwhelming that I am unable to answer every letter personally. Your newspaper certainly has a broad circulation, and broader still are the hearts of the good people of Iowa.

"Some of the letters I have received would melt a heart of stone. Men and women of every walk of life, young and old, have opened their hearts and homes to this young man. What touched me most were letters from old gray-haired fathers and mothers; some who have had wayward sons of their own, wrote: "Send the boy to us; we will take him into our home and never mention the past." This is true Bible Christianity, and the kind Christ taught to the woman at the well, and the kind of sacrifice Isaiah made when he said, "Here am I, Lord; send me." Many said they had no work for the boy to do, but they had a Christian home such as a youth would need after being released from such a place and just starting out on young manhood's morning. "He doeth exceedingly abundantly above all that we ask or think" is in the Bible because it is true. We give it to the good people of Iowa, for again verifying this promise in our lives.

"As soon as Paul is released he will write each one who has offered assistance a personal letter. I wanted him to read the letters and answer them. It will strengthen him for the tasks that lie before him. It will encourage his heart and give him more faith in humanity. I wrote him a letter and told him about the numerous kindly offers and added that if he ever betrayed such trust he would deserve to be hung. I do not fear but that he will "make good." He has a bright mind, a strong body, the hope and enthusiasm of youth, no vicious habits, a purpose firm, and faith in God that will not falter.

"God bless you and the people who have so nobly responded."

C. B. S.

### Suggestions

We have published several suggestions from brothers and sisters in regard to ways of raising means for support of the Children's Home. Here is another one from a brother who sends with it his own contribution and that of two others according to the suggestion.

"I see by the HERALD that there is a debt against the Children's Home, and a suggestion made that we try to pay off the debt. I have read of the different ways suggested to pay this debt, also that some have put their suggestion to action and have sent along their money in hundred dollar lots, which certainly is a good way and undoubtedly will relieve the home of a considerable portion of the debt. And I am glad that there are those who can, and have used that method; but there are many of the church who can not pay one hundred dollars, myself being one, that the following method appeals to me as feasible.

"It seems to me that of the seventy thousand or more of a membership in the church there ought to be at least twenty thousand heads of families who if they would accept the needs of the Children's Home equal with their own home, and would say, 'I will give the next dollar I spend to pay off the debt of the Children's Home,' you would have twenty thousand dollars in the next month. I believe the number in the church who are unable to pay one dollar are very few, if they could really see the need of keeping up this home and would make up their minds to do it."

### To Adopt One Thousand Children

Mr. Charles Page of Tulsa, Oklahoma, has adopted seventy children, and intends to care for one thousand. He has built eight houses for poor widows, and will have a hundred more constructed this winter. Each house will have two rooms, with free gas for heating and cooking, free water, free electric light, and a garden plot. The children now have an eighty-acre playground, and all contrivances for amusement,

a hospital, a zoological garden, a kindergarten, a graded school, and a high school. Mr. Page has laid away an endowment to perpetuate his large benevolence.—*Christian Herald.*

### Unkissed Children

This world's a rare and joyous place  
For those who deem it so,  
With smiles enough for every face—  
This is no tale of woe.  
But yet, when all's been done and said,  
Some little children creep,  
At cuddling time, unkissed to bed  
And sob themselves to sleep.

Their daddy's off at work, somewhere,  
Their mammy's tired and worn,  
Both burdened down with carking care  
From the first break of morn.  
Each love-starved young one on the list  
Has troubles by the heap,  
Yet each must go to bed unkissed  
And sob himself to sleep.

Oh, world of sunshine mixed with storm,  
Oh, world of tears and joy,  
Oh, world of frozen hearts and warm,  
Oh, world of man and boy.  
Less were your sorrow, less your dread,  
If, when night's shadows creep,  
Each little lad went kissed to bed  
And smiled himself to sleep.

—Exchange.

## Letter Department

### Of Passing Moment

NUMBER 5

Last week I told you of my first impression upon visiting Mount Zion Sunday School at Independence. I had only a glimpse of that organization on that occasion, but I promised to visit it again, so I will complete my reflections later.

The Sunday school session closed, and then the Saints began to meet for worship; the church was soon filled again, and I had a very good view of the whole congregation, being invited to assist Brother G. E. Harrington, the pastor of the Independence Branch. It was a very fine assembly, too, the church being well filled. I am informed that the church will seat twelve hundred or more.

Brother Ralph Smith presided at the grand organ, which gave forth strains of most heavenly music, which bespeaks the fervor of soul possessed by our brother organist, whose reputation can not be disputed, and whose work at the organ adds much to the success of the service and worship of God. The choir, too, sang sweetly under the leadership of Sister Audentia Anderson. This sister is a born leader, and it is a real treat to watch her every movement. I must thank one and all of the choir for the pleasures enjoyed. I think of it all many times, especially in the congregations of the Saints.

At eleven o'clock, the morning service opened with the pastor in charge; the hymn was sung, and the writer offered the prayer. The choir then rendered an anthem, after which Apostle G. T. Griffiths, the president of the Quorum of Twelve, occupied the hour, recounting many of the experiences of a long ministerial life in the service of the church, full of

interest. The testimony thus borne by the brother seemed to supply just the need of the hour.

I felt blessed. I have known our Brother Griffiths now for over twenty-three years, and I well remember his first sermon preached in the British Isles. It was in August, 1892, at the mission conference, and at the morning service. His text was, "Have ye received the Holy Ghost since ye believed?" The lesson of the morning was taken from John 15. I shall ever remember that sermon. I thought that if ever there was an especial witness of the power of the gospel it was the preacher of that hour. And I confess that I believe that the seal of the ministry of the Twelve to this mission began with that sermon. Oh, if we had only been faithful to our trust from that hour! what a mighty work would have been accomplished. Understanding would have taken the place of misunderstanding, and many good, faithful souls would have enjoyed the rest, the joy, and the peace of the Holy Ghost.

These thoughts passed through my mind as I listened to our brother recounting his experiences. Experience is the greatest of all teachers, that is, if we will be taught and let the history of the past be our guide for future action.

In the afternoon I attended the prayer service. Many good testimonies and prayers were heard from the Saints from all parts of the world. The knowledge of the truth was common to all, while the joy of the soul was expressed in the hymns of praise that were sung with fervor of spirit only known to the Saints of God.

In the evening my host and I journeyed to Kansas City, where we attended the service at the First Kansas City Church, where I again met Brother Joseph Tanner, the pastor of this church, and also our Brother Daniel Macgregor, who was announced as the preacher for that evening.

Brother J. W. Rushton being invited to preside, and the writer to assist, Brother Macgregor observed in his opening remarks, that it looked very much like a British administration that evening, for we had two Englishmen and a Scotchman allied together. The union was effective, and a very successful meeting resulted. Brother Macgregor gave us a very powerful sermon on the subject of "The laying on of hands." Not only in the spiritual sense is there virtue in the laying on of hands, but in the most common things of life if we wish to succeed we must lay our hands to the task with all our might.

But how little thought we give to the subject. Our hands are truly means of blessing. Why then not bless? Every little thing that we do we should perform with the thought of blessing, and on no account should we do anything that will prove otherwise. Oh, may we always try to be found doing what our hands find to do for the blessing of our race, whether they be of the household of faith or not; then we shall have joy in all our labors, and the fruit thereof will be pleasant and of the finest possible quality.

On Monday morning, I betook me to the garden for a little exercise, destroying the weeds, and planting the seeds, thus bringing about the desired change, "converting the soul of things" in the garden, just as we hope to convert the soul of man by uprooting the weeds (bad habits) and planting the seeds (good deeds) which will beautify the character and sweeten the soul of every living man and woman; just as we convert the garden from its weedy condition by the raising of flowers and fruit, for the flowers purify the thoughts and sweeten the mind and make all feel joyous and happy; while the fruit will bring contentment and pleasure, and sustain life: and also promote health by the cleansing of the blood (which is the life of the flesh,) thus assisting man to overcome his carnal and sensual nature, and to develop the spiritual, intellectual and divine nature within him.

The afternoon was spent in visiting the Saints. On this particular day I was the guest of Brother and Sister Joseph Arber, late of the British Isles Mission, now of Independence. I enjoyed my brief visit with them. Many were the inquiries made by Brother Joseph of the old-time friends in England, and also of the conditions of the work in that land. I must express my pleasure in making the acquaintance of the family of our brother, and also of the success that he has met with in the land of his adoption.

In the evening I was the guest of the famous "Jots Man." I must not begin to tell of the guests, because I could not remember one half of the names of those present. But I will say that Ye Jots Man was all there, very much there. When I was taking my leave, I stated that I was pleased to be present, and wished him many, many, happy returns of the day; but I hoped that if he should live for another seventy odd years there would be a change in him. He quite enjoyed the idea, and after a most pleasant evening we said good-by. I take very much pleasure in wishing the old warrior a most successful mission, in company with my late genial host in the west. Let us have a few jots by the wayside. It will be pleasant and reviving, and a change from the war news.

The afternoon of Tuesday was spent with Brother and Sister Barrett. Sister Barrett is an old-time English Saint. I was pleased to find them happy and contented. Though the brother was very ill, he was very cheerful. I had quite a long chat with them. My host and hostess were entertaining the Quorum of Twelve, so I had orders to return in good time. Having been taught always to be obedient, I was found in my place at the hour appointed, to make up the lucky number thirteen at the table.

I had the pleasure of dining with Brother and Sister T. J. Sheldon. I met Brother Sheldon in England. In fact he and I were ordained at the Mission Conference of 1902, to the office of seventy, when Brother Joseph Smith and Bishop R. C. Evans, then of the Presidency, were visiting the British Isles. I enjoyed my short stay with them. I received the well-known, "good-by, come again," but I was unfortunate in not finding the time to pay these good people a second visit.

After supper the next evening my host and I found our way to the Stone Church, where the choir rendered the cantata, "From Olivet to Calvary," which was sung very nicely indeed. There are some very fine passages in this cantata. The music is splendid. The organist and soloist, together with the chorus, did some fine work, which seemed to be enjoyed by all present.

Friday evening, March 26, I attended a social or meeting of welcome arranged by Sister Joseph Smith and family in my honor at the home of Sister Audentia Anderson, where a great number of the Saints of Independence and Kansas City gathered to bid me "Welcome to America," as the representative of the British Isles Mission. I was received by Brother I. A. Smith, the second son of our late President Joseph Smith, who delivered an address of welcome, to which I replied suitably, acknowledging the kindness and assuring them of our kindly relationship as Saints. The privilege was then accorded to all present to have two minutes' conversation with me in turn, so you may guess that I had quite a time before I got through.

I felt quite at home, and the sincere welcome thus extended gave me much encouragement. Throughout my stay both before and after the conference the same kindness was shown me by one and all, both rich and poor alike. And I can assure you that the warmth of that welcome will live in my memory for a long time, and when I return I shall have many friends to visit and rejoice with over again.

Your brother,

W. H. GREENWOOD.

LANSFORD, NORTH DAKOTA, August 4, 1915.

*Editors Herald:* It is with a feeling of pleasure that I undertake this letter to your valuable pages. I have been a member of the church near a quarter of a century, and a reader of your pages the most of that time, yet I do not remember of ever contributing to your columns, much as I have appreciated them.

The work in this field has made considerable advancement since my first acquaintance with it twelve years ago, at the first reunion held in the State—Bottineau. I think a reunion has been held annually since that time. Our reunion this year was a very profitable one, the preaching of a high order and along practical lines. The social services were good, the Lord speaking through his servants to the Saints in encouragement and admonition.

Those present of General Conference appointment were: James A. Gillen, J. W. Wight, Gomer R. Wells outside of district, and of the district: William Sparling, J. E. Wildermuth, Thomas Leitch, Lester Bronson and J. C. Page of Eastern Montana District. All these men rendered valuable and efficient service along their respective lines. It was unanimously voted to hold a reunion at Logan again next year. We understand nearly one hundred dollars was left over in the hands of the reunion committee for next year.

We can not close this letter without noting the passing of Elder F. C. Keck, who was the first representative of the gospel restored that we ever heard. When these noble men fall in the front ranks, where are the younger men to take up the armor? May the good Lord give strength and succor to the bereaved family.

WARREN MCELWAIN.

### Extracts from Letters

J. L. Rust, Gladstone, Illinois: "The Lord admonishes us to stand in holy places, in the holy covenant of the Lord's doctrine. There is no name given among men whereby we may be saved, other than the name of Christ."

W. H. Greenwood, Morecambe, England: "I called a mass meeting of Sunday school workers together at the late mission conference, and succeeded in organizing a mission association of Sunday school workers, so that we hope to report to the next Sunday school convention with a view of becoming a branch of the General Association. I feel sure that you will be glad to hear this good news. I never was so busy in my life. I want to see the work grow. . . . I am pleased to say that we had a splendid conference at our annual gathering; much good was done and a better understanding had."

A party writing from Fayette City, Pennsylvania, says: "The work is growing here, and many have been added to the fold in the last six months, for which we are thankful. We desire to see the good work grow. We know it is true."

Under date of July 20, Brother C. Ed. Miller writes from Glen Forbes, Victoria, Australia: "I expect to stay here until the Sydney conference at Christmas, as Brother Butterworth has asked me to do so. I wanted to be home this Christmas, but will stick it out, and shall have put in nearly three conference years in this mission, so I think I have done my duty. Have been unusually blessed, not in baptisms, but in doing high priest work, so I feel encouraged."

Elder J. Charles May writes from Lamar, Colorado, as follows: "New openings for the presentation of the truth are opening all about me here, and I feel that great good is to be done in this locality. I have already baptized ten, and the prospects are favorable that a branch will soon be organized here, as there are about fifty or sixty Saints in a scattered condition in this neighborhood."

George H. Graves writes from Detroit, Michigan, under

date of August 28: "I am very busy this year; plenty of new openings, but find the people are very slow to receive the doctrine of Christ."

## News from Missions

### Spokane District

It is with much satisfaction that we read the splendid editorials, articles, sermons, letters, etc., appearing in the HERALD, which we welcome each week, and wonder how we could get along without it. When in our missionary travels we find a Latter Day Saint home trying to get along without the HERALD, we aim to convert that home to taking it.

I believe this is one of the very choicest districts in the church. We have found it very pleasant to labor in. So far as we have been able to find, peace prevails throughout the entire district. There is not a ruffle that I have been able to see in the time I have labored with you. For this we are very thankful, and pray that we together may so labor on in peace and unity that God will continue to bless our efforts and crown them with success.

We were pleased last spring when our missionary in charge told us that we carried the banner for the year of 1914 in the Rocky Mountain Mission, and were still more pleased when in a letter from him a few days ago he told me that this year was ahead of last year. Come on, Saints, we will hold the banner high! We have worked together, we are working together, and we will work together! Where there is union there is strength! When God's people work together in harmony with his instructions things will move!

I have not been able to labor in as many places this summer as I had hoped to do, and I hope that the Saints who have been so anxious for my services and have not been reached will be patient, as there is much to do and few to do it. Our hopes were raised at conference this spring when we learned that we were to have another missionary in our district, but we were soon disappointed in learning that conditions were such at home that he could not be with us.

After conference at Spokane in June, I went to the "Big Bend" country with Brother and Sister L. E. Holmes of Mansfield, in their auto, a trip of something like one hundred and fifty miles. I said Sister Holmes, for we had the honor of baptizing her at the conference. I was taken to my home, Van Eaton's, on the way out, where I was received with welcome. "Mother" looked just as dear as ever, God bless her dear soul! It was good to be there again, even if the "kids" did dress up the bust of Robert Burns and put it in my bed, which might have scared me to death. We met with many of the Saints there, and were pleased to find the branch in first-class condition. Anna Jo and Tod took me to the home of Brother Holmes at Mansfield.

From Mansfield I hurried to Okanogan, Brother Holmes taking me better than half way in his auto. While at Okanogan I stayed at our new Latter Day Saint home there, the McDonalds. I baptized them last year, and am glad to say they are proving the gospel to be "the power of God unto salvation." We held two weeks of meetings there, with fair interest. While there we ordained Brother Dana McDole to the office of elder, and were made to know that Brother Charles McDonald would be called to the priesthood. I did not organize the branch there as conference provided for, but if wisdom directs, it will be organized at a later date. We are not sure but that some of the Saints will move away from there this summer, and if they do it would not be wise to organize at present. The debate we had at Okanogan last winter has helped the work there in strengthening the

Saints and hushing the so-called "Church of God" people; we did not hear a murmur from them while there this time.

While at Okanogan word came to me to hurry back to Valley, Idaho, as soon as possible. I went there and labored with our worthy Saints, and last Sunday our efforts were crowned with success. I baptized fourteen fine people. When I left home this spring (Andes, Montana), Brother Sam Andes spoke to me under the Spirit and told me to hurry to this place, that the people would receive me with open arms, as they were ready to hear the gospel. I went as directed and the Lord opened the hearts of the people.

One family in particular I wish to call attention to, by the name of Crabb. A year ago the parents in this family would not attend our meetings, and tried to persuade their boys not to believe us. They were Hard-shell Baptists, and wanted their boys to be; in fact soon after wife and I left there one of the boys, knowing that he ought to be baptized, went and was baptized into the Baptist Church, in accordance with his parents' wishes, but not his own, for he wanted to be a Latter Day Saint. He was only twenty years old. As the Lord had said, the people were ready to hear; and that family all came out to hear, and the best of it is I baptized the father and mother and six of the children, and blessed the other two children. I believe I never saw a family rejoice so in the gospel. The boy Charles, who joined the Baptist Church last winter wept for joy that he could now unite with the true church, and have his father and mother and sister and brothers with him. Brother Omans, our district president, was mouthpiece at his confirmation, and was led to admonish him to prepare for the priesthood. Look for Mrs. Crabb's testimony in the *Ensign*.

Since the June conference I was called down to Palouse, Washington, and while there baptized ten fine people, making in all twenty-seven since conference.

While at Palouse I was made glad in receiving as a gift from Brother John Turnbow's threshing crew a new suit, shoes, hat, shirt and plenty of money. I held a short debate there last winter. The man I debated with only lasted two nights. The last night after he had talked about half an hour, he turned to the chairman and asked him how long he had yet to talk, and when told that he had fifteen minutes he said: "My, I have been talking faster than I intended to." We are to try it again this fall. He says that he thinks he can last a week this time. I also have a debate with a Hard-shell Baptist this fall at Leahy.

I have not labored much in the Spokane Branch this summer, as there is much to do outside, and they have good help there in Brother Gray and the local men. Brother Gray is loved by all, and has done a splendid work in Spokane; those who know say the work is in better shape there than it has ever been before. He has done much good out in the field also. We are glad that he feels welcome to push out in the field.

At one point this summer Brother Gray opened up a new place, and before he left it he baptized six; more will follow there.

I have not been at Sagle Branch this summer either, and have felt satisfied that I was not particularly needed, as we have good local help there. Brother Summers is surely coming to the top.

Brother Omans told me last Sunday that he would soon start out to make a tour of the district. May God bless his work. I wish to heartily recommend him to all the Saints in the district who have not met him, and to those who have met him he needs no recommendation.

To the Saints of the district I would like to say that I will be pleased to hear from any of you and I will fill as many places this fall and winter as I possibly can. I am now on

the train bound for home in eastern Montana, but will soon be back in the field, and will have our other missionary "Bill," and babe with me. My field address is South 238 Haven Street, Spokane, Washington, home address Andes, Montana. May God bless his work, is my prayer. I want to be

Your servant,  
J. A. BRONSON.

## Miscellaneous Department

### Conference Minutes

**CENTRAL TEXAS.**—Hearne, July 24 and 25. Reports: Texas Central, Cooke's Point, Philadelphia. B. F. Spicer was inducted as bishop's agent. Election: N. L. Starks, president; C. M. Mitchell, secretary-treasurer; Lizzie Mitchell chorister and organist; Sheldon Armstrong, member library board. Preaching by E. L. Henson, John Harp, N. L. Starks. Conference was followed by a reunion, the prayer and testimony meetings being a special feature. Five were baptized. C. M. Mitchell, secretary.

**YOUNGSTOWN-SHARON.**—Organized August 21, 1915, by G. T. Griffiths, in Kirtland Temple, Kirtland, Ohio. Martin Ahlstrom, 90 North Oakland Ave., Sharon, Pennsylvania, elected president. Sister P. L. Glassford, 444 West Delason Avenue, Youngstown, Ohio, secretary-treasurer. Branches were requested by motion to contribute one collection each quarter for district expenses. Bishop E. L. Kelley recommended Martin Ahlstrom for bishop's agent, selection approved. Following branches comprised district: Youngstown and Warren, Ohio, and Sharon, New Hamburg, and Conneautville, Pennsylvania. Adjourned to meet at Youngstown in conjunction with Kirtland District, August 9 and 10. Mrs. P. L. Glassford, secretary.

### The Bishopric

#### AGENT'S NOTICE

*To the Saints of the Portland, Oregon, District; Greeting:* Having accepted the appointment as bishop's agent of this district, I take this means of stating our needs. We require about ninety dollars a month to pay the family allowances, and would like to have a balance on hand to help the missionaries, as occasion demands.

All the men whose families receive the small allowance they do are worthy men, and are giving their time and talents to the Master's cause.

By each Saint helping with what his temporal means allow, no matter how small the amount, if they are doing all they can, we are cooperating with the Master and each other for the advancing of the cause we say we love. We are very much in need of funds at the present time, to the amount of one hundred and fifty dollars, to pay the allowances to date. If you want to be good, loyal workers, come to our aid, and "do it now." To make it more convenient for the Saints in the following branches, we have asked Brethren N. E. Austin, of Condon, Oregon, R. E. Chapman, of Hood River, Oregon, George W. Stover, of Vancouver, Washington, to collect for us.

As we ask the Lord to prosper the work, and give his servants success, let us remember that we can assist with our means. We would like to see each Saint a payer of tithing or offering this year. Let us get in the habit of paying something each month, so there may be a regular income, and we will assure you it will be used to the best advantage.

Address me at Eighty-sixth Street North, Portland, Oregon. Hoping the Lord will prosper and bless all his people, I remain,  
Your coworker,

P. G. HAGER.

August 26, 1915.

### Conference Notices

Pottawattamie, Underwood, Iowa, 10.30 a. m. Send all documents to undersigned on or before the 20th. J. Charles Jensen, secretary.

Eastern Maine with Corea Branch, October 2 and 3. This is a new branch. Let there be a good attendance. Send reports to Newman Wilson, Jonesport, Maine. F. J. Ebeling, president.

### Convention Notices

Gallands Grove, Sunday school and Religio, Gallands Grove, Iowa, September 24, 2.30 p. m. Trains met Friday and Saturday a. m. at Dunlap and Dow City. Floy Holcomb, secretary.

### Two-Day Meetings

Belding, Michigan, September 25 and 26. Dedication of Belding church. Competent ministers in charge. G. A. Smith, president; W. P. Buckley, secretary.

### Died

**JENKINS.**—George T. Jenkins, born November 4, 1857, Saint Johns, New Brunswick; died August 28, 1915, Jonesport, Maine. Baptized by U. W. Greene, December 2, 1908. Deceased leaves a saintly wife and daughter. Services at the residence by J. C. Foss.

**RUSSELL.**—Isabelle O., wife of Isaac Russell, mother of George O., Thomas A., William H. Russell, and Mrs. T. P. S. Brown, a native of Scotland; died August 15, San Francisco, aged 80 years 11 months. She was a faithful Saint. Funeral in charge of C. A. Parkin.

### Book Reviews

**THE CONQUERING JEW.**—John Foster Fraser. Funk & Wagnalls Company, London and New York. \$1.50. This work is devoted to a review of the manifestations of Jewish genius in history, recounting that which the Jew has accomplished, and a further consideration of the Jew in America, his occupations, etc., the Jew in Great Britain, in Germany, Austria, Russia, France, Southern Europe, and the far East. A very comprehensive review of the present world status of the Jew.

The author states that the work undertaken is the result of his travels in many lands. His purpose was to study the economic development of different countries. Wherever he was when he found the Jew as a principal factor, whether in European financial centers, on Broadway, in Russia, in Argentina, or in Africa, the Jew was always prominent. He found the general sentiment that "the Jew is getting hold of everything." Led to make a closer inquiry into the situation, he soon discovered a field of startling facts into which he made further study, resulting in the publication of this book. In their announcement the publishers say: "A nation without a country: resident in every country on the globe, taking a prominently active part in its economic and social life, using its language, even adopting its nationality, yet remaining withal a separate and distinct nation. English, French, German, Russian, American—yes, but always and finally a Jew. Surely one of the marvels of the world's history! Why is it, how is it, that this should be the case? Mr. Foster Fraser has studied the position of the Jew in every quarter of the globe; he, too, has pondered on the vitality of this curious nation, on its adaptability to the variant circumstances, on its ability, its virility, and in this book he records the results of his observations, and the deductions suggested by them concerning the all-conquering Jew. There are facts contained in its pages which will probably startle the general reader, and which must arouse interest and admiration of all for the marvelously recuperative powers of this cosmopolitan 'nation.' What is the future position of Judaism in world politics? Will there ever be a homogeneous Jewish nation? Will it ever possess a country where its national aspirations can be exercised or find satisfaction?"

**GOD AND WAR.**—Daniel Roy Freeman. Richard G. Badger, Boston and Toronto. 75 cents. An exposition of the principles underlying creative peace. The object of the book is to show the economic futility of war, its religious absurdity, ethical and cultural insanity. Its contention is that war is outgrown and obsolete. The author relates in his preface that at the very moment in the summer of 1914 when the Imperial German Ambassador was handing to the Russian minister of foreign affairs in Saint Petersburg the declaration of war, he (the author) was standing on the rocky coast of Maine looking out over the shining waters of Linekin Bay. Filled with admiration at the beauty of sea and sky, the coloring of the ocean and the wooded hills, he felt to repeat the lines of Browning,

"God's in his heaven,  
All's right with the world."

The next day he learned that Europe was in the seething caldron of war. Thereafter for a long time he gave his consideration to the problem of God and war, resulting in the publication of this book. Preliminary chapters are devoted to "The paradox of modern warfare," "Warfare and personal ethics," "Tolstoy," "Overtones of war," ending with a chapter which gives direct consideration to the relationship of God and war.

## Autumn Leaves

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# SERVICE

The word *service* is the watchword of the twentieth century.

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

Entered as second-class matter at Lamoni, Iowa, post office.

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



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

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LAMONI, IOWA, SEPTEMBER 15, 1915

NUMBER 37

## Editorial

### THE ANGEL MESSAGE TRACTS

#### CHAPTER 6

#### THE LAYING ON OF HANDS

For many years Christianity has been heralded to the world as being of God. We believe this representation of the work of Christ to be altogether correct. Christ is the Savior of the world. Through him there was not reflected one ordinance, one commandment, one promise, that did not have to do with the welfare and salvation of men. Faith in Christ leads to an acceptance of all of those principles which in their entirety constitute Christianity.

"He that believeth and is baptized shall be saved." (Mark 16: 16.) Believeth what? Roman Catholicism, Greek Catholicism, "Mormonism," all the doctrines of Protestantism, or what? We answer: the teachings of Jesus Christ and his authorized ministry—the gospel as it was taught by them in its entirety.

The gospel must be given representation before it can be believed; it can not be believed until it finds expression through the same teachings, ordinances, commandments, and promises given by Christ. A true belief of the gospel can follow only a correct and full representation of the gospel to the mind. Where only a fragmentary part of the work of Christ is represented the belief is not complete in the great work of Christ our Lord. All of Christianity is essential to salvation,—there are no nonessential doctrines or ordinances in the church of Jesus Christ.

#### A PERPETUAL ORDINANCE

James wrote:

Whoso looketh into the perfect law of liberty, and continueth therein, he being not a forgetful hearer, but a doer of the work, this man shall be blessed in his deed.—James 1: 25.

That which is "perfect" is capable of unfoldment, but not of improvement. The gospel of Christ, which is made up of *parts*, is termed the "perfect law of liberty." Without the parts there can not be the *whole*. To add to or take from what is perfect will render it imperfect. Now the laying on of hands

was established as an ordinance of the Lord's appointment; it is a part of his doctrine:

Therefore leaving the principles of the doctrine of Christ, let us go on unto perfection; not laying again the foundation of repentance from dead works, and of faith toward God, of the doctrine of baptisms, and of *laying on of hands*, and of resurrection of the dead, and of eternal judgment.—Hebrews 6: 1, 2.

It is here placed in the midst of the cardinal principles of the gospel of Christ: faith, repentance, baptisms, laying on of hands, resurrection of the dead, and eternal judgment; and is specifically referred to as a "principle" of the "doctrine of Christ."

Christ commanded his apostles:

All power is given unto me in heaven and in earth. Go ye therefore, and teach all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost: *teaching them to observe all things whatsoever I have commanded you*: and, lo, I am with you always, even unto the end of the world.—Matthew 28: 18-20.

The church soon after this instruction was given, both taught and practiced, *observed*, the laying on of hands. During the whole period of such teaching and practice the church was not under the guidance of uninspired men, not in apostasy, but was enjoying the favor of God in marvelous blessings from heaven. It is, therefore, conclusive that such observance was commanded by the Lord. In the midst of such practice by the church the apostle wrote:

There is one body, and one Spirit, even as ye are called in one hope of your calling; one Lord, *one faith*, one baptism, one God and Father of all, who is above all, and through all, and in you all.—Ephesians 4: 4-6.

#### FAILURE IN RESULTS

The present age of Christendom in no sense equals in its spiritual results those of the apostolic age. Noticeable among the defects of the present age are uninspired men, lack of unity of religious belief, multitudinous religious organizations, healing by the power of God denied, infants baptized, empty churches, those converted having to be rewarmed, etc.

Every effect has an adequate cause; may the cause of the present religious unrest and spiritual darkness not be a repudiation of one or more of the forces or-

dained of God to bring spiritual sunshine in the lives of men? Therein lies the reason.

#### SCIENTIFIC ACHIEVEMENTS

With wonderment we have looked upon the advancement and achievements of the scientific world—men of science have endeavored to utilize every law which in its operation has been found beneficial to man. They have endeavored not only to maintain and perpetuate the scientific accomplishments of the past, but to make greater use of the forces which in any age were found to add to human welfare. The invisible power of electricity is not only used to-day, but an attempt is made to widen the sphere of its operations; no one would say that the last word has been said concerning the development and use of this wonderful and invisible power.

Scientists do not merely hark back to past days of achievement and live therein, but gather up the forces of the past that have benefited man and *use them to-day*.

Many religious people are satisfied to think there were divine forces in operation nineteen hundred years ago by which the world was blessed, and which surrounded the church with a halo of glory,—but those forces *belong to the past!* Hearken! Is God a God only of the past? or of the past, present, and future? He has declared he is the great I AM. He said through Malachi: "I change not."

Suppose men of science to-day would simply look to the splendid achievements of the past, and be content with a mere historical recital of scientific advancement, and deny the possibility of a like progress reaching this age.

Do not many religious people rejoice in a mere historical recital of the power of Christ manifested nineteen hundred years ago, and deny an equal manifestation of the power of Christ to-day?

May not the course pursued by scientists in clinging to what has been demonstrated to possess scientific value explain the cause of the decline and lack of spiritual results in Christendom to-day?

Would it be a source of gratification to think of the scientific world to-day not equaling in its results the scientific achievements of the past?

Is it inspiring to think of the religious world to-day not equalling in its blessings and manifestations of power the church of Jesus Christ in the first century?

Persons do not care to attend church where there is not an administration of the means ordained of God to satisfy their spiritual nature—just as persons are restless under a form of government that does not provide a medium for the exercise of their inalienable political rights.

It will be found that the laying on of hands held a high and important position in the divine economy

under Christ, under whose rule and the administration of whose ordinances there were wrought the marvelous achievements chronicled in the New Testament. The precious promises of the gospel of Christ can be realized to-day by an observance of the laws and an acceptance of the means ordained of God through Jesus Christ—through which the power of God finds expression.

The laying on of hands was practiced for many purposes:

#### FOR ORDINATION

Very clearly is it outlined in the Scriptures that imposition of hands was practiced in ordaining to the ministry:

As they ministered to the Lord, and fasted, the Holy Ghost said, Separate me Barnabas and Saul for the work whereunto I have called them. And when they had fasted and prayed, and laid their hands on them, they sent them away.—Acts 13: 2, 3.

And the saying pleased the whole multitude: and they chose Stephen, a man full of faith and of the Holy Ghost, and Philip, and Prochorus, and Nicanor, and Timon, and Parmenas, and Nicolas a proselyte of Antioch: whom they set before the apostles: and when they had prayed, they laid their hands on them.—Acts 6: 5, 6.

Neglect not the gift that is in thee, which was given thee by prophecy, with the laying on of the hands of the presbytery.—1 Timothy 4: 14.

Through this ordinance authority was conferred to preach and officiate in the ordinances of the Lord's house, after a call from God to the ministry. No one can be a self-constituted ambassador of Christ. Without knowing the divine mind no one can represent God, or send men to represent him. The Lord must call by revelation, and then the person is set apart by the laying on of hands of those in authority. The necessity of ordination as a prerequisite to preaching is found in the words of Christ:

And he ordained twelve, that they should be with him, and that he might send them forth to preach, and to have power to heal sickness, and to cast out devils.—Mark 3: 14, 15.

#### FOR HEALING THE SICK

Christ provided in his church the power to heal the body as well as to save the soul. He commissioned his apostles:

Go ye into all the world, and preach the gospel to every creature. He that believeth and is baptized shall be saved; but he that believeth not shall be damned. All these signs shall follow them that believe; in my name shall they cast out devils; they shall speak with new tongues; they shall take up serpents; and if they drink any deadly thing, it shall not hurt them; they shall lay hands on the sick, and they shall recover.—Mark 16: 15-18.

It will be noted that these blessings were not limited to the apostles, but were to follow believers of the gospel proclaimed by the apostles. The Lord

(Continued on page 885.)

### GRACELAND COLLEGE DAY

Sunday, October 3, 1915, is the day set apart by the church in General Conference for special work in the interest of Graceland College, an educational institution located at Lamoni, Iowa, and open to all who need educational advantages.

All should feel a special interest in the important work, and every member and friend of true educational growth prove himself a helper, and place the work of this institution upon such lines as shall offer the greatest possible good to the young men and young women who shall avail themselves of its advantages, and special helps in mental and moral growth.

It must be remembered that to make this day a success the work should be taken up in each branch or neighborhood a few days before the date named for the collection, so that all may be reminded of duty in connection therewith, thus giving ample opportunity to each to prove himself or herself a faithful helper in sustaining an institution which holds out its ready hands of uplift to so many who need.

To enter upon the work it is only necessary for the officer or member in immediate charge to have a few subscription lists at hand, and ask all who can help to give their names and amounts prior to the 3d, or upon that date, and this will greatly help in the work and aid also the members and friends, who desire to take part in assisting a worthy and needy cause.

Parties who are able to do so should subscribe quite liberally to this educational institution. The help is greatly needed, and if those who can do so will pay five, ten or twenty-five dollars, they will be blessed in their work as they bless others who are struggling to fit and prepare themselves for better work in life. And if all do the best they can there will be no necessity to trouble the Saints upon the college expense question for one year at least, and probably two. Also if early returns are made, as they should be, the same will be duly published, with names of persons and places contributing, before the close of the year 1915.

This work by direction of the church has been placed with the Bishopric; and it will be proper for all officers and helpers in charge in districts and branches to recognize the financial officers in the districts or branches where the contributions are paid, that the returns may be properly made through these officers to the office of the presiding bishop, Box 125, Independence, Missouri. The funds, however, must be kept entirely separate from other church funds, so accounts may be rendered at an early time. Instructions and blanks are being made ready to send out to officers; if any are omitted let them notify this office.

We bespeak for this work the earnest assistance of all, trusting fully that the Lord will add his special blessing.

In behalf of the Bishopric,

E. L. KELLEY, *Presiding Bishop.*

### CURRENT EVENTS

#### SECULAR AND RELIGIOUS

**CHINESE GOVERNMENT.**—Reports from China forecasting a change of the Government from a republic to a monarchy have appeared from time to time. The vice president has resigned. Professor Grant J. Goodnow, legal adviser to the president, has left Peking for the United States, and is reported to have advised a monarchy in the interests of the country. Other advisers are urging against the change. It is announced that the Government has decided tentatively to maintain a republican form, but to make the presidency permanent and hereditary.

**AMBASSADOR IN ILL FAVOR.**—Apprehended in asking his Government to approve extensive plans instigated by him in this country to withdraw Austro-Hungarians from American factories engaged in the manufacture of war munitions, and to incite strikes and other labor troubles, his message sent by the hand of an American newspaper correspondent carrying an American passport, constituting what Secretary Lansing in his note to Austria calls a "flagrant violation of diplomatic propriety," Ambassador Dumba of Austria, has incurred the ill favor of the United States Government, and Austria has been requested to recall him.

**"ARABIC" CASE.**—The commander of the German submarine which torpedoed the *Arabic*, the submarine having returned to its base, represents to the German admiralty that he torpedoed the liner in the belief that it was about to attack the submarine. Germany in a note to the United States Government regrets the loss of American life, but recognizes no liability for indemnity, even if her commander was mistaken in believing the *Arabic* was about to attack the submarine. The submarine contention between the United States and Germany is complicated by the recent reported sinking without warning of the *Hesperian*, with Americans among the crew, none of whom, however, were drowned.

**MEXICAN AFFAIRS.**—Carranza forces are reported victorious over Villa in central Mexico. Clashes along the United States-Mexican border grow more frequent, lawless Mexican bandits continuing to cross the line and attack United States ranchers. At least fifty Mexicans have been killed in skirmishes during the week. Two United States citizens have been killed. Twenty-two thousand United States soldiers line the border in the vicinity of the trouble. Several thousand Carranza troops are gathered on the Mex-

ican side of the line. Carranza has declined to meet with the proposed peace conference. He proposes a meeting of the Pan-American representatives, at which he would present reasons why his government should be recognized. Secretary Lansing has announced that the Pan-American representatives will meet shortly to formulate decisive plans of action, looking to a restoration of order in Mexico.

EUROPEAN WAR.—Fierce fighting on the north of the eastern line has failed thus far to gain for Germany, Riga, an important Russian Baltic port. German success is reported in the center of this extended line, Russia being successful in Galicia. The Czar of Russia has placed himself at the head of his army. Heavy fighting has developed in France; the western line, however, remains practically unchanged. The Russians report success over the Turks in the Caucasus. Skirmishes are reported between Austrian and Serbian troops along the border. Italy has taken the Austrian fortress Roverto, which brings them within thirteen miles of Trent. The situation is considered encouraging for Italy. Heavy fighting continues at the Dardanelles, where the allies are concentrating additional troops and war vessels. Two Norwegian barks, one Danish, one French, two British steamers have been sunk by German submarines. Zeppelin raids on Great Britain, including sections of London, on the 7th and 8th resulted in the death of thirty-seven, and the injury of about one hundred. The situation in the Balkans is uncertain. Bulgaria demands all of Macedonia if she shall enter the war on the side of the allies. Serbia concedes most of this demand, but insists that her territory shall touch that of Greece. Turkey offers Bulgaria territory for her services on the side of Austria and her allies. Proposals for peace, supposed to have originated in Germany, have been discussed by the press. To the proposition that the allies pay a heavy indemnity for the withdrawal of the Germans from Belgium and France, Sir Edward Grey, British minister of foreign affairs, is said to have replied that such will not be done.

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### NOTES AND COMMENTS

CRITICISMS ON NEW TRACTS.—We have received some valuable criticisms and suggestions from the elders relative to the new series of tracts known as the Angel Message Tracts. These criticisms are gladly received, and whenever they are found available and valuable they are utilized. We hope that the members, and elders in particular, will continue to scrutinize these tracts carefully as they appear, and give us the benefit of any suggestions they may have to make. It is far better that any errors appearing in the first print should be eliminated before the tracts are put into permanent form.

FREDERICK M. SMITH RETURNS HOME.—President Frederick M. Smith arrived in Lamoni, Sunday, September 5, in time to preach the closing sermon of the Lamoni reunion. His effort was along the line of the necessity of consecration. He emphasized the fact that not only money but individuals should be consecrated. The sermon was very favorably received by the Saints. It was timely and forceful, and evidenced spiritual insight and power. He proceeded to Independence on Wednesday of the week past, and will now be in position to give his attention more entirely to the affairs of the church coming within the jurisdiction of his office. The Saints will be pleased to learn that he is quite completely recovered from any ill effects incident to his sickness.

DEDICATION AT COUNCIL BLUFFS.—The new church at Council Bluffs, Iowa, was dedicated under very favorable auspices on Sunday morning last, the services being at 10.45. The dedicatory sermon was by President E. A. Smith, the prayer by Elder James A. Gillen, president of the mission. Elder Samuel Harding, president of the Council Bluffs Branch, was in charge of the service. Special music was ably rendered under the direction of Paul N. Craig, of Omaha. This church is of brick, artistically finished, inside and out, at a cost of seven thousand, one hundred dollars. It should be of material service to the cause in Council Bluffs, furnishing the Saints and friends a desirable and conveniently located place of worship. It is hoped that through this and other available means the work in this place, which has been promising, will make in every way an efficient point for ingathering and upbuilding in the kingdom of God.

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### EDITORIAL SELECTION

#### Lifters and Leanners

There are two kinds of people on earth to-day;  
 Just two kinds of people, no more, I say;  
 Not the rich and the poor, for to count a man's wealth  
 You must first know the state of his conscience and health,  
 Not the humble and proud, for in life's little span  
 Who puts on vain airs is not counted a man.  
 Not the happy and sad, for the swift flying years  
 Bring each man his laughter and each man his tears.  
 No! the two kinds of people on earth I mean  
 Are the people who lift, and the people who lean.  
 Wherever you go you will find the world's masses  
 Are always divided in just the two classes.  
 And, oddly enough, you will find, too, I wean,  
 There's only one lifter to twenty who lean.  
 In which class are you? Are you easing the load  
 Of overtaxed lifters who toil down the road?  
 Or are you the leaner, who lets others bear  
 Your portion of labor, and worry and care?

—Ella Wheeler Wilcox.

## THE ANGEL MESSAGE TRACTS

(Continued from page 882.)

announces clearly the recovery of the sick through the *laying on of hands*, as one of the signs following believers of the gospel.

In no sense were fanatical ideas held by the church. Luke is referred to as the "beloved physician" (Colossians 4: 14), which indicates that there was no disparagement of the true physician's skill in alleviating bodily ills. God's law is in its operation remedial, preventive, and miraculous. All have not faith to be healed, as is evidenced from Paul's words to Timothy:

Trophimus have I left at Miletum sick.—2 Timothy 4: 20.  
Drink no longer water, but use a little wine for thy stomach's sake and thine often infirmities.—1 Timothy 5: 23.

It is seen from the foregoing that the power to heal was with God and not with the ministry to heal whomsoever they desired. A physician to the church could be of immense assistance. But it is clear that God provided in his church a power, accessible by faith, that would supplement man's powers when used to the utmost. This healing power of God was not placed in the church to encourage ignorance, or violation of law, spiritual or natural.

No promise is made that the sick should always be healed instantly, but that they should "recover." The testimony of the church to-day is that the promises of God are sure, and that God has not changed.

The following references will suffice to prove the laying on of hands was practiced for the healing of the sick:

And he [Jesus] could do a mighty work, save that he laid his hands upon a few sick folk, and healed them. And he marvelled because of their unbelief. And he went round about the villages, teaching.—Mark 6: 5, 6.

Now when the sun was setting, all they that had any sick with divers diseases brought them unto him; and he laid his hands on every one of them, and healed them.—Luke 4: 40.

And it came to pass, that the father of Publius lay sick of a fever and of a bloody flux: to whom Paul entered in, and prayed, and laid his hands on him, and healed him.—Acts 28: 8.

And, behold, there cometh one of the rulers of the synagogue, Jairus by name; and when he saw him, he fell at his feet, and besought him greatly, saying, My little daughter lieth at the point of death: I pray thee, come and lay thy hands on her, that she may be healed; and she shall live.—Mark 5: 22, 23.

It will be observed that so well was it known outside of the church that the laying on of hands was practiced for the healing of the sick that Jairus in making his request of Jesus to heal his daughter, said: "Come and lay thy hands on her."

The following reveals clearly the practice of the church:

Is any sick among you? let him call for the elders of the church; and let them pray over him, anointing him with oil in the name of the Lord: and the prayer of faith shall save

the sick, and the Lord shall raise him up; and if he have committed sins, they shall be forgiven him.—James 5: 14, 15.

### FOR THE BLESSING OF CHILDREN

Children under the age of accountability were not sprinkled by the church of Jesus Christ, but were blessed through the ordinance of the laying on of hands:

Then were there brought unto him little children, that he should put his hands on them, and pray: and the disciples rebuked them. But Jesus said, Suffer little children, and forbid them not, to come unto me: for of such is the kingdom of heaven. And he laid his hands on them, and departed thence.—Matthew 19: 13-15.

Not one case of infant baptism is recorded in the Scriptures. The practice of Christ in the blessing of children, given as an example to the church, is the practice of his church to-day. He is "the Apostle and High Priest of our profession." (Hebrews 3: 1.)

Read also Genesis 48: 8-19 (which reveals that through this ordinance patriarchal or spiritual blessings were given).

### FOR CONFIRMATION AND BESTOWAL OF HOLY GHOST

Baptized persons were not initiated into the church by giving their "hand to the preacher and their heart to God." They were confirmed members of the church by the laying on of hands, and were entitled as members of the "body of Christ" to the reception of the Holy Ghost. The Lord said:

If ye love me, keep my commandments. And I will pray the Father, and he shall give you another Comforter, that he may abide with you for ever; even the Spirit of truth; whom the world can not receive, because it seeth him not, neither knoweth him: for he dwelleth with you, and shall be in you. I will not leave you comfortless: I will come to you.—John 14: 15-18.

Of the practice of the church in Samaria we read:

But when they believed Philip preaching the things concerning the kingdom of God, and the name of Jesus Christ, they were baptized, both men and women.

Now when the apostles which were at Jerusalem heard that Samaria had received the word of God, they sent unto them Peter and John: who, when they were come down, prayed for them, that they might receive the Holy Ghost: (for as yet he was fallen upon none of them: only they were baptized in the name of the Lord Jesus). Then laid they their hands on them, and they received the Holy Ghost.

And when Simon saw that through laying on of the apostles' hands the Holy Ghost was given, he offered them money, saying, Give me also this power, that on whomsoever I lay hands, he may receive the Holy Ghost. But Peter said unto him, Thy money perish with thee, because thou hast thought that the gift of God may be purchased with money.—Acts 8: 12, 14-20.

Paul received the laying on of hands for the reception of the Holy Ghost:

And Ananias went his way, and entered into the house; and putting his hands on him said, Brother Saul, the Lord,

even Jesus, that appeared unto thee in the way as thou camest, hath sent me, that thou mightest receive thy sight, and be filled with the Holy Ghost.—Acts 9: 17.

In building up the kingdom of God Paul practiced the ordinance:

Then said Paul, John verily baptized with the baptism of repentance, saying unto the people, that they should believe on him which should come after him, that is, on Christ Jesus.

When they heard this, they were baptized in the name of the Lord Jesus. And when Paul had laid his hands upon them, the Holy Ghost came on them; and they spake with tongues, and prophesied.—Acts 19: 4-6.

The church did not enter into competition with itself, therefore the practice of the church was in harmony with the foregoing examples.

The following indicates the probability of the apostles receiving the laying on of hands:

And when he had said this, he breathed [which shows close proximity] on them, and saith unto them, Receive ye the Holy Ghost.—John 20: 22.

Luke records:

And, behold, I send the promise of my Father upon you: but tarry ye in the city of Jerusalem, until ye be endued with power from on high. And he led them out as far as to Bethany, and he *lifted up his hands, and blessed them.*—Luke 24: 49, 50.

Concerning those who united with the church on the day of Pentecost, we read:

Then they that gladly received his word were baptized: and the same day there were added unto them about three thousand souls. And they continued steadfastly in the apostles' doctrine and fellowship, and in breaking of bread, and in prayers.—Acts 2: 41, 42.

The "apostles' doctrine" is found represented in the *practice* of the church; and in the teaching of Paul to the Hebrews:

Therefore leaving the principles of the doctrine of Christ, let us go on unto perfection; not laying again the foundation of repentance from dead works, and of faith toward God, of the doctrine of baptisms, and of *laying on of hands*, and of resurrection of the dead, and of eternal judgment.—Hebrews 6: 1, 2.

Through the ordinance of baptism there comes the "remission of sins" (Acts 2: 38); through the ordinance of the laying on of hands the Holy Ghost is given.

#### CONCLUSION

God did not, in blessing through the laying on of hands, indorse a meaningless ceremony. His ministry were not practitioners of an empty, hollow form. The laying on of hands was one of the "principles of the doctrine of Christ,"—such was the ordinance that was practiced by Christ, Peter, John, Paul, Ananias, et al; and such was the ordinance after the practice of which followed an authoritative administration of the gospel, the healing of the sick, the blessing of children, patriarchal blessings, and the reception of the Holy Ghost.

God has not changed—the gospel is still the "power of God unto salvation."

To receive the blessings enjoyed and accomplish the works performed in the days of primitive Christianity, the ordinances then employed should now be obeyed. It is not consistent to practice the laying on of hands for one purpose and not for all the purposes for which it was observed by the New Testament church. In case of doubt in religious as in all other matters, one should take the safe side.

To overemphasize or complacently ignore this ordinance of the church of God is disastrous to spiritual life.

As the highest developments of science of any age are not discarded, but an attempt is made to perpetuate and maintain them, so this ordinance employed by the church by which great blessings from God were received should not be discarded but should be practiced, perpetuated, and maintained among all believers in Christ. We should have at least a condition *equal to the greatest advancement ever reached through the employment of divine forces.*

The church is not weakened but strengthened by giving all church ordinances their proper places. The means by which Christ performed his work nineteen hundred years ago have not become obsolete.

God is unchangeable and is no respecter of persons—the work of Christ in its entirety is for men to-day.

PAUL M. HANSON.

NOTE.—If a man die, shall he live again? Is the human spirit immortal? These old yet ever new questions will be answered in the next chapter.

At one of the Northfield conferences, a few years ago, an American missionary to Africa told a story that stirred the heart of every listener. He began his work with companions as eager as himself. One by one they succumbed to the terrible climate. Three he buried—the others he took to the coast and sent home. Then he turned back, to stand, utterly alone, in the midst of hundreds of thousands of men who had never heard the name of God. Again and again he tramped the blistered plains with his tongue so swollen that he could not speak. Thirty times he was stricken by fever, with no one to care for him. Lions attacked him, natives ambushed him; he had lived upon everything, from ants to rhinoceroses. And here was his conclusion: "I know the great joy of walking with Jesus Christ in the midst of all this; I stand ready at this moment to go through it all again for the joy I have had in flashing the word *Savior* into the darkness of a great tribe! Is it God's will? That makes the wilderness a garden; that makes the desert glow with the very presence of God!"—*Youth's Companion*.

## Original Articles

### HOW TO RECEIVE A BLESSING

LITTLE SERMONS TO SAINTS—NUMBER 7

BY F. J. EBELING

Every individual who accepts the gospel of Jesus Christ does so, primarily at least, because of the blessings promised therein. The first motive is a little selfish, and which possibly is a good thing, but as we advance in the divine life, will gradually discover that our reward is secondary to that of others. And the great secret of the blessing comes to us in seeking to bring the blessing to those whom we see stand in need of it.

The more one partakes of the Spirit of the Master, the more he thinks of others' comforts and the less of his own. He begins to more fully realize the true meaning of the family of God. It becomes not a question of how much he can get out of the church, but how much can he put into it? The church to him will become the body of Christ of which he is a member, cooperating and coordinating for the common interest of all the members.

The only way the body can be normal is to have every part thereof performing its function; and no member can be in good normal condition, and thereby happy, so long as any other member is out of working order.

#### THE PERFECT LAW

The Apostle James gives a broad presentation of how to receive the blessings contained in the gospel: "But whoso looketh into the perfect law of liberty, and continueth therein, he being not a forgetful hearer, but a doer of the work, this man shall be blessed in his deed."

There are three important things in this quotation: Perfect law, the keeping of it, and the resultant blessing.

In the giving of a law to govern the moral action of humanity, God well knew every need of man, and thereby gave a law perfectly adapted to every call. In the keeping of the perfect law, we change from the abnormal to the normal, physically, mentally, and spiritually, which makes a well-balanced body politic.

The law being perfect, there can not be a single item omitted, neither is it susceptible to improvement. Just what the law was in the beginning, with all its ramifications, so must it be in the end.

#### CONCERNING TEMPORALITIES

A very important feature of this perfect law was that that pertains to temporalities.

In paying my tithing I am putting myself in harmony with the perfect law, which should operate just as far back as any other feature of the law.

When I was baptized into the church for the remission of sins, how far did I want my sins to be forgiven? Just as far back as my sins went. So in the keeping of the law of temporalities, I should pay my tithing as far back as the day I began to accumulate. I take my inventory and pay my back debt to the Lord, as far back as he forgave my sins. I then have a clear record to begin with. And while the gospel that came to gladden my life cost me nothing, it cost somebody something. It meant many lonely hours to some sacrificing wife and children. Now with all my sins forgiven, which is the greatest of all blessings, I will freely pay my tithing, even from the day I began to accumulate, to take the blessed law of pardon to others, who stand in need of the very thing that I once stood in such imminent need of.

It makes no difference whether I go in person to take the message to a dying world, or make it possible for some one else to go, more able along that line than myself. In the day of rewards, we will both share the same, each his "penny." For, so doing, the prophet Malachi 3, says: "I will . . . open the windows of heaven, and pour out a blessing."

I think at times we put too much stress upon the temporal blessings and overlook the spiritual. In paying our tithes and offerings, it is not to put in ten dollars for the purpose of getting back ninety. If so we would have all the speculators in the country flocking to us. The sole object should be to place ourselves in harmony with God's law. I have known individuals who after paying their tithing have met with financial reverses, and consequently became discouraged and lost faith, for they had been taught that if they would pay their tithing almost everything they touched would turn to gold. The first and prime reason for doing our duty in any line is simply because God requires it. It may take faith to do so, but that is what will bring the blessing.

#### ENTERTAINING THE ELDERS

One immediate way in which we may receive a blessing is found in Matthew 10: 11-13.

And into whatsoever city or town ye shall enter, enquire who in it is worthy; and there abide till ye go thence. And when ye come into a house, salute it. And if the house be worthy, let your peace come upon it.

This was the instruction Jesus gave to his ministry in sending them out to reprove the world. And those who would receive them, should have their peace to abide in that home.

I believe some of the Saints are depriving themselves of this peace because they do not entertain the servants of God, who if they are living as they should, will leave a blessing in the home.

In this connection it will be well to remember the widow who gave the prophet of God her last bit of

oil and meal, which she was preparing to eat and then die. She gave it to the prophet, who ate and blessed her house and said, As long as the famine last in the land of Canaan, the oil and meal will never grow less. As fast as she took from them, they were miraculously restored. And to the ones who will do the same to the servants of God in these days, God will do the same as he did in the days of Elijah, if necessary.

In Doctrine and Covenants 75:3 the Lord reiterates the promise: "And in whatsoever house ye enter, and they receive you, leave your blessing upon that house."

I once heard a remark by one whose home is always open to the elders, and who said, If Jesus were to come to the church everyone would rush up to take him home with them. I consider when I take one of his servants into my home and care for him it is the same as if I had taken Jesus, for he said, Whosoever receiveth them receiveth me.

I marveled at the broad and beautiful conception this person had of the mission of Christ. This sister is enjoying the blessings of God, even though amidst bitterness and trials.

Blessings are for all on the same terms. Entertaining the elders is a noble work, of which there is no report made here, and if one is entitled to blessing it is he who throws his home open for the elder, who is giving the best of his life for the blessing of mankind.

#### THE BEATITUDES

In Matthew 5, Jesus offers no less than eight receipts for a blessing. While the remedy at times may be a little bitter, if it does the work why not take it? When we are sick of body we send for the doctor, take his medicine, ever so bitter, pay him a big price, all without complaint. Now when we are soul sick and stand in need of the remedy prescribed by the Great Physician, we should gladly take it for the blessed results which follow. Here are the prescriptions: "Blessed are the poor in spirit: for theirs is the kingdom of heaven." It may be a little trying to be all the time conscious in spirit that we have nothing in this world, but that which spurs us onward is the promise that the kingdom of heaven is ours.

"Blessed are they that mourn: for they shall be comforted." The evil condition of this world may cause us to mourn, but the blessing comes when mourning is over, by receiving the comforting promises of God. Paul declared the afflictions of this world are for a moment, but they work out that far more exceeding and eternal weight of glory.

"Blessed are the meek: for they shall inherit the earth." It may be difficult at times to keep meek, but when we consider what is offered us in return for meekness it is a very little price to pay. The

whole earth and all its pristine beauty is laid at our option. Can we afford to forfeit such a prize?

"Blessed are they which hunger and thirst after righteousness: for they shall be filled." The blessing of food and drink can only be enjoyed by those who have been deprived of them for a while. To enjoy the blessings of the gospel, we must yearn and seek for them as a thirsty man would a fountain of pure water.

"Blessed are the merciful: for they shall obtain mercy." Before we can obtain the mercy offered by Christ we must first show our mercy to others. If Christ were to measure to us by the cup of mercy we measure to our brother or sister, there would sometimes be little for us. To receive mercy we must give mercy.

"Blessed are the pure in heart: for they shall see God." What a world of meaning there is in this statement. We are all striving to see God, but are we fully awakened to the sublime meaning of "pure in heart"? When we are entirely free from every wrong intent, and would rather suffer to be wronged than to do wrong, then we are approaching the great goal. The Lord in latter-day revelation, has told us that "Zion is the pure in heart." Hence if we ever expect to see God it will only be through Zionie conditions.

"Blessed are the peacemakers: for they shall be called the children of God." Of all the endearing terms applied to the people of God, none excels that of a child of God—to be in the great family of God, and with him as our Father. And in the family of God nothing but peace can reign. No family jars there. Therefore, only the maker and lover of peace shall be there.

Inasmuch as there is always a negative to every affirmative, if the peacemaker is a child of God, the mischiefmaker is the child of the Devil. And so if the pure in heart shall see God, the impure shall see the Devil. Which do we prefer? Stop! look! listen! and apply the remedy.

In the next expressions of the beatitudes, the blessings following those who willing face persecution, there are some things of the perfect law we must do if we would be blessed in our deeds. They are within our reach. Can we afford to lose them? We shall keep constantly in mind the warning of John, Hold fast that which thou hast that no man take thy crown.

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#### OBEDIENCE BRINGS REDEMPTION

It is necessary for those who desire the favor of God to learn his will and obey the same, which will entitle them to the rich blessings he has promised to the faithful. Jesus' last command to his disciples was to teach the people to observe "all things" what-

soever he had commanded them, with a promise that by so doing he would be with them even until the end of the world. (Matthew 28: 20.)

As preachers of the gospel of Christ, we must follow out this instruction if we expect Christ to be with us in our work, and those who hear the teachings of God's servants must realize the necessity of keeping the whole law of God to receive the fullness of the blessings promised to his faithful children. To do this we must have faith in God and the entire gospel plan, and must realize what true repentance means, that when we discover that we have broken God's laws, either by sin of commission or sin of omission, we must repent of the same, cease to do evil, and go forward in the discharge of every known duty. I believe that the sins of omission will in many cases outweigh the sins of commission. As one writer says:

And it's not the things you do, dear,  
It's the things you leave undone,  
Which give you the bit of heartache  
At the setting of the sun.

Prayer is much neglected and yet is essential to the development of God's children. Prayer is the bucket by which we draw the water from the well of life. Hannah More says:

Prayer draws all the Christian graces into its focus. It draws Charity with her lovely train; Repentance with her holy sorrows; Faith with her elevated eyes; Hope, with her grasped anchor; Beneficence with her open hands; Zeal, looking far and wide to bless, and Humility, looking at home.

True prayer will help us to manifest our faith by our works and to eliminate every evil from our lives. We must be strictly honest with our God, our neighbor, employer or employee. The duty of man is summed up by Christ: To love God and love thy neighbor as thyself. One writer says thy neighbor is he whom thou hast power to aid and bless.

One of the greatest evils, and that which is hindering the progress of this latter-day work and the preparation for the coming of our Savior, is that of covetousness and selfishness. The standard dictionary gives the following definition:

Covetous, inordinate eagerness to acquire and possess, especially by unrest or unlawful means; unduly desirous to have or own; avaricious, as covetous of wealth.

Selfishness, the quality of being selfish or governed by self-interest; undue or inordinate love of self or regard for one's own interest, pleasure or advantage; to seek one's own gratification, welfare, advancement or the like regardless of or at the expense of those of others.

The Apostle Paul in writing to the Colossian saints admonishes them against the sin of covetousness which he says is idolatry (Colossians 3: 5); and in Ephesians 5: 5 he says that no covetous person has inheritance in the kingdom of Christ and of God.

Jesus looked upon the rich young man. He saw that he was covetous, and said unto him, "Go sell

that thou hast and give to the poor, and thou shalt have treasures in heaven, and come take up thy cross and follow me."

The lesson sought to be taught was not that each one should sell all he had and give to the poor, but that each should seek to eliminate covetousness, selfishness from his life.

The Lord speaking through the Prophet Malachi says: "Will a man rob God! yet ye have robbed me in tithes and offerings. The tithes and offerings are for the support of the ministers' families while they go forth to preach the gospel, also to supply necessities to the poor and needy.

To-day there are many able men who would be available to the church as missionaries to carry the message of life to those groping in darkness if there were means at hand to support their families; but they feel they can not under existing conditions, ask their families to live on the allowance the family of an elder receives, and unless there is an increase of allowance or the cost of living reduced other men will have to drop out of the active ministry. We have men in the ministry who have left positions or business that brought them twelve hundred to four thousand dollars per year. Is it right that the elder and his family should make sacrifice, while many of the Saints are not paying their tithes and offerings or consecrations?

We are told in Doctrine and Covenants 70: 3, that we should be equal in temporal things if we would be equal in spiritual things. In a revelation given to Joseph Smith in 1833, the Lord said there was then sufficient means in the church to redeem Zion. In the Book of Mormon, 2 Nephi 11: 109, we read:

And except they should have charity, they were nothing; wherefore, if they should have charity, they would not suffer the laborer in Zion to perish. But the laborer in Zion shall labor for Zion; for if they labor for money, they shall perish.

Again, in Jacob 2: 24:

And after ye have obtained a hope in Christ, ye shall obtain riches, if ye seek them; and ye will seek them, for the intent to do good; to clothe the naked, and to feed the hungry, and to liberate the captive, and administer relief to the sick, and the afflicted.

The Lord is able to fulfill his promises. The gold in the mine and the cattle upon a thousand hills are his, and he could bring into his storehouse all that is necessary to carry out his purposes, and to fulfill his promise, "Ye shall obtain riches, if ye seek them . . . for the intent to do good"; but unless we overcome the evil of covetousness and selfishness we can not enjoy the blessings of the Lord, and Zion can not be built up, for "Zion is the pure in heart."

We read in Proverbs 11: 23-25:

The desire of the righteous is only good: but the expectation of the wicked is wrath. There is that scattereth, and yet increaseth; and there is that withholdeth more than is meet,

but it tendeth to poverty. The liberal soul shall be made fat; and he that watereth shall be watered also himself.

Those who freely give of their substance to aid God's word and give in a proper spirit, the Lord has promised to bless. "The liberal soul shall be made fat."

He coveteth greedily all the day long: but the righteous giveth and spareth not.—Proverbs 21: 26.

Woe unto them that join house to house, that lay field to field, till there be no place, that they may be placed alone in the midst of the earth!—Isaiah 5: 8.

There are Saints who have taken their tithing (the Lord's money) and purchased more property, or have speculated with that which belongs unto the Lord, and have said, If I make well out of this deal, I will then pay my tithing. What right has anyone to take that portion that belongs to the Lord instead of giving it to the Bishop as the law directs?

In Luke 12: 15-21 we find this language:

And he said unto them, Take heed, and beware of covetousness: for a man's life consisteth not in the abundance of the things which he possesseth. And he spake a parable unto them, saying, The ground of a certain rich man brought forth plentifully; and he thought within himself, saying, What shall I do, because I have no room where to bestow my fruits? And he said, This will I do: I will pull down my barns, and build greater; and there will I bestow all my fruits and my goods. And I will say to my soul, Soul, thou hast much goods laid up for many years; take thine ease, eat, drink and be merry. But God said unto him, Thou fool, this night thy soul shall be required of thee: then whose shall those things be, which thou hast provided? So is he that layeth up treasure for himself, and is not rich toward God.

Here Jesus admonishes the people to beware of covetousness.

In Proverbs 28: 20 we read, "A faithful man shall abound with blessings: but he that maketh haste to be rich shall not be innocent."

God has promised to bless those who do his will and work with him. He says in Malachi 3: 10-12:

Bring ye all the tithes into the storehouse, that there may be meat in mine house, and prove me now herewith, saith the Lord of hosts, if I will not open you the windows of heaven, and pour you out a blessing, that there shall not be room enough to receive it. And I will rebuke the devourer for your sakes, and he shall not destroy the fruits of your ground; neither shall your vine cast her fruit before the time in the field, saith the Lord of hosts. And all nations shall call you blessed: for ye shall be a delightful land, saith the Lord of hosts.

Let us, dear Saints, not be like those spoken of in Ezekiel 31: 31:

And they come unto thee as the people cometh, and they sit before thee as my people, and they hear thy words, but they will not do them: for with their mouth they shew much love, but their heart goeth after their covetousness.

Some say, "But that is just the temporal law and it is optional whether we comply with it or not."

In Doctrine and Covenants 28: 9 the Lord says

that all his laws are spiritual and not at any time has he given a temporal law. Those who pay their tithing, keeping all of his commandments, will not be burned at his coming (Doctrine and Covenants 64: 5); and those who impart not of their substance to assist the poor shall lift up their eyes in hell, being in torment. If every member of the church would pay his tithing and impart of his substance for the building up of Zion according to the law of God, and do it at once, the church would be out of debt, and would be able to put up a suitable office building for the Bishopric and other officers, and the work would be carried on more effectually. We could thus show our thankfulness that the gospel found us, and thereby brought us to a great light.

And shall we in this land of plenty,  
Sit inactive while the store is empty.  
Ah! let us arise to the urgent desire,  
And our souls will be filled with the old gospel fire.  
Let us send in our means to the storehouse, to bear  
The news of the gospel to all far and near.  
Let the young men equip themselves for the labor  
Of carrying the news of a crucified Savior.  
Then let us, dear Saints, our thankfulness show  
By learning his word, doing all that we know,  
To hasten the time when we will all gather in  
To Zion to welcome our Lord and our King.

Let everyone examine himself, and if he is covetous, see to it that by the help of God this sin is rooted out. Obey the financial law, and do it now, thus aiding the church to move on triumphantly.

Yours for the onward progress of this great latter-day work,  
ARTHUR ALLEN.

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### LOYALTY TO THE KING

With a degree of reluctance, I essay a task which must sooner or later fall heavily upon some one. Sooner or later some one for a time will be considered irregular because of advocating an unpopular principle, but which is destined in the mind of God to grow in power until indorsed by every true Saint in heaven and on earth. It must have a beginning among the Saints. It had a beginning in the mind of God, and has been expressed a long time ago, as well as in latter days.

The writer was encouraged toward this task a few months ago by an address along the lines of neutrality given by President Frederick M. Smith, at a conference at Fall River, Massachusetts, in which he urged the Saints against imbibing the spirit of war. One sentence stands out strong and clear, "Whatever others may be, the Saints of God must be neutral."

When I read in the last issue of the HERALD (August 11) extracts from a sermon by Reverend B. M. Fellman upon the subject of patriotism and Christianity, I felt indeed that the time had come to ex-

press what has been struggling upward for a long time.

If Mr. Fellman from his point of vision can see the harmful effect of pseudo-patriotism in the world, as against the cause of Christianity generally, where does the Latter Day Saint stand that his mental and spiritual vision should be so obscured by custom and world training that he can not see the disastrous results if encouraged, when practiced and taught to children of these perilous times within the very walls of buildings dedicated to the service and promulgation of the kingdom of heaven—the kingdom of the Prince of Peace?

In the great world family we are all brothers and sisters, and national lines and distinctions are but family factions and wars but family feuds.

The mission of Jesus, the Prince of Peace, is, by the principle of love, to break down all those dividing lines and make one family, one nation, one kingdom, with a million hearts that beat as one. As expressed by the sacred writer, breaking down the middle wall of partition between Jew and Gentile to make in himself of twain one new man, so making peace.

If the term *Jew* means the Hebrew race, and the term *Gentile* embraces all other nations, then we have it all in a nutshell. It can be readily seen then, that everything that is done to maintain those distinctive features, and inculcating that spirit in the hearts and minds of our little ones, is but frustrating the work of Jesus just that much.

The blunt statement that every decoration of the church with a national flag or royal insignia of any kind is radically wrong, and is really an act of disloyalty to Christ, would perhaps hurt the tender feelings of many a patriotic Saint, and no doubt would be resented, yet on maturer thought, resentment would give way to another sentiment.

With the love of country and flag, struggling with the love of the kingdom of God, the United States citizen can be pictured as saying, "Dear Old Glory." Yes, the writer can appreciate all that. He can also appreciate the Canadian heart, pulsating with tender and patriotic emotions in favor of the Canadian flag; the Briton, the British ensign; also the German Saint, the German flag. The church not being a national church or religion, it would be as lawful for the German Saint to pledge allegiance to his national flag and Government before the altar of the Lord as it would for the British Saint, or one of any other nation. But let us imagine Jesus above looking down upon his children, pledged to loyalty in his kingdom, before his altar pledging allegiance to the different nations of the earth—in deadly conflict with each other, or liable to be. Can we not hear him say, "My little children, how long must I be with you?"

What do we really mean when we salute the flag?

Is it not a sham and mockery when we do not indicate that we are ready to take up arms and die if need be in defense of it? Or even at the call of our Government, whether the cause be just or otherwise?

Then what are we who have taken upon us the name of Jesus going to do with the word of God, given to us so recently, August, 1833? Let us consider it in the light of present conditions and worse conditions that may fall upon us in our day. Doctrine and Covenants 95:3:

Therefore, be not afraid of your enemies; for I have decreed in my heart, saith the Lord, that I will prove you in all things, whether you will abide in my covenant, even unto death, that you may be found worthy; for if ye will not abide in my covenant, ye are not worthy of me; therefore, renounce war and proclaim peace, and seek diligently to turn the hearts of their children to their fathers, and the hearts of the fathers to the children.

Read also paragraphs 5, 6 and 7, and get God's law concerning war.

Brethren, is it in harmony with the spirit of the foregoing—in fact, is it possible to renounce war while inculcating the very spirit and genius of war in the hearts of our children in our church and Sunday school entertainments by that which Mr. Fellman calls pseudo-patriotism?

Jesus said, John 18:36: "If my kingdom were of this world, then would my servants fight . . . but now is my kingdom not from hence."

Does all this mean anything to us? Is not Christ and his kingdom bigger than any kingdom or nation on earth? Is not Christ and his kingdom bigger than all the kingdoms on earth combined?

We often quote Doctrine and Covenants 45:13, "And it shall come to pass, among the wicked, that every man that will not take his sword against his neighbor, must needs flee unto Zion for safety . . . and it shall be the only people that shall not be at war one with another." The preceding paragraph clearly states where that Zion shall be.

Did it ever occur to the Saints that there never can be such a place and such a condition until the Lord finds a people who will not fight?

When and where is to be the beginning of this Zion that will not fight?

Where will the precepts and examples come from?

Who will be the Sunday school superintendents and teachers that will instill into the minds of our rising generation that all this glory of warfare, so-called, has no place in the gospel of Christ, and that there is something higher, nobler, grander, in the kingdom of Christ than is represented by all the best flags of the best nations and governments on earth? These shall all pass away, and their glory shall fade when all the kingdoms of this world shall become the kingdom of our Lord and his Christ.

Must we wait until Christ comes to begin it? or is he to find such a people when he does come?

Would I, as a branch president, eliminate all such patriotic demonstrations, decorations, and flag saluting from the church buildings? No, not by any arbitrary ruling or edict, for that might defeat the very object desired, by provoking a war of retaliation.

As said in the beginning, sooner or later those things will all be of the past, but it will be brought about by the Spirit of the Master, the spirit of peace.

Those things never obtained because of any vicious motive or intent, the opposite is more likely to be true; hence it is only necessary to get the great heart of the church awakened, and the thoughtful Saints thinking and praying over the matter, and the problem is solved.

H. J. DAVISON.

## Of General Interest

### ENORMOUS TRADE

LONDON, August 17.—Sir George Paish, editor of the *London Statist*, gave the Associated Press to-day a statement concerning the present abnormal rate of exchange and the proposals for rectifying the situation by establishing a large credit in the United States. He is a recognized authority on international credit operations, and was sent by the British Government to the United States last fall to adjust the disturbed conditions then existing. He said:

The fall in American exchange on London to a discount of about 4 per cent is due simply to the great purchases of American products by the peoples of Europe. In normal years Europe pays the United States for goods purchased largely by means of sums spent in Europe by American tourists. This year there naturally have been few tourists visiting Europe.

Moreover, Europe is buying from the United States much greater quantities of goods than normally, American exports to all the world in June having been no less than seventy per cent greater than normally, while her imports from the rest of the world were smaller than usual.

For the six months ending with June, America's imports were reduced some \$115,000,000. Her exports expanded \$654,000,000. Her tourists expenditures, normally \$200,000,000 a year, were practically nothing. America had a balance in her favor amounting in the neighborhood of \$900,000,000 more than she had in the first six months of 1914. Last year, however, she was borrowing money from Britain and Europe, whereas this year she has been buying securities back from Europe. After allowing for all outgoings, the trade balance in favor of America in the first half of 1915 was nearly \$700,000,000, and they took payment of this vast sum in about \$120,000,000 in gold and the balance in securities and credits.

But in the June half of the year America's exports were much smaller than they will be in the December half of the year, and in the next six months to Christmas the balance of exports of the United States, after making allowance for all outgoings for interest and such, probably will be \$1,000,000,000. It conceivably may reach a still greater figure.—*The Des Moines (Iowa) Register and Leader*.

### ENGLISH QUAKERDOM'S WAR-ORDEAL

Of all the religious bodies in the belligerent countries which have groaned under the blight of war, the English Society of Friends, or Quakers, is perhaps in the most trying position. In fact, we find an American Quaker journal quoting from a London correspondent of the *New York Evening Post* the statement that "this war will either make or break the Society of Friends."

While Christian authorities other than Quakers in the fighting nations bewail the sin of war, they have not the least reluctance about defending the cause they hold as just. It will be recalled, moreover, that in the French and Italian armies clergymen serve at the front, not only as spiritual advisers, but also as combatants. Among the Quakers, however, to whom peace is a cardinal principle of the faith, the enlistment of young men in the British army is causing serious dissension. The hundred thousand odd Friends in the United States can scarcely have a "fair comprehension of what our English Friends have been facing since the European War began," says the *Philadelphia Friend* in an article reproduced by *The Friends' Intelligencer* of the same city. So *The Friend*, in speaking of the London Yearly Meeting, is gratified to cite the letter of one in attendance who writes:

Thou wilt read of our Yearly Meeting, but cold print can not convey what a marvelously uplifting time it has been. Often one thousand Friends were at the sittings, and the times of silence were most solemn,—the overwhelming conviction being present, in spite of some whom we love thinking otherwise, that we must, even in this critical time, reassert our testimony that Christ and war can not be served together.

The logical outcome of the Quaker policy, as another Friend said at the meeting, "might mean crucifixion, but Gethsemane and Calvary had been indicated by nineteen centuries of Christian experience."

Meanwhile we read in the press that young Quakers are active in Red Cross service in France and Belgium. More striking still is the announcement that the Society of Friends in England has raised two hundred and fifty thousand dollars there and in the United States for war relief purposes. In this work the peculiar achievement of the Friends is the building and rebuilding of houses in French territory devastated by war.

*The American Friend* (Richmond, Indiana,) quotes from the London correspondent of the *New York Evening Post* as follows:

This war will either make or break the Society of Friends. One of two things must happen. If the event justified those who assert, with the leaders of most the churches, that the defeat of Germany will be equivalent to the triumph of Christ over the Devil, then the Quaker testimony against all

war will be shown to be mistaken. If, on the other hand, even this war, so enthusiastically acclaimed as a Christian duty, turns out to be the evil thing that most other wars are seen to be fifty years later, then there will be a great access of influence to that religious body which makes opposition to war one of the articles of its creed.

—*The Literary Digest, for August 7, 1915.*

## The Staff

AUDENTIA ANDERSON, OMAHA, NEBRASKA

Again the school bells are ringing, calling to study and acquirement! Again the choirs after their little hot weather playtime, are meeting, and outlining, and planning, preparatory to taking up, in real, new, enthusiastic earnest, the music work of the fall and winter. How about your schedule? Does it embody a full program of fall concert, Christmas cantata, general choir anthem and oratorio work? If not, you are hardly yet conscious of the magnitude of opportunity lost to you, and the great influx of spirit and consecration possible for you and your members to receive through the stimulus this combined musical effort would afford. Let us urge upon you again, to get in line, and to realize that this effort is for you, no matter how small your choir may be, nor where or how located.

There is everything to be gained by being in touch and sympathy with this movement, and nothing to be lost, except the feeling of aloofness and separation which you may have hitherto had. Get in touch with the leaders of our church music; outline your work in harmony with the proposed plans, and then get busy, and make a new and determined start towards making this year the very best, from a musical standpoint, that your branch or your district has ever known. Do this, and all will agree that the uplift to the work and spirituality of the members in your locality has been felt to a remarkable degree.

We present this month the paper on piano study written by Sister Laura Kelley, and read before a session of the musical institute, held in Lamoni last April, in connection with the General Conference. We ask a careful reading of this splendid article, especially by all parents who are paying out money for piano instruction for their children. It is wisest that only the best teachers should be employed, as there are few things more pitiable than to see a lot of good money wasted for poor returns. It is the greatest kind of extravagance, and none of our people can afford this particular kind of indulgence.

In connection with Miss Kelley's article we also have in this issue one along similar lines, contributed, at our request, by Mrs. Maude Bond Woodall, of Grand Rapids, Michigan. Mrs. Woodall will be remembered by Graceland students as having been in charge of the music department of that institution for several very successful years, and her thoroughness as a teacher, and her devotion to her art and its spiritual expression, made her work there to be of a lasting and permanent character. Her article in this issue reflects the clarity of her opinions upon her topic, and the stability of her judgment along the lines of music.

In our efforts to "cultivate," in compliance with the oft-repeated command of God, let us seek to follow right paths. There is so much of cheapness and slipshod methods extant to-day, so much of "graft" along the musical as well as every other line, that Saints should examine carefully before they place their children and their confidence (and their money) in the hands of incompetent teachers, who will do vastly

more harm than good, and ruin the finer musical perceptions of the students to such a degree that real true work becomes distasteful to them, and they are content with a cheap, trashy performance of the ragtime, and other unworthy compositions so prevalent on the music counters of the day. Avoid them, dear Saints, as you would a pestilence.

Can you imagine for one moment that God, when he said it was his will that his people should "Cultivate the gifts of music and song," and that we should "praise him with the timbrel and the harp," etc., had such "things" in mind as "My baby doll," "Bawlin' Jack," "He a devil," and so on, through the long, unworthy list?

Banish the thought! Comment is unnecessary! Let us each do our utmost to raise high Zion's standard, of music as well as of ethics; demonstrating to the world, by its very essence and quality, that we are striving in that, as well as in personal conduct and conversation, to reflect the divine which is in us, and which is the only safe guide "into all truth."

AUDENTIA ANDERSON.

OMAHA, NEBRASKA, 2009 Locust Street.

## Our Bulletin

How many times we looked forward to the possibility of rest and recreation as the summer approached, and now that it is passing we look back upon our activities, and find that the typewriter clicked as long and merrily, the bow was drawn as steadily, and the conductor's stick swung along as often as in the days of winter, when we expect to accomplish more than in the lazy months. For all that, we have enjoyed the summer—have found a degree of inspiration and rest in the recreation, and now are eager for the work of the fall.

The Bulletin, announcing the graded course, will have already gone forward to the district choristers for distribution before this announcement reaches you. As we send it out, accompanied by our little letter of instruction, we breathe a prayer that this, our greatest effort, will meet with a response so generous and hearty that we will feel fully repaid for the long hours we spend in inaugurating this important move.

Another desire, too, comes into our hearts—that every district will be in a position to proclaim a district chorister. With this end in view we are writing to district presidents, asking them to present to the secretaries of their respective districts our request for a recommendation on their part of the best qualified individual whom they desire to act as district chorister. This action, of course, is to be taken in districts where the general chorister is not acquainted with conditions, and where no appointment has been made up to the present writing.

We include a list of choristers appointed, up to date. If your district is not represented, a line to the general chorister will put you on the mailing list, which is now being compiled in order to keep choristers in touch with the bulletins, which will be issued quarterly:

Willoughby, Ohio, Bishop J. A. Becker. Saint Louis, Missouri, Edward C. Bell, 2817 University Street, Saint Louis. Independence, Missouri, Mrs. Royal Brocaw, 816 West Electric Street, Independence. San Jose, California, Mrs. H. R. Burgess, San Jose, California. Milton, Florida, Mrs. C. J. Clarke, Star Route. Los Angeles, California, R. T. Cooper, Suite 420, Marsh Strong Building. Omaha, Nebraska, Paul Craig, 2424 Maple Street, Omaha. McKenzie, Alabama, J. A. Harper, McKenzie. Seattle, Washington, E. E. Inslee, 743 15th Avenue, N. W. Seattle. Spring River and Northeastern Kansas, Mrs. Florence McNichols, 715 Cypress Street, Kansas City. Port Huron, Michigan, Miss Lizzie Plato, 913 Poplar Street, Port Huron. Chicago, Illinois, Orson Randall,

1138 South Central Park Avenue, Chicago. Central Illinois, W. J. Richards, 920 East Oak Street, Taylorville, Illinois. Des Moines, John Salisbury, Perry, Iowa. Lamoni Stake, Mrs. May Skinner, Lamoni, Iowa. Chatham, Ontario, J. H. Tyrell, 197 King Street, West Chatham. Nauvoo District, David J. Williams, 725 Lewis Street, Burlington, Iowa. Massachusetts District, Miss Enenora Whiting, 184 Lowell Street, Somerville, Massachusetts.

Your correspondence and suggestions will be gratefully received.

Sincerely yours,

ALBERT N. HOXIE.

NEW YORK CITY, 179 Madison Avenue.

### "The Messiah"

We have selected the oratorio "The Messiah" as being particularly appropriate for rendition at the next General Conference. It will be an honor for you to participate in this wonderful work. But it means hard work and study. Yes, the very hardest kind of work.

When your conductor takes the chair during the few final rehearsals prior to this performance, it is expected that every member of the combined conference choir will be familiar with the choruses selected from this work. For the good of the cause, and in justice to those who are willing to spend this winter in preparation, we shall not accept the service of any individual who can not present his credentials showing that he has qualified for this production.

A. N. H.

### Orchestra Feature

How many of our instrumental players read the announcement by President Frederick M. Smith, relative to the orchestral feature of our work, appearing in the SAINTS' HERALD of August 11, and in the *Ensign* of the previous week? All who are interested in this new feature, kindly correspond with the general chorister, as the graded course for orchestras is ready.

The 1916 conference series, bound and indexed, will be ready for delivery on October 10. Orders must be in the hands of the general chorister before October 1. Otherwise these anthems can be purchased only in octavo form, which is much more expensive and less desirable. For prices and information pertaining thereto, see the Graded Course Bulletin. If your choir director has not received this bulletin, ask him to send for one.

A. N. H.

### Piano Study

(From an address before the musical institute at the late General Conference.)

While wondering how it would be possible to give a few minutes' talk on the subject of the study of piano, I was reminded of the story of the old German music professor who had little patience with the rudimentary teaching and got over the foundation work about this way: "Also, dies iss ja mittle C; das is high C, das der low. Nun also, let us der Waldstein Sonata blay!"

An essential function of the educator, whether he be a teacher of music or of any other art or science, is to awaken and direct the *natural* faculties of the student. The teacher should inspire the learner to self-development.

In piano we have two main lines of study,—the technical and the musical. The *general* rules for the technical development of fingers, hands, arms, and shoulders, apply to every student; and then, of course, each one has his particular problems to work out. Some have very weak finger joints, or unruly thumbs, and a great many of the older ones find the principle of relaxation a hard thing to master, when they

have not learned it when beginning their piano lessons. This principle has been a much-talked-of factor the last few years, and in their enthusiasm for it, many teachers have taught too much of it. Relaxation, like muscular strength, must be controlled.

It is true that in our time we are hearing less about piano method, and more about the science of piano playing. From the day when a pupil was kept on nothing but finger work and scales for a year or two, we have come to the time of touch exercises, musical studies and Bach. Where the old school relentlessly drilled young fingers, giving them nothing but musical husks for the imagination, we give instead of finger gymnastics, Bach—and more Bach, in whose music floats the best of tonal art. Not only is a young mind taught habits of concentration, but the fingers learn self-independence. Bach should be the daily bread of students and teachers alike.

It has been well said that if a student can master all the things that Bach has composed for the piano he can play anything anyone has ever composed. It is with considerable eagerness that I wait for a pupil who has been given the first "Little Prelude" of Bach for a lesson. To my question, "Did you find this rather tedious?" one little girl looked up with surprise, answering, "Why, no; I rather like it!" And still better, another one came to the piano, opening her book, as she said, "I just love this piece!"

One of the greatest problems is to teach people to cultivate a taste for good music. During the elementary stages of piano teaching there may be many studies and pieces used for development that may not belong in the class of artistic music, and even later one is obliged to use more or less of such music. While regretting the necessity for this, the aim should be to advance the pupil beyond this period as fast as possible, when he may select only such music as is worth listening to. If all the students could be taught from this standpoint it would help amazingly in the development of the musical taste of this country. This is not saying there is not a sphere for light music; but we believe that musical comedies and similar trifles should be enjoyed much the same as the joke column in newspaper or magazine. It is a regrettable fact that parents often buy ragtime for their children, and express delight upon hearing it played. It occurs to me that these same parents would never think of buying dime novels for their children to read.

Often we are asked about the value of harmony to a piano student. When we realize that the study of harmony is the learning to *think in music*, we will know how great a factor it is in musical development. When Hippocrates said, "Life is short and art is long," he passed one of the greatest truths down to posterity. Perhaps this accounts for the much-talked-of haste and flurry of the American student. In the line of music study, however, this hurrying attitude is fatal. It is not that the American students do not work, but that so many of them work without thinking or *listening*. This may account for the fact that they are not considered so musical as students of other nationalities, who think always of interpreting their music so that it carries a message to the listener.

I have tried to impress on students that it is impossible to play a piece unless they can first *think* how it ought to sound. In other words, they must *hear* it mentally before they make the sounds on the piano. It is so easy to begin to play before one is mentally ready,—especially when one feels a little nervous. I suppose I have said at least a thousand times this year, "Now don't start too soon!" or "Let's begin again, please; you didn't know what you were going to do before you started!" In piano playing a perfect coordination of mind and body must be aimed for. Work is victory!

When we hear only the finished results it is hard to realize what unending work the great pianists have done.

Paderewski said recently, "I try always to hold high the character of my art,—to hold it pure. I will confess to you, that I am a hard, persistent worker!"

De Pachman declares that "Work is my life secret,—work, unending work."

A motto I like to point out to students is: Do not let yourself belong to the worthless multitude of poor players. It is a good thing, I believe, for them to consider early whether they are going to be satisfied with something less than doing their best.

Just a word about piano as an essential preparation for those studying voice culture or solo instruments. So many teachers of voice or violin complain that pupils come to them with insufficient knowledge of piano. I remember a well-known vocal teacher saying, "What a relief it is to find a pupil who can play her own accompaniments!" Often the first question a teacher of pipe-organ asks is, "Do you have a good piano foundation?"

We have often been asked the question, "Shall I insist on my child's practicing his music lesson whether he wants to or not?" The same parents would have no hesitancy in affirmatively answering the question, "Shall I send my child to school, and see that he is preparing his lessons?"

There is a time when the practice hour is looked forward to with very little pleasure, indeed; but this can be overcome in large degree by the interest taken in the child's progress by the mother and other members of the family. Often a child's dislike for practice can be traced to a preference for play with the neighbor children and not to a real dislike for the music lesson itself.

The ridiculous idea seems prevalent that the ordinary price for music tuition is too much to pay for the little folks' beginning lessons. An ill-prepared "cheaper" teacher will do more towards spoiling your child's technic and his appreciation of real music in one year than a good teacher can undo in two years. Since according to the German proverb "Aller Anfang ist schwer," let us be sure to start right in the beginning.

The idea that "sister must take a few music lessons so as to play sometimes for company" is fast disappearing, and people are coming to know how serious a study the pianoforte is, as well as to realize that it is well worth one's best efforts.

LAURA B. KELLEY.

### A Little Talk With Teachers of Piano

What are some of the things necessary in a teacher of piano who is to win success as a teacher?

First I would say, A really honest desire to help others; a love for the work which overflows in genuine enthusiasm, making each lesson a pleasure. And this love must be great enough to cover with patience the least promising pupil—and to rejoice with him over every small victory. What he has learned and is learning may seem very little to you, but to him and his home folks it may mean a great deal. And the loving effort expended can not be wasted, even though at times it may seem to be. All know that the best preparation in any line is attained when one starts with an honest aim in view, filled with a strong desire to share with others what he gains. And this very thing will bring about the ability to impart the good.

Then there must be the talent of seeing, distinctly, the need of each pupil, and of applying directly and quickly the necessary stimulus, or check rein. To ignore the mental call is often to discourage the one, or to fail to interest another. There must be mutual interest of some sort between teacher and pupil, and that pupil advances most rapidly who brings

to a conscientious teacher a mind open and unprejudiced, plus a hunger for music.

If the pupil has ideas already formed, it is well to bring them up during the lesson hour and compare them with the teacher's ideas. Far better is this than to silently disagree, or mentally fight what you do not understand. Every good teacher has a plan in general and more than often a plan in particular for each pupil. As long as there exists a closed door between teacher and pupil, no teacher can lead the pupil in the upward path. To explain and illustrate the beauty of phrase, sentence, or solo, is only possible when the thought of the pupil calls it forth. And the others who yet must attain this truly teachable stage, the teacher must slowly, quietly lead toward the promised land.

Oh, the joy in the finding when a dull, hopeless looking clod of earth breaks open, revealing tender blades! The promise! With great thankfulness the teacher knows that now the door is open; love will bring the plant to maturity and blossom.

Many and various are the kinds of plants in this teaching garden, but to the gardener teacher it is all the more interesting, for each has his own place to fill, and each has his own special niche in the heart of the culturist. The violet, the daisy, the rose, the lily, the pompous chrysanthemum, and many more are found in blossoming time. But the gardener in each case must be able to recognize each plant when it puts forth its first leaves, else the blossoming will be delayed, faulty if not altogether blasted.

To come back to the real working plan: It is not possible to lead the pupil to flowering maturity without first gaining a working knowledge of roots. The hand must be trained and formed; and just in proportion as the teacher is successful in impressing the pupil with the necessity of thinking and listening as he practices the finger work, and scales, in just that proportion does he see results. Concentration of thought is necessary in all lines we well know, but to gain a strong, active, supple hand and fingers it is imperative to *think*. Part of each lesson hour must be given over to earnest effort on the part of both teacher and pupil in this line. Having done this, turn to the studies expecting perfection in notes and rhythm, and if the study holds a poetic thought, point it out and attempt its expression. There are those pupils coming from careless teachers who can not seem to grasp any one thing to perform it technically correct; yet patient striving will prove even to these that it can be done.

The clearest and best results are shown by always being sure that each pupil has studies suited to his needs and, that they are not beyond his reading ability. To have the confidence and knowledge of a study played from beginning to end without a stop or mistake acts like a spur to the pupil. It gives him hope, and more than often fires a dormant ambition leading to high attainment.

Following these two steps comes the expression of thoughts in tones. In the solos or duets seeking first the composer's meaning or ideas, and expressing these ideas according to our highest concept of truth. Warm, pulsing, honest tones are ever backed by that quality of thought. Few realize that they are showing character or lack of it when they play. But it is nevertheless true, to those who have eyes that see and ears that hear.

A small child very readily grasps the idea of talking with his fingers on the white ivories. A grasshopper? Well, then he must jump like the ones in the sunny fields. A little melody? Then it must sing like a voice.

And the older ones will find a study of the lives and folklore of each nation represented will do much toward opening up the meaning of the classics.

Each pupil unconsciously approaches the ideal held by the teacher, and we do well if we are quite sure a sound, intelligent, moral thinker is leading our thoughts upward. A music lesson is infinitely more than a few notes on a sheet of music.

To learn to express a true thought, or to teach another to express a true thought, should be the aim of every honest seeker of the beautiful in the realm of music.

MAUDE BOND WOODALL, B. M.

### Notes of the Staff

After a month's "vacation" from regular duties (and privileges!), the members of the Omaha Choir were favored with a very enjoyable reception (following a short but energetic rehearsal) on the evening of the 3d. This reception was given by the officers of the choir, and served to start the season with much enthusiasm. The long tables in the basement of the church were tastefully decorated with fall flowers, candle lights, crepe paper, and "eatables," and presented a picture of grace and beauty, calling forth expressions of appreciation from the thirty-five fortunate singers present. The "father of the flock," Brother H. A. Scott, president of the branch, as well as basso profundo in the choir, gave a most inspiring talk upon the relations between the choir and the branch, and pointed out many ways in which the former is a help and tower of strength to the latter. His talk was followed by one from Sister Anderson, upon the "General choir movement," in which she presented the possibilities and the advantages of getting into line and whole-hearted support of this effort. Brother Craig, as director, then told of some of the plans for the year, and managed to make every member present feel that he will be missing something he can not recover should he, by any mischance, fail to be present at any session of the choir.

The Omaha Choir voted to hold a musical convention on October 22, 23, and 24. Brother E. C. Bell, of Saint Louis, the newly-appointed assistant chorister of the church, will be present and in charge, and other talented musicians of the church will assist in various ways. All the neighboring choirs are cordially invited to come in numbers, either as whole organizations or represented through delegates. Committees on reception, publicity, and other features, were appointed, and if all plans mature and a hearty cooperation is had, a feast of good things will result.

N. B. If the "Notes of the Staff" issues now appear to be rather exclusive, and run to doings of the Omaha choir more than others, remember we can not write of what we are not apprised of and other choirs and other places have no one but themselves to blame. The Staff editor, like other editors, is extremely anxious for good copy, and she has repeatedly invited and urged all choirs to report their musical activities.

A. A.

## Letter Department

GALES FERRY, CONNECTICUT, August 1, 1915.

*Editors Herald:* The Onset, Massachusetts, reunion is at an end. We were favored with the presence of Brethren G. T. Griffiths, E. L. Kelley, Joseph Luff, F. M. Smith, U. W. Greene and others. Though there was much rain, we were reasonably well, and received a great spiritual uplift.

Let us all put our shoulders to the wheel and lighten the

load by bearing our own burdens as much as possible, and also bearing what we can of the burdens of others.

We ask the Saints to pray for a young lady near here who has been striving to serve God, but not lawfully. Through fasting and striving she has brought on a nervous collapse, and Satan has taken control of her. I have prayed with faith that God would restore her and lead her to the true faith.

With love to all, I am,

Your brother in Christ,

THOMAS G. WHIPPLE.

NEW WESTMINSTER, BRITISH COLUMBIA, August 18, 1915

*Editors Herald:* We express joy and pleasure at still being found faithful to this latter-day work, and also for the many blessings God has showered upon us during the last year. Although separated from Saints for nearly a year, except when I went about seventy miles to Creston and met Brother and Sister Robert Boodway, who are trying hard in their isolated condition to live worthy Saints, I was greatly blessed in making many friends, some of whom are honest in heart and need only a missionary or a good elder to hold services in Cranbrook, to lead them into the fold.

There has been no missionary work done in East Kootenay except a few services at Creston a great while ago. I was in that district for nearly a year, but being unable to get work and being troubled with asthma, I came to Vancouver. I tried while there to do all I could to let my light shine. If I had some of Bishop Evans's sermons and some tracts to send to these people I think they would do good. One of those interested was the wife of a leading physician there, who is very wealthy.

God was good to me and permitted me to come to Vancouver, where I have been permitted to meet with the Saints again, and in permitting me to enjoy the acquaintance and friendship of Elder and Sister Isaac McMullen, before they were directed to other fields of labor. He was in charge of Vancouver Mission of the New Westminster Branch. They were the first Saints to live in Vancouver, moving there fifteen or sixteen years ago. The first services held there were held in their house, by Elder Macgregor. They were persecuted, but stood faithful. Brother McMullen was first ordained a priest here, and afterwards an elder. He did what he could between Vancouver and New Westminster, to build up the work. After the death of Brother Rainey he was elected president of New Westminster Branch, filling that office until Brother Pope came from London.

Vancouver Mission is something that many other branches with more members would do well in equalling. This mission owns an organ, chairs, pulpit, and has a fine hall rented.

As a slight token of the esteem in which Brother and Sister McMullen are held, they were presented with a suit case at the monthly Religio social held in August. In their leaving Vancouver some other branch or branches will gain. They went from here to Calgary.

Brother Johnson, formerly of Toronto, who came here a few months ago, has been of assistance to the work.

If there are any Saints living in Provo, Utah, who know the children of George Manning, who went there from Ohio with Brigham Young, I will be pleased to have them write Mrs. C. Burdick, Sapperton, New Westminster, British Columbia. This woman is a cousin of theirs.

I ask God's blessing to rest upon us all, so that we may labor together in building up his kingdom.

In gospel bonds,

338 Twelfth Street.

GEORGE W. WIND.

## News from Missions

### Northern Wisconsin

This is a country vicinity, among the hills and valleys of western Wisconsin, where I arrived last evening after a tire-some day's journey. I expect to begin meetings here soon, and may continue ten days. There is one family of Saints in this vicinity. There is much to do in missionary work in northwestern Wisconsin.

After the winter's work in the mission field, I arrived at my home at Clitherall, Minnesota, the latter part of March. I had thought some of attending the General Conference, but as the demand for labor seemed great and the expense and time required to attend conference being considerable, I thought it more profitable to spend the time otherwise, so after remaining at home about ten days, I was called to Brother Maynard Peterson's, about twelve miles away, to hold meetings in answer to the urgent petition of some in that community. We had very good meetings.

Returning home, I helped wife and the boys with the work a few weeks. May 2 I said good-by again, and started for my field in Wisconsin. Arriving at Superior and remaining over night, I went on the next day to Gordon, and here with profit I spent a week holding meetings and visiting the few Saints and some others in this little town.

I then hurried on to Chetek to assist in making arrangements for the reunion. After visiting the Saints and doing some preaching at Porcupine and Black River Falls, I again returned to Chetek to attend the reunion. I think we had the best reunion held in the district. Weather and attendance were good. There were nine missionaries with us, besides various other brethren of the priesthood. Elder G. R. Wells, superintendent of the General Sunday School Association, was in attendance and did a good work, which was much appreciated. Brother L. W. Fike did some work by way of furnishing entertainment for children, which, while somewhat new in our reunion, seemed to be greatly enjoyed. There seems no reason why such work, if properly carried on, can not be helpful and beneficial, giving relief to the mothers and instruction and entertainment to the children. Brother and Sister Pitt's lecture and lantern pictures of their travels in foreign lands was much enjoyed, especially their song in the Tahitian language. During the conference the Saints decided to purchase an additional piece of land adjoining the reunion grounds. Thus we now have a very fine camp ground.

We hope all the Saints of the district will kindly remember the necessities of the Lord's work and help it along financial lines. The kind Master has given another harvest and many other blessings. Will we fail to return to him that which is lawfully his? The hour and time to fulfill the law is now.

The past few weeks I have been laboring at Valley Junction, Necedah, and Union Center. Considering the discouraging conditions that have prevailed at the two former places the past few years, we were pleased to note the interest and attendance, which were very good. Some are nearly ready to accept the gospel at these places. Thus the good work goes on, and we hope for better things in time to come.

The Saints at Porcupine are raising up the church building at that place and putting in a full basement. This is going to be a nice thing for the work. The district conference will be held there in February, and we hope for a good attendance. The Saints at Black River Falls in their enterprising way, bought a small missionary tent this spring, which Brother L. W. Fike has been using with good attendance and interest near New Auburn and also near Chetek. I am planning on starting north a few weeks and stopping at several places on my way.

I was surprised and sad to note the recent death of Brother William H. Kelley. Soon the "Old Guard" will all have passed from their conflict here. They have fought a good fight, and have kept the faith.

All things are moving on at a rapid rate in the world's great conflict. We are eagerly watching from week to week to see what is happening.

L. HOUGHTON.

TUNNEL CITY, WISCONSIN, August 16, 1915.

### Southern Missouri

We just closed two months of tent work in this city. While we can not count any additions by baptism, our tent was well filled with what appeared to be an interested congregation most of the time, and we have reasons to believe the seed sown will yet bear fruit. I notice quite a difference in the attitude of the people toward our church and people here from what it used to be. The Saints as a rule have proven themselves a good, honest people, and we are certainly proud of our little flock. Our faithful branch president, John Quinly, resigned after serving us sixteen years. We elected a younger man who is trying hard to make good.

The branch bought a new tent for city work, and it fell to me to take charge. The Saints of the district will understand, therefore, why the district president has not called on them before this. The tent season will soon be over, and I will then make the rounds of the branches.

Several attended the Joplin reunion, with the writer and his daughter, Mrs. Plum. I am sure if all could realize the good to be gathered in attending some reunion they would make more of an effort to attend. Brother Quick had charge of the Joplin reunion, and he is a live wire. He was ably assisted by others, who tried hard to make the affair a success. So far as I could judge, it surely was a success.

At the close of this reunion daughter and I went to Rich Hill, and there the same true Spirit prevailed. Brother Macrae was the main spoke in the wheel, and was a busy one. The preaching and other services were edifying and uplifting. Brother Tanner was there and made quite an impression as a temperance speaker with the Ninety-Niners, who came in a body to the tent to hear him, and who the next day invited all the male Latter Day Saints of the camp to a fine banquet, at which we all made a hit. Near the close of the reunion Brother Sheehy came and gave us some advice. The reunion closed in a thunderstorm, which scattered us in a lively manner.

Daughter and I came to Mapleton, Kansas, to visit old-time Saints, and I was pressed into service for a week, with good attendance. I was glad to meet many familiar faces. It surely does one good to get out among others once in a while, and I never was any place that looked better than the Queen City of the Ozarks.

I wish to say to all Saints attending the State normal at our city, that we are always glad to see them attend our meetings. Call us up by phone, 2004J, and we will direct you how to find us and the church.

Yours in bonds,

HENRY SPARLING.

SPRINGFIELD, MISSOURI, 2002 Kilham Street, Aug. 29, 1915.

### Central Nebraska

Elder J. W. Smith and the writer labored together in Antelope and Madison counties for about one month. Five were baptized. Brother Smith then went to South Dakota. I have done no labor since, having come home ill July 20. I am now slowly gaining, and hope soon to be fit for duty. Some of our plans for labor will necessarily have to be abandoned, but efforts will be made to reach the most urgent ones. Let

us hear from the Saints. Brother W. O. Self is in the district, and we hope for good results from his efforts.

I sought to resign as bishop's agent, but just received a letter from the Bishop saying nothing had been done about appointing an agent for the district, and hoping I would be able to continue; so until further notice the Saints may continue sending tithing and offerings to

ELI GAMET.

INMAN, NEBRASKA, August 30, 1915.

### British Isles

We have now entered into the fifth year of our sojourn in London. Ofttimes we have felt discouraged at the outlook; at other times more hopeful, as we have seen the twos and threes gather into the fold, yet it is far short of what we would wish to see. When we look upon the vast field, and the great number who have not as yet heard the latter-day message, we have often been inspired with the thought that surely God has yet a people among this great throng of humanity that crowds this and other great cities in the British Isles. When we think of so many of Zion's children in America, who are natives of this country, who no doubt have many friends and relations still residing in this land, whom they would rejoice to see gathered out of Babylon into the kingdom of light, that they may partake not of her sin, and receive not of her plagues, the question arises, How are they to be reached? We are without the means at hand to push forward the gospel work, and those here who hold the priesthood and who would like to do something to forward the cause are laboring men who have to work late and early to support their families, with no leisure time to study and fit themselves for service.

Brother May, who has charge of the work of the bishopric in the British Isles, can find but little time to devote to missionary work, having to be away visiting other branches teaching the financial law, which most of the Saints feel a great desire to understand, he being away week ends at a time, and no one to leave in charge of park and open-air work in his absence, to hold the interest of those who may have become interested by his efforts at times. Under such conditions, how can church work prosper and grow? It is a trying position to be placed in, yet we would be willing to remain in this land a few years longer, provided one or two good, active elders could be placed here in London, who could put their whole time in looking after missionary work, tracting by day and preaching in the evening in the parks and public squares, together with a little hall, large enough to be noticeable and sufficiently attractive to be inviting to the passer-by. As it is, we are more like missionary tramps, without any established public place of worship except our own private house, and unable to properly represent ourselves before the public.

Again, when one considers such a vast concourse of people, nearly seven and a half million, in such a small compass of territory comparatively, how often we have thought what a good thing it would be if we could be provided with a motor car, with two good missionaries to occupy. How many places could be reached in different parts of the city! and what a gospel messenger it would be! It would answer for a preaching stand, and also would carry a few singers from place to place. Think of the many autos that are used for business and pleasure-seeking purposes, and yet the greatest and most important business on earth, the great gospel work, is dragging and lingering behind in this fast age, for the very need of such assistance. How is the world going to be warned, and who is going to stand responsible or without excuse at the day of reckoning, if this is a day of sacrifice and self-denial?

We have been often reminded by the Lord through his serv-

ants of what is required of his children. If we have not the interest in the building up of his kingdom that we have in our own personal interests and pleasures of life, how shall we answer to him for the stewardship which he has intrusted to our care, and what kind of an inheritance will we receive? Will we receive our crown of glory? will there be any stars in that crown? Oh, may these questions appeal to us all. May the Spirit of God stir the hearts of the children of the kingdom to make the sacrifices he requires at their hands; that when their Lord comes they may not be weighed in the balance and found wanting. Let us be ready and waiting for the midnight cry, "Go ye out to meet him."

I can truly say I am becoming attached to this land and its people. Among them can be found as good and as kind-hearted people as can be found in any part of the world. They have been very kind to us in this mission. I have seldom had the privilege of going out with my husband to visit the different parts of the mission, as it takes money to travel, and there being no half-fare permits for missionaries, and since the war, no excursion rates, not even the regular week-end rates. However, I accompanied him to Gloucester, to attend the Eastern Wales district conference. It was a very enjoyable trip. Being midsummer, all nature was clothed in its most beautiful attire, the air fresh and pure, so different from the smoky air of the city. We glided along through hills and valleys, with winding streams and canals, over smooth and well-kept roads. We noticed that every little nook and corner of spare ground was utilized and artistically arranged into neat little flower beds, that seemed to smile a cheery welcome to the passer-by. It was refreshing to one after being housed up in London all winter, not saying but what London has its many attractions of parks and flowers, and also many historical things that are very interesting. When within a half-hour ride of our destination, we passed through the picturesque town of Stroud. Soon reaching Gloucester, we were met by Brother A. T. Trapp, who conducted us to his home, where we were made welcome by his kind-hearted companion. We met in the evening in their neat little hall. Business was called to order by Brother J. E. Trapp, all taking an active part in the business.

Sunday we listened to short, inspiring addresses by promising young men of the priesthood. We met again in the afternoon with the Saints at the prayer meeting, where, to our joy and encouragement, we were comforted by the voice of the Spirit, exhorting the Saints to greater faithfulness to duty, with the promise of blessings to follow their obedience. On Sunday and Monday nights Brother May discoursed on the law of inheritance and consecration, and all seemed anxious to hear the higher law. Among those present were a bright and intelligent German lady and her husband, who we learned have been baptized since, with others of the family investigating. We visited at the homes of Brethren Meadors and Smith, where we received the kindest of treatment.

Brother Trapp undertook to show us the historical part of the town. First we noted the cathedral, which for beauty is next to the Westminster Abbey of London, and which was ruined by the hands of Oliver Cromwell and his men, but has since been restored to its former beauty. Going down through its corridors and chambers, too numerous to mention, we passed out through the yard where the monks and friars did their work. Just across from this stands the life-sized statue of Bishop Hooper, upon the spot where he was burned to death for stating his honest convictions that Christ and not the king, was the head of the church. Wending our way through narrow passages, we were brought to the world-renowned and old-styled house, with its low ceiling that could be touched by a reach of the hand, where Robert Raikes started the first Sunday school. Purchasing a few penny pictures of the

house, we hastily made our way to Brother Smith's for lunch, so generously provided. We said good-by and took the train for home, feeling much the better for our trip.

Again, August 1, we attended the mission conference at Manchester. The business passed off without a jar. - One could feel that the Saints had the gospel work at heart, and we were impressed with the seriousness of the times, sorrow and mourning on every hand, realizing that the day of calamity and desolation has come, to lay waste and destroy, when those who will not hear the warning voice of God will feel his chastening hand. There seemed to be an awakening of the Saints, and on Monday night we met to engage in a farewell social meeting which proved to be the crowning spiritual feast of the conference. A refreshing shower from the Lord was bestowed upon his children, exhorting them to renewed efforts and diligence of duty, with the promise that if obedient to his voice, the destroying angel would pass them by as it did the children of Israel. It was soul-reviving, and all parted, strengthened and feeling to renew their covenant to be more diligent in coming days. Three young ladies were baptized, one, a Miss Dorie Gray, of the London Sunday school.

Tuesday we visited with Brother Leggott for dinner, and enjoyed a pleasant drive in his motor car in the afternoon, accompanied by himself, wife and son, the latter proving to be an excellent driver. We visited a beautiful seaside resort called Black-Pool, about fifty miles from Manchester, and after spending about two hours there, again reached Manchester about nine o'clock. On Thursday, parting with Brother and Sister Armstrong, with whom we made our home during our stay and whose kindness we will not soon forget, we reached home in the evening, finding daughter and family safe and well.

SISTER RODERICK MAY.

LONDON, ENGLAND, 58 Ickburgh Road, Upper Clapton, August 21, 1915.

### Hoosier Variations

During the past two months I have occupied at Knox, Ora, Burr Oak and Hibbard, Indiana. Small attendance at Knox, however. I enjoyed splendid liberty when talking to the few kind Saints and friends.

We have no organization at Ora, but we have a nice little brick church, which was erected at a great sacrifice, and with but little outside help. A sect holding the name "Church of God" gave thirty dollars toward the erection of the building. Of course they frequently worship there.

I spoke five evenings at Burr Oak in a church owned by a sect called The Church of God (these are first-day folk, while the others were seventh-day folk). Pretty good attendance, but prejudice galore. I was misrepresented and accused of everything, from chicken stealing to dealing in white slavery.

While making the above-mentioned tour "the powers that be" got busy and ordered the Evangelical church closed against us, at Hibbard. We had only two members there, and they as well as many outsiders donated to the building of the church. But common consent is a small thing with the Evangelicals—like their mother, Rome, they will rule or ruin. We went to the schoolhouse near by and opened fire in dead earnest. They talked of starting a movement that might close the school building, and I plainly told them even if they did that they would not get rid of me, for I would go to the street, and that the only way to get rid of me was to break my neck and throw me in the river and then I would rise again.

We began at the schoolhouse August 20. Sunday evening, the 22d, was the reverend's regular appointment at the church, so we kindly dismissed and helped furnish him a

crowd (I am told that he seldom had half so many). He read Proverbs 23:23: "Buy the truth, and sell it not." He said he would only have time to handle the first half of the text, "Buy the truth." He was soon crying "false prophet," "many wives," etc. He reached his climax by begging the people not to be led away by fine-looking men, speaking great, swelling words, for, said he, the Devil can appear as an angel of light. Once before, under similar circumstances a minister's text was, "When the sons of God came together." He advised his flock to stay away from the schoolhouse unless the Holy Spirit should prompt them to go. Judging from the crowd that greeted me Monday night, I concluded that the Holy Spirit had done his work.

The following Sunday morning he returned to finish his text, but as it was not a regular appointment, we also had services. The Holy Spirit evidently kept working, for that afternoon we baptized twelve (we had already baptized one), so thirteen were baptized, and two more gave their names and will be taken in later. One of the number had been baptized by the Evangelical minister, and three had been taken into his church, but not yet baptized. Many more are deeply interested. We only held ten days, and had to close for their school preparation.

In the conflict,

O. R. MILLER.

### Farewell to Hawaii

I was requested to write to the HERALD about our last days in Hawaii, and the farewell from the Saints there. It is hard for me to turn my memory back to write of those events (though I never wish to forget them), because of the feeling of sadness at the parting which always returns to me as I think of the beautiful islands and the people there.

It caused the deepest sense of regret to me that we were forced to leave the islands, more so because I was the cause of our leaving; it seemed as if I could not give up and go home. At one time I was ready to go home with my auntie, but was administered to and admonished to stay with my husband, so changed my plans. For about six weeks after that administration I was perfectly well, but another attack of the trouble alarmed my husband, and he obtained his release to come home.

I would rather be a help than a hindrance to the work. Who would not be? That is the great regret I have for leaving Hawaii. I can not recall the last days at Hilo without tears. Hilo is one of the most beautiful little towns on earth, with the sea lying calm and beautiful at its feet, and the mountains rising back of it. I did not like to think I was looking upon Mauna Kea for the last time. But it was not the beautiful scenery that held our hearts to Hilo.

Never has any parting with friends caused me the sorrow that this parting did. I think because I felt we were leaving them as sheep without a shepherd to wander, nobody knows where. The Saints in Honolulu have one of the best of shepherds in Brother Waller, but the might-have-been Saints on Hawaii have no one to teach them.

We were all there the last Sunday, and all in tears. Brother Davis could scarcely preach the farewell sermon for his own emotion. We generally held but one service on Sunday, but on that last Sunday everyone wanted a final session of the Bible class, and it was held. The interest in discussion for a moment made us forget that we would soon be parted, but when at the close of the session Mrs. Shipman arose and presented for the Sunday school a koa calabash to Brother Davis, and a koa tray to myself the gloom of parting came over us once more.

As I said before, it is hard to recall these scenes without tears. Perhaps the details would not be interesting—how we

visited the homes of the friends we had learned to love, prayed with them, and bade good-by with broken voices. We had dinner that last day at the Rhinehardt home, and it was surely a lovely dinner, and the little band who met that day, perhaps for the last time, forgot that oceans would soon lie between us, and just fell to and ate, until we were certain we three would be most heartily seasick.

I forgot to mention Healani, the third member of our party. She is the daughter of Sister Antone, one of our very active workers in the church in Honolulu. Healani had been with us for six weeks, and had helped a whole lot to keep us from lonesomeness. We had grown quite attached to her, and began to dream dreams about taking her with us. I really was afraid they would not materialize, but Healani said confidently, "I am going," and she did go. But that is getting ahead of the story.

The trip between the two islands, Hawaii and Oahu, was the best we ever made, even I was not seasick, but enjoyed the trip. I must not miss this chance of correcting the Sunday School Association secretary of Hawaiian geography. Hilo is not a small island near Hawaii, as the conference HERALD stated, but it is the largest town on Hawaii, the largest island of the Hawaiian group. Honolulu is by far the largest city, but it is situated on the small island of Oahu. We started from Hilo, Monday afternoon, June 28, and reached Honolulu the next morning. Sister Antone was on the wharf to meet us—I say meet us, but Mrs. Antone's eyes were searching for her girl, who was coming home, after being away from mother the first time in her life.

Honolulu was glorious that day with golden shower and ponciana regis. I never saw anything like it before. I never expect to again, unless I go to Honolulu in June. My window was a Japanese picture in a frame, a picture of drooping boughs of golden shower. Our stay in Honolulu was too short. We didn't even get to see our friends and tell them we were going. We were there only two or three days. However, the Saints gathered at the church on Wednesday night to wish us Godspeed. It is the custom there to give the departing missionaries a social, with plenty of ice cream and cake and a good time for all. There was not time for this in our case, but such is the good heart of the Hawaiian people that they showed their aloha for the missionaries in so substantial a way. After an eloquent speech, Brother Isaac Harbottle presented a purse, the gift of the Honolulu Saints. The purse itself was a beautiful souvenir of Hawaii, and within was a parting gift of fifty dollars. These are not a rich people, but for liberality and hospitality they are unexcelled.

Then there were the farewell speeches. Brethren Harbottle, Lee, Puuohau, Kalii and Cockett were among the speakers, and Sisters Thompson, Kanui and Dolly Lee, spoke also. We responded as best we could but we could not express our appreciation of the thoughts expressed by these brothers and sisters. How we wished that we might have been able to have done a work worthy of this loving remembrance. There may have been others who spoke that night whom I have failed to mention, but I do not mean to overlook any. One and all expressed the most beautiful of sentiments.

Resolutions were drafted to present the members of the Presidency. These messages express the confidence of the Honolulu Saints in our newly-ordained Presidency, and although delayed in transit, will soon be personally presented to Brethren Frederick M. Smith and Elbert A. Smith, and I hope published, so the Saints elsewhere will know that we in Hawaii are with the rest of the church in spirit, even though long distance separates us from the main body, in fact.

We were sorry to bid the Saints farewell, and we hope the day may come when we will meet them all again in this earth

life, but if not, we know that assurance that comes with every Saint's good-by, that even though life separate us, some day we will meet with "joy 'round His throne."

We are in San Francisco now, at home, and feel like we were home, but our girlie is far from home and a dear, kind mother, and she misses them very much. We want her to go to Graceland, and then fit herself for some sphere of usefulness among her people. I hope the Saints, young and old, who meet this young sister from Hawaii, at school and elsewhere, will try to make her feel happy and at home in this strange land. She has come a long way from her homeland and a loving mother, and it will take a great deal of courage for her to "stick it out," unless she is everywhere made to feel that she is at home wherever there are Saints of God.

My letter is long drawn out, so I will not speak of our work at the fair, but save that for "another time."

With best wishes for the success of the work everywhere,  
Sincerely your sister,

INEZ SMITH DAVIS.

SAN FRANCISCO, CALIFORNIA, August 18, 1915.

## News from Branches

### Winnipeg, Manitoba

We are still striving to keep the gospel work moving here, although it seems very hard indeed, to interest the people. However, we do not intend to give up the struggle, but wish to press onward and upward, ever striving to follow the One who was destined to be a leader and commander to the people.

During the last week of July a special effort was made by Brethren N. Wilson district president, and E. F. Robertson, who is our missionary this year, to get the gospel before the people. The district tent was set up in the suburbs of the city, and the vicinity round about was canvassed and bills distributed by the sisters. A number of outsiders attended, some quite regularly, and there appeared to be a little interest at the time, but up to the present no visible results have been accomplished; yet, we can not, of course, measure the good that may have been done. The seed has been sown, and we pray that some of it, at least, may have fallen on good ground and will bear fruit.

We are glad indeed, to read from time to time of the spreading of the gospel in other places, and pray that the time may be hastened when the work in this part of the vineyard may move onward more rapidly. Our branch here is small. A number have moved away the past year or so, and others may leave soon. The Sunday school and Religio work is progressing. Quite a number of children belonging to non-members attend our Sunday school and quite an interest is taken in this department of the work; we trust that it may continue.

Certainly the conditions existing to-day in the world point very clearly to the near approach of the second coming of Christ; and viewing the conditions as we see them, both in the church and without, the words of the Master often come to us, wherein he asked the question, When the Son of man cometh, shall he find faith on the earth?

We are glad for the gift of the gospel and the measure of God's Spirit that we have enjoyed. It is our desire to be among those who will be counted worthy, and we hope that we may be instrumental in assisting others to see the light, and to "come up higher."

Ever praying for the advancement of the work in every department,  
Your sister in the faith,

ESTELLA HAYWARD.

## Miscellaneous Department

### Conference Minutes

**WESTERN MAINE.**—Little Deer Isle, August 21 and 22. Reports: West Surry 84; Little Deer Isle 118; Sargentville 26; Mountainville 51; Stonington 237. Bishop's agent, Henry R. Eaton, reported: Receipts, \$792.63; expenditures, \$250. Treasurer, Pearl F. Billings, reported on hand \$23.31. Auditors reported accounts correct. There were present President Frederick M. Smith, Isaac M. Smith, and two elders from eastern Maine. Adjourned to meet with Mountainville Branch in November, date left with presidency and minister in charge. George H. Knowlton, secretary.

### Conference Notices

Youngstown-Sharon, Saints' chapel, Harrison Avenue, near Market Street, Youngstown, Ohio, October 2 and 3. Time devoted to worship and educational work. We desire to organize district associations of Sunday school and Religio.

Nodaway, October 9 and 10, Union Church, near Bedison, with Bedison Branch, 10 a. m. Committees, branch presidents, etc., send reports to secretary one week before conference. Election of officers. W. B. Torrance, secretary, Bolchow, Missouri.

Kewanee, Joy, Illinois, October 2. Delegates to General Conference chosen. President E. A. Smith has promised to be with us if all goes well. Branch clerks send reports to district secretary not later than September 27. Those expecting to attend notify O. E. Sade or J. W. Bean, Joy, Illinois. Mary E. Gillen, secretary, 115 Clarke Avenue, Peoria, Illinois.

Gallands Grove, September 25 and 26, Gallands Grove, Iowa. Good attendance is desired, as this may be the last conference held in Gallands Grove on account of number of scattered members. Visiting Saints met at Dow City and Dunlap Friday and Saturday forenoons. Those coming later phone number 16 Dunlap. L. C. Hatch, secretary.

Southern Missouri, Mill Spring, October 16 and 17. Branch and ministerial reports should be sent to undersigned one week before conference. Branch presidents, see that district dues are sent with reports to meet expenses. Expect some leading officials of the mission. Benjamin Pearson, secretary, Tigris, Missouri.

Central Michigan, Glover Branch, October 9 and 10. Visitors will be met at Bently, those coming from north on Michigan Central at Standish, Thursday afternoon. Branch secretaries should report. Those who can should bring bedding. George W. Burt, president.

Fremont, with Henderson Branch, October 16; 11 a. m. Convention of auxiliaries held previous to conference. We hope for a full representation. T. A. Hougas, president.

Pottawattamie, Underwood, Iowa, 10.30 a. m., September 25. Send all documents on or before the 20th, to J. Charles Jensen, secretary.

Toronto, Port Elgin, Ontario, October 2 and 3. At the 1914 conference resolution prevailed that meals be paid for at conferences, 15 cents each for adults and 10 cents for children under 12. Send delegate credentials to secretary not later than September 25, box 340, Dunnville, Ontario. D. B. Perkins, president; Floralice Miller, secretary.

### Convention Notices

Southern Missouri Sunday school, Mill Spring, October 15. Myrtle E. Pearson, secretary.

Toronto Religio, Port Elgin, Ontario, October 1, 2 p. m. Send delegate credentials to secretary not later than September 25, box 340, Dunnville, Ontario. Earnest Rowett president; Floralice Miller, secretary.

### Requests for Prayers

Sister L. B. Aschbrenner asks prayers for her son, that he may recover from injury and that he may obey the gospel.

### Pastoral

*To the Saints of Southwestern Oregon District:* Owing to Brother T. W. Chatburn's continued ill health he thought it advisable to return home. We regret very much to lose our brother's services and association, which are appreciated very

highly, and earnestly pray our heavenly Father will return to him his health.

We have decided to request Brother F. J. Chatburn to resume his position as president of the district, which position he generously resigned last conference in favor of his father; also that Brother A. A. Baker associate with Brother William Smith in the vice presidency. These three brethren will care for the district as usual until we meet in conference. Brother Bronson will take care of the missionary work and labor in cooperation with the district presidency as before announced.

All district matters and reports must be presented to F. J. Chatburn, Bandon, Oregon. JOHN W. RUSHTON.  
SAN FRANCISCO, CALIFORNIA, 281 Castro Street, August 24, 1915.

### Died

**MCINTOSH.**—Cornelius Green McIntosh was born March 14, 1827, at Gibson County, Tennessee; died August 17, 1915, at Council Bluffs, Iowa, Married three times, his last wife, Emma Stevens McIntosh, preceding him in death July 31, 1910. To these unions 5 children were born, of which 1 son, John A. McIntosh, survives. Baptized in the old church, 1839, by Zechariah Wilson, and in the latter part of May, 1860, was baptized and confirmed in the Reorganized Church by his father, John A. McIntosh, at Crescent, Iowa. At the organization of the Crescent Branch he was chosen teacher, and in the fall of the same year was ordained to the office of elder. Filled a mission in the winter of 1862, in Lee County, Iowa. In 1864 was ordained a seventy at Parks Mill, Pottawattamie County, under W. W. Blair and John A. McIntosh. Was appointed to a mission in Utah the same year. At the last semiannual conference held in western Iowa he was ordained a high priest, James Caffall officiating. Besides filling two missions, he did a great deal of local labor, principally in Pottawattamie and Gallands Grove districts. He had lived an upright, conscientious Christian life, a staunch defender of the latter-day work, ever striving to hold aloft the banner of King Emmanuel until forced by age and infirmities to lay it down. Many true friends mourn his departure, but we know that our loss will be his gain, for he did what he could. Service at Crescent, Iowa, sermon by D. R. Chambers, assisted by H. N. Hansen, a large circle of friends attending.

**MASON.**—At Rochester, Minnesota, August 24, 1915, Victor Mason, son of Sister Elvina Mason, of Lamoni, Iowa, aged 41 years, 2 months, 15 days. Mother, wife, son, 2 brothers survive him. Diseases that caused his death were catarrhal troubles and gallstones. The body was brought to Lamoni for burial services by H. A. Stebbins and A. S. Cochran.

**LUNDEGREN.**—At Lamoni, Iowa, August 31, 1915, Brother Swen Nelson Lundegren, aged 84 years, 5 months. Deceased was born in Stockholm, Sweden, married in 1851. They came to America in 1862, and walked across the plains to Utah in the 60's. Seeing the errors there, they returned East in 1871, heard the Reorganized Church doctrines and united in 1875. Of 6 children, Alma, of Amarillo, Texas, one daughter at Seattle, Washington, and one near Lamoni, with the wife, survive. Sermon by H. A. Stebbins assisted by A. S. Cochran.

**BUTTS.**—At Lamoni, Iowa, August 31, Sister Nancy J. Butts, aged 83 years, 5 months, 16 days. Born in Covington, Kentucky, married Harrison Butts in 1853. No children were born to them. From 1883 to 1903 deceased lived in Monona County, Iowa, when she came to Lamoni and lived in the Saints' Home. Baptized at Logan, Iowa, in 1895, by David Chambers, and adhered faithfully to the gospel. Services by H. A. Stebbins, assisted by A. S. Cochran.

**BLISS.**—John L. Bliss, born March 22, 1855, Lamont, Illinois; died in Oklahoma, September 5, 1915. Married Catherine Rooney in May, 1880. To them were born 6 children, 3 of whom died in infancy, the others living with their father until his death. His companion preceded him 7 years ago. They came to Oklahoma in 1909, where Brother Bliss and 2 daughters were baptized, 4 years ago by Hubert Case. He was one of the noblest men of world, loved by all who knew him, for his honesty and honorable life. A large crowd listened with intent interest to the funeral sermon by Hubert Case, from John 10: 21, 22, assisted by A. W. Sanders.

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S. B. HOWARD, Immigration Agent  
Room 412 Q Building, Omaha Neb.

# THE SAINTS' HERALD

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

Entered as second-class matter at Lamoni, Iowa, post office.

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



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

VOLUME 62

LAMONI, IOWA, SEPTEMBER 22, 1915

NUMBER 38

## Editorial

### THE ANGEL MESSAGE TRACTS

CHAPTER 7

#### IMMORTALITY AND THE RESURRECTION

Those who hope for no other life are dead even for this.—Goethe.

Our Savior Jesus Christ . . . hath brought life and immortality to light through the gospel.—2 Timothy 1: 10.

Now if Christ be preached that he rose from the dead, how say some among you that there is no resurrection of the dead? But if there be no resurrection of the dead, then is Christ not risen: And if Christ be not risen, then is our preaching vain, and your faith is also vain. . . . But now is Christ risen from the dead, and become the first fruits of them that slept.—1 Corinthians 15: 12-20.

In the death cell where great Socrates waited for his draught of hemlock, they fell to discussing that question of the ages, immortality. Some contended that man is like a harp; his emotions, his thoughts, his deeds merely the music that issues from the harp; that when the harp is destroyed man ceases to be.

Socrates replied that man is neither harp nor harmony; that man is the harper; and even if the harp were broken the musician would still exist.

#### THE ROCK THAT BECAME A THRONE

The belief of Socrates was put to the test when Jesus was laid to rest in the rock-hewn tomb. A great stone was rolled before the door and the august seal of Rome was placed upon the tomb to certify that all was over and done. There reposed the hopes of humanity; and humanity, through its dominant governmental authority, had said that the tomb should for ever remain sealed and inviolate.

But this man said, "I lay down my life, that I might take it up again. . . . I have power to lay it down, and I have power to take it again."—John 10: 17, 18.

The great rock that rested on the heart of the world, sealed by imperial Rome, was presently rolled aside by divine power, and became the throne of an angel from heaven, with raiment like snow and countenance like lightning, who announced:

Ye seek Jesus, which was crucified. He is not here: for

he is risen, as he said. Come, see the place where the Lord lay.—Matthew 28: 5, 6.

Hear it, ye mothers who weep by night over empty cradles! The angel rolled the rock from off your broken hearts. Hear it, all people!

But now is Christ risen from the dead, and become the first fruits of them that slept. For since by man came death, by man came also the resurrection of the dead. For as in Adam all die, even so in Christ shall all be made alive.—1 Corinthians 15: 20-23.

I am he that liveth, and was dead; and behold, I am alive for evermore, Amen; and have the keys of hell and of death.—Revelation 1: 18.

#### EVEN ATHEISM DISCERNs A STAR OF HOPE

It is a strange phenomenon of the times that many have lost faith in immortality, whereas formerly it was generally accepted. Some even put on a spirit of bravado, and pretend to treat the subject with indifference. Men shrug their shoulders and dismiss the subject, saying, "One world at a time."

Probably this attitude is assumed by those who, having lost faith, feel that they may as well put on a bold face to a bad situation that they can not remedy.

But when men come face to face with the loss of loved ones, when in hours of contemplation their spiritual vision is opened, this attitude of indifference breaks down. Even the agnostic expresses a feeling of great concern. Ingersoll, standing at the side of his brother's grave, declared, "In the hour of death hope sees a shining star, and listening love can hear the rustle of a wing."

#### MATERIALISM HAS THE WORST HELL OF ALL

Huxley, who was agnostic as touching this question of immortality, wrote:

It flashes across me at all sorts of times with a sort of horror that in 1900 I shall probably know no more of what is going on than I did in 1800. I would sooner be in hell a good deal, at any rate in one of the upper circles where the climate and company are not too trying.

So it has been reserved for the creed of materialism to imagine the worst hell of all. Subscribing to the creed that death ends all, the heaven-aspiring, immortal soul of man is filled with intolerable despair.

Darwin said, "It is an intolerable thought that man and all other sentient beings are doomed to complete annihilation, after such long-continued, slow progress."

#### THE "CREEDS" OF MATERIALISM

If we adopt the thought that death ends all, with correlated ideas, we are in essence adopting a creed. We might just as well face the issue and decide for ourselves the logical conclusions that will follow such a position.

Granting the creed of materialism to be correct, the universe is irrational, and we are the victims of blind forces that are both unreasonable and unjust. Having struggled upward for centuries untold and having finally brought into existence *personality*, something that can feel, that can aspire, that can sacrifice, and love, struggle, and die for an ideal, then these insensate forces blindly destroy the climax of their production, the most valuable thing in the universe.

We must conclude then that "the great soul of Abraham Lincoln was sacrificed out of deference to the few particles of matter that were deranged by the bullet of the assassin."

#### THE VIOLIN MAKER

What would we think of one who should toil for many years to produce a violin, a perfect instrument, and learn to play upon it a divine melody, and then smash it to atoms? We would say that insanity entered in somewhere in that proceeding.

What shall we say of the forces of the universe if for eons they have toiled to produce a human spirit, an intelligent entity, that can think, feel, aspire, love, hate, reason, and then at the hour of death dash it to oblivion, and start the process all over again with some other individual?

Is God blowing soap bubbles? Did he dip the pipe of his power in the suds of matter and blow the character of Jesus, that it might entertain him with its iridescence, burst to his satisfaction, and be gone?—Fosdick.

If we take this materialistic view and believe that death ends conscious existence, it all appears as a great, irrational, unjust tragedy,—the superlative, universal tragedy.

#### ALL ADEQUATE INCENTIVE GONE

This conception blots out from our philosophy faith, hope, and charity. There is no ground left for faith in God; there is no ultimate hope left for either the individual or the race; and there is no adequate incentive for charity.

But the Apostle Paul says, "Now abide faith, hope, charity." There is the contrast.

This other philosophy takes away all hope of

ultimate reward and fear of ultimate punishment. No incentive left there. It takes away that which is vastly higher and nobler than either of these, the impulse and the desire to serve, because it offers no adequate incentive to service, indicating as it does that there can be no ultimate fruitage of our service worthy the sacrifices we are called upon to make.

#### A SHORT LOOK AHEAD

Some seek a ray of light in the universal gloom of such a theory by assuming that society will gather up and conserve human gains. The individual will perish but society will go on. They have acquired "social consciousness" and are willing to obliterate self for succeeding generations,—as they should be.

It is a noble sentiment, so far as it goes, but the merit of their theology is apparent rather than real. Its plausibility depends on "a *short* look into the future." If we take a "*long* look into the future," we discover nothing in it worthy of our consideration.

If we look far enough we discover that if the *individual* must perish, so sometime, somewhere, the race must perish. The world will have burned out. The race will have expended its initial impulse. And sometime, somewhere the last living man must go down to his grave in a world of graves.

Where then are the social gains? Where then are those things we have sacrificed for and bequeathed to society? They are eternally lost.

#### ABSORPTION INTO DEITY

Another class long for absorption into Deity, or some mysterious reservoir of soul energy, and thus hope to escape the eternal loss incident to the blotting out of personality.

"What does it matter?" they ask, "if individuality perish, so long as all love, justice, morality, and truth that are in the individual flow back into the great source and are preserved?"

But remember, these attributes we do not wish to have blotted out and lost are attributes that can be exercised only between and among individual entities. They can not be exercised by one individual upon himself alone.

And so when we look far enough into the future and see this old planet nothing but a tomb, all those qualities gone back into God, we have God alone, all love, with nothing but himself to lavish that love upon; all justice, with no one to exercise justice toward but himself.

How much more sublime is the New Testament conception that we are collaborators with God, that we are and always shall be, independent, ever-existing, intelligent entities between whom and God there can always exist this continuation of justice and this flow of love.

## BETTER HAD WE NEVER BEEN BORN

Neither absorption into Deity nor self-effacement in society offer any permanent hope for humanity. If the creed of materialism be true and death ends all, then, as Paul says, man is of "all creatures most miserable"; by blind, unreasoning forces having been brought up to the heritage of intelligence only that he may contemplate the black abyss at his feet.

Then the language that was used concerning the miserable Judas Iscariot may well be used concerning the entire human race: "Good were it for that man if he had never been born."

Well does Fosdick say:

Nevertheless, when, believing in annihilation, one takes account of the long travail of the ages, weighs in his imagination all the agony of struggle and misfortune there, and perceives the inevitable end, when, like a burned-out cinder, the earth whirls back to its primeval chaos, he can understand the meaning of the philosopher who wrote: "Considering the immense and protracted sorrows of mankind, it would have been better if the earth had remained like the moon, a mass of slag, idle and without a tenant."—The Assurance of Immortality, p. 24.

## A BETTER CREED

But how much higher and better the thought we have to present. We may say of all worthy men, as was said of one of old:

We doubt not that for one so true  
There must be other, nobler work to do.

Paul takes up the same thought and says that God has not baptized us with the Spirit of fear; and he goes on to add:

But ye are come unto Mount Sion, and unto the city of the living God, the heavenly Jerusalem, and to an innumerable company of angels, to the general assembly and church of the first born, which are written in heaven, and to God the Judge of all, and to the spirits of just men made perfect.—Hebrews 12: 22, 23.

## BELIEF IN IMMORTALITY NOT UNSCIENTIFIC

Should any man or woman hesitate in making a choice between these two conceptions, between these two creeds?

Ah, but some one says, science has demonstrated that man is wholly mortal, and that death ends all. That is a misconception. Science has never done anything of the kind. A belief in immortality is not inconsistent with scientific research and enlightenment.

Many quotations from eminent authorities might be given to support that statement. We present two or more from two of the greatest of modern scientists: William James, the psychologist; and Sir Oliver Lodge, President of the British Association for the Advancement of Science.

During comparatively recent years the science of

(Continued on page 999.)

## COLLEGE DAY

*To the Church:* Let it be urged upon the Saints that to help Graceland College fulfill its mission is not merely a duty but a privilege. Helping the college is helping the church. This has been clearly demonstrated by the past history of the college. The institution has struggled along against great odds, and we sincerely hope that before long sufficient financial support will be given it to guarantee its annual expense and lift it out of its present difficulties. It is a worthy institution and we should give all possible assistance to the board members upon whom we have placed the task of caring for it.

I earnestly appeal to the Saints to render substantial support to Graceland College. Remember it liberally "College Day," and then do not forget that many other days present opportunities to help its work along.

Your servant,

FREDERICK M. SMITH.

INDEPENDENCE, MISSOURI, September 17, 1915.

## CURRENT EVENTS

## SECULAR AND RELIGIOUS

**HAITI RECOGNIZED.**—The United States has formally recognized the new government of Haiti, headed by President D'Artignevave.

**ABSENCE FOR PAPAN.**—Captain von Papan, German military attache who acted recently with Ambassador Dumba, of Australia, has been given a leave of absence, and will return to Germany when a safe conduct can be obtained.

**UNPRECEDENTED HEAT.**—The people of the New England and Middle Atlantic States have for several days been suffering from heat, all but unprecedented for the time of year. Schools have been closed at noon, and deaths are reported.

**SENTENCE FOR PERJURY.**—Gustavo Stahl, who made affidavit to having seen four guns on the *Lusitania* before she sailed on her last voyage, has plead guilty of perjury and has been sentenced to eighteen months in the Atlanta Penitentiary.

**THE "HESPERIAN."**—The German Government, in a note to Ambassador Gerard, has made a qualified disclaimer for the sinking of the *Hesperian*, contending that on the basis of information thus far obtained, the theory that the vessel was sunk by a German submarine is not sustained.

**TO PROSECUTE ROCK ISLAND.**—Judge George A. Carpenter, of the United States District Court, has ordered the receivers of the Chicago, Rock Island & Pacific Railway Company to bring action against present and former directors for the recovery of six million dollars alleged to have been misappropriated, said action to be based upon transactions arising from the acquisition and divorcing of the "Frisco" system.

**AMERICAN GOODS CONFISCATED.**—On the grounds that goods, valued at fifteen million dollars, bound for Copenhagen, and included in abnormally large shipments to Denmark, giving assurance, as claimed, that the same were intended for the German army, a British prize court has condemned as contraband the greater part of the cargoes on four steamships seized by British vessels in November, and the goods, products of American meat packing companies, have been declared forfeited to the Crown.

**NEW ARCTIC LAND.**—Vilhjalmur Stefansson, commanding the Canadian Arctic expedition, not heard from since April 7, 1914, and thought to be lost in the far north, announced from Herschel Island, Alaska, August 22, the discovery of heretofore unknown land, at seventy-seven degrees, forty-three minutes, north latitude, and one hundred and fifteen degrees, forty-three minutes, west longitude. Report is that Stefansson plans to explore this new territory during the winter, and next summer to press on further into the unknown territory between Alaska and the Pole.

**MEXICAN AFFAIRS.**—Villa seems to be fast losing ground from defeat and desertions, Carranza gaining accordingly. Friction along the Rio Grande has not been so irritating the past week as the week before. Shots have been interchanged, but no known deaths are reported. Americans have been urged by the United States Government to leave border States in Mexico and districts where military activities are taking place. American consuls are also ordered to leave northern Mexico. Pan-American representatives and Secretary Lansing, at a meeting the 18th, concluded to recommend to the various governments participating that the time had come to extend recognition to a government in Mexico, the particular party to be decided upon later.

**EUROPEAN WAR.**—The Germans have continued to advance on the eastern line and have taken important points on the Petrograd railroad. While the Germans have gained in the north and on the center, in the south the Russians continue to gain from the Austrians in Galicia. Indications are that the Russians are better equipped with munitions than for some months past, and it is thought with rainy weather and approaching winter, the Germans may not proceed far beyond the present line. The Russians are increasing their activities in the Caucasus. The British line in the west has been extended, indicating the sending of additional forces to the front. Severe fighting with heavy casualties has occurred in the Vosges Mountains and forests of the Argonne, but without material change in the lines. No change is reported from Italy or the Dardanelles. The British cabinet is said to be considering compulsory army service. Premier Asquith has

moved in the Commons for a vote of credit of one billion, two hundred and fifty million dollars for war purposes and civil lists resultant. The Russian cabinet has resigned, amidst rumors of graft and corruption. The Czar has dismissed the Duma, popular uprisings against which act are reported at many points throughout the country. In a note to Bulgaria, granting concessions by Serbia, following concessions said to have been made to the former country by Turkey, the allies ask that Bulgaria declare herself as between the allies and the central powers. The Turks are said to be massacring and otherwise torturing Armenians.

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### NOTES AND COMMENTS

**HERALDS WANTED.**—Copies of the HERALD for January 20, 1915, and June 2, 1915, are desired by HERALD Editors to complete their files and for other purposes. Anyone sending these copies will be helping us, and the favor will be appreciated.

**FROM CHURCH EXHIBIT.**—Professor George N. Briggs has reached Lamoni from San Francisco, and has entered upon his work as president of Graceland College. He makes a very favorable report regarding the church exhibit at the Panama-Pacific Exposition. He says that we are favorably located and attract our share if not more than our share (some would say more) of interested visitors,—comparing ours with other church exhibits. Brother James W. Davis and Inez, his wife, have been released from oversight of this work, on account of Sister Davis's ill health, and Brother and Sister F. G. Pitt have been put in charge. Under date of August 29, Elder Pitt writes as follows:

Having been placed in charge of the church exhibit at the exposition, my wife and I took up our duties there last Wednesday, and I know that you will be pleased to learn we are meeting with excellent success. Being located in the Palace of Education, many school-teachers visit us, and the majority seem pleased to know that we differ from the Utah church. A number have told us that they have friends who are members of our church and who told them they had no connection with the Utah church, but they did not believe them. But seeing our exhibit in the Educational Department they are easy to convince. We meet all classes of people and from all parts of the world, and we are giving away a lot of literature. We are very careful to offer it only to those who are interested. Some come back after more information and literature. As a general thing we meet with very fine people. It seems to me that this is the best opportunity we have ever had to get our work before the public. Too bad we did not go after it sooner so that we could have had more space. But as it is, we have a very neat little exhibit, one that we have no reason to feel ashamed of, all the result of Brother J. W. Davis's effort, whose work was untiring. But he having to go home, we were left to carry on the work. The Utah "Mormons" pass by often, manifesting their indignation. They do not like the statement under Emma Smith's picture, "The only wife of Joseph Smith."

## THE ANGEL MESSAGE TRACTS

(Continued from page 907.)

psychology has demonstrated in a remarkable manner the dependence of the mind upon the physical brain. This dependence is so great and so marked that many students have concluded that when the brain ceases to exist the mind ceases to exist.

With the *facts* of psychology religion has no quarrel. They but sustain the statement made in modern revelation emphasizing the extremely intimate relations of body and spirit: "The *spirit* and the *body* is the *soul* of man."—Doctrine and Covenants 85: 4.

Erroneous *conclusions* drawn from the *facts* stated by psychology and kindred sciences have caused this modern loss of faith in immortality.

In an address at Harvard University, Professor William James took pains to correct these false conclusions. He said:

But such dependence on the brain for this natural life would in no wise make the immortal life impossible,—it might be quite compatible with human life behind the veil hereafter.—Human Immortality, p. 18.

Even though our soul's life (as here below it is revealed to us) may be in literal strictness the function of a brain that perishes, yet it is not at all impossible, but on the contrary quite possible, that the life may still continue when the brain itself is dead. The supposed impossibility of its continuing comes from too *superficial* a look at the admitted fact of functional dependence.—Human Immortality, p. 12.

In his presidential address before the British Association, 1913, while considering psychical facts brought before the attention of scientists, Sir Oliver Lodge said:

The facts so examined have convinced me that memory and affection are not limited to that association with matter by which alone they can manifest themselves here and now, and that *personality persists beyond bodily death*.—Continuity, p. 103.

And he wisely adds,

Yes, and there is more to say than that. The methods of science are not the *only* way, though they are *our* way, of being piloted to truth.—Continuity, p. 104.

Science, it is true, may not have demonstrated that life continues beyond the grave. Demonstration is made by those who pass over to the other side, and the moment their demonstration is completed they are removed from the circle of mundane investigators. We can only learn what they have learned as we shall receive revelation from some higher intelligence that knows what is existing on the other side. And we do not need to depend on doubtful manifestations of Spiritualistic mediums. We have a "more sure word of prophecy" whereunto we do well that we give heed.

### RELIGION AND REVELATION ENTER

Here is where true religion enters. Here is where true revelation appears. That is why Paul says that

Jesus Christ has "brought immortality to light."

Jesus revealed it, not only by word, but also by his great experience when he came up on the other side of the grave and said that the keys of death and of hell were delivered into his hands.

### THE ANCIENT PROMISES

It is our purpose to call attention to and reiterate the ancient and eternal promises. The hope as well as the morality of the race depends upon a proper understanding of the nature and destiny of man.

Apparently in anguish of spirit, Job cried out: "If a man die, shall he live again?"

That question has ever been in the hearts of men. In every little hamlet some home has darkened windows and crepe upon the door.

The hollow rattle of clods on the coffin box is never out of the ears of humanity. Looked at from one viewpoint, life is one long, heartbreaking, Good-by! good-by! We are left with our memories. And every time memory stabs the heart, the lips cry out, If a man die shall he live again?

### THE ANSWER

Job got the answer to his question. He got it by revelation from that Man who brought immortality to light. The answer is so important that it brings hope to replace despair. It gives a different color to life.

It was so important that Job wished that his words were printed in a book, "graven with an iron pen and lead in the rock for ever."

A remarkable wish fulfilled perhaps beyond his wildest dream, for to-day his words are printed in the greatest of books, in millions of copies, and great presses run hourly, striking off other copies to be carried to all people, as Riley says:

By the winds of the tongues of all nations,  
Like a litter of leaves wildly whirled  
Down the rack of a hundred translations.

Listen to the answer to his question:

For I know that my Redeemer liveth, and that he shall stand at the latter day upon the earth: and though after my skin worms destroy this body, yet in my flesh shall I see God: whom I shall see for myself, and mine eyes shall behold, and not another; though my reins be consumed within me.—Job 19: 25-27.

### THE PROMISE OF JESUS

Jesus, who demonstrated the resurrection, and issuing from the tomb in defiance of Cæsar and Death, brought immortality to light, "the first fruits of them that slept," made these promises:

I am the resurrection, and the life: he that believeth in me, though he were dead, yet shall he live.—John 11: 25.

Verily, verily, I say unto you, The hour is coming, and now is, when the dead shall hear the voice of the Son of God: and

they that hear shall live. For as the Father hath life in himself, so hath he given to the Son to have life in himself; and hath given him authority to execute judgment also, because he is the Son of man. Marvel not at this: for the hour is coming, in the which all that are in the graves shall hear his voice, and shall come forth; they that have done good, unto the resurrection of life; and they that have done evil, unto the resurrection of damnation.—John 5: 25-29.

## TWO RESURRECTIONS

Jesus thus clearly announces the resurrection, and that there shall be two resurrections. The resurrection of the just shall occur at his second coming, and they shall reign with him a thousand years. The wicked are not raised up until the thousand years are ended, prior to the great judgment mentioned in the twentieth chapter of Revelation.

For if we believe that Jesus died and rose again, even so them also which sleep in Jesus will God bring with him. For this we say unto you by the word of the Lord, that we which are alive and remain unto the coming of the Lord shall not prevent them which are asleep. For the Lord himself shall descend from heaven with a shout, with the voice of the archangel, and with the trump of God: and the dead in Christ shall rise first.—1 Thessalonians 4: 14-16.

And I saw thrones, and they sat upon them, and judgment was given unto them: and I saw the souls of them that were beheaded for the witness of Jesus, and for the word of God, and which had not worshiped the beast, neither his image, neither had received his mark upon their foreheads, or in their hands; and they lived and reigned with Christ a thousand years. But the rest of the dead lived not again until the thousand years were finished. This is the first resurrection. Blessed and holy is he that hath part in the first resurrection: on such the second death hath no power, but they shall be priests of God and of Christ, and shall reign with him a thousand years.—Revelation 20: 4-6.

## WITH WHAT BODY SHALL THE DEAD COME FORTH?

Volumes of profitless speculation might be written on the character of the body that shall come forth. Innumerable questions might be asked that no man could answer with our present knowledge. The facts of the resurrection are no more wonderful or strange than the facts of birth and life that we see every day but do not comprehend.

We are content with this confession:

As for me, I will behold thy face in righteousness: I shall be satisfied, when I awake, with thy likeness.—Psalm 17: 15.

Beloved, now we are the sons of God, and it doth not yet appear what we *shall be*: but we know that, when he shall appear, we shall be like him; for we shall see him as he is.—1 John 3: 2.

For if we have been planted together in the likeness of his death, we shall be also in the likeness of his resurrection.—Romans 6: 5.

For our conversation is in heaven; from whence also we look for the Savior, the Lord Jesus Christ: who shall change our vile body, that it may be fashioned like unto his glorious body, according to the working whereby he is able even to subdue all things unto himself.—Philippians 3: 20, 21.

## WHAT MANNER OF MEN OUGHT WE TO BE?

In closing we wish to present this thought. If we are in fact immortal, we are at the present time in one sense immortal. That is, we have already entered upon an existence that will never have an end.

In view of that fact, what manner of men ought we to be? The things that we do now not only affect us here, and for three score years and ten, or less, but they affect us for ever and for ever. They will either make or mar for eternity. If men could only sense this, they would not live as they live now.

Jesus Christ came here with that conviction and always retained it. He gave us the supreme example of right living. He demonstrated the manner of life that a man lives who in his heart and his soul believes he is an immortal being who will never die.

Whatever crazy sorrow saith,  
No life that breathes with human breath  
Has ever truly longed for death.  
'Tis life, whereof our nerves are scant,  
Oh, life, not death, for which we pant;  
More life, and fuller, that I want.

—Tennyson.

In reply to that great appeal for fuller life, coming up from the human heart, Jesus said, "I am come that they might have life, and that they might have it more abundantly."

He shows us how we may be worthy of that greater, fuller, better life, here and hereafter, for ever and for ever.

ELBERT A. SMITH.

Note.—The next chapter will discuss "The eternal judgment." God has set a day in which all men shall be judged in righteousness. None can escape. Men will be judged according to their *works*, and with equity, and not according to *profession* only. There will be many degrees of glory and many grades of punishment and not merely two degrees, one in hell, the other in heaven.

## Original Articles

### SUCCESS

LITTLE SERMONS TO SAINTS—NUMBER 8

BY F. J. EBELING

I am doing a great work, so that I can not come down: why should the work cease, whilst I leave it, and come down to you?—Nehemiah 6: 3.

Surely Nehemiah had undertaken a great work, and he fully realized that the only way to succeed was to keep right at it, not allowing anything to take him away from his work.

His great soul was filled with an intense desire to rebuild the walls of Jerusalem. He earnestly sought and secured the consent of the King Artaxerxes. He immediately began organizing the men into groups, assigning each group their respective work.

The remarkable success which followed provoked the jealousy of his enemies. So Sandballat, Tobiah and Geshem formed a conspiracy to defeat Nehemiah in his project. Four times they tried to get him to come down into the valley of Ono, but to these cunning devices the prophet sent back his famous reply, "I am doing a great work, so that I can not come down."

And with a zeal which could only bring success, the walls were rebuilt in fifty-two days. The like was never known, even in modern engineering craft. Had Nehemiah compromised himself with the challenges of those who planned his defeat, no such work as he accomplished in so short a time could have ever been done.

From the creation of man—yes, we may go back beyond that—every good undertaking had to meet the opposing power. The very first commandment the Almighty ever gave to man the Devil countermanded. Ever since the first man yielded to the Evil One there has been a continued struggle for supremacy. In all lines of achievement we are met with opposing forces.

The farmer has his opposition, the scientist his, the navigator his, the doctor his, the minister his, the politician his, and so on through all the vocations of life. In fact life is principally made up of overcoming obstacles, which accentuates the fact that we are only here preparing the way to live.

"In this life we never get what we want and always want what we never get." But we know that if we get what we want here, we may not want what we get over there; so the best way is to do as Nehemiah did, pay no heed to any who seek our downfall, but press steadily onward.

We are called to do a greater work than Nehemiah. He was called to build the walls around Jerusalem. We are called to build the strong walls of character to keep out the enemy of our souls, who is always asking us to come down from our great work into the valley of sin.

All along the way we have our Sanballats and Tobiahs, who would have us to stop great work and come down in the valley of Ono; but each time our answer should be, "Oh, no, I have a great work to do, and can not come down."

"Ono" is the "valley of craftsmen" (Nehemiah 11: 35). But the cunning of Nehemiah's enemies was not able to lead him from the work in which he was engaged. We should be so much absorbed in our work that the Devil with all his craftiness shall not be able to draw us from the performance of it, and nothing but complete success should satisfy us.

The enemy, seeking our overthrow, does not always come to us with flying banners and sounding trumpets, but in such little ways that at first we can

hardly discern the danger of them. If he can only get us to take the first step, we may go the entire distance without much of his assistance.

In Book of Mormon, page 153, Nephi warns us against Satan's cunning devices:

Yea, and there shall be many which shall say, Eat, drink, and be merry, for to-morrow we die: and it shall be well with us. And there shall also be many which shall say, Eat, drink, and be merry; nevertheless, fear God, he will justify in committing a little sin: yea, lie a little, take the advantage of one because of his words, dig a pit for thy neighbor; there is no harm in this.

This surely sets forth the craftiness of Satan, who is too wise to know he can not get us to "come down" all at once, but will plant the little seed, that by an occasional watering will grow into a tree of destruction. We want to watch the little wrongs and sins, and we will have no trouble with the big ones.

A German philosopher was teaching his student how to prevent evil habits from getting such a strong hold on him that he could not conquer. He took the young man into his field, and pointing to a little twig told him to pull it up by the roots. He did so with thumb and finger. Pointing to another, a little larger, he told him to pull it up. The student had to take his whole hand to do so. Pointing to a third, the philosopher said, "Pull it up." He tried with one hand and could not; taking both hands, with considerable effort, he pulled it up. Pointing to a fourth, still larger, he told him to pull that up. Seizing it with both hands, he pulled and pulled. Turning to his teacher he said, "I can not pull it up; it is rooted too deeply in the ground."

"See," says the philosopher, "that is just so with our habits and views of life. At first they can be overcome very easily; later on they are harder, and later on still harder, until finally they have the mastery of us and we can not change them."

In this we see the wisdom of the Lord in instructing the church to have instilled into the minds of our children the principles of the gospel, so when they come to be eight years of age they may take hold of them, and at that age have good habits started. Let them "sow wild oats," and they will reap what they sow.

How often have I heard mothers say, while indulging their children in questionable things, "Oh, well, they are only children, and they must have some liberty." Perhaps that little "liberty" might be the planting of the tree which in after years they may try to pull up and can not.

Beware of the little spark hidden within. We are warned against the "root of bitterness" (Hebrews 12: 15). The little things in life are those that will "pull us down."

Follow peace with all men, and holiness, without which no man shall see the Lord: looking diligently lest any man

fail of the grace of God; lest any root of bitterness springing up trouble you, and thereby many be defiled.

The root of bitterness is defiling many. In order to get rid of the entire trouble we must get rid of all the root.

If two brothers have had trouble, if they get together as the law provides, talk it out, and if they do not fully forgive from their hearts, but have a little feeling there yet, it will be constantly springing up to trouble them and others. We should be so busily engaged in doing our brother good that we have not time to come down to his level to do him injury.

All along the way we will have our Sanballats and Tobiahs, whispering to us, Backbite a little, withhold your tithing, you do not know what becomes of your money, take a little drink, stay away from church or Sunday school, stop paying, and so forth, all of which should be brushed aside in that we are so busy in the great works intrusted to us that we have no time to come down from the walls of protection.

One evil thought, if let go unquenched, will work our ruin. Note the sad experience of David, who beheld the wife of Uriah. Permitting the thought to take action, from one evil seed to another it went, until an innocent life was taken, and by it was the illustrious life of David overshadowed with a dark crime.

We may not be able to keep the birds from flying in at the doors and windows of our houses, but we can prevent them from building their nests and hatching their young; so with our minds or thought; evil may enter, but we should see to it that it do not hatch a foul brood of evil deeds. When we succeed in this we are succeeding with the greatest success, a success that will succeed in sending to us the successful victory.

Now, behold, a marvelous work is about to come forth among the children of men, therefore, O ye that embark in the service of God, see that ye serve him with all your heart, might, mind, and strength, that ye may stand blameless before God at the last day.—Doctrine and Covenants 4: 1.

If we serve God according to the commandment given herein, we have no time for anything else. Success in God's work is much different from success in the warfare of man; man's warfare is measured by the lives killed: the work of God, by the lives saved; with the work of man by the dollars accumulated, with God, the dollars given. We may gain the whole world, but who is able to give an answer to the question, "What doth it profit you?"

Success in a business way comes only to those who give it their undivided attention. I once had the privilege of hearing Mr. John D. Rockefeller, supposed to be the richest man in the world, say, while sitting on the green lawn before the Temple at Kirt-

land, that there were just two things, if observed, that will make any man rich; namely, industry, and economy. In this I think he is right. Industry to make it, and economy to properly use it. In the great work of God there are certain principles we must observe if we would be successful, and the key to this is found in Doctrine and Covenants 11: 4.

Behold, I speak unto you, and also to all those who have a desire to bring forth and establish this work; and no one can assist in this work, except he shall be humble and full of love, having faith, hope, and charity, being temperate in all things whatsoever shall be intrusted to his care.

These are the sublime qualifications which will make for an eternal success. Let us therefore, cultivate them to the uttermost; and like Nehemiah of old, be so thoroughly absorbed in the great work committed to us that we will have no time to condescend to the challenge of the Evil One to come down into the valley of neglect.

"Hold that fast which thou hast, that no man take thy crown." (Revelation 3: 11.)

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## EDUCATION AND PERSONAL QUALITIES

[This article, one of a series, appeared first in the *Autumn Leaves*, in the year 1903. It is being reproduced here for its wholesome and timely counsel to young men and others seeking to qualify for usefulness in the church.—EDITORS.]

### CITY WORK

While it has been my fortune to engage in city work the greater portion of the time since my ordination to the ministry, I have never felt that I was qualified to set forth any rule of action to govern in that class of work. I can only suggest some thoughts, for the consideration of those desiring to become church workers, which may be developed and applied by the worker, as the circumstances arising may demand. No rule will govern in all cases. Conditions and surroundings must govern to a large degree.

### EDUCATION

One's education should be of the practical sort; it does not follow that it must be a college education; the high school, as now conducted, will offer great facilities, if the student will apply himself as he should and seek to store information in his mind in a practical way, so he can draw upon it readily, thus enabling him to make a free use of it at any time or place and in unexpected emergencies.

Literature should be studied, both ancient and modern, as he will frequently find it the subject of conversation, and his opinion as a minister may be asked for, so some knowledge of it will prove very helpful to him. This feature is one of the things which will help toward success.

Elocution will prove good and useful if the young

man will learn to use it wisely and not allow it to rob him of his own personality. If his work should show studied effect it will rob it of its force, and as a consequence, weaken the man's effort for good. Nothing is more essential in church work than for one to act natural and be himself. I know of nothing that will so thoroughly disgust the people with a man as to see him "put on," or imitate some one else. Whatever he does, he should be natural.

History is an indispensable study, and the young man who desires to succeed in church work should seek a goodly knowledge of history, ancient and modern, sacred and profane, and especially the early history of the church, before and during Christ's time and down to the present. He should make himself familiar with the history of our own times, from the rise of the church until the present date. He will find this a source of constant help to him in his work in the cities.

In connection with history, a careful study of the habits, customs, and worship of the people in different ages will prove interesting and useful in his work for the church.

A knowledge of language, or grammar, is an absolute necessity, and should not be neglected by any young man who would do city work for the church, and do it to advantage. Especially should he strive to express himself in simple and plain, yet good language. He should not lose sight of the fact that if he speaks so the least informed can understand him the others will all be able to understand. He is supposed to be laboring for the good of mankind as a whole, and in the interest of salvation, and not to please mankind, or to tickle their ears with high-sounding words, but to point the way of truth and life. Nor should he lose sight of the thought that things which are familiar to him many not be so familiar to his hearers, or those with whom he may be laboring. Hence the necessity of being plain and careful in his explanations; but he should seek to avoid being tedious, also, refraining from frequent repetition.

He should strive as a representative of the church to portray the teachings of the church as the church holds them, and not present private opinions and speculative theories as the teachings of the church. He must diversify his preaching to some extent if he would hold the interest of his people; this he can do by clothing his thought in different language from time to time, and by changing the order of his proof texts. To do this may require some study and thought upon his part; but if he desires to make a profitable church worker he will not hesitate at that.

He must thoroughly acquaint himself with the doctrine of the church by a diligent and prayerful

study of the standard books of the church, along with all the information he can obtain from other sources, such as scientific works, archæology, or any other source where an item of truth may be found. Nor should he confine himself to the doctrines of the church; he should study the teachings of other bodies. He will find such information very valuable to him in many ways. It will also prepare him to meet any emergency that may arise in the great controversy in which we are engaged.

These are only a part of the many lines the young man has before him, in which he can spend his time and energies to good advantage in preparation for city work.

#### PERSONAL QUALITIES

It will be no easy task to properly outline the personal qualities that are necessary to carry city work to a successful and abiding end; and I shall not attempt to set forth all that will be required, only a few suggestions.

One of the first will be patience. If the young man who aspires to church work in the cities has not this quality naturally, he should use every opportunity to cultivate it; for city work will make an urgent demand on him to exercise it, and that to an unusual degree. There are so many things in city work that must be met with a patient, considerate effort upon the part of the worker, that he needs all he can acquire of this quality. He must labor and then patiently wait—wait for the results to manifest themselves. The lack of this trait of character has caused some of our earnest and energetic workers to become very much discouraged with city work; but mix with patience, perseverance and diligence, and use them with wisdom, and the results will demonstrate their usefulness, to the good of the work and to the satisfaction that must come to the honest worker.

Conversation: This quality, backed by a well-informed mind and considerateness, will be found of great value to a church worker; but must be used with wisdom and prudence. Unless used prudently it may make him a bore, and be of doubtful value, if not an injury; but if used within proper limits, it is hard to estimate the possibilities it may hold for him. Hence the faculty of being a good conversationalist is a desirable one, if used with the gift of wisdom.

Wisdom is one of the qualities necessary to successfully carry on the work of God, wherever one's duties may call him, in the city or country. City work throws one in contact with such a variety of people and conditions, and he will be sought after for advice and counsel upon so many different things, that wisdom will be found an indispensable quality; and if he does not possess it as a natural gift, and

fails to acquire it by thoughtful study and prayerful entreaty of the Lord, his work will prove largely a failure, though he may have many other desirable qualities.

In a church worker, unselfishness and cheerfulness are two very desirable qualities. These traits will prove a source of comfort, not only to the worker who can exercise them, but to those with whom he is called to labor.

The city worker will need to make many sacrifices of his own feelings and desires and physical comforts to minister to others. His own sorrows and difficulties must be kept in abeyance, while he cheerfully seeks to ameliorate the sorrows and afflictions of the people around him. One brother, a city worker, once wrote me: "The sapping process ever goes on with all with whom I come in contact. The missionary must ever be ready to hear the sorrows, cares, the fears of all others; but ever is he denied the privilege of pouring out his soul and making a confidant of another." The necessity of wisdom, unselfishness and cheerfulness, is very apparent.

The city worker should be an energetic man, for this line of work calls for an active worker. There is no room in the city for a man to sit down at ease, if he would make his work effective for good. Visiting is an absolute necessity. He must come in close touch with his people, both Saints and outsiders, so far as it is possible to do so. There is nothing that brings quicker or better returns than visiting. It enables the city worker to become acquainted with the surroundings and mode of living of the people, and gives him a clearer insight into their needs and the methods he must use to help them. It is sometimes very irksome, 'tis true, and demands an expenditure of time and money, with some sacrifice of personal desire, but this is one of the places where his unselfishness and cheerfulness come in, and he is under the necessity of denying himself in the interests of the great work in which he is engaged.

Order or system is a splendid quality, and if not a natural trait, should be cultivated, as it will help him in all his work, city or otherwise. He should strengthen every weak point he may find in his character, if he would prove helpful and grow more useful in this work. He should cultivate a keen sense of propriety as to time, place, and surrounding conditions, if he would not appear awkward and out of harmony with his environment; study to be able to say the right thing at the right time, and in the right place to keep silent when it is wise so to do.

It is not wisdom to try to force his views upon men when they are busy, or at their places of business, unless invited by them to do so. In visiting, one should be very careful that he does not work a hardship on his friends by being too friendly during

business hours. He should visit them in their homes, or at some place appointed, unless invited to their office or place of business. If he calls upon them at their work, he should make the call brief, note the conditions under which they labor, and learn their time and strength. He can then judge better of their needs and opportunities for study and attendance, and suit his work to their necessities and conditions to a far better advantage to them and himself, as well as secure the best of results for the work of God.

He should appear neat and clean in his dress and person, if he would command the respect of the people. This can be done without going to the extreme.

Adaptability is a valuable qualification in city work, where one may be changed from one class of society to another very quickly. Happy is the man who can adapt himself to changed conditions readily and with ease. To be able to move with easy grace from the humbler walks of life to the higher, or from the cultivated to the uneducated, and be able to feel at home and free with either class, and make them feel free with him, is a qualification to be desired. This may be acquired by diligent study and application. Here one will realize more and more the meaning of the statement of the Apostle Paul, where he said he was all things to all men. One must not allow the spirit of jealousy to enter his heart. He must expect to hear criticisms upon his work, and sometimes comparisons that do not favor him, and at times see others seemingly preferred before him, without showing pique or discouragement. Some of these things prove only transitory, and if he conducts himself right will react in his favor in the long run. The persistent, patient, faithful, energetic, wise worker need have no fears; he will see good results in the end.

Now, there are two things yet, and though last, they are by no means least, but must be used with every other qualification or feature of education with which one may be blessed: These are humility and prayer. They are the keys that will open the door to the storehouse of divine wisdom and knowledge, and enable one to call to his assistance the Holy Spirit's direction and help in every duty or emergency that may lie in his pathway. They are essential to success in any part of this great work of God, no matter where one labors, or what office he holds.

When a man has sought to take every advantage of the opportunities for an education that are open to him, and profits by them to the best of his ability, striving all the time to carry into effect in his own life the personal qualities that are outlined, and so essential to the successful church worker in the city,

he may become a polished, keen, well-balanced instrument in the hands of God for the accomplishment of great good in his work in the cities, or wherever he may be called to occupy.

In presenting these rambling thoughts for the consideration of those who may desire to become useful, and coworkers with our beloved Master in what is known as church work, we are hopeful they may prove helpful, and have a tendency to lead to good works and the spread of this glorious work of God.

FREDERICK A. SMITH.

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## THE WORD OF WISDOM

### THE OCCASION FOR

It seems a reasonable hypothesis to say that the revelations of the latter days, like those of former ages, were given to meet the special, and largely local needs of those to whom they came. If this hypothesis is true, it in no way detracts from their profitability to us; but rather, by a study of the local conditions which called them out, we obtain a better understanding of the truths therein contained.

When this document under consideration was given (February, 1833), and for years thereafter, the church was very largely a frontier church, and the manner of living among the Saints was that which largely obtained among our pioneers. They did not waste much time in providing either vegetables or fruit, for meat was to be had for the taking, and the man who had a good-sized piece of meat and a bag of corn meal, in addition to the usual bottle, jug, or barrel of alcoholic drink, and a plentiful supply of tea and coffee, had all that was considered necessary for his daily needs. As for the canning of fruits, it not only was not thought of, but was not known.

Within our own recollection, commencing with the later sixties, the main diet to be met with among our farmer Saints was meat, potatoes, and bread—more often of corn than wheat. If fruit was served it was usually in some form of preserves.

Under this custom of diet it is not to be wondered at that when an epidemic of smallpox came along the people had nearly as much cause to dread it as they did cholera.

It is no wonder that the Master, who always sets his people to be "the light of the world," gave them this revelation, warning them against the use of stimulants, and emphasizing the fact which seventy years later the scientific world was iterating everywhere, that "wholesome herbs" and "every fruit in the season thereof" was to be preferred to a diet of meat, corn bread, tea, coffee, and alcoholic drinks, and that of the grains given to man, wheat was best adapted to his needs.

## THE APPLICATION

In the application of this "scripture given by inspiration of God," it seems to us that we do not need to misapply it in our zeal for the written word. We can afford, even in this, to let our "moderation be known unto all men"; and the good housewife who, "in the season thereof," secures and cans a good supply of the fruits of her locality, is not only prudent, but assisting in the spirit of the revelation in question, that her household may find "health in their navel, and marrow to their bones"; and if, in addition to keeping in line with the diet prescribed in this "Word of Wisdom," they are found "*walking in obedience to the commandments,*" they shall find wisdom and great treasures of knowledge, even hidden treasures; and shall run and not be weary, and shall walk and not faint; and . . . the destroying angel shall pass them by." A. M. CHASE.

## Of General Interest

### FREEDOM AND PALESTINE FOR JEWS

Representatives of 10,000 Jewish workmen enrolled in seventy Jewish organizations met in the West Side Auditorium yesterday and launched Chicago's part of a country-wide agitation which has for its ultimate aim the colonization of Palestine and freedom for the Jews from civil, political and national yokes under which the race has labored for two thousand years.

Jewish speakers exhorted the four hundred men and women present to fight for the world equality of Jews. By a rising vote a resolution was adopted against the treatment of the Jewish people in the war-stricken countries of Europe. . . .

The meeting was held primarily to agitate freedom for European Jews. A member of the committee said, however, the meeting would become known as Chicago's first step in an American movement to place all Jews on an equal footing with the citizens of every country.—*Chicago Herald, August 23, 1915.*

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### NO "HOLY WAR"

Probably no greater surprise attaches to any incident or feature of the war than to the universal wave of loyalty to England which has swept over the 700 native states of British India. This has been carried home not only to the Germans, who witness for the first time in history the presence of an army corps of Indian soldiers fighting in Europe for the empire, but also to the rest of the world who see the anomaly of Mohammedans taking up arms for Christian allies, fighting against the Moslem Turks. Native princes and peoples from the Himalayas to the

Indian Ocean have offered men and money, regardless of race or creed. Hindu and Moslem, Aryan and Mongol, all are loud in loyalty to the mother-empire—there has even been a tender of Tibetan troops, while innumerable lamas all over that mysterious mountainous land are said to be putting up prayers for the success of the British arms.

The espousal of the cause of the allies by the Mohammedans has been practically universal, and this is the most surprising feature of it all. The hope that with Turkey enlisted on the side of the two Kaisers and against the allies, a Mohammedan uprising might be induced under the "green banner of the prophet," proves to have been entirely vain. Indian subjects of the sultan—at least religious followers of Mohammed's successor—have assurances that though Britain is at war with Turkey, she will not attack their holy places or violate their religious scruples. In fact they claim that the British Empire is a Moslem empire, for under no other sovereign is there so large a Moslem population as under the British king, neither is there any other sovereign who is, and has reason to be, so true a friend of Islam. The "holy war" which was anticipated, and which German diplomacy was roundly abused for having incited, is thus shown to be wholly nonexistent.—*Deseret Evening News*.

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### SLUMP IN LIQUOR BUSINESS

WASHINGTON, August 28.—The preliminary report of the Commissioner of Internal Revenue for the fiscal year ending June 30, 1915, just made public shows some significant things.

The detailed figures show that there has been a heavy decrease in the consumption of liquors of all kinds. There has also been a large decrease in the number of special taxpayers as "retail liquor dealers." In other words, the report shows a slump in the liquor business all along the line.

The returns show that there is a decrease of 16,270 liquor dealers in the country, which is going some.

Spirits distilled from apples, peaches, grapes, pears, pineapples, oranges, apricots, berries, prunes, figs and cherries, 2,704,752 gallons in 1914, as against 2,516,054 in 1915, a decrease of 188,698 gallons.

Spirits distilled from materials other than apples, peaches, pears, grapes, pineapples, oranges, apricots, berries, prunes, figs and cherries, 136,433,749 gallons in 1914, as against 121,639,124 gallons in 1915, a decrease of 14,794,625 gallons.

Fermented liquors, 66,105,445 barrels in 1914, as against 59,746,701 barrels in 1915, a decrease of 6,358,774 barrels. And this is some decrease, it may be suggested, when it is noted in barrels.

Of the ten kinds of spirits on which tax was collected it will be noted, and this is significant, that but three items showed increases, these being on "Wine, etc., domestic and imported," stamps for distilled spirits intended for export, and "grape brandy used in the fortification of sweet wines."

The greatest increase, that on wine, domestic and imported, includes, as the item states, the revenue collected on importations. The next highest is on brandy for fortifying wines. The next, a small item, is for spirits for export. This statement, analyzed, shows that there was not an increase on whisky, the greatest offender, for domestic consumption.

Further on in the statement by the commissioner appears an item to which the eye of the liquorites will go as if drawn by a magnet. But that he may not be able to fool the public by a reference to it, the teeth should be drawn from it at once. The item referred to shows an increase of \$12,354,936.32 for 1915, over 1914 in the amount of revenue collected on "fermented liquors" (barrel tax). This is easily explained. It is due to the fact that an emergency tax of 50 cents additional on each barrel of fermented liquors was collected in 1915, the total amounting to \$18,713,679.88. Were it not for this emergency or war tax the total collected on "fermented liquors," barrel tax, for 1915, would have shown a decrease as compared with 1914 of the neat sum of \$6,358,743.56. In other words, the fermented liquors, barrel tax, for 1915, without the additional collected as a war tax, would have amounted to but \$59,746,701.09.

The receipts on spirits for the fiscal year ended June 30, 1914, were \$159,098,177.31. The receipts for the same period for 1915 were \$144,619,699.37, a decrease for 1915 of \$14,478,477.94. This decrease for the year means a decrease per month of \$1,206,539.82, a sum not to be sneezed at in itself, and of \$39,667.06 per day; taking as a basis the 365 calendar days of the year. If the business days were taken as a basis the decrease would be even greater.

The receipts on each of the various kinds of spirits for the years 1914 and 1915 were as follows, the increase or decrease of each instance being noted.

Again, it may be noted that decreases were shown in the collections on the following items:

Brewers (special tax), retail dealers in malt liquors (special tax), and wholesale dealers in malt liquors (special tax).

Nowhere throughout the entire preliminary report, therefore, can a single item which would bring comfort to the distillers, the brewers or their associates, be found.—*The New Republic*, September 3, 1915.

## Letter Department

### Another Hero Triumphant

Elder William H. Kelley has passed triumphantly to the bright beyond. He was a faithful minister of Christ and the church, and awaits a glorious reward. Thus one by one God's servants pass on to join each other on the heavenly shore.

Brother Kelley was a seventy for a number of years, and an apostle of Jesus Christ for forty years. He was also a soldier of his country in the troublous days of 1861 to 1865. He was a man of thought, of liberal sentiment, of strong intellectuality, an able advocate of the gospel.

I knew him when I was a lad, and soon after I entered the ministry was appointed to labor under his direction in Michigan, Indiana, and elsewhere. He was always congenial in his ministry, and was the servant of all. He was considerate in council, trying to aid in every way open to him.

We sympathize with his sorrowing family. His memory remains sacred. Let us trust that his rest is sweet, his journey to the other side glorious, and his reward eternal with the redeemed of the ages, in the midst of those whom he has been instrumental in God's hands in bringing into the kingdom.

Trustingly,

COLUMBUS SCOTT.

### Of Passing Moment

NUMBER 6

Saturday, March 26, I set out with my host to spend a little time with his mother and father. On the way we called to see our genial brother, Doctor Messenger, who very kindly examined me for my throat trouble, and afterwards complimented me on having a throat and a half, so that I ought to be able to make a big noise. However, I thank the good doctor for his excellent advice, for I wish to last a few more years for the work's sake. I know that the work would get along without me, but I also believe that the work can do with the peculiar kind of labor that I feel capable of giving, and I want to be able to continue the giving, because I am receiving while I am giving, and that fact means life to my soul. And it is the abundance of life that I am after. Are you?

It seemed good to greet Brother and Sister Rushton, senior.

The next day was the Sabbath, and the writer was advertised as the speaker at the Stone Church at Independence, at 11 a. m. At 9.30 I attended the Sunday school session.

I wish to say that since my return to the British Isles I have organized a district of the Sunday schools. And at our late mission conference we organized a mission association for the Sunday schools here. We hope to hold a convention every year. Our object is to become a branch of the General Sunday School Association, worthy of the name. I am sure that all need to be encouraged in this great work. We must save our own children. If it is true that salvation begins at home, and I firmly believe it does, then it is high time that we as a church strive to put an end to the waste that we have permitted for so long a time, and the Sunday school is the first place to begin the work.

Many seemed interested in the discourse, the plainness of which seemed to be understood.

Brother Hale W. Smith and I journeyed to Kansas City in the evening, where I spoke in Central Church to a very nice company of Saints. The attention was most excellent.

Your brother,

W. H. GREENWOOD.

LORAIN, OHIO, August 4, 1915.

*Editors Herald:* In grateful acknowledgment of the many favors shown me by a loving Father, I am writing this as a testimony to all who may chance to read it.

Fifteen years ago, at the age of ten years, I was baptized by my uncle, Henry C. Smith, who then had charge of the Kirtland Temple. I was thoroughly convinced of the truthfulness of the gospel, and for several years afterward took great delight in being able to prove it from the Bible to my unbelieving relatives and friends. But many are the dangers that lurk in the pathway of the Saints; and almost before I was aware of it, by listening to the false theories and doctrines of men, I was lead to doubt many of the truths of the gospel. I feel to thank God for again illuminating my darkened mind. The precious truths of the Bible again shine clear and bright to my vision.

Five years ago this summer, while I was in the condition before mentioned, I feel that I was miraculously healed of a serious illness of long standing. This last spring I was again stricken with the same illness and was again helped by administration. While I was recovering, and since then, I have felt the influence of the Holy Spirit to a greater degree than ever before. I doubt nothing regarding this work, and I pray that I may never again swerve from the right way.

My heart is made to rejoice as I realize that the promises of God are being fulfilled in regard to the restoration of Israel, and other events which point to Christ's soon comng.

We as Saints should strive harder than ever to let our light shine before the world.

Wishing the gospel great success, I am,

Your sister in the faith,

HAZEL L. MINKLER.

LA JUNTA, COLORADO, August 4, 1915.

*Editors Herald:* We have Sunday school on Sunday afternoons at two o'clock, prayer meeting at 3.15, preaching at 7.45. We have in the Sunday school an attendance of about twenty-five. Some visitors also attend. A few outsiders attend preaching meetings and prayer meetings also. We have only four families of Saints living in North La Junta. We have no branch organization as yet, but hope to have one soon.

These opportunities seem limited, after having been in a large branch of the church. We are sometimes discouraged, but continue to go on. We formerly lived at Hiteman, Iowa, for about seven years. We miss the association there very much. My father had to leave there on account of his health, which is improving, the climate being much better for him here than there. If we had a larger number of Saints here and could have a branch, it would not seem so discouraging.

Often when Saints have branch privileges they do not appreciate them. We are striving in our weak way to do what we can here. Six of us Saints had the privilege of attending the conference of the Eastern Colorado District at Denver last March 5 and 6. We all enjoyed it very much. We were treated very kindly while there. Our next conference meets at Wray, some time this fall.

We were sorry to learn that Brother F. A. Russell was changed from this district to Missouri. Brother Russell was here in the spring and preached almost a week. He gave us some fine sermons. We are looking forward for one of our missionaries to come here this fall.

Your sister,

MISS MARIETTA WILLIAMS.

FRUITLAND, NEW MEXICO, August 6, 1915.

*Editors Herald:* We closed an interesting meeting last Sunday night at Durango, Colorado, where we were assisted by Brother William B. Farley, president of the branch, also by Brother Peter Adamson, of Fruitland, New Mexico. Our attendance was small but attentive. Several were baptized, all adults.

Our confirmation meeting Sunday afternoon was good. Outsiders were made to feel the influence of the Spirit. Testimonies were heard from many Saints of Bayfield who were present. The new converts were heard in testimony of God's goodness.

I had the pleasure of baptizing one of the oldest converts of this year, Sister Mary Simers, born January 25, 1830. One Brother J. T. Scaunell, raised a Catholic, was ordained a deacon, and will be a help to Brother Farley in the Durango Branch.

May the Lord bless his people, that their lives may reflect the life of Christ that others may be brought into the fold.

In bonds,

J. F. PETRE.

ALBIN, WYOMING, September 6, 1915.

*Editors Herald:* I am doing all that ability and opportunity permit. I stopped over for a while in Nebraska to look after some business, and while there baptized three. Since coming to Wyoming I have confined my labors to Albin and vicinity, and while circumstances and prejudice have hindered much preaching, I have succeeded in getting five grown persons to take the initial steps into the kingdom.

If any one in Wyoming desires my assistance as a missionary, please address me as above.

Yours in faith,

J. M. STUBBART.

WILBURTON, OKLAHOMA, August 16, 1915.

*Editors Herald:* I saw an article not long ago in the *HERALD* regarding the indebtedness of the church. I for one am willing to try to do my part, and I am sending six dollars for my wife and myself. I have three children who belong to the church, and I am going to send a dollar a month for each of them until I have paid three dollars for each. I pay my tithing, have quit using tobacco, am willing to leave off things of pleasure until we pay our part of the debt. Let us all put our hands to the wheel and pay it off. I own as much stock in this work as the president of the church, if I live for it, so I owe as much of the debt as he does.

T. G. MANING.

OTTAWA, ONTARIO, August 19, 1915.

*Editors Herald:* All meetings but the first I held in the shooting gallery were complete failures. I can not tell why the people did not, nor would not come, but they didn't, and I felt greatly disappointed, but not discouraged. I made up my mind that I would try in other ways to persuade the people to hear the gospel. I found myself with twenty-four good seats, but no one to occupy while I preached to them. They had cost me close to twenty-three dollars, and I felt bad about that, but I could not help it. I had no tent of my own, but I looked forward to the time when I would have one, and I set my teeth and grinned if I could not laugh.

There are only three members of the church here; two sisters and one brother. Though warmly welcomed by the good sister to the place where I was stopping, I was ordered to leave by her husband, who is very much opposed to our work, and who is at present in the great conflict in Europe. He stated that if I did not go, when he returned he would

look me up and pump a Colt's pistol into me, a most unpleasant experience I presume, and not being at all anxious to be transformed from a blacksmith into a sieve, I left. Wouldn't you?

This situation being explained to the other two members of the church, who are among those whom Jesus said the gospel was preached to, the poor, arrangements had to be made to find place with them. I was sorry I was compelled to do this, for the brother gets only twenty-two dollars per month, and they have to pay fifteen dollars for rent, and the balance left is easily figured.

One married daughter lives with them, which helps out some; otherwise I do not know how things would go, for provision has to be made for four children in this home.

House to house work seemed to be all that was left me to do. But with faith undaunted, and hope shining brightly before me, I continued to press on and on, looking forward to the time when a change would occur, and ever praying to God to open the way. At last it came. There appeared a notice in the press about a great series of prophetic lectures to be delivered in a tent. I went and took notes of what was going on, and what was said. I knew my man was a Seventh-day Adventist, a great talker, and a smart fellow, I assure you. He cut a wide swath. He went into the Sabbath question, soul sleeping, and denied the spirit of man in man, and a number of other things. Every Sunday keeper had the mark of the beast, and all were in an apostate condition. Well, I stood it as long as I could. I remembered that I had the seats, and all I needed was a tent, and I could rent one if I did not have enough money to buy one.

Accordingly, on August 7, the tent was up. I announced a complete refutation of Mr. Johnston's position of the ten commandments being the new or second covenant. He had taken the position that the ten commandments were the new covenant, written in the fleshly tables of our hearts, and he left out Jesus Christ entirely. Well, never did I have better liberty, or a more comprehensive grasp of the new covenant. I swept this man's position clean off the field.

We announced the meeting for Sunday evening, but lo, and behold, Sunday, about dinner time a storm laid my tent as flat as a pancake, but did no other damage except to tear the tent some. It cost me \$37.40 to get really started in this series of meetings, which have been continuing for ten nights. Each night the tent is full, with numbers on the outside that can not get in. I want to continue as long as the weather will permit. Have just telegraphed Brother Curtis for help, as I can not do it all myself.

Last night I preached for an hour and a half on the Book of Mormon; everybody was as eager for the last word as for the first. One man said I put the Book of Mormon ahead of the Bible, and I said to the audience, Friends, I am almost played out, but I do not want to leave this statement unanswered, for you might think that I can not do so. Can you stand it for ten minutes more? A number of voices replied, Yes, for an hour more, and some said, All night. Well, the thirty-seventh chapter of Ezekiel never shone out more clearly than it did last night, to me at least. It was just ten o'clock when I said good-night to a crowd of people who were warmly discussing the question at the tent, when I wended my way to bed.

I was compelled to take means from the French literature fund to pay this expense, but the collections have already amounted to \$20.68, and I bid fair to have every cent of the expense paid back before the meetings close.

I want to thank four people in particular for greatly assisting me in carrying on the work here. Sister M. A. Isaacs, of Independence, Missouri, who sent me \$15; Sister Lola S. Mitchell, Santa Ana, California, \$10; Brother John Marno,

Bethune, Saskatchewan, who called the attention of the Disley Sunday school to what I was doing, and they contributed handsomely, as did also Brother James McLean, of the Dundalk Branch who sent me \$6.50.

When I left Chicago the amount furnished me by the church in excess of the regular railroad fare was exactly fifty cents. I have not received a cent from the church since then; but thank God, I have been remembered by thirty-nine sisters and nineteen of the brethren. And now I have the seats paid for, and I only hope that when the cold weather comes I will have a place where I can hold meetings inside, for I will not be able to use a tent then. This will cost far more than tent room, but I am looking forward with hope.

I am now permanently located at 49 Lorne Avenue, with two Saints, very poor in pocket, but immensely wealthy in the grace of our Lord and Savior. I feel that I can not close more fittingly than with these words:

"Truth is eternal—truth is divine,  
Truth like the sun in splendor shall shine.  
Truth is the armor—truth is the shield,  
Truth is the weapon—error shall yield."

In the fight,

PHILEMON PEMENT.

PORSGRUND, NORWAY, August 13, 1915.

*Editors Herald:* Having arrived safely, a few days ago, in my native land, after a safe and very pleasant journey, I wish to send this information to your valuable paper, that the Saints who are interested in my whereabouts may learn that I have crossed the mighty deep and landed in Norway, my field of labor for the present year.

I left New York on the *Bergensfjord*, Norwegian-American Line, the safest line for Europe at present, I believe, on July 24. We had smooth sailing and fine weather all the way across, but on the second Sunday, August 1, we were taken by an English cruiser that sent a few sailors and two officers on board to take charge of the ship. While the ship's papers were examined, both we and the cruiser were lying still about two hours, after which we started for Kirkwall, making slow speed except Monday night, when the ship made her best in order to avoid the German submarines.

Early on Tuesday morning we spied the Orkney Islands, and about seven a. m. the anchor dropped in the harbor of Kirkwall. No one was allowed to go ashore but the captain who took our mail ashore and brought some post cards of the city. Our stay there was very short, as we were permitted to leave again the next day just before noon. There was no wind and the sea was as smooth as a floor, and this continued during the remainder of our journey, or till the next morning, when we landed in Bergen.

Taking into consideration my pleasant voyage to America and my very enjoyable and profitable visit to the conference and among the Saints, I feel that I have great reason to be thankful to God for his protecting care over me, and for the many blessings received from his hand.

I also desire to express my appreciation to all the dear Saints and friends for their hospitality and kindness toward me, and for their interest in our mission work in Norway. I can assure you that your kindness shall not be forgotten, or your financial aid misused.

With faith in God and best wishes for all the Saints and the grand work in which we all are engaged, I remain,

In bonds,

PETER MUCEUS.

PISGAH, IOWA, August 21, 1915.

*Editors Herald:* The Little Sioux District assembled on the Pisgah reunion grounds, one half mile east of Pisgah, in reunion capacity, Friday, August 13. A good time was enjoyed by all, despite heavy rains which fell Monday and Tuesday, thoroughly wetting the camp, baggage, bedding and all, causing some discomfort; oilstoves and optimism were exercised, and with the help of the welcome sunshine of Wednesday we got dry. The Saints of Little Sioux District are not "fair weather" Saints. I did not hear a word of complaint, and as we had no sickness in the camp, we had reason to be happy together.

The following brethren did the preaching: J. A. Gillen, Joshua Carlile, Amos Berve, Alma Booker, H. N. Hansen, Joseph Seddon and Sidney Pitt, sr., while Blanche Andrews, Cora Cohrt and Charles Smith were busily engaged in the auxiliary work.

We found this district competent in the carrying on of a successful reunion, as we had splendid water, shade, food and conveniences, such as telephone and mail service and auto conveyance to and from the depot. They also show they have been properly trained, in that they expect and prepare to attend the reunion from year to year, and go with the intention of receiving spiritual strength, enjoying an outing and good time together, and lastly to renew their subscriptions and buy a few books and tracts for themselves and their neighbors, a trait of genuine discipleship. Sixty tents were on the grounds, and almost every branch in the district was represented. It was estimated that a thousand people were on the ground the first Sunday, and two thousand, five hundred and four hundred autos the last Sunday.

Proper amusements were entered into by the young people: They popped corn, played "three deep," pass the clothespin, and other games, by which means they became better acquainted, and the camp received a touch of life and color.

We enjoyed our week with this people, and hope to meet with them again under similar conditions.

VAUGHN BAILEY.

KIRKSVILLE, MISSOURI, August 29, 1915.

*Dear Editors:* I want to say a few words to let you know that I have finally reached my field, and am nearly ready for the mission work, and that my address is as herein given.

I was saddened by the news that upon the very day we left Lamoni Brother W. H. Kelley passed over to the other side. It is seldom that an occasion of this kind causes me to feel so much a sense of personal loss as this does. In my association with Brother Kelley as a missionary and personal friend I learned to love and esteem him for his sturdy, fearless, and yet considerate character.

There was a time when I did not understand the character of Brother W. H., as nearly everyone in the church called him, and when we were appointed to labor as one of his force we rather dreaded it, thinking that we would not be congenial spirits; but when we came to meet and be intimately associated with him there are but few men whom we have learned to love and esteem more highly. He was a "good soldier for Christ" and humanity.

While I am on this topic let me say that there was a death in Utah about a year ago which caused me somewhat of this same feeling, though in not so close a personal manner, and that was Bishop F. S. Spaulding, of the Episcopal Church; and while the bishop, and Brother W. H., as also myself, looked at some things from different angles, still his was a character of sterling worth, and mankind suffered the loss of a true soldier in his death. Think of an Episcopal bishop who had the courage and conviction to be an ardent and outspoken Socialist!

In my limited acquaintance with Bishop Spaulding I found him ready to listen to others and to try to give them credit for what they were trying to do of worth for mankind, and willing to get their viewpoint in forming his judgment. In other words, a broad-minded, devoted minister of what he understood to be the Christ message, or, rather, the Christ message as he understood it. All honor to such characters, wherever found!

In moving to this point I have found much to do that has not permitted me to enter the active mission force as yet, getting the family settled here and ready for the winter; however, I think I will be ready to answer calls for labor by September 10, and I am still in the faith and desirous of telling the gospel story.

I shall be glad to hear from any of the Saints of this mission, and will endeavor to answer the calls that may come in this way, as well as to find such openings as may be practicable.

Ever in the conflict for the truth, I am,  
Sincerely,

705 West Pierce Street.

A. M. CHASE.

HOUSTON, TEXAS, August 8, 1915.

*Editors Herald:* The Central Texas reunion was held near Hearne, July 26 to August 1, the district conference convening on Saturday and Sunday preceding. There were between ninety and one hundred Saints present, and about the same number of nonmembers. The prayer services each morning were a source of encouragement and a great strength to all who attended. Truly the Lord met with the Saints in no uncertain way.

Quite a number of the young took an active part in these meetings, which shows that the Lord is working with them, preparing them for still greater service. Some threw their tobacco away and said they wanted to be clean.

Brother Jacob Watson, a nonmember at the time, was outside the arbor during one of the prayer meetings, and saw in vision the roof of the arbor removed from over the Saints and a beautiful light shining upon them. At the close of the meeting he requested baptism.

The Spirit of the Lord was with his servants in the preaching services, which will no doubt bear fruit in time to come. In all there were five baptized. This reunion is declared by many to be the most spiritual held in this district for a number of years. Yours in the gospel,

SHELDON ARMSTRONG.

[The following from a letter by Sister Lucie H. Sears to Elder G. R. Wells is of interest in suggesting the possibilities of active, comprehensive work in and for the church.—EDITORS.]

EAST DENNIS, MASSACHUSETTS, August 22, 1915.

I am just home from a six-week sojourn in Philadelphia, brimful of enthusiasm, some thoughts and a few half-developed plans for work.

Philadelphia and the "bunch" there would put heart in the most disheartened, it seems to me. It showed me what I have long believed—that our plan of social service was workable if one was only consecrated enough to make it work.

I suppose there is not another community like Philadelphia in the country. The gospel has gone to the people by ministering to their secular needs. It has given them sanitation, physical recreation, social life, education, and employment.

If you could see those young people, . . . hear their life histories and see what they are to-day, you would marvel at the power of the gospel and exclaim as I did, "Great is the mystery of godliness!"

Some one asked me: "Do you think they will endure?"

And I answered: "If I can have the power of endurance many of them have shown thus far, I shall feel I will be safe."

Among the older ones are brands literally snatched from the burning, and to-day with faces shining with inward joy and peace some occupy places in the priesthood, the Sunday school and Religio.

Brother and Sister Walter Smith have given of themselves, their time, their talent, their home life (for they can have no privacy)—everything, to those people, and the results are all that we hear of Philadelphia.

The young people all seem to have an ideal, an aim to work for, and are bending their energies toward acquiring an education, not solely to be educated, nor yet that they may make advancement in the world, but with an idea of consecration; that they may be skilled workmen and women in helping to build up Zion! Doesn't that make your heart glow! and aren't you glad that we have some who are so practically spiritual that they can teach that?

I can't tell what Philadelphia has done for me, the new vista it has opened up, the courage and confidence I gained, and the impetus for work.

I went to see what had been done and how it had been done, thinking Brother Smith had some peculiar talent the Lord used in the work. I came away convinced, as Walter has often said of himself, "Anyone who will can do what I have done."

The summer school work was very interesting, and Brother Smith found plenty for me to do. After a few days he let me have charge of general exercises, tell the stories, maintain discipline, and get the boys to and from the school playground.

I had a class of about forty boys in the industrial period, making balls and raffia work of various kinds. He had the larger boys, who made hammocks, baskets, etc.

There were several classes of girls in sewing, embroidery, weaving, and a large kindergarten—about three hundred children, with an average attendance of two hundred and eighty-five.

Elder Hale W. Smith and his wife did fine work at the Second Church. Sister Smith told me that in spite of the fact she had never worked so hard in her life as this summer, . . . she would not go back to Independence to just housework and an embroidery club.

It was hot, bless you, hotter even than I found Lamoni that summer I was there, but we worked on and on. "Commencement" night saw what our patience, perseverance, prayers, and perspiration had accomplished. It was a joyful occasion, and we were repaid in the joy of the children and the delight of their parents and friends.

A record is kept of every child, home, Sunday school, etc.; if he has no Sunday school he is invited in, if he has one, nothing is said about it, except to be friendly, but it means if there is a difference of opinion arising in that church they'll turn to us. Three visitors of the State Association were present and took part on the program the night we closed, and expressed their delight, and the papers described ours as the best of many good schools.

SEBASTAPOL, CALIFORNIA, August 26, 1915.

*Editors Herald:* The reunion of the Northern California District at Irvington, August 13 to 23, was a success in every way. That spirit of brotherhood, which is characteristic of Latter Day Saint gatherings was evidenced throughout the entire time, and in all departments of the work.

Sister Lucretia Miller was baptized. She was formerly a member of the old church, having been baptized in 1846. She repudiated the Utah organization many years ago and now is happy to be back in the fold again.

Brother Rushton presented inspiring ideals to be attained; Brother Carmichael explained the financial law, and what the various institutions of the church are doing, or aim to do; while Brethren Pitt and Bond pointed us to the "old paths." All went home strengthened, and with a better idea of the meaning of true consecration to God's service. Those who attended were well repaid for their trouble, and those who stayed at home certainly missed something.

Reports from the booth at the Panama-Pacific International Exhibition are very encouraging. Brother and Sister F. G. Pitt are in charge there now, succeeding Brother and Sister J. W. Davis, who left for the East on Wednesday.

In the field there is much more than the present mission force in California can do, but if all the Saints in California will do their best, much may be accomplished. If there are any openings, especially in Lake County, Butte County, or Modoc County, I would appreciate it if those who know of them would write me.

With hope bright for the final triumph of our cause,  
Sincerely,

M. A. MCCONLEY.

CHICO, CALIFORNIA, 1001 Main Street, field address.

SHABBONA, MICHIGAN, August 23, 1915.

*Editors Herald:* We have just enjoyed a two-day meeting at this place, and have again found God true to his promises in the blessing of his children. Because of the rain many did not come, but God blessed those present, and we believe blessed those who desired to come but could not on account of conditions.

Our Brother Kenneth Greene, district vice president, was with us and gave us instruction and advice. Our district chorister, Sister Plato, was also present and we truly enjoyed her inspiring gift of music. She is promoting the musical interest throughout the district. We also enjoyed the presence of noble visiting elders. The prayer services were enjoyed by all, a goodly measure of God's Spirit being manifested. As we listened to the brethren and sisters relating their experiences at an experience meeting, the Spirit of God burned within us, and we were much encouraged.

We feel indeed that trying times are at hand, and that God's people must be on the watchtower continually. Let us pray for one another and work together that the great army of God may move on against the foe, and in the end victory shall be ours.

We separated feeling benefited and encouraged to press our way onward and upward in the great cause.

Ever praying for the redemption of Zion and that God's people may overcome, I am,

Your coworker,  
ORVAL O. THOMPSON.

MCKENZIE, ALABAMA, August 23, 1915.

*Editors Herald:* The reunion just closed here was excellent. A. E. Warr, A. G. Miller, E. C. Shelley, and the writer did the preaching. We are glad to note that each of these young men, lately entering the mission field, are growing in the work.

The prayer services and the Sunday school work were uplifting, and added greatly to the success of the reunion. The hearts of the Saints were made glad under the comforting influence of the Holy Spirit. The song services under the direction of Professor W. S. Lee, were one of the inspiring features that helped to make the meetings successful. There were many willing ones who worked hard and whose efforts helped in the good work.

There were twenty-one baptisms, and others almost persuaded to obey. The Saints enjoyed a spiritual feast which

we hope will help them to higher grounds, and to the enjoyment of still greater things in store for those faithful and obedient.

Your coworker,  
F. M. SLOVER.

HEATHERDOWN, ALBERTA, August 25, 1915.

*Editors Herald:* We are about thirty-five miles from Edmonton, where there is a nice little band of Saints; but we might as well be five hundred miles, for all that it can do for us. We have not been here long enough to reap the golden harvest, but sufficiently long to have spent what little we had of this world's goods, and now we are, with many others, feeling the effects of what the war has brought to this part of the country, as well as to other of the British possessions.

There is nothing that brings me so much sorrow or regret as reading the many appeals and calls for money for various worthy objects connected with the church, when I find myself powerless to contribute to any of them; and it was a real grief to find our names absent from the list of tithe-payers recently, the first time in over twenty years. I guess the Lord feels he can get along without our money, as we share the common losses of all, and our crops are ravished and our possessions spoiled by destroying influences, so that we are existing on money that was tithed in the past. Just how long we will be tried in this way I know not, but we hope for better things in the future. (Hope springs eternal in the human breast.)

We are all well, however, and my husband's health is very decidedly improved. He works hard and long, and yet seems to be able to cope with conditions without bringing physical discomfiture to himself, and the girls are brown and rugged, and in the best possible condition physically, and they are not old enough yet to miss any of the advantages of our more modern and advanced civilization.

It is impossible to get so far away from church activities as to leave behind one's hopes in the gospel, and isolation and privation often are the means to draw individuals nearer to God. If the experiences through which we have passed and are peculiarly being tried with will in the end result in our good and the bringing of the gospel to this little neighborhood, we shall feel well repaid. This is our hope, and we are trying to live so that when that time comes we shall not have lowered the standard of high ideals and righteous conduct that accords with the righteousness required of professors of the religion of Jesus Christ.

My chief comfort, now that my hands are tied financially and otherwise, is that when circumstances were favorable to the carrying out of the law, I failed not; nor did I ever grow weary in doing what I could for the furthering of all the activities of the church. I still can read of the growth of the old as well as the new movements along church lines; and it gives me pleasure to see individuals progress and develop as they assume positions of responsibility in performing their work.

I trust that a brighter day will dawn for us all, and that all these conditions that are trying now will work together for good to the church as a whole, for surely we are living in perilous times. We enjoy reading letters from those whom we are acquainted with, and they are many, and take this means of telling you that we are still in the faith and happy and well, and that we are looking forward to a day when church associations will again be enjoyed.

With all good wishes, I am,  
Hopefully,  
ADA S. NEWCOMBE.

# News from Missions

## At the Exposition

We have reached our field of appointment at last, after many stop-overs at different branches en route, reaching here a couple of weeks ago. We are located at the present time at the exposition, where we are in charge of our church exhibit.

This is one of the greatest opportunities for spreading the gospel and for enlightening the people from all parts of the world as to our position. It will be impossible for me to impress upon you how interested the people are, and it is the rare exception when we are not listened to. We have entered into this work with all our enthusiasm, and in fact I was too enthusiastic, for I found after the first day's work, which consists of talking almost steady all day, that I was completely exhausted, and as a result am trying to guard against this.

The exhibit of our church is very nicely gotten up, and very artistic and educational. Brother J. W. Davis, en route home from Hawaii, was in charge when we arrived, and as most of us know, Brother Davis is an enthusiastic and earnest worker in whatever he undertakes, so we appreciate his efforts and work in making the church exhibit what it is.

First, there are several large cards telling what we believe. One especially was instrumental in drawing the attention of a very famous public speaker on social reform, a lady from New York City. She read what our platform was, individual regeneration, and above this is President F. M. Smith's picture, and she came to us one evening just at closing time, and made herself acquainted and said, That is the best thing I have read in any of the buildings, and it has made me want to know you people and your work. She of course had heard of the "Mormons," and was acquainted with several of them, but had not heard of our church, and was deeply interested. She came back the other evening at closing time, as she is busy also during the day, and said, Mrs. Pitt, I must know you and Mr. Pitt better, and learn of your faith, for it draws me here, and I like all you say. We are looking forward to having her meet Brother Rushton when he returns here. She has our literature and is delighted with our explanation of the Scriptures.

Then the next day a very nice-appearing man came along and smiled when he saw Joseph Smith's large photo, but became very interested when I said, We are not of the "Mormon" people. I talked with him for an hour and a half. He is greatly interested. He is an infidel. I said I would not be able to convince him, for he did not believe the Bible. He is coming again when Elder Pitt is present. Before leaving he said, Well, I have taken up fifty cents worth of your time, give me a Book of Mormon. I read to him where it says that no man among you shall have save it be one wife, etc., and that more than one is an abomination before the Lord. He came again and said, Well, what else have you to sell me? you haven't convinced me yet. I was sorry we did not have the "Old Jerusalem gospel," for this man is in earnest. He said, I am open to conviction, and these other people along here (meaning the other church exhibits) haven't anything. He is coming again, and I trust that his talk with Elder Pitt will help him.

There are many experiences one could relate, but I will only mention those which are really wonderful, at least to me. Yesterday I had the most wonderful time of all. A nice-appearing gentleman came along, and read the large sign, "Reorganized Church of Jesus Christ of L. D. S.," and looked at me. I at once said, This is not connected in any way with what is known as the Latter-day Saints of Utah. I told him

of the old Jerusalem gospel. He had me analyze each point, listened attentively, and asked numerous questions, such as, What does one have to do to join your church, or Christ's church as you teach it? I said, Baptism is the door, baptism for the remission of sins, and explained it all to him, and he talked for more than an hour, in the meantime losing his wife in the crowd; but this he did not seem to mind, as he was so interested. He said, "Well," (now I am going to relate his exact words if you will pardon) "I have traveled a great deal and talked with all kinds of religious people, but you have them all beat, my girl," and he said, "You have the best thing here that I ever heard, and I am coming back." I gave him literature, of course, and as he was leaving he said, I will be back. He kept his word, for in less than an hour he returned, and stood and talked with me again for half an hour. What appealed to him was our views on the different glories, our views on all the points of doctrine. At this time Sister Holling, a very enthusiastic sister of San Francisco, who comes often and helps us out, was present, and the gentleman came close to us and said, with tears in his eyes, You people do not know me, but, before God, I would give all I have in this world if I knew the truth. I said, Ask God to show you which of all is the right way, and it shall be made known unto you in some way. That pleased him also. He very reluctantly walked away. He is coming this afternoon again. Elder Pitt will have a talk with him, and I trust we may be the means of bringing the gospel to him, for he is an earnest seeker, I feel certain.

Another man came along and read the sign. I said, We are not connected with "Mormons" of Utah. He stopped and listened, and I talked an hour with him. He asked me several questions and soon became very much interested and said, You have told me more than I ever heard from anyone, and now there is one more question, but I don't suppose you can answer that; it is, What do you consider the soul of man, and how do you teach about the body and the spirit and the soul? Instantly I replied, We teach that the body and the spirit united is the soul of man. He had me repeat it again and then said, You are the first in my life to ever tell me that. Why I just asked that Russell man there and he could not tell me. I have asked noted ministers that question, and you are first to tell me. I am surprised, and I can say that what you have told me sounds the best of anything I ever heard, I will be around again.

A very well educated lady, a young married lady, came and talked and we visited on the gospel and Bible for an hour and a half. She is delighted. She had me explain all we believed as to each point of doctrine, and as I did so, she kept saying, Oh, that is fine. And when she wanted to know what became of all those who went to hell, and I explained that Christ preached to the spirits in prison, those who had been disobedient in the days when Noah was preparing the ark, and that we taught that there would be a chance for those who went to hell, she said, Oh, that is not in the Bible, surely, for I have read the Bible and never saw or heard of such a thing. I said, Yes, in the third chapter of First Peter. She told me when leaving, You certainly will convert the people. I said, I do not want to convert them; I want to tell them the gospel as it is in the Bible, and then let the Lord do the converting. She said, There you are again, that is another beautiful thought. She told me when leaving she was a Universalist, but that she would be back. She has been back to see me three times and is getting much interested. She said we certainly had the best thing she had heard.

I could keep on for hours relating many fine experiences, also some not so fine. One I will mention. One day I had about ten in the exhibit, and was relating the church organ-

ization, etc., and explaining that we were entirely different from the people of Utah and their church. As I talked I noticed a couple of girls walk up and listen, and I felt I had presentiment enough to ask them if they were not members of the "Mormon" Church, and they instantly replied, Yes, we are "Mormons," and we want these people here to know we do not recognize you people at all. I said, Thank you very much, that has saved me a great deal of explanation, for that is what I wanted them to know. And as they were leaving, I said, You know we believe in discernment to-day and they said, Well, you certainly had it that time.

Many of the "Mormons" come around and look and listen. They are not pleased with the idea of our being here, and handing our literature out and explaining to the people that their church is a departure from the original, and that our church is the true Church of Jesus Christ of Latter Day Saints. We always try to treat them with every courtesy, but they do not stop very long to talk.

One day a couple of Episcopal clergymen came and said, Now we would like to know about this church, for we have a very dear relative who was a Baptist preacher, and who left his church and is one of your members. I think they said he was one of our ministers, his name is Smith. They took the pamphlet, An Open Letter to the Clergy, and said they were pleased indeed, to have our position explained to them, and were glad to get literature.

It is impossible to explain the wonderful opportunities we are having. At times, from about three in the afternoon until six, closing time, we could keep three or four of our people busy caring for the people. When I see certain ones pass who seem afraid to even look over, I say, This is not connected with the "Mormons," for I am determined to let them know that even though they do not want to hear. But almost everyone comes and listens, and says when leaving, We wish you all kinds of good success. I tell the people when they have expressed themselves as having been delighted with all I say just to forget me, but to remember what I tell them that Christ said, for his word will judge them at the last day. So we hope for good success.

We are made very welcome at the pleasant home of Brother and Sister Anthony, and after several days as their guests we are now doing light housekeeping, my first attempt since our little Jerusalem home, and we are enjoying it very much. Sister Anthony is not forgetful of our wants though, and always has something good for us upon our return home in the evening. These kindnesses we appreciate very much, which recall to my mind the days of long ago, when dear mother had pleasant surprises for me.

Asking that all will remember us in their prayers, that we may be humble and faithful in the duties before us, I am,

Your sister in the gospel,

ROSA P. PRATT.

SAN FRANCISCO, CALIFORNIA, 281 Castro Street, September 1, 1915.

### Lamoni Stake

The tent work in the Lamoni Stake has been continued under most trying experiences on account of the weather conditions. Aside from these adverse conditions, indifference has been the only other great hindrance. Prejudice is largely giving way. One addition at Creston, Brother John Baker, not as a direct result of the present effort, but after months of investigation. Several prominent people of Creston express themselves much impressed with the beauty of the religious system represented, and they were surprised that since the Bible so clearly sustained this system others had not dis-

covered it. Surely the things of God are spiritually discerned.

Thinking we must close our meetings there for the time on account of the reunion at Lamoni, Iowa, we announced the closing service, and not till we had gathered for that service were we informed that the reunion had been postponed, then only indirectly, but we concluded to close and go to Avery, where we began on Thursday, August 12, and continued over the 22d. Here we enjoyed the best weather and attendance we have had during the year.

On August 1, *The Avery Banner* issued what was called a "Mormon edition," in which two pages and a half were given to announcing the tent meetings, and in representation of the editor's views of Joseph Smith and the Book of Mormon. Among other things he said, "Who was Joseph Smith? He was a great prophet, and the only religious American prophet we ever had. Fully equal to any of the Bible prophets.

"The Book of Mormon. Have you read it? Greatest discovery of the age. Found by Joseph Smith in the form of golden plates at Palmyra, New York. . . . The Book of Mormon is a unique book, and well worth a perusal by the thoughtful student of sacred literature. It reads just like the Bible, being a record of the wanderings of the lost tribes of Israel." (It will be seen by this last expression that the editor is not a Latter Day Saint, and in this was misinformed.)

"Our Bible speaks of the Book of Mormon in several places, hence it is probably true what the Latter Day Saints claim about this sacred book."

Dated August 20, a petition was addressed to "The Honorable Reverends J. F. Mintun and C. Scott," in which was stated, "We should be very much pleased, . . . if you would be so kind as to give us two special lectures or discourses before you leave Avery, one on Joseph Smith and the other on the Book of Mormon, is it an inspired book of God? and we will try to turn out and carefully listen to same," and signed by forty of the citizens of the town. This request was complied with the 20th and 21st, and the majority of the petitioners heard, with others.

Dated August 22, we received a lengthy communication from the editor previously referred to, with a small contribution for tent expenses, in which he says: "My Dear Sirs: In olden times it was the habit of the American people in general to revile and persecute the poor 'Mormon' missionaries and traveling elders and officers of the church, when they would go out without scrip or purse to preach the restored gospel to the Gentiles, so that for a change and a diversion, it would be something quite new and novel for you people to receive some praise and commendation for the work you are doing.

"I am going to let Avery have this distinction and honor, and I write you this communication in order to heartily thank you both in my behalf, and that of those that signed the petition, and the town of Avery in general, for the interesting discourses that you gave us about 'Joseph Smith, was he a prophet of God?' and 'The Book of Mormon,' last Friday and Saturday evenings. . . .

"I must say . . . that you people presented much more and complete evidence from the Bible in regard to Joseph Smith and the Book of Mormon than I thought really existed, and I am willing to say and to go on record that you completely proved your case from a Biblical standpoint. . . . In fact some of the women that listened to Elder Mintun's discourse, I heard commenting on the subject the day after, and they declared unanimously, that Joseph Smith could not be blamed for what Brigham Young said and claimed of Smith many years after his death, and they fully approved of Smith. . . .

"I have become convinced by the evidence presented by the Reorganized Church that Joseph Smith was not a polygamist, nor believed in it."

Last week while at home I received a letter from Brother George T. Angell of Avery, "In talking to the people, I find some have got a different idea of our work." Weather permitting after the reunion, tent meetings will probably be continued there.

It has been noted already in the HERALD how liberal the dailies of Creston were in printing a synopsis of nearly every sermon delivered there for over three weeks.

Found companion not so well as last fall, but we will continue to work and pray, as God may give opportunity.

LAMONI, IOWA, August 31, 1915.

J. F. MINTUN.

### An Echo from California

If an echo from the southern California reunion, which has at this date just closed, may be caught upon the receivers of our HERALD press, and tossed abroad by the magic wand of printer's ink, the echo, though incomparably small in comparison with the reunion voices blending in the song of brotherhood, may bound, echo fashion, from hearts that love to hearts that respond, and in its sanctifying caress be worth while.

From the beginning of the reunion there seemed to be an earnest desire upon the part of the Saints to enter into such devotional relationship with the Lord as is our reasonable service, in order to obtain the riches of spiritual vigor, which are conveyed under his approval of his children.

Thus the mightiest powers of the universe and of all time were enlisted in a very happy degree to assist in the ever-present need of being lifted above the sordid and base things and incidents of life, up into the clearer atmosphere of love, forbearance, truth, holy communion, and liberty. Under such conditions, how could a meeting fail to be a success?

The Spirit which is holy because it is *true in all things*, which Spirit is the Comforter, even the Holy Ghost, is the one and only power whose abode in the souls of the people of God may stand as a commander of success and an unailing guarantee of ultimate, complete, and most splendid victory. As individual units in the kingdom of God, each Saint has the privilege, that by power of his will, the holy champion sent from the immediate presence of Jehovah himself may come in and in very joyous reality take command of every fortification of the soul against the encroachment of evil, which is being projected by the master rebel, Satan.

At the will of the Saints, expressed in prayers and service, this heavenly champion, the Holy Spirit, will draw his flaming sword in defense of the weakest. Who then could penetrate this matchless defense and subjugate it to defeat? None, so long as their guardian angel guest be not banished from them or grieved to depart.

Every material atom of the universe if thrown into one wall of resistance can not form an effectual barrier to the success of the soul which continues to work in rapport with the great God who marshals all material forces at his matchless will, and whose personal executive the Holy Spirit is. All the rebellious intelligences, who because God has refrained from depriving them of their free-will agency have united themselves with Lucifer's league,—all these combined can never captivate that soul which is truly hid with Christ in God, unless that security be forfeited by reason of the sad departure of that Spirit of God which prompts men to employ every circumstance as a means by which to give expression to the progressings of true holiness.

The people gathered at the Southern California reunion, August 20 to 30, seemed to take these things into account in their devotions, hence the success of the meeting as a distributor of blessings to those whose hunger and thirst for spiritual refreshing made them happy partakers. It was by the

gracious permission of the missionary in charge of the Arizona mission that the writer was permitted to get over the border of our appointed field, Arizona, long enough to greet for the first time the fairy kingdom of the Golden West, and to join in the song of the Saints by the sounding sea.

So we return to our Arizona mission refreshed, invigorated, and zealous that the work of God, which has so richly abounded in the California Saints to our edification, may in turn be borne through us unto others, in order that righteousness and joy in the Holy Ghost may be brought to those who know not the truth.

With renewed declaration of love toward all the family of God, my own kinsmen in the most holy alliance of the everlasting gospel, and a will to serve and be spent as our Lord shall choose to direct, I am,

Yours fervently,

JAMES E. YATES.

### West Virginia

The attendance at the West Virginia Sunday school convention and conference was fairly good, but we believe more people living in the central part of the district could have attended. Elders in attendance from adjoining districts were, W. R. O'Dell, and L. D. Ullom. We had a good conference, and the Saints and friends at Goose Creek did their part well in entertaining the people.

Since last fall the local elders at Clarksburg baptized eight or ten, and in Jackson County, Elder J. M. Jeffries baptized five. During the conference one young man was baptized by A. V. Closson.

The writer arrived in this field June 1, and held a meeting near Parkersburg. Near Elizabeth I preached sixteen times, at Girta nine times, and at two other places held forth a few nights on my way to conference. These meetings have helped and encouraged the Saints, and a few nonmembers have heard the gospel. Three have said they believe, and intend to be baptized when they shall have read more and become better prepared to live the Christian life.

Brother A. V. Closson has held meetings at Orlando and Clarksburg. We met at Goose Creek during the conference and continued holding meetings after the close of the same. We intend to labor together part of the time for a while, but soon will have to part, for there are some new places where preaching is wanted, and Brother Closson being district president will need to labor much of the time among the branches.

The outlook in the district is encouraging, and we expect to accomplish a good work yet before the end of the year. We desire the Saints and friends to write us and let us know about opportunities for preaching, so that we may use our time to the best advantage. My mission address is 404 Stealey Avenue, Clarksburg, West Virginia. Mail will also reach Brother Closson at the same address.

Your brother and colaborer,

FRED MOSER, JR.

HARRISVILLE, WEST VIRGINIA, September 10, 1915.

In 1881, the home class in Sunday school work was called, "a new idea." In 1887, attention was called to it in the International Convention, but in 1890 they commended it. In 1893, they recognized it as a "department" throughout the world. They now have a "family worship" agitation being promoted among its workers.

And ah! for man to arise in me,  
That the man that I am may cease to be.

—Tennyson.

## News from Branches

### Independence, Missouri

The Saints have been blessed of late with excellent instruction and spiritual uplift both at preaching services and at prayer meetings. Baptisms have been frequent. A renewed interest has been awakened in the young through the forward movement of the musical talent among us. In the manifestations of the gifts of healing and prophecy the hearts of the Saints are often made glad.

The twenty-seventh semiannual stake Sunday school convention convening on September 10, also the stake conference, convening the following day, were efficiently conducted, peace and unity prevailing at the sessions. The Sunday school convention was well attended, nearly the entire delegation of schools being present. The program furnished was instructive, interesting and up-to-date.

At the morning church service on Sunday the 12th, the Saints rejoiced greatly in the stirring spiritual discourse of our beloved President Frederick M. Smith, who was greeted by a very large audience, every seat in the upper auditorium being occupied. Brother Frederick M. started his vigorous address by the statement, "The hastening time is near, and God is loosening the forces that move and drive the people into activity." Section 42 furnished his theme. He was glad to hear from every direction, reports of increasing spirituality. The glories of the kingdom were to the speaker's mind, set forth in the commandments read. He exclaimed, "I feel to arise to the question of the hour, and bid you as Saints to seek to honor your high calling before the Lord."

May our heavenly Father speed the work.

MRS. ABBIE A. HORTON.

## Miscellaneous Department

### The Bishopric

#### AGENT'S NOTICE

*To the Saints of Southern Michigan and Northern Indiana:* On account of poor health, I will not be able to get over the district before our fall conference which convenes at Galien, Michigan, October 16 and 17. As we are in need of financial help, I trust the Saints may remember us at this time as they have in times past.

May we not only ask ourselves what have we done for the work, but also what can we as individuals do at this present time to help the Bishopric in their many calls.

As ever your brother,

SAMUEL STROH, *Bishop's Agent.*

COLDWATER, MICHIGAN, September 14, 1915.

#### AGENT'S NOTICE

*To the Saints of Spokane District:* I am still bishop's agent, and herewith will be found names of collectors authorized to solicit and receipt for tithes and offerings in this part of the great mission field.

Dear Saints, as the Bishop urges me, I urge you to assist at once, paying that part of your substance which belongs to the Lord and is needed now. Let us not think we can be saved by keeping a part of God's commandments, thus deceiving ourselves. We are charged to observe these things, and we must work for the Lord if we receive the final plaudit, "Well done."

Our subagents are: J. E. Turnbow, Palouse; J. H. Van Eaton, Leahy; Peter F. Klaus, Gifford; Oliver Turbull, Sagle; D. S. McDale, O'Kanogan; J. O. Hower, Cour d' Alene.

Yours in the faith,

W. H. FORDHAM.

SPOKANE, WASHINGTON, South 238 Haven Street, September 13, 1915.

### Pastoral

*To the Branches and Sunday Schools of Southern Missouri District:* As the time is drawing near when our quarterly conference and district Sunday school conventions are to take

place, I wish to say that in order to save expense I think that with the consent of the district conference we can meet at 9.30 a. m. Saturday, October 16, at the Saints' church near Mill Springs, and in the time allotted, in the forenoon transact our business. By expediting business I think the district can also complete its business in the afternoon. In order to do this all district reports should be in hands of secretary, and all branches should send one or more delegates, the Sunday school likewise.

As the place of meeting is a little out of the way for the northern part of the district, it may cost more than one person feels he can spend, and we advise that branches at their business meetings select some one or more to represent them, and that a collection be taken up to defray expenses. In some places the Sunday school may cooperate in this. We especially urge all branches in the southern part to come in a body. It is for your benefit that we have this conference in this part of the district.

Owing to the death of Brother F. C. Keck and the illness of Brother R. T. Walters, of Clinton District, I have been requested to go there and assist, and perhaps defend our cause against the attack of a Baptist or Christian minister, or both. In the meantime, any district or Sunday school matter demanding attention may be referred to my associates, J. F. Cunningham and A. T. Gray.

Expecting the full cooperation of all in the district, I remain,

In bonds,

HENRY SPARLING.

### Conference Notices

Southern Michigan and Northern Indiana, October 16 and 17, Galien, Michigan. Election of officers and selection of delegates to General Conference. Michigan quorum of elders expect to hold meeting. We would like a large gathering. Ministry and branches send reports to secretary as soon after October 1 as possible. G. A. Smith, president; W. P. Buckley, secretary.

Eastern Iowa, October 16, 10 a. m., Fulton, Iowa. Let reports be in hands of proper officers not later than October 10. Those attending notify John Heide at an early date, to be met at station at Maquoketa, Iowa, up to noon the 15th. J. E. Benson, secretary.

Mobile, October 23, 10 a. m., Vancleave, Mississippi. Priesthood meetings a feature. Educational program. Branch, district officers, and priesthood send reports in time. A. E. Warr, president.

London, October 9 and 10, London, Ontario. Delegate credentials should be forwarded not later than October 4. Statistical reports should be in hands of secretary not later than September 30. P. H. Philippin, secretary, 92 Chesley Avenue, London, Ontario.

Eastern Michigan, October 23 and 24, Sandusky. J. F. Curtis, minister in charge, is expected. Send branch reports to William J. Rushton, Applegate, Michigan, route 2, missionary and local reports to William Grice, Crosswell, Michigan, not later than October 15. William M. Grice, William Davis, presidency.

New York, educational conference, Niagara Falls, New York, church, corner Seventh Street and Willow Avenue, October 16, 2.30 p. m. G. T. Griffiths, minister in charge, has promised to be present. A. E. Stone, president; Anna Brothers, secretary, 36 Tremont Avenue, Buffalo, New York.

Western Montana, October 2 and 3, Deer Lodge, time having been changed last conference from December to October. Branches and officers send reports promptly to Mrs. Allen Secor, secretary, 145 Black Avenue, Bozeman, Montana.

Nauvoo, October 2, Rock Creek Church, near Adrian, Illinois. Send reports to W. H. Thomas, secretary, Ferris, Illinois, route 1.

Kirtland, October 2 and 3, Youngstown, Ohio. Time devoted to worship and educational work. Martin Ahlstrom, secretary.

### Convention Notices

Mobile Sunday school, Religio, October 22, 9 a. m., Vancleave, Mississippi. Prayer service followed by program. A. E. Warr, superintendent.

Nauvoo Sunday school, Ferris, Illinois, October 1, 10 a. m. Prayer service 9.30 a. m. Mrs. John H. Laubscher, secretary, 1319 1-2 North Eighth Street, Burlington, Iowa.

Western Montana Sunday school, Deer Lodge, October 1. Prayer meeting 10 a. m. Business 2 p. m. Program 8 p. m. William J. Murray, secretary.

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## THE SAINTS' HERALD

Elbert A. Smith, Editor; John F. Garver, Assistant Editor.

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

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

For advertising rates apply to the business department.

Entered at post office, Lamoni, Iowa, as second-class mail matter.

Subscriptions received for "Zion's Ensign," also orders for all "Ensign" publications.

Eastern Iowa Sunday school, October 15, Fulton, Iowa. Send reports as soon as possible. Miss Anna Lowe, secretary.

Kirtland Sunday school and Religio, October 1, Youngstown, Ohio. District Sunday school and Religio associations will be organized for Youngstown-Sharon and Northwestern Ohio districts. Send reports for third quarter before October 1 to C. B. Keck, secretary and treasurer, 1907 East Sixty-sixth Street, Cleveland, Ohio.

London Religio, October 8, 10 a. m., London, Ontario. Local secretaries send reports and credentials as soon as possible after October 1 to secretary. James Winegarden, president, London; George Tomlinson, jr., secretary, Saint Marys, Ontario.

Central Michigan Sunday school and Religio, October 8, Glover. O. J. Hawn, Matthew Umphrey.

New York Sunday school and Religio, October 15, Saints' chapel, corner Willow and Seventeenth Street, Niagara Falls, New York. Business 4 p. m., program 8. Ethel Hageman, secretary Religio; Marie Dixon, secretary Sunday school.

Pottawattamie Sunday school, September 24, Underwood, Iowa. Business 2 p. m. Ruth Timm, secretary.

## Notice of Transfer

To Whom It May Concern: Through concurrence of First Presidency and missionaries in charge, Elder L. E. Hills has been transferred from Ohio to the Independence Stake, and Elder John Davis has been transferred from Dakota to Missouri.

FREDERICK M. SMITH, *President.*

INDEPENDENCE, MISSOURI, September 17, 1915.

## Notice Concerning Silence

To Whom It May Concern: This is to give additional notice to the Saints directly concerned that E. W. Nunley was some months ago placed under silence by the undersigned, acting in conjunction with the missionary in charge of that field. We feel our action has been fully justified, and we hereby request the Saints and officers of the church in the part of the field affected to refrain from recognizing Brother Nunley in any official capacity, as he is under silence, though he has not as yet returned his licenses to the undersigned as requested.

Very respectfully,

FREDERICK M. SMITH.

## Two-Day Meetings

Marlette, Michigan, October 2 and 3. Single meals 15 cents, 8 for \$1. All invited. William Grice, William Davis, presidency.

## Address Desired

Sister Marie Julie T. Adamson, Lower Lake, California, desires the address of the English brother baptized by William Newton, Exeter, Devon, England, who asked if she could

send him an early copy of the Doctrine and Covenants. She has a late copy she can send.

## To Locate Members

We wish to locate the following members whose names are on the Spokane district records: David E. Crockett, Frank Greenwood, Minnie Quinn, Laura C. Nelson, Sarah A. Johnston, James E. Turner, Jennie Turner, Erma E. Turner, Emma J. Dopp, Helena Roble, U. Wolf, William A. Borton, Ila L. Closson.

W. H. FORDHAM, *District Secretary.*

SPOKANE, WASHINGTON, South 238 Haven Street.

## Died

BAKER.—Clyde Wilfred Baker, born November 23, 1887, Colebrook, New Hampshire; died Colorado Springs, Colorado, September 9, 1915, of hemorrhage, following tubercular trouble for three years. Educated at Colebrook. By profession a printer. Baptized by J. A. Tanner at Saint Louis, Missouri. Held office of priest. Leaves wife, son, sister, 2 brothers. Services in charge of S. S. Smith, sermon by Ammon White, interment in Colorado Springs. In life deceased was honorable and respected. A strong temperance advocate and Sunday school worker. Many friends feel proud of his life and the worthiness of his exemplary manhood.

## October "St. Nicholas"

That one of the original locomotives of George Stephenson, built in 1822, is still, after ninety-three years of service, in operation at Hetton Colliery in England, the owners wishing to keep it going till its wonderful career has passed the century mark, is one of the interesting statements said to occur in an article on "Curious types of small locomotives," contributed by George Frederick Stratton to the October *St. Nicholas*. The article, it is announced, will provide an interesting survey of the various industrial locomotives, with illustrations and diagrams, showing their construction and their use in mines, lumber yards, tunnels, and the like.

Every device for making school life attractive and physically beneficial is welcome nowadays, and one of the most novel of these devices, already tried out at a Rhode Island school, will, it is announced, be described in an article entitled "Building a winter camp," in the October *St. Nicholas*. This experiment, it is said, consisted of a log stockade, fifty feet by thirty, erected by the boys a few steps from the school buildings, fitted out with a blockhouse and a large tent to serve as a dormitory, the whole system being conducted on strictly military lines and with great success, according to the author, who illustrates his article with a series of photographs.

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and

Illustrated by **Paul Craig**

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The author has lived a life of interesting experiences that qualifies him to correctly and interestingly portray the scenes and incidents in their true settings and with an inspirational ring. Those who know his writings—and there are few who do not—will undoubtedly want this story for themselves and those to whom they are responsible for good reading.

The illustrator, Paul Craig, now laboring as a missionary in Omaha, is perhaps the ablest artist in the church, having studied and worked for several years in Kansas City and New York. As this is not the first book he has illustrated, he will be able to interpret the author's word-pictures admirably.

"CALLED TO BE AN APOSTLE" is the name of the sequel, and it will follow the story of "Joe Pine." This is a story of Joseph Prian Brady, a typical young man with the same longings and impulses and heart-yearnings as we all have. What he does with the memory that his mother dedicated him to God while he was a mere lad, will stir the emotions and interest in other young men in similar situations. He could not preach, write, paint, or sing—but he had a talent for making money. He falls in love with his former girl comrade and finally wins her from a covetous rival.

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



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

VOLUME 62

LAMONI, IOWA, SEPTEMBER 29, 1915

NUMBER 39

## Editorial

### THE ANGEL MESSAGE TRACTS

#### CHAPTER 8

#### THE ETERNAL JUDGMENT

The Lord is a God of knowledge, and by him actions are weighed.—1 Samuel 2: 3.

Our theme is not a popular one in polite society. It is not a theme that is often discussed at dances or at card parties or at feasts. Society has agreed to ignore it. It is tabooed.

But God does not always observe good form (according to some standards, at least). He thrust this subject upon the attention of King Belshazzar at a time when he was giving a feast to his wives and concubines and a thousand of his nobles (Daniel 5).

The king beheld a hand in the act of writing on the wall. When the king with shaking knees and quavering voice asked for the interpretation, Daniel gave it. In part it was:

"Thou art weighed in the balances, and art found wanting."

That was in harmony with our text: "The Lord is a God of knowledge, and by him actions are weighed."

What bad taste (some might say) to drag a pair of balances upon the scene of that great social function and proceed to weigh the king and to write the result on the wall for all to see. But God is no respecter of persons. At some time every man who ever lived must be weighed in the balances. Are you ready for the test?

#### MEN JUDGED NOW

In a certain sense judgment is going on now. Men are constantly judged and punished or rewarded, according to the laws of Nature, which are the laws of God.

If you put your hand into the fire you commit a physical sin and you are judged and punished immediately. If you do a mean, contemptible, vile act, the result to yourself may not be so obvious, but it is no less sure. Paul speaks of some whose consciences are seared as with a hot iron.

Spiritual injuries, malformations, and deformities resulting from corrupt thinking and doing are more hideous, monstrous, and terrible than anything resulting to the flesh from violation of physical laws.

Men bear in their own souls the marks of God's judgments on sin. You can see it in their eyes.

Nevertheless, many apparently escape the consequences of their evil ways, to an extent at least; though probably their immunity is more *apparent* than *real*. On the other hand many innocent people suffer for the sins of others, due to the interdependence of humanity; for no man liveth to himself alone. Consequently in the providence of God there is a set time coming when all things will be equalized and every man will get his deserts.

Men may appear to sin with immunity for a time, but it is a true saying: "Be not deceived; God is not mocked: for whatsoever a man soweth, that shall he also reap." (Galatians 6: 7.)

Ye have plowed, ye have sowed, and the harvest shall be of its kind;

What ye sowed ye shall gather and grind;

What ye grind ye shall bake, saith the Lord, and, or bitter or sweet,

In the days that shall be ye shall eat.—Shoonmaker.

#### SPECIAL JUDGMENTS

There are special judgments of God, as in the case of Ananias and Sapphira (Acts 5). A case in point also is that of King Belshazzar already referred to. The destruction of Sodom and Gomorrah might be mentioned in this connection. Their object is mentioned in Isaiah 26: 9: "When thy judgments are in the earth, the inhabitants of the world will learn righteousness."

We must not flatter ourselves that these special dispensations are altogether a thing of the past:

Did ye deem that my wrath was a cloud that had thundered and gone,

Swallowed up in the smile of the dawn?

#### PRELIMINARY JUDGMENT

There are also what might be termed preliminary judgments. We are told that at death: "Then shall the dust return to the earth as it was: and the spirit

shall return unto God who gave it." (Ecclesiastes 12: 7.)

All kinds of men are dying all the time. All kinds of spirits are ascending to God. Do they all remain with him?

We understand that those who find favor with him are received into paradise to await the final judgment; while the wicked are sent to the prison house to await the same great event. This presupposes a sort of preliminary judgment at death.

To the penitent and forgiven thief Jesus said: "To-day shalt thou be with me in paradise" (Luke 23: 43; see also Revelation 14: 13; 2: 7; 2 Corinthians 5: 1-9).

While of the wicked and unforgiven it is said:

The wicked shall be turned into hell, and all the nations that forget God.—Psalm 9: 17.

And they shall be gathered together, as prisoners are gathered in the pit.—Isaiah 24: 22. See also Psalm 55: 15; Zechariah 9: 12; 2 Peter 2: 4-9; Ezekiel 31: 16, 17.

#### THE FINAL JUDGMENT

But there is also to be a final great day of judgment. We are told:

He hath appointed a day, in the which he will judge the world in righteousness by that man whom he hath ordained.—Acts 17: 31.

And I saw the dead, small and great, stand before God; and the books were opened: and another book was opened, which is the book of life: and the dead were judged out of those things which were written in the books, according to their works.—Revelation 20: 12.

#### EVENTS LEADING UP TO THAT DAY

Jesus is to come again. He left that definite promise on record: "And if I go and prepare a place for you, I will come again" (John 14: 3).

The angels confirmed this promise at the time of his ascension:

Ye men of Galilee, why stand ye gazing up into heaven? This same Jesus, which is taken up from you into heaven, shall so come in like manner as ye have seen him go into heaven.—Acts 1: 11.

His departure was real and personal; his second coming will be real and personal:

For the Son of man shall come in the glory of his Father with his angels; and then he shall reward every man according to his works.—Matthew 16: 27.

At his coming the first resurrection, that of the righteous, is to take place, and they are to be with him a thousand years:

For the Lord himself shall descend from heaven with a shout, with the voice of the archangel, and with the trump of God: and the dead in Christ shall rise first.—1 Thessalonians 4: 16.

And they lived and reigned with Christ a thousand years.

But the rest of the dead lived not again until the thousand years were finished. This is the first resurrection. Blessed and holy is he that hath part in the first resurrection.—Revelation 20: 4-6.

This is followed in John's account by his description of the great judgment when the dead both great and small were judged.

The events then are: The second coming of Jesus; the first resurrection, at which time the dead in Christ are resurrected and the living righteous meet him; the thousand years millennial reign; the resurrection of the wicked, followed by the loosing of Satan for a time; and afterward the final great judgment.

#### CHARACTERISTICS OF THAT JUDGMENT

John tells us (Revelation 20) that both small and great shall stand before God,—the king from his throne, the peasant from his hovel, Dives who lived in luxury, Lazarus who lived in rags,—all will be there.

"And the sea gave up the dead which were in it." The men who now sleep in the luxurious staterooms of the *Titanic* and the *Lusitania* at the bottom of the sea, in the most splendid coffins ever constructed by man, will be there.

"And death and hell delivered up the dead which were in them." The most remote recesses of the bottomless pit will yield up the lost souls that cower there. Men must face that judgment bar. It is not a matter of choice but a matter of necessity.

The judgment will be just. God will be our righteous judge in that day, in connection no doubt with the Master: "Because he hath appointed a day, in which he will judge the world in righteousness by that man whom he hath ordained" (Acts 17: 31).

He shall not judge after the sight of his eyes, neither reprove after the hearing of his ears: but with righteousness shall he judge the poor, and reprove with equity for the meek of the earth. . . . and with the breath of his lips shall he slay the wicked.—Isaiah 11: 3, 4.

A judge stopped a runaway horse and saved a man. Afterward that man was charged with murder and arraigned before that judge. He pleaded, "Judge, you do not know me. You saved me once, you can not take my life from me."

The judge replied: "I was your savior then; but now I am your judge."

When Jesus was here he said:

I came not to *judge* the world, but to *save* the world.—John 12: 47. The word that I have spoken, the same shall judge him *in the last day*.—John 12: 48.

Jesus came once to save the world. Presently he is coming to judge the world. He is both savior and judge. By his word we shall be approved or condemned.

## THE BASIS OF REWARD AND PUNISHMENT

It is distinctly stated that all men are to be judged according to their works:

And the dead were judged out of those things which were written in the books, *according to their works*.—Revelation 20: 12.

And, behold, I come quickly; and my reward is with me, to give every man *according as his work shall be*.—Revelation 22: 12.

This idea of merit as a basis of reward appeals to common sense. It is just, as God is just. Yet it controverts the old theological idea of one great, eternal reward of everlasting glory in heaven, and one great eternal, everlasting punishment in hell,—just two places and conditions,—heaven on the one hand, hell on the other.

## A LINE OF MEN FOR JUDGMENT

To illustrate: let us in imagination arrange a line of men before us for judgment. At one end of the line is the meanest man that ever lived. At the other end is the best man that ever lived. They are graded down morally from the best to the worst, and stand shoulder to shoulder, scarcely an inch apart physically and morally.

Tell us now, where can we put our hand down in this line and say that all on this side shall go to heaven and all on that side shall go to hell?

And if God fixes the dividing line between two certain men, will he say that this man who has missed hell only by the thickness of a hand shall go into heaven and share celestial glory equally with the best man who ever lived? And that this other man who has lost heaven by an inch shall go to hell and suffer the same punishment that is meted out to the worst man who ever profaned the human form?

We do better than that here, in our high schools and our police courts. We at least try to give reward in proportion to merit and mete out punishment according to degree of guilt.

## DRAWING THE LINE ELSEWHERE

But one says, We will not draw the line in that way. We will draw the line between those who accept Jesus and those who reject him. Very well, we will rearrange our line of men.

But the problem is not solved in that way. For there still exists the utmost diversity of character, service, merit, and development among those who have accepted Jesus. Some are not worthy to *receive*, neither are they prepared to *enjoy* the reward that others merit. And the same great differences exist among those who have not accepted Jesus.

Most noteworthy of all, perhaps, some who have professedly accepted him are not so worthy as some who have failed to accept him. Following is a case

from life. It is a true incident, excepting that the correct names are not given.

## A CASE FROM LIFE

Henry Clay Bates, a young man, member of a well-known aristocratic family of Virginia, fell in love with a dissolute girl of the neighborhood. He became so enamored of her that he took his young wife, mother of his little boy, riding in his automobile, stopped at a lonely place on the road, took a shotgun from the weeds where he had hidden it, and killed her.

He was arrested, tried, convicted, and sentenced to be hanged. After he had carried the case through the various courts, and exhausted every artifice that money and legal talent could employ, after appeal for pardon had failed, and as the day of execution drew near, and the time approached to set the death watch at his cell door, he sent for a clergyman of an orthodox church (so-called), confessed his crime, "accepted Jesus," received "religious consolation," and declared, "I die happy."

We are asked to believe that the executioner swung him, black-faced and strangling at the end of the hangman's noose, right into eternal glory. Can you picture Peter meeting him, removing the hangman's cap, loosening the noose, taking him by the hand, and saying, "Well done, thou good and faithful servant, enter into the joy of thy Lord"? Will John the Beloved and the devout Stephen move over to make room for Henry Clay Bates, up close to the great white throne?

What about Mrs. Bates? She was a good woman, but not a member of the church. She had not accepted Jesus, by formal profession. Her husband gave her no time for confession. We are asked to believe that the explosion of that gun that blew her gentle mother spirit from her breast blew it right into hell. Must Judas Iscariot and Jezebel move over to make room for Mrs. Bates, up close to the hottest fire for ever and for ever?

## THE THEOLOGIANS' GOD

If judgment were held before that kind of a God we believe that some one would be there with courage to stand up and declare, "You may be a God of power, but you are not a God of justice." And that kind of a God would have no answer to that kind of a charge. He might stop that man's mouth with brimstone and fling him into the bottomless pit; but he could not answer him.

But, thank God, such a deity is merely a creation of the theologians. He does not exist. Our God is a God of knowledge, and a God of justice, by him "actions are weighed." By him men are judged,

(Continued on page 933.)

## CURRENT EVENTS

## SECULAR AND RELIGIOUS

**PROHIBITION FOR SOUTH CAROLINA.**—On September 14, the people of South Carolina by a majority estimated at twenty thousand, adopted the prohibition amendment to the State constitution submitted by the last legislature. The new law will go into effect January 1. South Carolina is the nineteenth State to declare for state-wide prohibition.

**"FRYE" CASE.**—In a note made public the 23d, Germany accepts the proposal of the United States to fix damages by commission for the sinking of the *Frye*, appoints her representative, and agrees to allow The Hague to pass upon the dispute over treaty rights. She also gives assurances that no American merchantman carrying conditional contraband will hereafter be destroyed under any circumstances.

**ARMENIAN PERSECUTION.**—The Turks are reported to have sorely persecuted the Christian Armenians, assassinating them and driving them from their homes into desert places, under the pretense that it has been necessary as a war measure to prevent rebellion and plotting. Viscount Bryce, former British ambassador to United States, has sent a plea to The Associated Press for America to stop this wholesale slaughter and exile. United States Ambassador Morgenthau has protested against the ill treatment of the Armenians.

**MEXICAN AFFAIRS.**—Chihuahua, Villa's capital, has been taken by Carranza forces. Americans are leaving northern Mexico. On the 24th a band of Mexicans crossed the border and raided the town of Progreso, Texas, looting several stores and the post office, and burning buildings. In driving the invaders back to their own territory, one American soldier was killed and one wounded, and at least two Mexicans were killed.

**HILLIS CONFESSES.**—Doctor Newell Dwight Hillis, successor to Henry Ward Beecher in Plymouth Church, Brooklyn, on Sunday, the 19th, confessed before his congregation to a lack of constancy to purpose and consecration to his calling, when referring to certain personal financial losses, as well as losses of others relying upon his judgment, understood to have occurred from speculative investments, he said:

Often I have loved my books more than the poor; I have loved position and honor. Sometimes I have thought of my own interest, when every drop of my blood and every ounce of my strength and every thought of my mind belonged to our schools, to the sick, to the friendless, to the poor, and to the boys and girls with their eager and hungry minds. Often I have taken honors when I should have chosen solitude, and dwelt apart, and listened to the voice of God and tried to be a true prophet of God to you.

Doctor Hillis's congregation will continue him in his pastorate.

**EUROPEAN WAR.**—The fierce artillery struggle in the west continues. Russia continues to gain in the south, and succeeds in still holding the Germans to slow advances in the center and north. The Germans and Austrians are massing forces along the Danube for an attack on Serbia, presumably in the hope of opening up a passage for munitions to Turkey. British soldiers have been sent to the aid of Serbia, and it is said that the Serbians are being assisted by the French. Bulgaria has ordered the mobilization of her entire army, announcing that such is done for the purpose of armed neutrality. Greece has ordered the mobilization of her army and navy "as a measure of elemental prudence." Rumania, while not fully mobilized, is ready for any emergency. Bulgaria and Turkey, enemies for years, are said to have composed their differences. The outcome of these developments in the Balkans is uncertain, but with the Balkan states armed to the teeth, urged by present combatants, and enticed by the hope of territorial gains, it is expected that sooner or later they will join the war. After a season of comparative inactivity, German submarines are again vigorously pushing their campaign against merchantmen, having sunk five British steamers in the past few days. Rumor suggests that the British navy by a successful campaign against German submarines, in which the German vessels have been ensnared with wire netting and sunk, have materially depleted the number of German submarine vessels.

**DENY SINKING OF "HESPERIAN."**—All submarine commanders out at the time of the sinking of the *Hesperian* deny torpedoing that vessel.

## NOTES AND COMMENTS

**WILEY AND THE WETS.**—Brewery interests have been circulating recently in an advertisement, a statement credited to Doctor Wiley, of pure food fame, as follows: "Beer is a veritable food product. It can truly be termed liquid food." In denying this statement, Doctor Wiley in *Good Housekeeping* for September, says:

Furthermore, in the last few years I have been irresistibly driven to the conclusion that the best thing for the mental and physical health of our people would be the complete abolition of commerce in alcoholic beverages. This conviction makes it doubly irksome for men to see my name continually used to promote the sale of beer as a food.

The *New Republic* suggests that the brewers have made a mistake in pretending to quote from Doctor Wiley before his demise, having failed to wait until his pen was stilled in death, as they have done with Washington, Jefferson, Lincoln, et al.

To be gentle is to be great.—Proverb.

## THE ANGEL MESSAGE TRACTS

(Continued from page 931.)

"according to their works," for so his word assures us.

### THE GLORY OF THE STARS

God has a reward for every man proportionate to his works, his merit, his service, his spiritual development. He has a punishment for those who are condemned, adapted to the degree of moral turpitude of each. And he punishes to reform; not for vengeance.

Paul says:

The glory of the celestial is one, and the glory of the terrestrial is another. There is one glory of the sun, and another glory of the moon, and another glory of the stars; for one star differeth from another star in glory. So also is the resurrection of the dead.—1 Corinthians 15: 40, 41.

The heavens refute the theologian's travesty upon divine justice. As the psalmist says, "The heavens declare the glory of God."

The glories and rewards that he will bestow are as diverse as the glories of the stars, the moon, and the sun. They range from the glory of the dimmest star that you can perceive, to yonder constellation of the first magnitude, and on up to glories like that of the moon and the sun.

It is clear, too, that he will differentiate in punishment as in reward. Jesus said of certain people: "It shall be more tolerable for the land of Sodom and Gomorrah in the day of judgment, than for that city" (Matthew 10: 15).

### PREDESTINATION AND MOHAMMEDANISM

Needless to say, this basis of judgment according to works is utterly opposed to the old predestination theology, which is stated in one of the creeds thus:

By the Decree of God for the manifestation of his Glory, some Men and angels are predestined upon everlasting Life, and others foreordained to everlasting Death.

These Angels and Men thus predestinated, and foreordained, are particularly and unchangeably designed, and their number is so certain and definite, that it can not be either increased or diminished.

And this creed goes on to say that God did not base his foreordination on any foreknowledge of their faith and good works, or the reverse. He merely selected some for eternal bliss and chose to pass others by, reserving them for hell, and all "to the praise of his glorious justice."

This accords well with Mohammedan theology, which is thus stated by Clarke:

Accordingly, when God—so runs the tradition,—I had better say blasphemy—resolved to create the human race, he took into his hands a mass of earth, the same whence all mankind were to be formed, . . . having then divided the clod into two equal portions, he threw the one half into hell, saying, "These to eternal fire, and I care not"; and pro-

jected the other half into heaven, adding, "and these to paradise, and I care not."—Ten Great Religions, part 1, p. 79.

But it does not accord with the divine love and justice of God; who is "not willing that any should perish, but that all should come to repentance" (2 Peter 3: 9).

For this is good and acceptable in the sight of God our Savior; who will have *all men* to be saved, and to come unto the knowledge of the truth.—1 Timothy 2: 3, 4.

### SALVATION AND REWARD

Jesus has worked out our salvation in the sense that he has made it possible for us. He made the sacrifice. He lived the perfect life. He presents the divine plan. It is ours to accept and obey. But while he saves us out of love, when it comes to the question of *reward*, we must work that out. We will get that for which we work.

This is made very clear in the following:

For other foundation can no man lay than that is laid, which is Jesus Christ. Now if any man build upon this foundation gold, silver, precious stones, wood, hay, stubble; every man's work shall be made manifest; for the day shall declare it, because it shall be revealed by fire; and the fire shall try every man's work of what sort it is. If any man's work abide which he hath built thereupon, he shall receive a reward. If any man's work shall be burned, he shall suffer loss: but he himself shall be saved; yet so as by fire.—1 Corinthians 3: 11-15.

Some, then, may be saved terribly, and as by fire, and receive little or no reward. Others may receive reward according as they have built of precious stones, gold, or silver on the foundation laid for them in the divine wisdom and mercy.

It is conceded that works have a vital bearing on salvation, and acceptance of Jesus has a vital bearing on reward; but broadly speaking, salvation comes by acceptance of Jesus, and reward comes according to works. By acceptance of Jesus we mean sincere acceptance and obedience. Many profess to accept him who do not accept him at all, neither obey him. Others make no outward profession, yet really accept some at least of the truths that he taught.

By and by the hypocrites will be exposed. By and by those who now accept a part will openly accept all,—if they follow the leadings of God, otherwise they will go backward and lose that which they now have.

### BUILDING OUR MANSIONS

It becomes of the utmost importance then that we shall begin now to build wisely and well, that our works may stand the test mentioned above, and we receive the highest reward. Jesus said:

Whosoever heareth these sayings of mine, and doeth them, I will liken him unto a wise man, which built his house upon a rock.—Matthew 7: 24.

In my father's house are many mansions: if it were not so,

I would have told you. I go to prepare a place for you.—John 14: 2.

We do not presume that those mansions will be like rows upon rows of tenements, each exactly like its neighbor, and with no individuality. But each will express perfectly the individuality of its occupant.

In a sense we are building our own mansions on high. Oliver Wendell Holmes strolling along the seashore picked up the cast-off shell of a chambered nautilus. Holding it in his hand he soliloquized:

Year after year beheld the silent toil  
That spread his lustrous coil;  
Still, as the spiral grew,  
He left the past years dwelling for the new,  
Stole with soft step the shining archway through,  
Built up the idle door,  
Stretched in his last-found home, and knew the old no more.

Then the poet turns upon himself and with introspective gaze continues:

Build thee more stately mansions, O my soul,  
As the swift seasons roll!  
Leave thy low-vaulted past!  
Let each new temple, nobler than the last,  
Shut thee from heaven with a dome more vast,  
Till thou at length art free,  
Leaving thine outgrown shell by life's unresting sea.

#### THE OTHER UNWISE BUILDER

Edwin Markham has this modern parable:

But there is flying through the world the story of another builder, a foolish eye-servant, a poor rogue. He and his little ones were wretched and roofless, whereupon a certain good Samaritan said, in his heart, "I will surprise this man with the gift of a comfortable home." So, without telling his purpose, he hired the builder at fair wages to build a house on a sunny hill, and then he went on business to a far city.

The builder was left at work with no watchman but his own honor. "Ha!" said he to his heart, "I can cheat this man. I can skimp the material and scamp the work." So he went on spinning out the time, putting in poor service, poor nails, poor timbers.

When the Samaritan returned, the builder said: "That is a fine house I built you on the hill." "Good," was the reply; "go, move your folks into it at once, for the house is yours. Here is the deed."

The man was thunderstruck. He saw that, instead of cheating his friend for a year, he had been industriously cheating himself. "If I had only known it was my own house I was building!" he kept muttering to himself.

Every man who tries to cheat God or his neighbor ends by cheating himself. We are building for eternity. The house we build we must live in. The reward we work for we shall get.

The eternal judgment is not a popular theme in polite society. It has been tabooed. Yet it is not

such a terrible theme excepting to the unprepared. It is not presented to frighten.

In it are revealed the greatness, love, mercy, justice of our God, "Who is not willing that any should perish, but that all should come to repentance."

ELBERT A. SMITH.

## Original Articles

### THE BUSINESS OF EDUCATION

[The following was the address of Brother George N. Briggs, delivered at the opening exercises of Graceland College held on the morning of September 10.—EDITORS.]

It is with a very high degree of personal satisfaction and pleasure that I am privileged this morning to welcome new students and rewelcome old students to Graceland.

The commencement period is usually thought of as being in June—at the close of the school year. It is then that we make a survey of the year's work, and take a look into the future. We always have some regret because of not having taken full advantage of the opportunities that have come to us. Now, at the beginning of the year, rather than at the end, is the time to take stock, the time to see whither we are drifting, and to steer our bark free of the rocks on which it may be shattered.

#### YOUR CHIEF BUSINESS

The one thing I desire to impress on your minds this morning is the fact that the chief business of government is education, and as individuals composing the government *your* chief business is education. I feel that you all realize that to-day. The fact that you are here this morning, at considerable sacrifice of time, money and possibly inclination, is prima facie evidence that you sense the significance of the enterprise upon which you are entering.

If, for the next year at least, the business of attending college is the one to which you are to devote your energies, you must make up your mind that outside influences, not related to the work of the college year, are to be eliminated from your program. That may mean a sacrifice at times, that is, a temporary sacrifice of personal pleasure or gratification of some friend's desire, but it will mean no sacrifice in fact; indeed it will mean a very great and lasting sacrifice if you surrender yourself to the emotions or longings of the moment. You are now in the business of going to school, and that means close application, long hours, devotion to the schedule you have mapped out for yourself, and a full determination not to let the pleasures and incidents of the moment interfere with your well-laid plans.

We are sometimes overambitious when we are planning our schedule—there are so many courses

we would like to take—that we find difficulty in making our selection. We feel that we can take several hours more work than the schedule calls for. In fact, very frequently it is true that after we start upon our work, the first few weeks seem to prove that we could easily have carried a few extra hours. However, it usually turns out that the schedule committee was right in limiting your hours. It is not the quantity of work, the number of different studies one pursues, but the quality of effort put forth, the frame of mind with which one enters upon it, and the devotion with which the effort is made.

#### CHARACTER AND ABILITY NEEDED

It is especially necessary just at present that we have a body of young men and women in this country ready for the very great demand that is to be placed upon mankind at the close of this world war now in progress. The saddest thing about war is not so evident at the time the war is in progress, although that is bad enough, but the after effects are the worse, and in proportion as the present war is the greatest in the world's history, so the deadly effects will be felt further and for a longer time than in any previous conflict. It will be fully fifty years before the world is back to normal. Not in the lifetime of most of us will the countries now at war take their place in the affairs of the universe. That means that those countries not in the conflict, and beyond all others the United States, must be depended upon to do the big things which the progress of the world is going to demand. If there has ever been a time in the history of mankind when young men and women of character and ability were needed more than any other period it will be for the next fifty years, or during the active lives of most of you, and now is the time for you to determine whether or not you will be counted among those with their "lamps trimmed and burning."

We often hear of the commercial and financial supremacy that is to be ours during the next several decades, but God's great lesson of this war for us is the moral and humanitarian supremacy which comes from man educated and enlightened body politic.

#### A VITAL PART OF PUBLIC LIFE

Many of the early colonists brought the belief in education with them. They were firmly convinced that it was a necessary adjunct of freedom both in religion and the state. The enormous growth of the college system in this country registers the persistence of the American faith in education. The growth of the state universities of the West and Far West have been phenomenal, and the intimacy of relationship between many of these institutions and the public life of the states has been the result of this deep and practical public interest.

The United States Commissioner of Education gives as one of the reasons for the persistent vitality of the small independent college the fact that it has had such an extraordinary influence on the life and ideals of the nation. He points out that these independent colleges have actually furnished the country with a surprisingly—one might almost say a disproportionately—large number of the national leaders in politics, in the professions, and in commerce. These facts have thoroughly entrenched the small college in the regard of the people.

However, higher education in the United States is at present under fire. This fact in itself is distinctly encouraging. It proves that the American people regard education as a vital part of public life, and it also shows that the old idea that natural "gumption" was the only thing necessary for dealing with any situation or handling any material is rapidly giving place to the modern idea that men and women must be educated, that is, prepared, for every kind of work. A generation ago there were three learned professions; now there are probably a hundred, if not more; and there is no vocation so lowly or so elemental that training for it is not regarded as essential.

A recent study made by the United States Bureau of Education showed that the growth of a typical state university in regard to the number of schools or colleges represented and the number of different courses offered had been truly remarkable. In 1875 this university consisted of three colleges or schools with only two years of college work offered in seventy-eight subject courses. For the last college year, 1914-1915, this same typical state university had been organized into twelve distinct colleges, offering one thousand, six hundred and twenty-two subject courses as suitable topics of study looking toward a university degree and the pursuit of a learned profession.

#### A COOPERATIVE INSTITUTION

The college is a cooperative institution. The faculty, however devoted and educated to their work, can not do that work without the aid of students. Nor can that work be agreeable at all times, since one of its chief ends is by discipline to train the mind to concentration, steadiness, and persistence.

A student may feel that things ought to be made pleasant for him; and that, if he is not interested, he is absolved from attention. It is true that every subject may be made interesting, because a class of live, wide-awake students will find the life interest in the vital subjects of study. But men do not go to college primarily to be interested; they go to be educated; and education itself involves self-denial, self-

control, and self-direction. Our tasks in life are set before us to be accomplished, and we are not asked whether they are agreeable to us or not.

There is a great lack of seriousness among large bodies of college students. One of the first qualities of a successful man is the sense of obligation; the man who wastes his time in college does not possess that quality. No man, no matter how generous he pays his way in college, ever pays for his education. No college could live on the tuition fees of its students; it lives only because of outside contribution, either from the State, individuals or societies. Every man in college is to a certain extent a charity student; he does not, and can not, pay his way. Other people have made it possible for him to use the immense advantages of the college, for which he does not, and can not, pay. He who does not profit to the very greatest extent possible and take advantage of the great opportunities other people have opened up to him, loafs on the foundations which self-denying and able men and women have laid; he takes his ease at the expense of other people; he is one of the human parasites for whom there is no legitimate place in this world.

The United States Bureau of Education recently investigated the cost of education in colleges and universities in the United States, and looked into the matter of the proportion of the total cost paid by students in the shape of tuition and other fees. It was found that in Cornell the student pays twenty-six per cent of the cost of his education, at Harvard he pays thirty-four per cent and at Yale forty-one per cent. Just what the percentage is here at Graceland I am not advised, but you may rest assured that after you have paid every cent in the way of tuition, laboratory fees, and other college expenses, you will still be receiving a large yearly contribution from the friends and others interested in Graceland College. You may also rest assured that these contributions are gladly given for the very great work that can be accomplished by you as students if you take advantage of the opportunities here prepared for you. Be men and women, not parasites.

To help a boy or girl through college usually means self-sacrifice on the part of the whole family. Is it worth the money? Is it wise? How shall one know in any particular case? How can the college lads be sorted out from those who are to have a somewhat different opportunity in business, in farming, or the trades and occupations by which men earn bread for themselves and their families? Not all boys can be college bred; which shall be given the opportunity? The burden of proof rests on the boy and not the college, which offers opportunities but has a right to demand evidence of fitness to improve them.

#### HAVE A PURPOSE

What takes the boy to college? Is it simply because the other boys are going? That is a very inadequate reason, quite unworthy the sacrifice the fathers and mothers will be called upon to make in the support or partial support of the boy through his college course. If the boy has not come to years of sufficient discretion to be aware of any purpose in a college course more serious than to "be in the swim," he is not yet prepared to enter.

It is not properly the business of the college to awaken boys to a sense of purpose. That should precede the college years. Most of the difficulties of college discipline and of failures in college arise along just this line of purposeless thoughts and lives. Every boy and girl who enters college should be sure of some clear and sober thoughts of life and its opportunities, and what these mean. There are opportunities which only the college can offer, but its horizons of general culture are not hidden from the man who has the desire of intellectual attainment. They are more frequently hidden, indeed, from the college student who spends his college days largely in evasion of his duties and in having an easy time. As the president of one of our greatest educational institutions has said, "This institution is a place for men to work, and not for boys to play."

The personal contact and intimate acquaintance to be had in the small college is the one great reason why the independent institution, as pointed out by the Commissioner of Education of the United States, has turned out such an undue proportion of the great men and women of the country.

#### ONE OUT OF SIXTY

I had occasion, in connection with an investigation I made some months ago, to ascertain what proportion of students entering the primary school system survived through the grades, the high school and the college. I found that for every 60 pupils entering the first grade, 53 remained until grade four, that is, 7 dropped out for one reason or another during the first four years; 25 remained until grade eight; 15 entered high school; 5 completed the high school; 3 entered college and 1 graduated; that is to say, for every sixty pupils entering the public school system, one graduates from college sixteen years later. These are the figures for the entire United States, as reported to the United States Commissioner of Education.

My hope for Graceland is that no young man or woman who can make use of knowledge will be denied it on account of poverty, and that all young men and women will have as inspiring a send-off into the work of life as has that one out of sixty who has heretofore been able to complete his college course.

## THE THREE H'S

Education used to be regarded as consisting of the three R's. It is now recognized rather to consist of the three H's, head, hand and heart.

Education of the intellect and training of the hand have their very great place in the general scheme of individual development, but they are injurious, unnatural and unbalanced, unless in addition to cultivating the memory and reason and developing skill, we educate the heart also in the truest sense. A well-balanced character should be the object and aim of all education. Cold, calculating intellect without a heart for the philosophic, idealistic and poetic side of life will make the rascal rather than the man. A knowledge of languages, mathematics and history is of much importance, but far more so is the appreciation of the fact that true success in life depends on integrity; that health, peace and happiness all depend on character; that dollars, though of importance and value, do not necessarily make one wealthy.

"Knowledge is power," but it must be combined with wisdom to become useful, and to gain that wisdom the development of the heart is the prime essential.

Some one has said, "Where one man fails for lack of mental ability, one hundred fail for lack of moral standing."

## THE POWER OF SOLITUDE

Full individual growth, special development, rounded mental operations—all these demand room, separation from others, solitude, self-examination and self-reliance which solitude gives.

The finest tree stands off by itself in the open plain. Its branches spread wide. It is a complete tree, better than the cramped tree in the crowded forest.

The animal to be admired is not that which runs in herds, the gentle browsing deer or foolish sheep, thinking only as a fraction of the flock, incapable of personal, independent direction. It is the lonely prowling lion, or the big black leopard, with the whole world for its private field, that is worth looking at.

The man who grows up in a herd, deer-like, thinking with the herd, acting with the herd, rarely amounts to anything.

Do you want to succeed? Grow in solitude, work, develop in solitude, with books and thoughts and nature for friends. Then, if you want the crowd to see how fine you are, come back to it and do for it what it so greatly needs.

Constant craving for indiscriminate company is a sure sign of mental weakness.

If you enter a village or town and want to find the man or youth of ability, do you find him at the railway station, looking at the train passing through, sit-

ting on the grocery store boxes, lounging in the smelly restaurant? Certainly not. You will find him at work, and you will find him by himself.

Goethe says, "Talent is developed in solitude, character in the rush of the world."

You wonder why so much ability comes from the country—why a Lincoln comes from the backwoods, while many flourishing in a great city, can barely keep their places and make a living. The countryman has *got* to be by himself much of the time, whether he wishes to or not. If he has anything in him it comes out.

Astronomy, man's greatest study, grew up among the shepherds. Those of the cities never even see the stars, much less study them.

Remember that you are an individual, not a grain of dust or a blade of grass. Don't be a sheep; be a man. It has taken God many centuries to produce you. Don't make him sorry he took the time.

Get out of doors and walk and think. Get up in your hall bedroom, read, study, write what you think. Talk more to yourself and less to others. Avoid excessive magazine and newspaper reading.

There is not a man of average ability but could make a striking career if he could but will to do the best that is in him.

Proofs of growth due to solitude are endless. Milton's greatest work was done when blindness, old age and the death of the Puritan government forced him into complete seclusion. Beethoven did his best work in the solitude of deafness.

Bacon would never have been the great leader of science had not his trial and disgrace forced him from the company of a grand retinue and stupid court to the solitude of his own brain.

"My spirit hath been much alone," this he said often, and lucky it was for him. Loneliness of spirit *made* him.

Get a little of it for yourself.

Drop your mania for being with some one every waking hour.

Get away from the crowd when you can. Keep yourself to yourself, if only for a few hours daily.

## GRACELAND'S STUDENTS

You have come together from many States for the single purpose of becoming better fitted for some vocation which will make you more useful to yourself and to mankind. You have each determined for yourself that the larger outlook on life demands more thorough and more extended preparation. The college authorities, the faculty, and the community of Lamoni welcome you into our midst. This institution has enrolled hundreds of young men and women from nearly every State in the Union and from several foreign countries. With few exceptions they have acquitted themselves as men and

women of character and ability. They have gone out from this institution stronger in mind, body and heart, ready to face the problems of life with a firmer conviction that success depends entirely on their willingness to do at least a little more than is expected of them, and to do it a little better than their predecessors.

I have met graduates of Graceland College in the far distant parts of this country, from Massachusetts to California, and without exception they are acquitting themselves in a way which should make this institution proud of the fact that it is the Alma Mater of such a body of men and women. Many of them have expressed to me the ardent hope that they might be privileged to return at some future time either to continue their studies here or to render service. All that you can do, and we expect no less, is that you will so conduct yourselves and so take advantage of the opportunities here presented, in the college and in the community, that the alumni and other old Graceland students will be as proud of you and your accomplishments here as are we of their work while here and of the things they have stood for and done since leaving here.

#### GRACELAND'S FIELD

This is to be a busy year. Graceland has taken on a new dignity in the eyes of the educational world. There is a distinct place in the scheme of higher education in this country for the Junior College. Graceland is a pioneer in this State in this advanced step, and I have been assured by educational authorities, both national and state, that they are going to keep in touch with us, help us to develop this institution to become a type of the highest and the best Junior College in the country. To do this will mean the heartiest cooperation of all interests concerned.

We have been assured of this cooperation on the part of the Board of Trustees and the faculty. These two bodies, however, are not enough to carry this plan to its fullest development and its rightful fruition. It will require the assistance of the student body, the local community and the friends of the institution at large. My plea this morning is for that cooperation and assistance. It is not merely financial assistance that we need, although that is essential, but we must have your support in the larger sense of the right attitude towards everything educational and everything pertaining to the work of the college. I know it has had this assistance to a very large degree from the great majority in the past, and we ask for it in the future to even a greater extent.

This institution has a very distinct place to fill, is quite unique in many respects, and its work can be accomplished only by "team work," as one of the best friends of the college expressed to me the other

day. My plea is for that team work on the part of the student body, the faculty, the community, the Board of Trustees and the friends of the institution at large which will continue Graceland on its high plane of accomplishment.

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### PERFECTION

#### LITTLE SERMONS TO SAINTS—NUMBER 9

BY F. J. EBELING

Hebrews 6:1-3 is a favorite with Latter Day Saints. And hardly is there a sermon preached but what one or all of the principles mentioned therein are referred to. But there are more in these principles for those in the church than those outside.

That somewhere in the long journey of man there must be perfection, must be apparent to anyone who has given the subject any thought. It is but a logical conclusion that adhering to a perfect law will produce perfect subjects.

In the opening of this favorite chapter, the apostle says, "Therefore leaving the principles of the doctrine of Christ, let us go on unto perfection." Thus we discover, perfection is the objective point.

In the closing part of the fifth chapter, Paul was writing to a class of people who had obeyed the first principles of the gospel, but who were not making the progress they should. Doubtless they were thinking because they were in the church there was little else to do than to simply sit down and talk of the first principles. But Paul gave them to understand these were but a means to an end; and the end was perfection. The church of Christ is a progressive church, and in which perfect characters must be evolved.

Jesus says in Matthew 5:48, "Be ye therefore perfect, even as your Father which is in heaven is perfect." Jesus did not mean by this that we should be perfect gods, but perfect mortals. Perfect in our sphere, as God is perfect in his.

Neither does perfection mean we will become so we can not sin; but that we will have developed so far in the divine that we will not have any desire to sin. The perfect man in this world will hasten to make the wrong right as soon as he discovers it.

The ethics of Jesus is the only solution for the great economic problems which at the present time are absorbing the attention of some of the brightest minds of the world. However good and noble the intentions of these men may be, the ideal condition of society will never be reached, and the fuller life enjoyed, until the gospel of Christ shall have its perfect work in us.

Nearly all great social and political upheavals are due to the fact that men do not understand each

other, and the selfishness and suspicion within man impel him to acts of evolution.

When we shall have reached that condition of seeing eye to eye, I shall fully understand you, and you shall understand me. While we shall always maintain our individuality, with a perfect understanding of each other, the great social compact will move smoothly along.

There is a vast difference between a sinless state and perfect state. We may be sinless and only started toward perfection. When we were freed from our sins, we had then just begun to perfect our characters. One may not be nearly so sinless and innocent as the day he was baptized, but he may be a more perfect man.

I have heard Saints say they wish they could always feel just as they did when they first came into the church. Such are only looking at the dreams of childhood innocence, and not at the full-grown man. While it is beautiful to think of the purity of our children, no parent would want to have them always remain as innocent babes. They delight in seeing them grow and develop into manhood, notwithstanding the many rebuffs and temptations that beset their pathway.

In Matthew 19: 21, Jesus said unto the rich man, "If thou wilt be perfect, go and sell that thou hast, and give to the poor." Between the young man and perfection there was a great wall which must be broken down. The wealth of this young man was his idol, preventing him from pursuing a course in life necessary to the unfolding of the good within.

While riches may not stand in the path of spiritual progress, yet there may be something equivalent. Nearly everyone has an idol of some kind which he must get rid of if he would be perfect. Anything that takes more of our attention than we give to God, or that displaces the duty we owe to God, is our idol. It may be love of pleasure, love of dress, a fine house, farms, friends, or habits of any kind, even we can make an idol of our children, husband or wife. Of this Jesus said, He that loveth father, mother, husband, wife or children more than me, is not worthy of me.

John wrote to the saints in his day, Little children, keep yourselves from idols. He evidently referred to those things upon which they had set their hearts.

"I in them, and thou in me, that they may be made perfect in one." Jesus here prays for the perfection of his people, and sometime we expect that prayer to be answered.

Paul's parting words in 2 Corinthians 13: 11 were, "Finally, brethren, farewell. Be perfect."

In Colossians 1: 28 we read, "Whom we preach, warning every man, and teaching every man in all

wisdom, that we may present every man perfect in Christ Jesus."

As the principles of the gospel are a means for the perfecting of those who observe them, so also are the officers. In the fourth chapter of Ephesians where Paul mentions the different officers and their object, he says, "For the perfecting of the Saints." From Job 6 and Ephesians 4, we learn that the purpose of the principles and organization were but a means to bring the saints to a state of perfection.

Eventually the church, by its functioning process, will be brought to that condition presented to us in Ephesians 5: 25-27, where we read:

Husbands, love your wives, even as Christ also loved the church, and gave himself for it; that he might sanctify and cleanse it with the washing of water by the word, that he might present it to himself a glorious church, not having spot, or wrinkle, or any such thing; but that it should be holy and without blemish.

That will be a glorious day when the church as a whole shall be without spot or wrinkle. And through its organization shall have worked out every wrinkle.

The church militant, as it is sometimes called, can be compared to a great, hot, smoothing iron, passing over us and ironing out the wrinkles of our nature. By yielding to this process, we will have all the rough places of our characters smoothed down, and by and by will make fit linen for the beauty of the table of the marriage of the Lamb.

The process of this great making, may be divided into five successive steps: Thought, action, habit, character, destiny.

Before any intelligent action there must be thought, and the intensity of the action will be determined by the degree of thought. A man must think he can do a thing before it is done. Making up one's mind firmly to do anything, the task is mostly done. For thought is the basis of the great object aimed at. No greater truth was ever expressed than as a man thinketh, so he is.

After we become thoroughly satisfied in mind any undertaking is a good one, begin to act accordingly. By acting out in our lives every mental whim, those actions will finally become a habit, and blessed is the man or woman whose actions for good become a habit. This should be the purpose of all who come into the church. Get the habit of going to church by going so often that you will feel out of place if you are not there. And when there, get the habit of taking part in the services. Get the habit of always thinking and saying good things about your brother. Cultivate the habit of patience so thoroughly that should you give way at any time, immediately you feel condemned. All these, and many more too numerous to mention, finally become traits of character, which will cause us to do good as naturally as the normal stream follows its course.

One can become habitually good or habitually bad. Life is made up of a bundle of habits, and we do them subconsciously. Who would think of sitting down to the breakfast table without washing? What farmer forgets to feed his stock in the morning? What preacher forgets to open his meeting with prayer? A hundred and one things are done readily or subconsciously by the power of habit. Then let our duty to God become a habit, which brings enjoyment to the perfecting of our lives.

Character, the great end of the gospel having been attained, we are prepared for our final destiny, to dwell in the presence of God, who can not look upon sin with the least degree of allowance.

In the language of the great apostle, let us leave those things we have already observed and go "on unto perfection," having our characters so attuned to the heavenly environments that we will feel perfectly at home in the presence of the holy angels, Jesus and the heavenly Father.

"Hold that fast which thou hast, that no man take thy crown."

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## Of General Interest

### THE SING SING SITUATION

Current statements as to what has happened in Sing Sing since Thomas Mott Osborne became its warden are conflicting—almost as conflicting as are the prophecies, based, as usual, oftener on hope than on information, as to what is going to happen there. We hear, on the one hand, that discipline has entirely disappeared from the prison and that the convicts are not only running its affairs to suit themselves, but are running them as would be expected from a lot of criminals. Others tell us that Sing Sing is already a changed place with order maintained as never before and the atmosphere turned from resentment and despair to friendliness and hope. As for the prophets, some are sure that Mr. Osborne is to go, and soon, and others that there is no thought of his removal.

In the midst of these uncertainties there stand a few unquestionable facts, among them these: Sing Sing, if changed at all, must be changed for the better, since in its former state it illustrated every evil of the old penology—the penology that professed to have three ends in view, to punish, to deter, and to reform, but failed miserably in all of them except the first. It is true that Mr. Osborne did not begin the work of reform, but he believed in its practicality more enthusiastically than had even the best of his predecessors, and he carried to their logical conclusion the theories which he had accepted, not invented, as to the potential responsiveness of convicts to confidence and kindness. Nobody really

charges him with anything except going too fast and too far in the right direction. His best friends do not deny that he has made mistakes and by excess of zeal occasionally supplied with ammunition both those who honestly think that prison life should be very distinctly unpleasant and those who have found the new management detrimental to their political or financial interests.

It would seem to be fair to judge Mr. Osborne, not by petty details of his conduct of the prison, but by the effect which that conduct is having and will have on the characters and the futures of the prisoners. The critics who have given attention to that phase of the situation are practically unanimous in expressions of satisfaction and hopefulness. The governor, in whose power it lies to remove or to retain Mr. Osborne, should not forget that in him he has a man whose absolute honesty of intention is unquestioned in any quarter—a man who is working with complete disinterestedness, directly for the benefit of the prison's inmates and indirectly for the general good. Such faults as he has are apparently those of tact and caution. Whether remediable or not, they are as far as possible from being those that have marked too many wardens in the past. Corruption is as little to be feared from him as cruelty.

It is neither needful nor sensible that men like the governor, superintendent Riley, and Mr. Osborne should be at odds. They proclaim the same purposes, and the public believes all three of them. Let them prove the sincerity of their professions by getting together and talking together, each making to the others those proper and permissible concessions by which purposes are attained. A man who gives his time to a public work for the love of it is not lightly to be parted with. Mr. Osborne is not a politician. And politicians ought not to be allowed to pass judgment on his work.—*The New York Times*, August 8, 1915.

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### MUST THE CHURCH BE VULGAR?

To what extent the church should vulgarize its speech and sensationalize its methods to catch the ears and the eyes of the masses is a question for thoughtful Christians to ponder, writes Reverend Charles E. Jefferson in *The Christian Work*. He notes the modern craving for the spectacular, the bizarre, and the thrilling; how we take up and throw aside successively the book, the magazine story, the storiettes, and seek refuge in the newspaper, to "skim the headlines, look over the jottings, glance through the squibs." We are bored by long editorials. We do not enjoy long plays, and rush to vaudeville and to moving pictures which "give us the sense of rush, and at the same time employ no part of us but our eyes." Doctor Jefferson continues:

To a generation so constituted the church service is of course somewhat tedious. There is not enough bang and sparkle to it. The anthems are too long, and the prayers lack interest. The preacher is too dignified and he uses only language which good society counts proper. The result is a certain tameness which fails to stir the mind. The pressure upon the church to adopt the methods of the variety theater is tremendous. Religion, men tell us, must be made interesting, and how can it be made interesting unless you present it in a form which the popular taste craves?

Since many people are vulgar in their tastes, why not bring religion down to their level? Since most people use slang, why not translate the New Testament into slang? Since most people are fond of racy stories, why should not theological seminaries teach the art of story-telling? Since the masses of men and women enjoy a drama, why should not a preacher develop his powers as an actor?

These are questions which many good people find it difficult to answer. They are not sure but that the church of Jesus Christ should, in order to attract the attention of the multitude, make use of every device which the children of the world have found effective. And so we have ministers who work their subjects into fantastic forms, and adopt the methods of the hustling promoter, and convert their sermons into theatrical exhibitions, for the sake of making an impression on hearts too indifferent or hard to be reached in any other way.

The church is always molded and colored by the spirit of the age in which it lives, and just as the church in the Middle Ages degenerated because of the mighty pressure of the barbaric nations upon it, so the church in our day is in danger of deteriorating in all the finer graces of the spirit because of the vulgar temper of large classes of our population. We have had for many years a yellow press, with screaming headlines and atrocious pictures, and there are many men of intelligence who defend it, and men of character who lend to it the luster of their names. It is not surprising, therefore, that yellow evangelism should have its stout defenders, and that multitudes should feel that anything which makes a stir and draws a throng is justifiable. One of the questions for thoughtful men to ponder is, How far should the church vulgarize its speech and secularize its methods in order to catch the ear of the crowd?—*The Literary Digest*, June 19, 1915.

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### WOULD TRAIN SCOUTS

The Reverend A. B. Leamer, pastor of the Saint John Lutheran Church of Des Moines will introduce military training in the Boy Scout movement in Iowa.

As chaplain of the Third Regiment of infantry, Iowa National Guard, Mr. Leamer has been impressed with the benefits to young men to be gained by military instruction. He says that he intends to organize the boys of his church into a band of scouts and to drill them himself.

The idea of making soldiers out of the scouts has the indorsement of Adjutant General Guy E. Logan. He believes that the plan will get the youngsters interested in military affairs and will make them more patriotic. As the boys grow older they will supply material for the Iowa National Guard and the regular army. After a number of years of operation of

the system of training the boys when young, the country will be able to raise a volunteer army which can be put into the field in a remarkably short period of time, he says.

The military men say that everything in a military way which is taught to the boy scouts will be of advantage to them in future years. Therefore they will give the new scheme every encouragement. There are many bands of scouts in Des Moines and other cities, but they are not getting military instruction. It is believed that as soon as the system is introduced into the scout band of one church the others will quickly adopt it.

Socialists and labor organizations generally have adopted the policy of opposing the boy scout movement, even of refusing to allow scouts to march in Labor Day parades, on the theory that it was essentially military. Scout leaders generally insist that there is no military flavor in the scout rules and propaganda.—*The Des Moines Register*, August 18, 1915.

## The Children's Home

EDITED BY HEMAN C. SMITH AND CALLIE B. STEBBINS,  
LAMONI, IOWA

### Conditions Encouraging

During our late visit to the several reunions we received much to encourage us in our work of caring for and providing for the Children's Home. Everyone is in favor of continuing the good work, paying off the debt, and providing for the homeless children as well as we would wish our own provided for when we have left them, should we not have the privilege of remaining with them until they have passed the dependent age.

At Nevada, Iowa, at the reunion of Des Moines and Gallands Grove districts, the authorities decided to take up a collection for the Children's Home when a very large audience was present, though they were in arrears on expenses at the time.

One especial feature we wish to mention, we had the pleasure of speaking for thirty minutes in behalf of the home at the reunion of Fremont, Iowa, and Southern Nebraska districts at Thurman, Iowa. A special tent had been prepared in which to entertain the small children, and when they repaired to their tent these little ones took up a collection to aid the children at the home, and as we received the handful of pennies we thought of the comment of the Master when the poor widow cast her two mites into the treasury, and mentally exclaimed: They have cast more in, than all they which have cast into the treasury.

To the credit of our Children's Home family and those who have had the care and training of these little ones we relate an incident:

A gentleman whose residence property adjoins the Children's Home grounds said to us, "They are the most orderly and well-behaved children I ever saw. I have known families of three or four children who have given more trouble and annoyance to neighbors than all these do."

Surely people who can receive from thirty to forty children from various surroundings into their care and so train them as to bring them under such orderly discipline, and at the same time retain their love, are entitled to much credit.

Of course this is not the only feature that requires attention, but it is a very important one. A teacher in the public school who has an excellent reputation for deportment in his classes said: "I receive into the school from no family more polite, or better governed children than I receive from the Children's Home."

### Sympathy

There is nothing that touches the human heart with more purifying effect than sympathy, and there is no creature that will enlist sympathy deep and sincere more than a child. No wonder that our helpless children receive the heartfelt sympathy of the Saints and friends as they do, and that the rich as well as the poor are contributing to the demands of these little ones.

The following poem is an example of how a selfish man can be touched and transformed by its magic power.

#### THE MOTHERLESS BABE

'Twas the close of a long and weary day,  
As the "Fast Express" sped over its way.  
And its living freight, with deep cares oppressed  
Had one by one sunk into their rest;  
Until at length their slumberings mild,  
Were roused by the cry of a fretful child.  
A man's arms held it, a man's voice tried  
To soothe it and calm it, yet still it cried.  
Annoyance indeed to the tired nerves  
Of weary traveler who sleep deserves;  
Till at last a man, with visage grim,  
And thinking of naught but the nuisance to him  
Said harshly, "I've stood this thing until  
I've had of that crying child my fill.  
It's really a most confounded bother,  
Why don't you take the child to its mother?"  
Low, soft and sad was the answer given,  
"The mother, sir, is at rest in heaven.  
Her spirit has crossed the harbor bar;  
Her body now lies in the baggage car.  
No more will her arms her baby press,  
Or tenderest love can her lips express.  
And many miles have I wearily come,  
To bring her and babe to my early home."  
Something that seemed very much like a tear  
Shone in the eyes of the listeners near,  
And he, who had spoken so harshly and cold,  
Reached forth his arms the infant to hold;  
"I beg pardon," he said, still gruffly, and yet  
The shaggy eyelashes with tear drops were wet.  
All night up and down through the narrow aisle  
He paced till the sobbing was hushed, and a smile  
O'er the lips of the babe came softly to creep,  
And the little eyes closed in peace-giving sleep.  
Oh, sympathy great, that human hearts bind,  
No heart so callous but somewhere you'll find,  
Though filled with its cares, and selfish at best,  
Sometimes will awake at thy tender behest.  
The fountain, though long kept under a seal,  
At sympathy's call must its presence reveal.

### Our Treasury Department

In the report of the treasurer for the month of July we made this statement: "We trust that when the treasurer is again heard from in September that we will have to report to you that even during the dry month of August the needs of the home were amply met." Here are the receipts and ex-

penditures for the month of August. The total receipts for the running expenses were \$148.94; the expense of running the home for the help and bills for supplies was \$178.56. There were not sufficient receipts to meet the expense for the month of August, making a deficit of \$29.56.

The contributions received for the indebtedness on the land for the month of August were \$63, making total receipts of \$724.

We trust the reader is interested in these reports given for each month, and that as they set forth briefly but clearly the needs of the home in the matter of finances connected therewith, that the friends of the home will continue the support which they have so splendidly given in the past.

There are numbers who are not able to contribute large sums, but who are willing to set aside some definite amount each month. We wish to take this opportunity to state that these small amounts coming in regularly as they do are a great help toward meeting the regular monthly expenses. When these smaller amounts are all placed together each month they go to make up a larger amount.

The home needs more of these friends who are willing to set aside each month a certain amount whether small or great. We have in our office contribution cards which we will send for distribution, the aim being to secure the names and addresses of those who are willing to put forth the effort to contribute regularly. Shall we send you some of these cards?

We desire to make mention of an aged lady living in Ludington, Michigan, Mrs. Margaret Yake, eighty-six years of age, and not a member of our church, who with her own hands has labored in support of our Children's Home in a way to meet the urgent needs of the home. This is only one out of many not of our church who are interested in the institution.

Brother George B. Hall, sending in a contribution and writing a few lines, states: "I have read with interest the means used by different ones, printed in the HERALD, for raising money for the home.

"Several months ago I obtained a nice little bank with key. I took it to Sunday school, set it upon the bookcase. I spoke to the children about it, told them that every cent that was placed in it should be sent to the Children's Home, and as a result you know I have sent to you about one dollar a month, which I think is real good for a small school." We think so, too, Brother Hall, and thank you for the suggestion of this method. Can not some others profit by this suggestion?

JOSEPH ROBERTS, *Treasurer*.

## Letter Department

### Of Passing Moment

NUMBER 7

We left Independence shortly after nine o'clock, March 31, for Lamoni, Iowa, going by interurban to Saint Joseph, Missouri, where we took train for Lamoni, reaching that place about eight o'clock in the evening. We were greeted by Brother Holloway of the reception committee, and taken to the Herald Publishing House, where we met the committee, who gave us a hearty welcome. I was located at the home of our genial Brother and Sister W. A. Hopkins, where I was received very kindly.

Next morning I made my way to the Herald Publishing House, and was presented by the credentials committee with proper card and badge admitting me to the General Conference. I here met Brethren Heman C. Smith and Frederick A. Smith. I was shown about the building by Brother Frederick A., meeting brethren from all parts of the world. I met Brother Fred Cousins in the afternoon, and was taken to his

home seven miles in the country for a brief visit. I was sorry I could not comply with his request to remain with him, but the conference was my first consideration, and pleasure must come after, if I had any.

I attended the session of the Religio and Sunday school conventions except the first one, and though not a delegate, the privilege of voice and vote was extended to me in both Sunday school and Religio conventions. One of the marks of progress, in my opinion, was the addition to the executive council of the Sunday school of Frederick M. Smith of the Presidency, and J. W. Rushton of the Twelve. This step should remove all doubt as to the position occupied by the Sunday school association.

That our people may understand the degree to which the general Sunday School Association and its superintendent are interested in the Sunday school work of the British Isles, I quote the following:

"BURLINGTON, IOWA, March 18, 1915.

"ELDER W. H. GREENWOOD;

"COLUMBUS, OHIO.

"Dear Brother Greenwood: Welcome to America! Glad to hear of your safe arrival. I look forward to seeing you at the coming conference and conventions.

"Religio convention begins April 2, and the Sunday school convention follows the next day, April 3 at 2 p. m. On behalf of the program committee, of which I am chairman, would like to know if you will give the convention a short talk of say about thirty minutes at the night session of the Sunday school convention, April 3. Tell us about the Sunday school work in the British Isles, its management, its progress, its spirit, its workers, and its needs, or whatever you think will both interest and inform the Saints.

"Tell if there is sufficient tie between the association here and there. If not, why? What do you think our association could do that would be most essential to help the work there? Touch on matter of lessons. Are they suitable? If not, in what respect? Out of this rather large order, select that which you think will be most vital and beneficial to both the association and the Sunday school work in the British Isles.

"Let us know if we can count on you.

"Sincerely yours,

"GOMER R. WELLS,

"General Superintendent, For Committee."

I wrote to Brother Wells accepting the task, promising to do my best. A synopsis of the speech appeared in the DAILY HERALD for April 5. I afterwards interviewed the executives of the Sunday school and Religio associations, with the result that they gave me a commission to act by their appointment as the chief field worker of the association in the British Isles Mission.

I am happy to say to the Saints in the British Isles, and also to the association, that we have already organized a British Isles Sunday school association, with the writer as superintendent and Brother Abel Hall, of 48 Corelli Street, Newton Heath, Manchester, secretary. Every Sunday school in the mission has received a separate invitation to join this association, which will give us at least the foundation for report to the next General Convention. We are happy to report progress, and another General Convention will receive our petition for membership to the General Sunday School Association. We want to be a unit in the association in the great work, and feel sure that said association will receive us with joy and gladness.

I organized an association of Sunday schools in the Sheffield District. The workers of this district came together at the conference of the district, and rejoiced to learn of the interest of the general association in them. I gave them a

lesson and two or three addresses on the subject, and they have improved already. We hope to have another district gathering in October. I hope to organize the Religios in the near future.

My particular attention is with the church, and for the church, and all its auxiliary forces, which I am determined to nurse, at least for the present, for the healthy babe of to-day may be the strong man of to-morrow.

Your brother,

W. H. GREENWOOD.

MANCHESTER, ENGLAND, August 31, 1915.

### From Panama-Pacific Exposition

[The following letter to President Elbert A. Smith will be of interest as relating to the church exhibit at San Francisco. —EDITORS.]

I was pleased to receive the package of literature from the Herald Office yesterday. It was just what we needed, as our stock was running low. We dispose of a lot of literature in spite of the care we use in giving it only to those who seem interested. And then we give only such tracts as seem most suited to the individual. Some want to know what we believe; others ask for evidence concerning the Book of Mormon; others the difference between us and the Brighamites. We generally give tracts that will best answer these questions, when we have them. Some step up to our table and help themselves to a sample of each, but this is the exception and not the rule. The Utah people seem the most anxious to get our literature. Some have bought our books. The other day one bought the Inspired Translation, another our Doctrine and Covenants.

Nearly all who read our sign confuse us with the "Mormons," and we frequently hear the remark, "Mormons." If they stop and show the least interest we reply, "No, this is the Reorganized Church whose headquarters is at Lamoni, Iowa. We have no affiliation with the Utah church." We then tell them the story in brief.

Then usually comes the remark, "Why, this is news to me. I never knew there were two churches." This gives us an opportunity to present the gospel as we understand it. And in most instances the people seem pleased to know the difference and accept our literature with thanks. I am glad to say that very few stop to contend with us, but some come back the second and third time to learn more. Sometimes we have a crowd around us listening to our explanations. A number want to know where we are located in the different cities; and if we had the church directory as published some years ago in the *Ensign* we could make good use of it here.

It is a little surprising to us to see the tract "One wife or many?" disappear faster than the others. We never give this tract out, but it disappears from our table in some way more quickly than the rest. We enjoy our work; but shall be glad to be relieved, as we are needed in the district and I feel that I should be laboring in the branches where there is a demand for our labors.

In gospel bonds,

F. G. PITT.

SAN FRANCISCO, CALIFORNIA, September 9, 1915.

NEW WESTMINSTER, BRITISH COLUMBIA.

*Editors Herald:* I often wish I could put into words what I know of the gospel. The Saints of Vancouver and New Westminster are a faithful little band. We have a reunion the first Sunday of every month, taking it in turn. One month we go to Vancouver, the next they come to New Westminster. It is a day well worth the trouble. God has said he is well pleased with our meeting together. May the

day soon come when we can enjoy the promised blessings. May all endeavor to come up higher.

Here and at Vancouver we regret the loss of the services of Brother and Sister McMullen and their little girl Isabelle. We all miss them. I labored with him as a priest before coming to New Westminster. Our prayer is that God will bless and prosper him.

I am sure the Saints of Vancouver have in Brother Johnson, who was called to fill the place of Brother McMullen, one able to continue the good work.

We have a fine Religio and Sunday school here, but have to hold our meetings in private houses. Within the last twelve months we have had a large tent up twice, but have seen no fruits of these labors, which were conducted by two young missionaries, Brethren R. S. Budd and R. D. Davis. The people here do not seem to want Christ's doctrine, they are satisfied with the persuasions of others.

My prayer is for the welfare of Zion.

Your brother,  
W. C. REED.

#### PERSIA, IOWA.

*Editors Herald:* Our reunion closed last Sunday night. There was a goodly number of campers on the grounds besides others attending. We had a splendid time except for rain, and that was borne cheerfully by all, no word of complaint being heard. There was very little sickness. The writer, Joseph Seddon, J. C. Crabb, J. A. Gillen, Amos Berve, Alma Booker, and J. C. Carlile did the preaching. The grounds used last year were not fit for camping, being too low, and a new site was selected, which proved a splendid place. This made the committee a great deal of extra work, which they cheerfully did.

The business session passed without a note of discord, and it was unanimously agreed to meet at Logan in 1916. A tent committee was elected with power to purchase a new tabernacle, the old one yielding to the ravages of time, wind and weather. The personnel of this committee insures us a good tabernacle.

What memories the old weather-beaten tabernacle brings to our minds! What beautiful manifestations of the Master's power have been enjoyed beneath its sheltering folds! when God's people with hearts attuned to the divine music have listened to angelic messages delivered by human tongues, under the divine spell of the inspiration of the Holy Ghost! And what grand lessons have been taught by our brethren Joseph and Alexander Smith, W. W. Blair, M. H. Forscutt, J. W. Gillen, J. R. Lambert, Charles Derry, Joseph Luff, and a host of others, who with hearts filled with love of God and humility, and with intelligence quickened by the light-giving touch of the Spirit, have proclaimed the wonderful words of life to the honor and glory of God, and the joy and uplifting of humanity. There were giants in those days. Thank God for the memory of those gone before, for the lives of those who remain, and for the host of teachers who are now developing under the same influence which possessed those who have passed on. The good they will accomplish is beyond human calculation. May God speed them on.

I am happy to say that the Little Sioux District is in very good condition. Of course it could be much better; there could be a great many more names on the tithing list, more freewill offerings should be laid at the bishop's feet. Notwithstanding our lack, however, we bring cheer, and say that in each of the twelve branches of the district at least some progress is being made.

Your brother in Christ,  
SIDNEY PITT, SR.

#### WICHITA, KANSAS.

*Editors Herald:* The first reunion of this mission was held at Wichita, Kansas, August 13 to 23. Heavy rains preceding and during the reunion interfered seriously with the attendance. Still the Saints who attended were strengthened and blessed. Saints from other districts were present and enjoyed with us the good sermons and spiritual prayer meetings.

Missionary J. Arthur Davis of Pittsburg, Kansas, was in charge, assisted by Elders T. C. Kelley of Independence, Missouri, W. Vickery of Winfield, Kansas, E. T. Lucas, late of Topeka; priests, Alvin Martin, Independence, and J. N. Madden of Tulsa, and Elder E. L. Barraclough, pastor of the Wichita Branch.

We were very fortunate in having Elders F. A. Smith and F. M. McDowell of Lamoni, Iowa, with us during part of the reunion. Brother Smith gave a number of blessings and preached several of his characteristic sermons, edifying the Saints and strengthening them greatly. Elder McDowell ably represented the cause of education and Graceland College. Some of the young Saints present developed a desire and determination to attend college in the near future.

The daily papers gave us favorable notices. The *Eagle* gave us an excellent article, heading it "Saints are not Mormons," and using the subtitle "Members of the Reorganized Church camping here do not believe in polygamy." This was published in the Sunday paper, and will do much toward removing the prejudice that exists in some parts of the city and county. For this we are very grateful.

As a result of this reunion, the Saints are strengthened and encouraged, some are ready for baptism, and others almost persuaded. The tent will remain in Wichita two weeks, in charge of Brother A. C. Martin of Independence, and then will be removed to Conway Springs. Many calls are coming in for tent work, and the brethren will be busy while the season lasts.

Sunday school and Religio home class work were discussed at the afternoon meetings, following preaching services. Much interest was manifested in these departments, as also in the Woman's Auxiliary movement. The discussions that followed the papers and talks showed that our people are reading and thinking along these lines, and only need organization to develop ability and usefulness.

The reunion will be held in Wichita next year. Officers and members are all planning for a bigger attendance, better facilities and greater success. The work of the various committees during the reunion is deserving of special mention. All worked with one accord, with "diligence, preparation and prayer," meeting with the approval and blessing of our Father in heaven, which brought us comfort and peace, and strengthened us for greater efforts.

Our little tabernacle is located at 116 North Elizabeth, four blocks west of Wichita Hospital, on Douglas Avenue, and one block north.

MRS. IDA H. STEWART.

116 North Elizabeth.

#### VALLEY, IDAHO, August 25, 1915.

*Editors Herald:* I have just entered this work. God has been very good to our family, and we can say of a truth that he is love. I wrote to the HERALD just before I entered the church, telling something of my experiences. I prayed day and night for the light to be shown our family, and God is good indeed and answered my prayers. There were eight of us baptized, father, mother, four sons, two daughters. The oldest son is in his twenty-first year, the second in his nineteenth, the third in his sixteenth, the fourth in his fourteenth, the little girls are aged ten and eight; the little boys, five and two, were blessed. Surely God is good.

We ask the prayers of all that the Master may ever lead us and keep us in the narrow way. I have read and prayed a great deal and the more I read the more God shows me and enlightens me. I feel this is the only way. I lived in the Baptist faith for over fifteen years, now I see differently, and pray that I may realize more the greatness of the gospel way.

Elder J. A. Bronson is a faithful worker for God and the gospel. We earnestly pray that he may be sent to this field for years to come. There is a great work here for him to do, were he here now. Many were disappointed at his going away, and sorry that they were not allowed to hear him preach more. He was told in prophecy to come to us, that there was a people waiting in readiness and would receive him with open arms. It was even so at our home. He led the way of my understanding by preaching an instructive sermon on the Book of Mormon. We did all we could to make Brother Bronson happy and at home with us, and think he will always have a good word for our big family.

We have subscribed for the HERALD and *Ensign*, and received our first copy to-day.

Wishing Godspeed to all the gospel work, I am,

Your sister,

MRS. JENNIE CRABB.

LOS ANGELES, CALIFORNIA, August 30, 1915.

*Editors Herald:* Southern California district reunion convened August 20, and closed August 29. A very good time was enjoyed by all present. Prayer meetings were spiritual and profitable, preaching was of a high order, vigorous, strengthening and edifying. John W. Rushton, Albert Carmichael, M. H. Bond, V. M. Goodrich, J. E. Yates, R. O. Self, N. T. Chapman and Brother Dillon, besides the local forces, were present.

Considering the general conditions, the attendance was very good. Religio and Sunday school held conventions, also the Woman's Auxiliary, under the supervision of Sister Hermina Badham.

Election of officers for the district resulted in the choice of T. W. Williams for president, George H. Wixom vice president, R. T. Cooper secretary-treasurer and chorister. The outgoing president and vice president N. Carmichael and F. W. Burton, were accorded a unanimous vote in recognition of their services the past two years.

A great effort is being made for the harmonizing of all our interests for the solidification of our forces, so that the work may roll forward by the undivided strength of all the members, directed by a united priesthood. If this program is sincerely and faithfully followed, success and great growth is assured and devoutly to be wished.

A special program of music and readings was given by Religio and Sunday school. Baptism was administered to three candidates. The Sunday school and Religio each had a very profitable and interesting institute session, and a round table discussion of matters and questions concerning the financial departments of the church interests met with hearty response, presided over by Bishop Carmichael and the district agent, R. T. Cooper. A set of by-laws was adopted, covering the principal points of district legislation and government, and practically in harmony with the other districts on the coast.

Much good was done by the presence of Bishop Carmichael in discussing the financial and business policies of the church. Brother Rushton's forceful and beautifully-phrased presentations, and his genial temperament, also did very much towards the general good spirit and fellowship which prevailed.

While the crowd was smaller than usual, it was a very

good and enjoyable occasion, contributing to the benefit and growth of the Saints. The sea bathing was just right, inducing recreation, healthful exercise and sincere enjoyment, without being abused, all trying to be faithful in attendance on all services, and mingling devotion, duty, recreation and gratitude in about the right proportions.

289 East Forty-eighth Street.

R. T. COOPER.

CARSONVILLE, MICHIGAN, August 31, 1915.

*Editors Herald:* The two-day meeting held at Carsonville, August 28 and 29, was a success in every way. On account of the weather the crowd was not very large on Saturday, but on Sunday there were about three hundred people gathered. The prayer meeting on Sunday morning was one long to be remembered. One brother was ordained to the office of priest, and six baptised by Elder Grice on Thursday before were confirmed. At one o'clock on Sunday Elder Grice baptised three more and they were confirmed at the two o'clock prayer meeting.

Among the elders and speakers present were William Grice, William Davis, E. Goheen, William Ruston, K. H. Green. Street services were conducted Saturday evening with good interest. Sister Plato, our district chorister, took charge of the music and the Woman's Auxiliary meeting.

ORVAL THOMPSON and KENNETH GREEN.

BAY MINETTE, ALABAMA.

*Editors Herald:* Alabama district reunion convened August 14. In the beginning the services, especially the prayer meetings, were characterized by the spirit of discouragement. The Saints were urged to fast and pray and humble themselves before the Lord, that the evil influences might be driven out. The spirit of humility and love which prevailed in the hearts and minds of the people brought optimism in the place of depression.

Auxiliary work was present and the children were cared for. Twenty-one were baptized the last Sunday. Those who missed the confirmation service missed one which alone paid for all the work.

Are these things worth living for, working for, sacrificing for? Everywhere the echo answers Yes, and worthy of the best efforts of a united people. The reunion of 1915 goes down in history as the most spiritual for a number of years.

May the encouragement and interest received move us hopefully forward into another year of sacrifice and service. May the financial depression of the times not react so as to bring spiritual depression, but rather life more abundant.

In the hope of Zion,

A. E. WARR.

SNOVER, MICHIGAN, August 24, 1915.

*Editors Herald:* The two-day meeting held at this place August 14, 15 was well attended and a success in every way, notwithstanding that this is a new branch with only a few members. The meetings were well attended by outsiders and a good interest was shown. A goodly degree of the Spirit was present, and all seemed to enjoy the meetings.

K. H. GREENE.

SPERRY, OKLAHOMA, August 26, 1915.

*Editors Herald:* Since writing to the HERALD about two years ago, I have passed through hard trials of suffering and affliction, but I believe that God has blessed me. His Holy Spirit has been a comfort to me in my trouble. Dark clouds have been removed from over me. I have been an invalid with rheumatism for six years, and for four years I have

been as helpless as a babe. No one knows the pain and suffering that I have had to bear only those who have had similar affliction.

I have heard only one sermon in four years. It is a great pleasure to me for the elders to come to see and talk with me. Brother Joseph Arber was with us and preached over three Sundays. While here he made our house his home, which was a great treat to me. We learned to love him as a brother, and were sad when he had to go.

I ask the prayers of all true Saints in my behalf, that my affliction may not be so great, and that I may be patient and faithful to the end.

Ever praying for the gospel work,

Your brother,  
JAMES H. BUSSELL.

WITTY, MISSOURI, August 27, 1915.

*Editors Herald:* I just came to this neighborhood from Arkansas. I find a few Saints here, but no preacher. We are very anxious to have some meetings. I am to hold meetings. I think much good can be done. I am a priest, and would be glad if some of the elders of this district would come this way and hold services.

We understand that Brother L. M. McFadden has been assigned to this district. We would be glad to have him come this way. If any of the elders wish to come, they may come to Oldfield, on Chadwick branch of the railroad, and take hack to Witty. Come to N. J. Hodges, or come to Rome, Missouri, and some of the Saints there will convey you to this place.

In hope,  
W. G. HODGES.

OLTON, TEXAS, August 27, 1915.

*Editors Herald:* One year ago the latter part of this month I came to this place and made an opening in the way of gospel work. At that time a great deal of prejudice existed and the hearing we received was small, but we planted the seeds of truth.

At the present we are here to cultivate and water the planting, that it may grow, so that the future may reveal a harvest of character and life. Our audience is much better this time than it was a year ago, the prejudice is not so strong, and I feel that the work of a year ago is already finding its way into the hearts of the people. I have many warm friends here, who were glad to welcome me back to their community.

The writer expects to remain here for some time and preach the gospel of life to the people. The noble lives and excellent characters of those who have taken upon themselves the name of Saint is encouraging, and it is such that lends dignity and impetus to our work.

Our crying need is men—give us men! Men in all the walks of life whose lives and characters will reflect the Christ life. Men who will forego the fleeting pleasures of life for the permanent good of our race. We want men who are willing to sacrifice all the desires of selfhood for the riches of altruistic service. Our work is of such a nature that there is opportunity for all. Let us therefore arise in the strength of our manhood and utilize that which the Lord has intrusted us with for the weal of the world.

Sincerely yours,  
J. E. VANDERWOOD.

CASEVILLE, MICHIGAN, September 7, 1915.

*Editors Herald:* The two-day meeting held at this place September 4 and 5 proved to be a success in every way, and we believe did much good. There were six services held on Saturday, including a good Sunday school talk by V. D. Schaar,

of Detroit, district superintendent. Am sorry to say that Elder William Grice, our district president, was called away Saturday to preach a funeral sermon, being missed by many.

There were seven services held on Sunday, among them a Woman's Auxiliary meeting, conducted by Sister Plato of Port Huron, and a Sunday school service by V. D. Schaar. At the prayer meeting Brother Henry Gardner, of Bay Port, was ordained to the office of teacher, and at 3.30 four precious souls entered the waters of baptism.

Among the elders and speakers present were William Grice, William Davis, H. W. Savage, M. A. Carr, J. J. Bailey, and K. H. Green.

H. W. SAVAGE.  
K. H. GREEN.

## Hymns and Poems

### Selected and Original

#### The Rest We Seek

If all the skies were sunshine,  
Our faces would be fain  
To feel once more upon them  
The cooling splash of rain.

If all the world were music,  
Our hearts would often long  
For one sweet strain of silence,  
To break the endless song.

If life were always merry,  
Our souls would seek relief  
And rest from weary laughter  
In the quiet arms of grief.

—Henry Van Dyke.

### Book of Mormon Song

(Tune, "There's a veil that hangs before me.")

Hear, oh hear, the sacred message,  
Of they of the ancient day,  
How they left their home and kindred  
For a land far, far, away.  
Mindful of the Savior's promise,  
If you follow every day,  
Then my Spirit shall be with you,  
Yea, be with you all the way.

#### Chorus:

All the way, they heard him say  
I'll be with you all the way,  
For Ephraim through Joseph,  
Shall be blessed till endless day.

Where are they, oh, where this people?  
Did they no record leave behind?  
Jesus said to search the Scriptures;  
Read Isaiah twenty-nine.  
There the prophet tells us truly,  
They shall speak from out the dust;  
And the words that there are hidden  
Surely tell us, God is just.

Marvelous work, yes, and a wonder,  
Shall come forth in latter days,  
Shining with majestic splendor,  
Glorious its enlightening rays.

Then the deaf shall hear the message,  
They shall see who once were blind;  
And the gospel of the kingdom  
Shall be preached to all mankind.

Book of Mormon, blessed scriptures,  
"Stick of Joseph," Ezekiel said,  
Place it with the Stick of Judah,  
They tell of a nation dead.  
Jesus said to his disciples,  
So the Scriptures plainly tell,  
Other sheep have I to gather,  
In my one great fold to dwell.

J. R. GRICE.

### The Comforter

Shine on! O beautiful Sun,  
And let thy sunbeams fall,  
That we may know a day's begun,  
And heed the welcome call  
That comes in silence from above  
And through the windows steal,  
To teach us of a Savior's love,  
And his holy presence feel.

Or may our days be always bright,  
And full of sunshine, too,  
And may we always have this light  
With us what'er we do.  
We know how dreary are the days  
When the Sun hides from our sight,  
Behind the clouds that veil the rays  
So beautiful and bright.

Shine on! O message true  
Restored in latter days,  
And may we be among the few  
To bask in its glorious rays.  
We know how dull it would be,  
Without this message of love—  
That we all may eye to eye see,  
And enjoy blessings from above.

Now what would we do without  
The sun that shines by day,  
And the moon and stars that at night creep out  
To light us on our way.  
Then let us praise our Lord and King  
For the Comforter he has given,  
To guide and direct us all to bring  
Men into the kingdom of heaven.

—J. C. Bradley, in *The Gospel Standard*.

### Memories of Mother

I am thinking of you, mother,  
As I sit alone to-night,  
And my heart is longing, mother,  
For your love so warm and bright.

In sweet dreams my memory wanders  
Back to childhood's happy days,  
And my mind with pleasure ponders  
Of your care in childhood's frays.

How your hand with patience led me,  
When in anger, mischief, strife,  
And by the rod at times you saved me  
To a better, purer life.

Mother, dear, no malice lingers  
For the chastening which you gave;  
Only love for you still lingers,  
And ever shall unto the grave.

Mother dear, I long to clasp you  
Once again in my arms,  
And I long to kiss your lips, true;  
Long to feel a mother's charms.

Will you, mother dear, forgive me,  
For my folly in the past?  
I know my folly oft has grieved thee,  
Stung you like a winter's blast.

Oh, my Father dear, in heaven,  
Bless my mother dear, to-night;  
May thy peace to her be given;  
Comfort her with Spirit's light.

As life's evening shade draws round her,  
May her days to her be sweet;  
Prepare a mansion for her, Father,  
On New Jerusalem's golden street.

OLIVER D. SHIRK.

## News from Missions

### Palestine

The HERALD and *Ensign* have almost become perfect strangers at our home; so we do not know whether all our letters have reached your pages or not. Some of them have we know, for they have been referred to in the few letters we have received. The last HERALD to arrive at our home was dated March 31, 1915. Only a few have reached us since last October.

We are holding our services, Religio, and Sunday school as usual. There are some strangers coming to hear us once in a while. On last Sunday we had quite a number. The Gospel and Religio *Quarterlies* have not reached us this quarter, and only the Religio *Quarterlies* came to us last quarter, so we are now using back numbers. Both Gospel and Religio *Quarterlies* are so excellent that it is well worth our while to study them over again.

A week or so ago we had a visit from a Greek priest. But as he could not understand English nor I Greek, our conversation was carried on through an interpreter. He will call again after we return the visit.

A few days ago Sister Jenkins was invited by some lady missionaries and a few other friends to go with them to see the local school for the blind. It is conducted by an elderly lady. It was really wonderful to see and hear them read so rapidly, and all by touch. It is good to think that every effort put forth for the uplift of humanity will be amply rewarded.

We are trying to make things as pleasant as possible under present conditions, but our hearts are yearning for home and more pleasant and congenial surroundings. On the 5th inst., a few missionaries and other friends met with us to celebrate the glorious Fourth. We had quite an enjoyable time. It relieved, for the time being, the tension of the long silence between us and the home folks.

We know nothing about what has been done with reference to this mission, but are anxiously awaiting the news. I believe it would be a mistake to suspend this mission now, unless it is absolutely necessary on account of conditions. If

it can be maintained, then by all means it should be done. But some means must be found by which our financial needs may be supplied. So far, nothing has reached us from America since Brother Greene and Brother and Sister Koehler departed. Brother Greene has sent money to both Brother Solomon Njeim and myself, but nothing has been received. There were also some goods—groceries—sent by the *Vulcan* last March. Of all that was sent me, we have received one hundred and twenty pounds of shortening and six pounds of baking powder, nothing else. We learn now that the only way money may come to us is through the Standard Oil Company.

Brother Solomon Njeim and his family, or rather wife, son and daughter, are also entirely dependent upon us for their support. Brother Ayiz Elias is also with us, and depending upon us for his living. We hope, therefore, that we shall receive help soon.

If any should feel to write us a few lines sometimes, they must say nothing of the conditions in the world. Their correspondence must be strictly of a private nature or about church work.

We ask an interest in the prayers of the Saints.

Your brother in Christ,

REES JENKINS.

JERUSALEM, PALESTINE, care of American Consulate, July 14, 1915.

### Western Oklahoma and Panhandle of Texas

I am delivering the angel's message at Farmer, Texas, to small crowds, with some interest. I am well, and am enjoying fine liberty. I closed a two-week meeting last week at Brison, Texas, twenty miles southeast of this place, where I baptized four. I had the largest crowds there I have had the privilege of preaching to. Many were almost persuaded to come with us.

My wife is with me; her health has improved. We are being cared for by good people not of the church. Calls come thick from the world for us to go preach. A good man said to me yesterday, "Can you not go to eastern Texas and preach for us?" We can not meet all these requests. We have letters from Oklahoma asking for help. I never saw a brighter day for gospel work. People are ripening for the harvest. This part of the field is unorganized; there is not a branch of the church in it. I have not heard a sermon since General Conference; have not attended a prayer meeting or taken the sacrament.

I need help. I am sixty-three years old, and should have a young man to help me. I am overworked and can not do all or near all that is needed to be done in the way of gospel work. I need some one to talk Sunday school, prayer meeting, some one to polish the people up. I can get them ready for baptism, but I need a man who can persuade them into the water. I am not much of a proselyter.

I am rejoicing in this the greatest work of all the world, lonely as it is for me here in Texas, with only a Saint here and there, one or two in a place. How glad it makes me feel to meet these few, however. I am proud to find a welcome both for myself and wife in the homes of the good families not of the Saints. I hope and pray they may soon be Saints indeed.

By the help of God I am removing prejudice and aiding many to see the work in the true light. I baptized a lady at Romero, Texas, on the New Mexico line. She has a noble husband who is not yet enlisted with us, but is a friend. He is a sensible gentleman and willing to help. When I left his home he remembered me nicely in a financial way. May God bless him. He has a noble wife and two good children. I

made some good friends in that vicinity, and intend to return there as soon as I can.

I was three months on the north plains of Texas. My brother, Andy Simmons, is not yet a member, but is a good helper. No one goes to his place and comes away empty-handed. His wife and son Hayden are good Latter Day Saints. I can not say much for baby Simmons yet, only that he is as smart as can be. He will be looked after by a mother not a whit behind the chiefest.

We have a family of four near Grogan, Texas, by the name of Bradford, formerly of Illinois, recently of Independence, Missouri. They are related to F. M. Slover. I preached to these fine people and their neighbors a few times in a school-house. I also preached in the courthouse in the town of Ochiltree. My work is scattered over a wide territory, extending from Forth Worth to New Mexico. We have a few Saints at Odell, Texas; among them is M. Crownover and his noble wife and children. Sister Crownover is a sister of our young brother and missionary Glauud Kuykendall, of San Antonio.

I wish to say to the scattered Saints of northwestern Texas that I am authorized to receipt offerings or tithes. Let me plead with you, dear Saints, to make a sacrifice, sending same to me at Loveland, Oklahoma.

Your brother,  
S. W. SIMMONS.

## News from Branches

### Toronto, Ontario

Toronto has had the pleasure of a visit from President Frederick M. Smith and family. They arrived from the East Friday morning, August 27, and were met at the boat by Bishop Evans, by whom they were entertained while in our city. Many of the Toronto Saints had met our late President Joseph Smith, but few had seen our new president. All looked forward with pleasure to his visit; and decided to give him a royal welcome in the way of a monster banquet, which was given Saturday evening, August 28.

All available space in the basement was set with tables, which were loaded with an abundance of the best eatables to be had. The decorations were lavish. Palms, flowers, flags, bunting and hundreds of electric lights of all shades gave a brilliancy to the scene, which made the surroundings very pleasant.

A table was reserved at the end of the hall, in front of the platform, for President Smith and family, also Bishop Evans and wife. The Saints were seated at the tables before the party entered. As they entered the Saints arose and sang, "Blessed be the tie that binds." All lights were out except a large electric sign, "Welcome," which was arranged on the center of the platform, banked on all sides by flowers and palms. When the guests of honor were seated, all lights were turned on.

After justice had been done to the good things to eat, speeches were the order of the evening. Bishop Evans read an address of welcome to President Smith and family. Brother Smith replied, which was Toronto's first opportunity of hearing him speak. Sister Smith and daughter also spoke; and we are convinced that good speech-making is not confined to men only. An address of appreciation and confidence in his work was presented to Bishop Evans by our branch.

After a number of speeches had been made Brother Evans lined up the Saints; and as they marched past he introduced them to President Smith and family. And thus ended a very enjoyable evening, and one which Toronto will long remember.

Prayer service opened Sunday morning at 9.30 a. m. There was a large attendance. President Smith preached two excellent sermons, at 11 a. m. and 7 p. m., and although the

weather was bad the church was full. To use a common expression, Brother Fred M. made a "hit" with his Toronto audience. All are unanimous in expressing confidence in our president; and feel we have a man to be proud of, and one who will not swerve from the path of duty.

Brother Smith and family remained in the city until Thursday, September 2. Their visit was very much enjoyed by the Toronto Saints; and we trust they will not forget where Toronto is located, and give us a visit frequently.

Our big Canadian National Exhibition is over. Quite a number of Saints from outside branches were noticeable at our services during the fair, among whom were Brother and Sister Frank Gray, of London, formerly of Toronto. They report the London Saints busy on their new church.

The fall conferences are approaching, after which Bishop Evans will get busy on his winter's campaign, and we look for a big season.

48 Fern Avenue.

Your brother,

A. F. McLEAN.

### London, Ontario

London Branch is now in the midst of building operations on a new church on the site of the old historic structure, so well known to many of the brethren in different parts of the world. Nothing in the old building is being wasted that can be used in the new structure, which is of red brick with stone trimmings. The cost of the building to the Saints of London will be in the neighborhood of \$9,000. The value of the building will be near, if not beyond, \$15,000.

Owing to the fact that the London Saints have no home now of their own, they are holding meetings in the East End Town Hall. All delegates to the conference therefore, who leave their train at the city depot, may be taken right to the door by taking any car going north and transferring to a Dundas going east, or an Ottawa car going in either direction. Those who can land at the London east station will have only about a five minute walk down Rectory Street to the corner of Dundas Street.

The ceremony of laying the corner stone and that of the Ladies' Aid is being postponed if possible until the convening of the conference, when it is hoped that Bishop Kelley and Bishop R. C. Evans, the mayor, and other city officials will be present.

An effort is being made to get the basement ready for use by Christmas.

It is hoped that the district will turn out to the conference and that all those who wish to give the work a boost in any direction will feel that they have a special invitation to "have a heart" and "bear a hand."

P. H. PHILIPPIN.

## Miscellaneous Department

### Conference Minutes

UTAH.—Reports: Salt Lake City, Ogden, Union Fort, Provo. By previous resolution, branches were reminded to take up collection each quarter for district treasury. Auditing committee chosen: Pearl Wardle, 3-year term; Keith Rogers, 2-year; George Kinghorn, 1-year. Adjourned to meet at call of presidency and minister in charge. Pearl Wardle, secretary.

NORTHEASTERN MISSOURI.—June 26, Lagonda. Reports: Bevier, Higbee, Menefee. Reports of bishop's agent and treasurer approved. By-laws were adopted to govern district. Election: William B. Richards, president; Edward E. Thomas, vice president; William C. Chapman, secretary-treasurer. William C. Chapman, secretary.

INDEPENDENCE STAKE.—September 11 and 12, Independence, Missouri, Stake Presidency and F. M. Sheehy presiding. Statistical reports from 22 branches showed membership of 6,266;

net gain for 6 months 236. Organization of branch at Warrensburg, Missouri, referred to stake presidency and minister in charge. Resolution passed disapproving sale of tobacco by members of the stake engaged in that class of business. Robert Winning and H. R. Mills of Stake High Council were released on account of distant residence from Independence, and inconvenience incident to attending meetings, Hugh H. Goold and I. A. Smith being selected to fill vacancies. Resignation of M. H. Bond as counselor in stake presidency accepted, A. H. Parsons being chosen to fill vacancy. Stake organization of Woman's Auxiliary effected. Ordinations: Wilhelm Danielson, Charles H. Strader, I. M. Ross, to office of elder, and John A. Miller, counselor to president of third quorum of priests. Special and general music was rendered during devotional services. Preaching by F. M. Sheehy, F. M. Smith, W. M. Aylor. Afternoon session Sunday in charge of stake bishopric. Adjourned to meet at Knobnoster, Missouri, March 11 and 12. James Bunt, secretary.

### Convention Minutes

UTAH.—Sunday school, Salt Lake City, August 27. Ogden, Provo, Salt Lake City, Malad reported. Short session of institute work held. Entertainment in evening. Pearl Wardle, secretary.

### The Bishopric

#### AGENT'S NOTICE

*To the Saints of Northern California; Greeting:* As the year is coming to a close, I feel it my duty to exhort all who have not done what they could in a financial way to aid the cause of Christ, to do so at your earliest convenience. We are all called upon to be laborers with God, but sometimes we put it off for a more convenient time.

It is perhaps needless to say that we should be anxiously engaged in the good cause, and surely it is a good cause to help to build up the kingdom of God. No person should be content with his work until he has done what is possible to aid the church in every way, financially as well as living a pure life. The railroad men say, "Safety first." In our work as representatives of Jesus Christ it is "Purity first," then do all we can in every way to aid the work. "A word to the wise is sufficient."

Yours in the cause,

C. A. PARKIN.

SAN FRANCISCO, CALIFORNIA, 579 Fifth Avenue.

### Conference Notices

Southern Indiana, October 16 and 17, Louisville, Kentucky, Highland Park Church. Reports from branch officers and priesthood should be in hands of secretary by October 5. Pearl F. Newton, secretary, 962 Congress Avenue, Indianapolis, Indiana.

Northern Michigan, October 30 and 31, Boyne City. Branch secretaries send reports early to secretary. Priesthood report labors since last conference. C. N. Burtch, secretary.

Des Moines October 9 and 10, Nevada, Iowa. Send statistical reports to secretary; ministerial reports not required until February. Bessie Laughlin, secretary.

Northeastern Nebraska, October 16 and 17, Blair. Anna Hicks, secretary, 2914 North Twenty-fifth Street, Omaha.

### Convention Notices

Northern Michigan, Sunday school and Religio, October 29, Boyne City, Michigan. Forenoon for business, afternoon for institute work. C. N. Burtch, A. E. Starks.

Southern Indiana Sunday school and Religio, October 15, Louisville. Jessie Mast, secretary Sunday school; Goldie V. Brooks, secretary Religio.

London, Sunday school, October 7 and 8, London, Ontario, 7th devoted to institute work by Sunday school and Religio. Meetings, 10 a. m., 2.30 and 8 p. m. Sunday school business 2.30 p. m. Friday. We expect General Superintendent G. R. Wells and Superintendent of Normal Department, L. F. P. Curry. All are invited to share our Thanksgiving Day, October 11. Reports should be on hand. Marie Mottashed, secretary Sunday school.

### Quorum Notices

#### MICHIGAN ELDERS

October 16 and 17, Galien, during Southern Michigan conference. Regular program arranged and splendid time anticipated. W. L. Bennett, secretary, 71 Antoinette Street, Detroit, Michigan.

Ontario Quorum of Priests meets at London, Ontario, conference October 8 and 9. L. B. Richardson, secretary-treasurer.

### Addresses

Amos Berve, 112 Market Street, Sioux City, Iowa.  
E. J. Goodenough, 427 North Murray Street, Madison, Wisconsin.

### Requests for Prayers

Prayers are urgently requested for a young sister suffering with tuberculosis of the bone in her leg, that if it is God's will she may be healed and spared to bring up her two children and be a helpmeet to her husband in his duties in the church. This sister has had evidence in the past of the power of God to heal, and desires to seek this blessing at his hands if it is his will, and to him be the glory.

Prayers are asked for Sister Arvilla Wismer, of Amhurstburg, Ontario, who is seriously ill, suffering from kidney and heart trouble, and who the doctors say can not recover. Her friends ask that this request be complied with, praying that the Lord may hear the petition of the Saints.

### Greater Graceland Association

We wish to call the attention of former Graceland students to the fact that there are many who have not responded to the letters sent out by the Greater Graceland Association. In that letter you were made acquainted with the purpose of the organization and with the end it has in view. You will realize that in order to accomplish this the cooperation of all will be necessary.

We believe there are many who have a desire to help the old school in any way possible, and we believe the plan of this organization places within the reach of all an opportunity to help much. If you have neglected to send in your application for membership please send at once to C. B. Woodstock, Lamoni, Iowa, using the blank sent you. If you did not receive a letter from the association it is probably because your address could not be obtained. If such be the case we would be glad to hear from you. Drop a line to Ruby Baguley, secretary of the association, Lamoni, Iowa. She will be glad to write you, giving full details of the organization.

All colleges must have much outside assistance, and many of them are aided much by organizations of their old students. We believe the old students of Graceland have a common interest in her future welfare, and that if they unite their efforts a great deal of good can be done.

Please do not neglect this matter longer. Get behind the movement and give it your hearty and much-needed support. If you have not yet become a member, send in your enrollment to-day.

GREATER GRACELAND ASSOCIATION.  
BY W. G. BADHAM, *Vice President.*

### To Locate Members

Particulars of whereabouts or demise of following parties, members of the Santa Rosa Branch, are desired: Charles W. Adamson, Simeon Jones, Z. Branthouse, Corinda E. Smith, Nancy M. Springston, Josiah Taylor, Susanna Woodward, John D. Putnam, Louisa S. Putnam, William McCune, Permelia McCune, Susan Onran, Nancy Farley, Susan Farley, Ira Conger, Frances Benson, Orrin J. McCassion, Nettie L. Stanahan, Charlotte Davis, Lemuel A. Davis, Solomon H. Apple, Martha E. Apple, Fannie L. Hawkes, Anna A. Genazzi, Hathe Green, Sarah A. Willis.

CORA B. LANDIS, *Clerk.*  
SANTA ROSA, CALIFORNIA, 1073 Third Street.

### Inviting Elders

If any elder passing will please stop, sister and I will take excellent care of that servant.

W. M. YOUNG.

MINNEWAKON, NORTH DAKOTA.

### Married

DAVIS-BEVAN.—At the home of E. B. Morgan, Lucas, Iowa, officiating minister, Mr. Albert Davis and Sister Fortune J. Bevan, both of Chariton, Iowa, were joined in holy wedlock. Sister Bevan lived at Cardiff, Wales, coming to this country

about three years ago. Valuable presents and warm congratulations attest the high esteem in which this happy pair are held.

May their minds in future blending,  
Know the purest of earth's peace;  
May no evil cloud descending,  
Cause their perfect trust to cease.

### Died

HILL.—N. A. Hill, born May 20, 1864, Woodburn, Indiana; died August 15, 1915, in Ionia Hospital, Michigan, shortly after a motorcycle accident near that place. Baptized May 3, 1902, at Belding, Michigan, by W. D. Ellis; ordained priest, August 21, 1903, elder, January 25, 1904. Services at Saints' chapel, Belding, by G. A. Smith, assisted by B. H. Doty.

ROBINSON.—Maggie Kaley Robinson, born March 22, 1856, in Germany; died September 9, 1915, Magnolia, Iowa. Deceased came to America with her parents in 1867. Lived in Pennsylvania 9 years, then came to Harrison County, Iowa. Married James Robinson, May 14, 1875. They lived at Grand Island, Nebraska, 25 years, then came to Magnolia. Baptized September 20, 1908, by W. A. Smith. Deceased leaves husband, 1 sister, 1 niece, 3 nephews. Services at the home by D. R. Chambers.

PRESNALL.—At his home, Cambridge, Iowa, September 13, 1915, John Wesley Presnall, aged 69 years, 6 months, after many years of illness. Baptized about 29 years ago. Although isolated nearly all these years, deceased remained true to his covenant. It is a common saying by relatives and neighbors, that if there were ever a good man, John Wesley Presnall was one. He leaves aged companion, 2 children, 4 stepchildren. Services at the Methodist church, Cambridge, in charge of J. F. Mintun, who preached to a large audience, from Psalm 39: 4.

MITCHELL.—Arthur Mitchell died August 28, 1915, aged 75 years. He had been a member of the church for 40 years, and held the office of teacher. Baptized by W. W. Blair, at Austin, Nevada. His wife, the daughter of Elder Albert Haws, died many years ago. He leaves several brothers and sisters, of whom James, of Sacramento, California, and Mrs. Shenagel of Lamoni, Iowa, are members of the church. Funeral by W. A. Brooner.

CLARK.—Edward Henry Clark, born June 8, 1837, in England; died at his home, Mathersville, Illinois, September 13, 1915. Married Isabelle Young, September 4, 1857. To them were born 4 sons, 4 daughters, 2 sons having preceded him. Came to United States in 1880. Baptized by J. A. Davis, February 8, 1903, Kewanee, Illinois. Deceased remained faithful to the end. He leaves aged wife, 2 sons, 4 daughters, number of grandchildren, host of friends. Funeral from Saints' church, Mathersville, in charge of George Sackville, sermon by Charles E. Harpe.

LARUE.—Llenn Lowry LaRue, born October 25, 1888, Bluegrass, Pennsylvania; died September 16, 1915, at his home, Millersburg, Illinois, after an illness of 24 hours, his sudden death being a shock to all. Baptized October 25, 1908, at Millersburg, by J. T. Hackett. Ordained a priest November 2, 1908. Married Gertrude Duncan, June 16, 1909, Omaha, Nebraska. To them were born 1 son, 2 daughters. Besides the children, deceased leaves wife, mother, father, 2 brothers, 5 sisters, aged grandmother, many friends. Services in charge of Joseph Terry, sermon by Charles E. Harpe.

PENDLETON.—Sarah Warnock, born near Toronto, Ontario, May 24, 1833; died August 29, 1913, at her home near Farmington, Iowa. Married William Pendleton in December, 1862, who died 3 years ago. Baptized in March, 1864, remaining faithful until death. Deceased is survived by 1 brother, Robert Warnock, Independence, Missouri, 1 sister, Susan Warnock, Farmington, Iowa. Services by Charles E. Harpe.

SHENOGL.—Louis Frederick Shenogle, born June 22, 1826, in Prussia; died at his home, Lamoni, Iowa, September 16, 1915. Came to United States in 1861. Baptized August 11, 1891. Deceased was a devoted husband and a good neighbor, and tried in his life to follow the Master and keep the faith. Passed peacefully away to the rest prepared for those who overcome. Services in charge of R. M. Elvin, sermon by John Smith, interment in Rose Hill Cemetery.

THE SAINTS' HERALD

Elbert A. Smith, Editor; John F. Garver, Assistant Editor.

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

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For advertising rates apply to the business department.

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



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

VOLUME 62

LAMONI, IOWA, OCTOBER 6, 1915

NUMBER 40

## Editorial

### T. W. CHATBURN PASSES

The church will be grieved to learn of the demise of Elder T. W. Chatburn, which occurred October 2, at Independence, Missouri, the home of Brother Chatburn and family. Elder Chatburn had been ailing for some little time, and had a few weeks ago returned home from his mission field in the State of Oregon. His passing therefore, was amid scenes he loved, and in his last days he was comforted by the ministrations of those dearest to him. This seems a fitting close to a long life of faithful service, a large part of which was spent away from friends and home, in the arduous work of a Latter Day Saint missionary.

Thomas W. Chatburn was born March 22, 1841, at Lancaster, England. He was baptized at Harlan, Iowa, January 12, 1870, by Charles Derry. His ministerial career began four years later, when on July 20, 1874, he was ordained to the office of elder, at Dow City, Iowa, by J. R. Lambert and J. A. McIntosh. He was ordained a seventy at Independence, Missouri, April 14, 1892, by Duncan Campbell and W. H. Kelley; a high priest at Lamoni, Iowa, April 19, 1907, by F. G. Pitt and I. N. White. The only information we have with reference to the funeral is that it is arranged that it be conducted at Independence, Missouri, October 5, at 3 p. m., by Presidents Frederick M. and Elbert A. Smith.

These few lines, gathered mainly from the records in the office of the church recorder, are all the definite data we have with reference to the life of Brother Chatburn. They may be enlarged upon by the family who received of his fatherly ministrations, by the eldership of the church who met him regularly at the General Conferences, by the many Saints and friends among whom he unselfishly labored, and by the thousands of others who knew him through the publications of the church as "Ye Jots Man." His was an active life, and he leaves friends in many States where he has been commissioned to represent the church. And everywhere he went, he carried good cheer, courage, and hope, for he was jovial and bouyant, and possessed an abiding

faith in the ultimate triumph of the cause he served.

Elder Chatburn was a staunch friend of President Joseph Smith of honored memory. It was given him to pilot our beloved prophet among the familiar scenes of the conferences during the last years of his life when age and infirmity had drawn a veil over his once clear and penetrating vision. It is well that these, between whom there was such a brotherly bond in this life, should so soon be reunited in the life beyond. And it is comforting to know that now neither needs the aid of the other, but that, loosened from the bonds of the earthly estate, they are free to enter upon the heavenly.

Thus passes another of what has come to be called the "Old Guard." While we mourn the departure of these who have stood in storm and battle during the heat of the day, we thank God for the many noble men and women who stand ready to close up the ranks and press on in the good fight of faith.

J. F. G.

### THE FLIGHT OF THE AEROPLANES

JERUSALEM, September 12.—Armed airships and aeroplanes are continually flying over the birthplace of the Prince of peace at Bethlehem. Nearly the entire Holy Land has been transformed into a military camp. Soldiers are maneuvering every day on the Mount of Olives, at Golgotha and Jerusalem. The English, French and Russian convents have been turned into barracks, and between Judea and Jericho, where transportation was by mule pack in the days when Christ came to bring "peace on earth," a road is being constructed for armored motor cars.

Long columns of buffaloes, driven by Arab peasants, are hauling carts loaded with powder, projectiles and other supplies for the Turkish army, the favorite routes of pilgrims in Palestine. Fast dromedaries of the camel corps maintain communication between the camps in Palestine and the Turkish headquarters. It is supposed that the concentration of the young recruits in the Holy Land is with a view to another attack upon Egypt.—*The Des Moines (Iowa) Register, September 13, 1915.*

Not the least dramatic of the incidents of the world war is that recorded in the foregoing news item. Armored aeroplanes like birds of prey now cast their black shadows on Bethlehem. Soldiers are drilling at the Mount of Olives.

We heard a girl say, "I love to climb to the top of a mountain where I can look up and up, almost, it seems, clear into heaven." Jesus also loved to stand upon an eminence.

At the very time when he was delivering his discourses regarding the signs of his second coming and the end of the world he spent his nights on the Mount of Olives.

And in the daytime he was teaching in the temple; and at night he went out, and abode in the mount that is called the Mount of Olives.—Luke 21: 37.

If he were there to-day, what a change he would witness. If that girl were to climb the Mount of Olives now and look up into the sky she would not see far into heaven. Armored aeroplanes would arrest her vision. They have taken the place of the angelic hosts that sang, "Peace on earth, good will toward men." Her reveries would be disturbed by the tramp of soldiers. They march now where the twelve apostles of the Lamb formerly abode with their Master.

What does it mean? These are but signs of the times mentioned by Jesus, when wars and rumors of wars should engage the attention of men. Even the sacred stillness of the upper air in the Holy Land is disturbed and affrighted by the whirling propellers of airships.

In his wonderful poem, Locksley Hall, Tennyson says: "For I dipped into the future, far as human eye could see."

Evidently he dipped into the future farther than human eye unaided could penetrate. Without doubt the major poets have at times been inspired with the prophetic spirit, they are spiritually kin to the prophets. He continues:

For I dipped into the future, far as human eye could see,  
Saw the vision of the world, and all the wonder yet to be;  
Saw the heavens filled with commerce, argosies of magic sails,  
Pilots of the purple twilight, dropping down with costly bales;  
Heard the heavens filled with shouting, and there rained a  
ghastly dew  
From the nations' airy navies grappling in the central blue.

Daily the air men of the nations fight among the clouds. A war plane drops down above a great Zeppelin and fires into her. There is an explosion, the members of the crew are blown to bits,—as when Tennyson in his vision heard the heaven filled with shouting, and beheld the ghastly dew raining from the nations' airy navies grappling in the central blue.

A great Zeppelin hangs suspended in midheaven at midnight and rains fire and earthquake on populous London.

What more spectacular sign could be set in the heavens than this flight of the armored airships, now taking place over Europe, and especially over the

Holy Land, where Jesus was born, and where he dwelt when he said: "Ye shall hear of wars and rumors of wars . . . for nation shall rise against nation, and kingdom against kingdom."

ELBERT A. SMITH.

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### BE CONSTANT

The spirit of speculation . . . is unseemly.—Doctrine and Covenants.

The confession of Reverend Newell Dwight Hillis before his congregation in Plymouth Church, Brooklyn, recently, is heralded the country over as a manly statement, and as an utterance clothed in wisdom and setting forth a great lesson—the ill effects of speculation. In this connection we call especial attention to an editorial from the *Chicago Herald*, reproduced in the Of General Interest Department of this issue of the HERALD. This lesson is one which has heretofore come to Latter Day Saints in the clear and direct instruction of the revelation of 1906:

The spirit of speculation, the exhibition of greed for gain is unseemly in the Saints and officers of the church, and should be avoided. It has the appearance of evil. Heed should be paid to the admonitions of those who from time to time preach and write upon the gathering to remove the principle of selfishness from the hearts of the Saints and especially from those upon whom rests the burden of the church and its ministrations abroad.

That man can not serve God and mammon has been known for many centuries. That eventually every man who attempts so to do will come to loss is as sure as the judgment.

There is for Latter Day Saints an additional lesson in all this. To seek first to build up the kingdom of God and to establish his righteousness—let this be the motive of every man; and then in the gathering "in righteousness" of the things of this world will our work be approved of God, and our substance be blessed for the establishment of the Zion of latter days.

Have you ability? Are you honoring God with his portion, in money or in kind? Are you consecrated with all that you have and are to the good of his work? If you and every Saint labor thus, having "faith, hope, charity," which "with an eye single to the glory of God" qualify for service, you may rest in the assurance not only of your own final triumph, but, greater thought, in the assurance of the triumph of the cause of righteousness, and at a time, perhaps, earlier than we think.

J. F. GARVER.

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The time to aid people is before they are down and out.—Selected.

## CURRENT EVENTS

### SECULAR AND RELIGIOUS

**PACKERS APPEAL.**—Report is that Great Britain has decided to admit to The Hague for adjustment the appeal of the American packers against action of the British prize court denying compensation for seized cargoes.

**DUMBA HOME.**—Ambassador Dumba has been recalled by the Austrian Government and arrangements have been made for his safe conduct through the war lines of the allies. It was expected that he would sail from New York the 5th.

**GULF STORM.**—One hundred and forty-nine are known to have been killed and many others injured by a severe storm on the night of September 29, sweeping in over New Orleans and surrounding country. The damage to property will reach into the millions.

**HAITIAN TROUBLES.**—In repelling an attack by Haitian rebels on September 26, United States troops killed forty. One American was killed and ten wounded. The United States forces are marching into the interior to disarm rebels who refuse to give up their weapons.

**ORDERED DISSOLVED.**—The Motion Picture Patents Company, controlling a large part of the film business of the country, was by Judge Oliver B. Dickinson, of the United States District Court, at Philadelphia, on October 1, ordered dissolved, the same being declared a monopoly in restraint of trade.

**DAMAGING EXPLOSION.**—Forty-four people were killed, as many more injured, and considerable damage done to property by a gasoline explosion at Ardmore, Oklahoma, September 27, when the gasoline in a tank railroad car was ignited by sparks from a workman's hammer in the act of repairing a leak.

**MONARCHY FOR CHINA.**—It is reported that a movement to set up a monarchy in China is rapidly spreading, with no organized effort apparent on behalf of the Republic. The question of determining the future form of government, it is said, is to be left to a citizen convention, to be selected by the people.

**BIG LOAN.**—After some time spent in a discussion of details, an Anglo-French commission has effected a loan from American financiers of five hundred million dollars, secured by five per cent British and French bonds, payable jointly and severally by the two nations, on which the loan will be a first lien. The proceeds of this loan will be used exclusively in America, to make the rate of exchange more stable, and to help maintain the volume of American exports.

**MEXICAN AFFAIRS.**—Friction along the Mexican border has grown less as the week has advanced.

Agencies of the various Mexican factions are active in behalf of their parties, strengthening their causes in the hope of recognition. Secretary Lansing and representatives of Carranza met in New York the 2d. The secretary was to receive in Washington, the 4th and 5th, representatives of Villa and Zapata. The results of these conferences are to be communicated to the South American diplomats at a later meeting.

**WIRELESS TELEPHONY.**—On September 29 a wireless telephone conversation was carried on between Arlington, Virginia, and Mare Island, California, a distance of approximately two thousand, five hundred miles, said to be the greatest feat ever accomplished in telephony. This unprecedented event, however, was far outdone a few hours later, the press reporting that subsequent experiments resulted in successful communications between Arlington and Pearl Harbor, Hawaii, a distance of four thousand, six hundred miles.

**EUROPEAN WAR.**—Interest in the European war has shifted to the western line in France, where the British and French in attacks all but unparalleled, have made the greatest gains reported for them since the battle of Marne, earlier in the war. The greatest gains have been in the Champagne district, north of Arras, and in the Argonne. At some points the allies have broken through to the German third line of defense. Casualties have been unusually heavy. The Kaiser is on the western front, where German reinforcements have been transferred to the scenes of attack. The German attack on the eastern line continues to grow weaker, and is maintained strongly only near Dvinsk and Vilna. In the south the Russians continue to gain a little ground. The expected German-Austrian attack on Serbia has not yet developed. The American sailing ship *Vincent* was on September 27, blown up by a mine in the White Sea. The Germans claim the sinking of one British warship and the disabling of two. Mutual suspicion and distrust prevail over the Balkan situation. Sir Edward Grey announced in the British Parliament, September 28, that the allies had failed to win Bulgaria over to their side. Bulgaria has repeated assurances that the mobilization of her forces is for neutral purposes only. Greece and Bulgaria have ordered the return of reservists in the United States. Martial law has been established at various points in Greece.

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How much a year do you think that anybody would give you for all your fretting? As far as I have ascertained, either by my own experience or by the observation of others, I have never discovered that anxiety has comforted anybody, or that it has brought any grist to the mill.—Charles H. Spurgeon.

## NOTES AND COMMENTS

**ELDER WALLER ON BOARD OF HEALTH.**—We learn from the Pacific Commercial *Advertiser* of September 5, that Governor Pinkham of the Hawaiian Territory, has appointed Elder G. J. Waller a member of the territorial board of health for a term of two years.

**BEATRICE WITHERSPOON.**—This is to call attention to an advertisement elsewhere in this issue, presenting the book of Sister Emma Burton, entitled *Beatrice Witherspoon*, now ready for shipment. Especial attention of those who sent their names to Sister Burton expressing desire for a copy of the book is called to the matter. Send your order now to the Herald Publishing House.

**HAPPENINGS AT INDEPENDENCE.**—At the Sunday afternoon prayer meeting of September 26, at Independence, Missouri, Elder A. H. Parsons was ordained counselor to Elder G. E. Harrington, President of the Independence Stake. At the same time Elder I. A. Smith and Elder Hugh Gould were ordained members of the Stake High Council. Brother Harrington, president of the stake, has been confined to his home by illness for some time, and at last report was still unable to be about.

**FROM OUR CHURCH EXHIBIT.**—Under date of September 19, Elder F. G. Pitt writes from the Panama Pacific Exposition, as follows:

The interest is fine at our exhibit. We have already made friends who are defending us. A prominent doctor told us to-day when he came for literature that he had been defending us. The Hindu doctor, who has an exhibit near us, said he told a number of people that we were not "Mormons." We have lately added another sign, "Not the Mormons." This has the effect of causing people to stop and ask questions. A young man from Philadelphia to-day was much interested and said he hoped to preach the gospel some day. Two Utah boys seem much impressed and took our literature. We are reaching a lot of people, and most of them leave pleased. We have reason to believe that we are doing good.

**LETTER FROM F. A. SMITH.**—The Editors are in receipt of a letter from Patriarch Frederick A. Smith, dated Brewton, Alabama, September 27. He reports that on the previous Sunday he assisted in the dedication of the church in the vicinity of what is known as Dixonville, Alabama, about one hundred yards from the Florida State line. Owing to its proximity to the line between Alabama and Florida, the branch is known as the Alafloora Branch. The building has a seating capacity of about four hundred and fifty, and is free from debt. The dedicatory sermon was preached by Elder F. A. Smith, the prayer being offered by Elder F. M. Slover. The meeting was in charge of Elder B. L. Jernigan, the branch president. The bishopric was represented by the bishop's agent, E. N. McCall. Elder Smith expects to be present at the dedication of a church at Pensacola in the near future, and will continue work in Florida and Alabama for the immediate present.

## Hymns and Poems

(SELECTED AND ORIGINAL)

**The Light of Life**

My hope is built on Jesus Christ,  
His law to me is pure;  
His character is excellence,  
His word is strong and sure.

In him I see the light of life—  
His love surpassing all  
Can lift us from the pits of sin,  
And save us from the fall.

Divinely pure his message is,  
It cheers the heart and mind;  
It purifies my life for me  
And makes my spirit kind.

J. E. VANDERWOOD.

**A Woman's Voice**

O heart! what is it you hear above the noise of a nation,  
Above the sound of clamor and shouting  
And men making ready for war?  
Only a single voice, little more than a broken whisper,  
Patient and unprotesting—only the voice of a woman.  
Yet I hear it above the sound of guns  
And the turmoil of men embarking.

I

There's no use praying any more; the prayers are done and  
said

But daytime going through the house, or nighttime in my bed,  
They trouble me, the old prayers, still ringing in my head.

The young men from the papers, they brought the word to me.  
I'm thinking of their mothers, how glad they ought to be,  
Who never said, "Good-by" to them and let them off to sea.

As strong as any man he was, and bold to do and dare,  
And why should I be hearing, then, all night above the prayer,  
A little lad that's calling me—and wanting me—somewhere?

II

He said what he thought was right:

"Let you be proud," he said.

"That you gave a son to the fight;

'Tis a glory over your head!"

'Tis never a good man's words I'd scorn,

And he said what he thought was best;

But I knew my pride when the lad was born,

And his head was warm on my breast.

"Let you be proud," he said.

'Twas the word that stabbed me through;

Proud—and my one son dead

In a land I never knew!

'Tis the women know when glory's worn

(Though he meant the word for the best);

I knew my pride when the lad was born,

And his head was warm on my breast.

Only a woman's voice—patient and unprotesting,  
But I hear it above the sound of guns  
And the turmoil of men embarking.

—Theodosia Garrison in *Literary Digest*.

## Original Articles

### TRINE IMMERSION

Trine immersion means a threefold immersion, or immersing a person three times as one ceremony. In this argument those who follow this method will be designated as trine immersionists. The people in this country who have adopted this practice, like all who are trying to follow the Lord conscientiously, are no doubt very excellent people; but this is not a sufficient defense for a practice which is not in accord with the plain instruction of the Bible.

One may be convinced that Christ taught and his followers practiced baptism by immersion, and that the New Testament records these facts, and be in the dark as to the candidate having been immersed once or thrice, I am ready to admit. Allusion is made by trine immersionists to the formula of Matthew 28:19; "Baptizing them in the name of the Father, and of the Son, and of the Holy Ghost." The whole question turns on the word *baptizing*. Does it denote one action, or three? It is said that the verb *baptize* is a verb of repetition, and therefore denotes more than one action. Admitting that it is a verb denoting repeated action, is there any proof that the repeated action pertains to the *same individual*? Of course the act is repeated indefinitely, as the ministers of Christ baptize some among "all nations."

#### THE FIRM NAME

But it is urged, there are three names in the commission and therefore the act must be performed three times. But it does not read, in the names, but "in the name," showing that all are included in one name. The Father, Son, and Holy Ghost, therefore, constitute, with reference to the work of conversion, *the name*.

It is the name, so to speak, of a firm, all the members of which are equally concerned in the work. To perform a baptism in the name of each one separately destroys this unity. It is not so done in ordinary transactions among men, and we should avoid giving to language in the Bible a different meaning from that which it has in ordinary use, unless there is some proof in the context to cause us to do differently. Firms consisting of three parties are numerous in the commercial world; and anything done by their agent for them in the firm name, is done only once for them all. If a firm composed of J. Field, E. Jacobs, and P. Simpson, should send an agent to deposit a thousand dollars in a bank, and the banker should ask him, "In whose name do you deposit this money?" he would reply, "In the name of J. Field, E. Jacobs, and P. Simpson"; or, in the shorter and more common form, "In the name of Field, Jacobs, and Simpson." This would not signify that he deposited a thousand dollars for each name, making

three thousand dollars in all, or deposited a thousand dollars three times, but only a thousand dollars in the name of all combined, because all are equally concerned in it. But the union existing between the members of any commercial firm comes infinitely far short of that existing between the Father, Son, and Holy Ghost; a baptism is not required for each one, as though they were independent parties; but *one* baptism shows the relation of the sinner alike to all three; and that is all that is required.

It is said, further, that the language is elliptical, and that the ellipsis can be supplied only by reading it thus: "Baptizing them in the name of the Father, and (baptizing them in the name) of the Son, and (baptizing them in the name) of the Holy Ghost." But this is not true. The facts of the Scriptures, as well as the analogies of language, are against it. Try the argument on Exodus 3:15: "And God said moreover unto Moses, Thus shalt thou say unto the children of Israel, The Lord God of your fathers, the God of Abraham (one God), the God of Isaac (a second God), and the God of Jacob (a third God), hath sent me unto you," etc. We can claim three different Gods from Exodus 3:15, on the same ground, and with just as much evidence, as three baptisms can be claimed from the wording of Matthew 28:19.

#### THE ONLY NAME

If it is a fact that Christ commissioned the apostles to immerse a person three times, as trine immersionists claim that he did, once in the name of the Father, a second time in the name of the Son, and a third time in the name of the Holy Ghost, why did they refuse or fail to do as they were commanded? The New Testament history gives us the information that the apostles taught and practiced baptism "In the *name* of the Lord Jesus"; nowhere does it record that they taught and practiced baptism in the *names* of the Father and the Holy Ghost. Proof is found in the following:

*In the name of Jesus Christ.*—Acts 2:38.

And the *name of Jesus Christ*, they were baptized.—Acts 8:12.

And he commanded them to be baptized *in the name of the Lord.*—Acts 10:48.

When they heard this, they were baptized *in the name of the Lord Jesus.*—Acts 19:5.

We glean these facts from the most authentic history known to man, the New Testament. We observe that the apostles both taught and practiced baptism "in the *name* of Jesus Christ," or "in the *name* of the Lord Jesus," which is the same person, and not in the *names* of the Father, Son and Holy Ghost, three times, as trine immersionists would have us believe. The interpretation placed on Matthew 28:19 by trine immersionists is incorrect, or

the New Testament has failed to record all that the apostles taught and practiced.

Nowhere in this record do we find that the apostles taught and practiced that a person should be immersed three times, in the *names* of the Father, Son, and Holy Ghost, but we do find that they taught, and baptized in the *name* of the Lord Jesus. The teaching and practice of the apostles prove that trine immersionists are mistaken in their interpretation on Matthew 28: 19, therefore, they are wrong in teaching trine immersion and practicing that doctrine. The apostles were authorized to go teach and baptize by that person in the Godhead who was sent by the higher powers to represent them on earth among men, and the apostles evidently understood that they were given authority to teach and baptize by the Father, Son and Holy Ghost, through their representative, Jesus Christ, and what they did in his name would be binding in heaven and recognized by the Godhead.

A very brief examination of the subject is sufficient to show further that trine immersion is "three baptisms," which contradicts the declaration of Paul that there is only *one* baptism (Ephesians 4: 5); that it is entirely out of harmony with the form of baptism set forth by Paul in Romans 6; and that in the ceremony of trine immersion, the significance of the ordinance is entirely lost.

#### THE ONE BAPTISM

Trine immersionists never sprinkle, because they hold that the Greek word for baptize means only to immerse. On this point, then, we stand upon common ground, that baptism and immersion are synonymous terms; that nothing else but immersion, or being buried in the water, is baptism. But we turn to Ephesians 4: 5, and there we read that there is "one Lord . . . one baptism." Inserting the equivalent term *immersion*, it would read as follows: One Lord, one faith, *one* immersion. But trine immersion means *three* immersions, whereas the apostle admits only one.

It may be urged that inasmuch as the Greek Church practices trine immersion, we ought to follow them in the interpretation of their own language. There would be more force in this claim if they were consistent with themselves; but while they are evidently true to the language when they immerse because the commandment is to baptize, they just as clearly depart from it by adopting three immersions, when Paul says there is but one; for trine immersion, as already noticed, is in reality nothing but three baptisms. To say that it is only one baptism with three immersions is a contradiction of terms, if baptism means immersion, as they admit. It is

equivalent to saying there is one baptism with three baptisms, which would be absurd. To decide otherwise would be to admit that baptism is not identical with immersion; but that would be to throw the whole subject of the mode or manner of baptism into doubt, and leave that an open question yet to be settled.

It further appears that this practice is not consistent with their theory: They say that baptism is three immersions; and hence they could carry out the commission of Christ only as follows: Go ye therefore, and teach all nations, baptizing them (thrice immersing them) in the name of the Father; and baptizing them (thrice immersing them) in the name of the Son, and baptizing them (thrice immersing them) in the name of the Holy Ghost. And thus nine immersions, instead of only three, would be necessary to fulfill the commission. Trine immersionists can not possibly avoid this conclusion, unless they admit that they truly and properly baptize in each name by one immersion. But to say that one baptism is truly administered by one immersion, is fatal to their theory.

In favor of a plurality of baptisms, Hebrews 6: 2 is sometimes quoted "the doctrine of baptisms." This certainly refers to a plurality of baptisms. Then why do they deny that they practice three baptisms? Where is the necessity for them to twist language into such a contradictory form as to say "One baptism with three immersions?" Paul is correct in speaking of baptisms, plural, for there is more than one. There is the baptism of the Spirit, the baptism of water and the baptism of suffering, (Matthew 20: 22). To say there are three of any one kind is to contradict the plain statement of Paul. There is only one baptism of each of the kinds spoken of.

Tertullian mentions three baptisms, by which it appears that the practice of trine immersion was beginning to be introduced as early as his day. The matter, however, is put in its true light, if Professor Stewart correctly quotes him as saying, "Thence we thrice immerse, answering (that is, fulfilling) somewhat more than the Lord had decreed in the gospel" (*De Corona Militis*, 3). Here he gives the whole practice away by admitting that it is *more* than the Lord decreed; and the language of the Gospels plainly shows that the Lord never decreed three baptisms, but only one. And when Paul emphatically says there is only one, to introduce more is to go beyond the word of the Lord, as Tertullian admits.

#### CONTRARY TO FORM

We have said also that the practice of trine immersion is entirely out of harmony with the form of baptism set forth by Paul in Romans 6. There the apostle says that we are "buried with him (Christ)

by baptism into death"; and again, verse 5, "planted together in the likeness of his death." Christ died for our sins, was buried, and rose again (1 Corinthians 15: 3, 4). Then death, burial, and the resurrection is the order brought to view, and this order baptism is meant to represent; Paul says that they "obeyed from the heart that *form* of doctrine which was delivered you." For, as being buried in the water is the likeness of Christ's burial, the coming up out of the water is "the likeness of his resurrection." That Paul has reference to this order in Romans 6 is evident, for he speaks first of our being "dead" to sin, verse 2, then being "buried" into Christ's death, by being buried with him by baptism, verse 4, then coming up from the water "in the likeness of his resurrection," verse 5. And we might ask right here with reference to the foregoing proposition, Did Christ die three times? And in the likeness thereof must the sinner backslide and die to sin three times? And be baptized three times? And be raised up out of the water three times? Yes, according to the view of the trine immersionists, but not according to the Scriptures.

But trine immersionists plunge the candidate three times face forward, into the water. Is that a likeness of Christ's death and burial? The practice of the Jews must govern our ideas in this matter of form, and they laid their dead decently on the back in the tomb, not face downward. It would be repugnant to all our ideas of propriety to bury our dead face downward. Christ was not so buried; hence that is not the form of baptism to be followed, according to Romans 6.

To justify the forward action it is sometimes said that Christ bowed his head upon the cross, and gave up the ghost, and that makes the forward movement in baptism appropriate. If this be so, then the candidate should go into the water of such a depth that simply bowing the head would cause the immersion of the whole body; but this is hardly possible. On the other hand, in trine immersion it is asserted that the candidate kneels down in the water, and then the whole forward portion of the body is plunged forward three times under the water. The Savior did nothing of this kind on the cross; hence there is not here the least likeness of Christ's death.

Thus, from every point of view, the proposition is established that trine immersion is contrary to the form of baptism set forth by Paul in Romans 6, and in all the Scriptures.

#### SIGNIFICANCE OF ORDINANCE LOST

In trine immersion the significance of the ordinance is entirely lost. If the foregoing propositions have been proven, as it is confidently submitted that they have been, the one now before us follows as a

matter of course. The significance of baptism lies in the showing forth of our faith in the death, burial, and resurrection of Christ; and the form of baptism must be such as to resemble, as nearly as may be, those great facts. If we go through a ceremony which has no resemblance to the burial and resurrection of Christ, the significance of our act as indicating that faith is lost. The forward action and the three plunges, having nothing in common with the service performed in the burial of Christ, can not be the form to be followed.

It is sometimes said that baptism is the door into the church. If this be so, it is against the forward plunging; for in that case the candidate is raised up backward, and goes into the church through that door in that manner. But one does not usually, when he goes to the house of a friend, and when the door is opened, turn around and back into the house. We must have the *backward* movement in the burial in baptism, to have the *forward* movement in being raised up out of the water, to go naturally through that door into the church.

When we come to history on this subject, that history deals only with these apostate times. Much is made of history by trine immersionists; for as in the case of all traditions, their proof for their position is found only there. But even history, as can be shown, does not sustain them, but in reality disproves their claims. It matters not how nearly an error can be traced to apostolic times; if it does not actually reach them, it has no ground for a claim of truthfulness.

#### IN CONCLUSION

I wish to say that I was requested to write an article on this subject for publication in the HERALD. In this article I have tried to furnish the readers of the HERALD with the best argument known to the writer on the subject. In my research for everything I could find that has been written on this subject, the best thing that I found was a little tract written by Uriah Smith, of Seventh-day Adventist fame. Mr. Smith's argument was so full and complete that I have used some portions of it in this article without designating which part of it was first written by him. The facts are that much of this article I have furnished is Mr. Smith's tract on trine immersion, with much of it left out, and with some matter added by the writer in order to make the article more complete.

I trust those who have been looking for something to meet those who hold to the doctrine of trine immersion will find in this article that which will be helpful to them.

(Written by one who does not believe in trine immersion.)

## SCIENCE OF HAPPINESS

## LITTLE SERMONS TO SAINTS.—NUMBER 10

BY F. J. EBELING

That happiness is a science may not have appeared to all.

All conditions have corresponding causes back of them, and in search of this priceless jewel, we must look for the causes. That somewhere and sometime the restless tide of human struggle shall cease and eternal peace and quietude shall ensue, is the natural impulse of the human race. Embedded in the human soul there is ever an insatiable yearning for the "peace within." And unutterable sacrifices have been made in an effort to secure it.

All Christendom agrees that true happiness is only secured by an adherence to the ethics of Jesus Christ. But too often men give us only a dreamy or hazy idea of the ideal. On all sides we hear the animated cry: "Believe, believe!" "Pray, pray!" "Blood, blood!"

All this is misdirected energy unless given its proper place in the sublime economy of Christ. All the oratory that has ever scaled the summit of theological flight in an effort to present the causes of happiness can not say more than can be said in these two words, "Right living."

The sole aim and object in the gospel of Jesus Christ, through his church, is to teach men and women how to live right in the great social compact—the true relationship toward each other.

God seems to think that the highest happiness of man could only be sensed by placing a soul, life force, a real entity, in a bodily organism. Just so long as the complex organism elected to live in harmony with the environments, just so long was happiness guaranteed, but when it failed to do so, misery and death followed. And this was the sole purpose of Satan in tempting Adam to place himself out of harmony with the holy environments, it was with a view to thwarting the object of God in placing the spirit in an organism.

The greatest blessing God ever gave to man was that he should live, and the next greatest blessing, that he should die. If man had properly used the body given him, he could have lived for ever, for while in this state he had access to the "tree of life," which the Book of Mormon says represents the love of God (1 Nephi 3:68). The Devil knew this, and it was his business to bring death, which is the separation of soul and body, and both from God's love.

In the plenitude of God's love he placed a flaming sword before the tree of life, lest man should partake and live for ever. Better far that he should die and be made perfect again through the resurrection, than that man should live an immortal sinner. We can

not imagine a more unfortunate state than to live for ever in sin. We have digressed here a little to show the importance of the inseparable soul and body.

Now when all the organic functions are working in harmony with the design of the Creator, happiness is bound to follow.

The five senses of man are but the soul's channel through which it diffuses the divine efflorescence, and if those channels are corrupted the divine can not flow. Now the greatest degree of happiness is obtainable when all the senses are being exercised at the same time.

High-class hotel keepers realize the psychology of this. The tables are decorated with the finest of ware to please the eye; the rooms are filled with sweet-scented flowers to please the smell; the food is prepared in the most approved fashion to please the taste; the electric fan appeals to the feelings; while sweet music peals forth to please the hearing. In such surroundings, when all the senses are being exercised, one can not help feeling better, and if financially able, will often seek such time and place again.

These senses are eternal with man, consequently will demand to be supplied. And here is where the gospel comes in and orders just the kind of food best suited for the pleasing of those senses. It tells us just what to look upon and what not, what to smell and what not, what to taste and what not, and so on.

In the immortal state men will still have dealings with each other. The gospel is to teach us how to conduct ourselves under the better environment. It will operate in a way that will fully safeguard the rights and privileges of all others. In all our intercourse we will do nothing which in the least will infringe on the rights and happiness of our brother or sister. The secret of the whole matter will be to show us how to use every organ and sense of our beings for the best interest of the great family of God.

It requires but little argument to convince the observing mind that nearly all our sins are industrial or social. The only solution for the great industrial wars which have and are now bringing so much suffering and unhappiness to the world, is to operate all industries for the benefit of the social compact. When that time comes, man will be content, having "meat and drink," and a little palace of his own. When the earth shall be covered with the knowledge of the Lord as the waters cover the deep, then selfishness shall have been eliminated, and the gospel shall have wrought in our lives just what was intended when it was given.

The whole spirit and genius of the gospel is a rule

of right conduct, one toward another, in all the industrial affairs of life. It tells us how to operate a railroad, factory or mill, how to cultivate the land for the best interest of the whole. When the gospel is in full operation, half of the energy of labor will not be spent in competitive war for advantage.

When man fully realizes that when he sins he sins against society, of which he is a part, and when he puts himself in harmony with the law of the church, the ideal condition of society shall have been reached.

The effect of every violation of the spiritual law has its consummation in the physical, communicated through one or more of the five senses. If I fight, curse, rob or murder, or do any crime which the spiritual law forbids, some part of the great social compact is being distressed. When a person sits in a room or a car "enjoying" his smoke, could he realize the annoyance he is causing others, he might not enjoy it so much. There is no law in the universe that permits a man to poison with tobacco or liquors the atmosphere which I am compelled to breathe. The spiritual law says these are not good for man, and the moment one observes them, society is immediately the beneficiary. The change from bad to good habits benefits the man next to him as it benefits the man himself.

Whenever a man places himself in an attitude to contribute a little toward the happiness of the grand whole, he can not be otherwise. Place a man among a people who are happy, and he can not help but drink in of the same spirit, and more especially when he is fully conscious he has contributed toward that universal condition.

When the religionist fully realizes what true worship is, he does not work so much for his own salvation as for the salvation of others. He is soon made to realize that his salvation is best secured by honestly laboring to serve others. When we realize that God does not need our service, and the only way we can glorify God is to make happy his creatures, the sooner will we be recompensed for the service rendered here and now.

In taking this view of the matter, we understand what is meant by the oft-repeated phrase, "The fatherhood of God and the brotherhood of man." We will serve our brother because we love our God. In the keeping of every commandment of God, which is an exhibition of our love for God, our brother, or neighbor, and even our enemy, is the happy recipient of our ministrations.

Were I to propose a motto to be hung upon the wall of every Christian home, suggestive of divine service, it would be:

Behold, I tell you these things that ye may learn wisdom; that ye may learn that when ye are in the service of your fellow beings, ye are only in the service of your God.—Mosiah 1, 49.

Mosiah uttered these words when the church of which he was the earthly head was at its height of true service and favor with God. Having the true conception of the union of the church, he was well qualified to speak. The church is but the point of contact between God and man, a divine institution we should seek to push forward, not for what we can get out of it, but for what we may put into it, to bless him who stands in need. Nor does this necessarily mean we must make all men Latter Day Saints in order to bless them; for some of the "fellow beings" to whom Mosiah referred, will doubtless be satisfied with the common salvation. If so, our duty is to help them sense it. And if we can not make a Latter Day Saint out of a man, let us make a man out of a latter-day sinner, which is a thought worthy of consideration, to which I lay no original claim.

The close relationship of the spiritual to the physical is beautifully illustrated by Joseph Smith, and should for ever vindicate him from the vile attacks of his enemies. He said, in *Times and Seasons*, that for a man to consecrate his property, his wife and children to the Lord, is nothing more nor less than to feed the hungry, clothe the naked, visit the widows and fatherless, the sick and afflicted, and do all they can to administer to their relief in their afflictions.

This sublime thought is only surpassed by him who said, Inasmuch as ye do it unto one of these my brethren, ye do it unto me.

These are some of the practical ways of demonstrating our true service to God. Do them and be happy.

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### FAITH THAT ENDURES

(Synopsis of a sermon delivered at the Saints' Home, Lamoni, Iowa, June 6, 1915, by Elder E. D. Moore.)

The text for the evening is an extract from the words of the Savior, as found in Mark 9:23: "All things are possible to him that believeth."

There was a time when you people here believed that statement *must* be true, but now you *know* it is. Life has brought many experiences, some pleasant, many disheartening, and you have put the statement to the test.

### YOUTHFUL TRUST

When you were young and life was bright and rosy, you felt the quickening impulse of faith impelling you onward, and you often trusted in those impulses and forged ahead. You required not knowledge. Though knowing little of your individual personal histories, I feel safe in saying that in this small audience are pioneers who have worked and suffered,

plodded and toiled, sacrificed and foregone, all because they had abundant faith in the outcome.

It requires but a dreamer's fancy to look back into those years and see you as happy, vivacious young people, full of hope and joy, perhaps plighting your troth, and as happy pairs beginning life's journey together. Faith was perhaps one of your chief assets in that beginning. You may have begun in a log cabin with the firm resolve that some day fortune must smile on you and bestow the comforts of a mansion filled with happy-hearted, bright-faced children whose faith would be centered in you as their happy parents.

Those were joyous days and you like to remember them. We all do. We are glad to have you tell us of them. When you fondly recall them and what they meant to you, you readily admit that faith was the great, permeating force that made such felicity possible. You were willing to trust each other, and together trust God and move out. Could you have looked into the future and known all it held for you, fear might have overcome, courage waned and this audience not have been here to-night.

#### THE BALANCE OF LIFE

Faith is the beginning of all activity—faith in some form. Life as we know it, according to one writer, is made up of work, play, love, and worship. Ofttimes the balance is not even. Life may have served too much of the first and we not be able to appreciate the latter three. We need a good balance and should do all we can to secure and maintain it. But most of that is past for you. You have worked and must now leave the results in other hands. You have played as you were taught to appreciate play or recreation and relaxation. Love has done its great work and abides. The privileges of worship may not find it possible to work much, and you have little inclination to play, but you enjoy the results of love, and your hearts are full of it, while worship is indeed a living part of your lives.

#### SOURCES OF SKEPTICISM

When you were children, most of you were taught are brought to you here and you enjoy them. You the Scriptures by the reading thereof. You memorized, you recited, you learned to love them and the source of their inspiration. You knew what faith had done and would do.

When your children went to school they read the Scriptures as a prelude to their day's work. There was something of a reverence that made its impression on them, and your efforts to teach the principles of the gospel were rewarded with a responsiveness

that comes from familiarity. Faith was accepted as a virtue.

Your grandchildren in the schools of to-day seldom if ever read the Bible at school. If there is a reference to it at all it is likely to be only as a literary production or as historical matter. In the high schools and colleges the statements of the creation are largely discounted by the theories of men. Various principles of the gospel of salvation are overshadowed by atheistic teachings, colored by skepticism. Faith is pushed aside and eliminated from the modern curriculum.

Is it to be wondered at that the American people to-day are notoriously a nation of little or no faith? Do you wonder at the query of the Master, "When the Son of man cometh, shall he find faith on the earth?"

You have seen all of this to your sorrow. So have we all. It is a condition of affairs we must recognize and cope with.

#### REQUIRES AN OBJECT

True, positive faith is not faith till it is bestowed on something. It requires exercise and an object.

In your younger days you used to poke your head into the empty rain-barrel and call the dog and make sundry similar noises. You were merely demonstrating this principle.

At a certain point in the Ozarks we used to go out and call to a cliff across the hollow. The call would be sent back, to again rebound, till seven distinct echoes could be heard. There was not sufficient scope for its exercise, and this was the result. With our faith and our works we must have more than the echo to satisfy us.

#### NATURAL OUTCROPPING OF THE SOUL

Faith is but the natural outcropping of the soul. It is as natural for us to possess it as for the lawn to be covered with grass or the forest filled with trees. To utterly lack faith is the result of persistent, perverted training. We become abnormal and warped when we repress it. Like other worth-while possessions, it must be cultivated and cared for to produce its fruit in abundance, but we all have it when children, as a God-given heritage.

When mere babes we had implicit and unshaken faith in all that father or mother did. What they said *must* be true. We knew no other authority. We lived by faith. "Of such is the kingdom of heaven."

As we developed judgment, and knowledge began to be ours, our faith was replaced by our knowledge,

and we needed less, for we knew more. When faith becomes knowledge it ceases to be faith.

When we approached maturity and rose high enough to begin to look over our little world, our store of knowledge as compared with what we had hitherto known was marvelous in our eyes. Some of us may have foolishly thought we had enough knowledge to eliminate faith—if we knew what faith was. You will recall the symptoms of those youthful days.

But we had not reached the top. You know now that no one ever does in this life. Men may devour tomes of instruction and theoretical knowledge. Men may travel this world o'er and explore its darkest corners. The best that science affords and universities offer may be received; still there is knowledge unknown and experiences not ours. Till we have all knowledge we need much faith.

#### THE BACKGROUND

It is a principle of art that all objects are best observed as they have a distinctive background. Most often the background is dark. On the wall yonder we may see a painting of Joseph Smith, the Martyr. Note the high lights on the lifelike countenance, while all around is darkness, and the horizon is obscured by dark and lowering clouds. Thus it was with his life. Thus it is with many of ours. The light of faith may illuminate our countenances till they are an inspiration, and the clouds of life be but a background to show them up. True faith is not appreciated till it is seen on its darker setting. You have all seen it thus.

It requires the use of all our faculties to be sure that our faith is based on right principles. It profits us nothing to believe implicitly in something that is wrong. It would be like the house that was built on the shifting sands. We are not true to our best impulses to merely believe. Our belief must be built on right principles.

#### FOURFOLD FAITH

We may for ordinary purposes classify our faith under four general heads: Faith in God, in man, in our friends, and in ourselves. No one of these is sufficient. If we believe in God we must have confidence in his creation: man. If we have faith in God we will believe that he can work through our friends and us.

#### AN EXAMPLE

Some of you have experienced and all of you have frequently observed one of the most inspirational evidences of faith. In many places in our land, and especially in this place, we see the mother

of children whose father is miles away, carrying the gospel to those who know it not. He is fighting error and indifference and wrong. He is busy with the problems of his mission to the world. He has his troubles and difficulties as well as joys of service. He is afraid to stop lest he break the bonds and hasten home, never to return. His is a life of sacrifice, impelled by faith.

But what of the mother? She is busy with the ordinary toil of the home. Perhaps she is doing her utmost to make the slender and oft-delayed allowance supply the increasing needs of her family. She struggles on, bearing her burden and the responsibility of the father as well as her own. Think you faith has no work here? How often she would say to the far-distant companion, Come—and he would come! How often she would say to the Father, It is too much—it must not be expected of me! But she does neither.

Nothing but faith in God as the author of the great plan of salvation could possibly inspire and sustain sufficiently in these and similar cases. All we can do to supply the comforts of life can not atone for the sacrifices, yet—

By our works do we show forth our faith. Quoting the Apostle James, "Show me thy faith without thy works, and I will show thee my faith by my works."

#### DEMONSTRATION OF FAITH

We are brought face to face with the demonstration of our faith. We shall not dwell on that. You people here have done your part. You have carried the burden in the heat of the day. The evening draws around, and you must be content to quietly sit by and let the younger people try to carry the load. You have experienced the "dark and cloudy day" and all that it brought. You have seen the growth of the church and what it is bringing. All that you have done and seen and known are recorded. We admire you for it all, and cheerfully shoulder the burden, fearful of our ability though we may be.

The times are different now. What we may do and what we may say might seem innovations to you, but remember that we have many different problems to meet. Our responsibility is greater, for we have the knowledge that your experiences have developed and shall be held accountable for it.

These are the hastening times. The progress of the world is marvelous. More inventions to save time in transportation have been made in your lifetime than in all the centuries that have passed. Social conditions have vastly changed. New problems have developed. Daniel prophesied that "men shall run to and fro and knowledge shall be increased." We know it to be verily true.

God knows that we of the younger people need your support. He also knows we need to show our faith by our works. He has decreed that right shall prevail over wrong. You may wonder what is left for you to do. In every war there must be those who stay at home to care for the wounded and those who remain. Whether we are on the firing line at the front, in this army of the Lord, or at other numerous duties, your lives should be an inspiration to us. The things the generation passing has done will not be forgotten. You can pray for, you can encourage and sustain in your way the wives and the children who must remain. Your faith will inspire us to do our best.

God grant that when the time comes that his people must move and act quickly or be lost, that his soldiers will not falter or fail. We must not fail. It is for us to succeed if we will. But it will require courage.

Writers of conditions at the front in the present war say that in the heat of engagement there comes an intoxication of courage that knows no fear. The blood lust overshadows all, in those awful encounters. We may require as much courage without the intoxication. We must be sanely conscious of conditions as they are, and our courage must be inspired from on high.

We know not what the future may bring forth. The days are portentous. The time is not far distant when "he that will not lift his sword against his brother must needs flee to Zion." When they get here, dear Saints, what then? When the fleeing times comes and these people must be provided for, what will be done?

Quick decision will be necessary. Decisive action will be required. Actual bloodshed may or may not be ours to witness. War and carnage are rampant and we may hardly escape. But we know not the details, nor does it matter so much. It is well that we do not. If we act wisely and promptly it will be because we have used our heritage wisely and well.

May the aged of the church support the young. May the young honor and support the aged. May we all do all we can for the redemption of Zion. We shall require the faith that endures.

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There is enough wickedness in every man to make a demon out of him, if Satan can get the job. There is a possibility in every man of making a saint out of him, if he puts himself in the hands of Christ. We are transformed into the image of the one we serve. It is not so much a question what faculties we possess as it is what we are going to make out of them. It is not so much a question where we are as the direction we are traveling.—Selected.

## Of General Interest

### DOCTOR HILLIS IN TROUBLE

NEW YORK, September 20.—The congregation of the Plymouth Church, Brooklyn, is to stand by the Reverend Doctor Newell Dwight Hillis in his efforts to straighten out his tangled financial affairs.

Following the dramatic statement of the minister from the pulpit yesterday, in which he declared his ambition had led him from his ideals, Doctor Hillis to-day offered to sell his thirty thousand dollar home to meet financial obligations, it was said. He will continue to preach from the pulpit once occupied by Henry Ward Beecher, and will have the support of a majority of the church members.

Few more dramatic incidents have occurred in the famous old church than that of yesterday, when Doctor Hillis told his congregation of his financial difficulties.

### NEPHEW NOT SEEKING MONEY

"Percy D. Hillis is not seeking money from his uncle," was the assertion of William Austin Moore, the attorney who filed the nephew's fifty thousand dollar suit. "He simply wants a retraction from Doctor Hillis of the article published in the *Portland Oregonian* of July 15, in which it was made to appear that Doctor Hillis was putting up money to pay the debts of his nephew, following the failure of a timber company."

No copy of the complaint was served. Only a summons saying that the suit had been filed was sent to Doctor Hillis, who was given twenty days to answer.—*Chicago Herald, September 21, 1915.*

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### DOCTOR HILLIS'S CONFESSION

The Reverend Newell Dwight Hillis, pastor for the last sixteen years of Plymouth Church in Brooklyn, New York, stood last Sunday in the pulpit made famous by Henry Ward Beecher and Lyman Abbott, and confessed to his weeping congregation, and to the world, that his love of money had led him into speculation that had brought him to the verge of poverty and had utterly crushed his life. His ambition to get rich had led him far from his duty to God and his ideals of the ministry, and had humbled him so that he was not worthy to stoop down and unloose the shoe latches of a poor worker in the slums. . . .

Doctor Hillis said:

I am going to say a few words that were not written an hour and a half ago. My dear friend and attorney, Mr. Heinrichs, does not know what I am about to say. It has been borne in upon me during the last few hours that some sort of statement is due from me, and it is probably the only public statement that I shall make. I am following the light I have had in the last few minutes.

During the past few months I have been the center of storm and criticism. I wish to meet this storm with face to the front, and I owe a public statement to my friends in and out of Plymouth Church. Some criticism is justifiable, perhaps, but let me say at the outset that this statement is not intended as an apology, for I am not conscious of having at any time betrayed the trust that the people have reposed in me.

Some ten years ago, for reasons that seemed just and honorable, and under the influence of what I believed to be duty, I endeavored to make provision for the future of my own family and others dependent upon me, and also to give certain young men a start in life. In the interest also of a certain other plan, not selfish in nature, I decided to invest a sum of money which I had accumulated as lecturer and writer. I am ashamed to say how much, in view of the wages of working people and the poor.

Like many others, when I trust I trust completely, and when I give my confidence I give it with all my heart. Those in whom I had most confidence advised me that there could be no doubt of the safety and conservatism of the investment of my funds or the ability and capacity of those who had charge of them. For several years all went well. Then came the panic of 1907, with later business reverses for some of those to whom I had related myself in connection with these enterprises.

I wakened up suddenly to the discovery that there was doubt as to the real value of some of the property in which I had invested, and as to the accuracy of the report by men who were called surveyors and cruisers. Unfortunately others had invested with me, and therefore at my own initiative and expense I sent an expert to examine critically the assets and to report to me the actual values.

I became convinced that inaccurate estimates had been made either through ignorance or inexperience. Immediately I set before myself the task of seeing to it that no friend of mine suffered any financial loss through confidence in me, or through an introduction that I had given.

Now I am told that I have enough to pay off the last of my indebtedness, so that I hope soon to begin life again, without property indeed, but also without debt.

Of late serious complications have arisen, which I shall try to meet according to the light which is given me. Henceforth my attorney, Frederick W. Heinrichs, will speak for me, but at this time my words are mine alone.

For several years I have been increasingly disturbed lest the little influence I may have had upon some students and young ministers was far from my ideal. I have feared lest I was biasing these young men toward the lecture platform, public life and prosperity, instead of toward obscure, gentle, tender, Christ-like service.

To these young men I owe this statement—that often I have loved my books more than the poor; I have loved position and office and honor, and sometimes I have thought of my own interests, when every drop of my blood and every ounce of my strength and every thought of my mind belonged to our schools, to the sick, the friendless, the poor and to the boys and girls, with their eager and hungry minds.

Perhaps I have taken honors offered me when I should have chosen solitude and dwelt apart and listened to the voice of God and tried to repent. For years I have had a growing conviction that a minister has no right to make money, and does his best work without it. If, therefore, there is anywhere in this wide land a noble boy studying for the Christian ministry who has done me the honor to read my books

and sermons, or to listen to my lectures, and who has come to cherish a secular idea of the Christian ministry, let me say to him I deplore that ideal, and that my latest, deepest thought is that there are home missionaries and foreign missionaries and social settlers and neighborhood visitors whose very shoe latches I am not worthy to stoop down and unloose.

At best the longest life is short, all too short, for the noblest of tasks, that of the Christian minister. Great is the influence of the law and medicine; wonderful the task of the jurist and statesman; marvelous the power of the press; great, also, the opportunity of the merchant and manufacturer, who feed and clothe the people; but nothing can be higher than the call to shepherd Christ's poor and weak, and happy the minister who never has interpreted his ministry in terms of intellect alone, or has never secularized his sacred calling and who, at the end of his life, is able to say: "Behold, these are the sheep thou gavest me, and not one of them is lost." . . .—*The Kansas City Star, September 26, 1915.*

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### A HARD SAYING

Dr. Hillis came up to one of the most perplexing problems of life when in his personal confession before Plymouth Church he debated the relation of the preacher to personal preferment and worldly gain:

For several years I have had a growing conviction that a minister has no right to make money and does his best work without it.

That is a hard saying, and yet it would seem to be the almost universal experience that those who try to get away from it soon find themselves serving two masters.

To be a true prophet for his age any man must hold himself aloof from the honors and emoluments of the times he lives in. He can not have them in high value and be true to his mission, which is frequently to drive the money changers out of the temple.

And yet there are babes to be reared and educated, there are social duties to be performed, there are vacations to be enjoyed, the conventions of life must come home to even the seer and the prophet. Moreover there is something hard-headed about our western race that gives asceticism no appeal to western culture.

But where is the line to be drawn? Where shall the comfort that belongs to everybody be found in the preacher to run over into indulgence? The line with Doctor Hillis was plain when he discovered that:

Often I have loved my books more than the poor; I have loved position and honor. Sometimes I have thought of my own interest, when every drop of my blood and every ounce of my strength and every thought of my mind belonged to our schools, to the sick, to the friendless, to the poor and to the boys and girls with their eager and hungry minds. Often I have taken honors when I should have chosen solitude, and dwelt apart, and listened to the voice of God and tried to be a true prophet of God to you.

Must every man find this line for himself, or is there some recognized standard of abnegation to

which the preacher should adjust himself in the outset of his career?—*The Des Moines (Iowa) Register, September 22, 1915.*

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### YOU CAN'T BEAT THE GAME

The confession of Doctor Newell Dwight Hillis to the congregation of historic Plymouth Church, Henry Ward Beecher's old charge, was striking, unusual and touching. Seldom, if ever, has a minister of his repute stood up in his pulpit and borne witness against himself in such unsparing terms. We may be sure that the verbal flagellation he inflicted on himself was far acuter in its pain than any which the penitents of old endured.

But the conclusion from his unfortunate experience with what appear to have been speculative investments—investments in which not only he but numerous other persons influenced by him lost their money—was too partial. He draws from it a word of counsel and warning to those who undertake the Christian ministry. He is taken up with the idea that he has fallen away from his ideals and must find them once more along the paths of "gentle, tender, Christlike service."

There is, however, a lesson applicable not alone to ministers but to hundreds and thousands of his fellow citizens in his misfortunes—a lesson which this country has had time and again, but never in a more striking form than now. In bearing witness to what he conceives as his own choosing of the worsen path, Doctor Hillis also bears witness to the important fact that you can't beat the game of speculation.

Nobody can beat that game. Even the speculators can't do it. For a while they may swim on seas of glory, but in the end the deep waters engulf them. The business man can't beat it. Sooner or later the end arrives and there is ruin and despair where there was once prosperity and hope. The lawyer can't beat it; the minister can't beat it; even the purely professional gambler can't beat it. In the end it is unbeatable.

The world is strewn with the blasted hopes and ruined fortunes and often the shattered reputations of those who cherished the illusion that they could beat the game of speculation. Every year brings its striking lesson of the futility of embarking on such dangerous adventures. But too often the temporary success of a single man serves to obscure all the wisdom of experience and to lure the credulous from the ways of safety and of peace of mind.

Doctor Hillis has preached a bigger sermon in that confession than he seems to have perceived. Great, indeed, would be the service if the unconscious part of it should impress those who need the lesson of the

bitter end of speculation as directly and forcibly as his bitter regret for compromised ideals seems to have impressed the congregation of Plymouth Church last Sunday.—*Chicago Herald, September 21, 1915.*

## Letter Department

### Education

"Educate: To develop and cultivate mentally or morally; to expand, strengthen, and discipline, as the mind, a faculty, etc.; to form and regulate the principles and character of; to prepare and fit for any calling or business by systematic instruction; to cultivate; train; instruct; as, to educate a child; to educate the eye or the taste." (Webster.)

"Seek ye out of the best books words of wisdom; seek learning even by study, and also by faith." (Doctrine and Covenants.)

"And this is life eternal, that they might know thee the only true God, and Jesus Christ, whom thou hast sent." (Jesus.)

I am highly in favor of the very best college and university work. However, some have not been able or in a position to get such an education, yet have acquired a splendid learning in other ways. "Book larnin'" alone, leaves one undeveloped. A self-made man will do, unless he worships the maker. It is better to worship God, "and him only." To say to the young, "the church can furnish all your needs," may sound grand but it can not be sustained. The very fact that we are admonished, "to study *all* good books," and that our men are compelled to seek other schools, for ever refutes that.

There is enough in the gospel of our Lord to furnish perfection, but we fall short in the practice of what we know to be true, and there is much we do not yet understand. He that knows to do and fails shall be beaten with many stripes, is a well understood law. He that knoweth not, and shall fail, shall be beaten with *few* stripes, because he does not try to learn.

"It is better to be unborn than untaught," and "a little learning is a dangerous thing." Some theological warriors are "ever learning [a smattering of Greek and a smear of fables] but never come to a knowledge of the truth." That fits our opponents splendidly, but we are not immune. Organization and gifts are to bring us to a unity of the faith. We can easily find comment on the division caused by the many existing church organizations in the world, and we can see a multitude of differences among ourselves.

From among us some splendid debaters have arisen, and why not—we have had plenty of opportunities to qualify and exercise our qualifications. In fact, at times it has seemed that we were one big debating society. Plenty of theories to discuss, and there always will be. It is easy to differ on points of theology, because we often discuss subjects that we possibly may never understand till this mortal cloak is cast off. Through our theological combats with others (or self-erected men of straw) we have often won many from other denominations. I offer no serious objection to that, but there are those among the rich and poor who are alike in the meshes of sin and iniquity, who have never been reached by the influence of any church. They are those who need more ethics and less cold and possibly useless theory display. What is the trouble? Have we failed to reach them because we are not prepared to instruct along those lines? Possibly we are of the class that believe in getting them in the church and then telling them to "quit their meanness." "Safety first." "An ounce of prevention is worth a pound of cure." "A fence

at the top of the precipice is better than a sanitarium at the bottom." "Preach repentance unto this generation." There is one thing sure, one can not offer an argument in favor of sin. Burning, blasting, destroying sin! Men may try to excuse themselves. They may say: "I know it is wrong, but I can't quit it," but they can not deny its deadly work.

I am glad to see the word *transition* standing out before us in dazzling beauty. Young men and women are preparing along needed lines. But in order to become proficient they must be given an opportunity to give what they have received; to teach as well as be taught.

I opine we have the best "theological" schools in the world. What! Why, Brother Miller, we don't believe in such schooling! But, just the same, dear brother, we have them. The leading seminaries of the day are crowded with students. One teacher has a multitude under his supervision. They are given but a small portion of his time. Our young men usually start out with an able minister. Think of it—a teacher with only one pupil. He has plenty of time to instruct and answer questions. The student hears his instructor deliver sermons. With joy he hears him clinch his points, and longs for the time when he can likewise hold an audience spellbound. As he fills his mind, he is given an opportunity to develop by practice. By using the good you procure is the only way to advance rapidly and become proficient. The Dead Sea is dead because it has no outlet. As long as an ambitious person has something to strive and reach for he will usually remain humble but keep advancing; but if you want to see him die spiritually put him in a position or place where he does not belong.

A natural-born rural minister who knows practically nothing about city ways and conditions; who knows less than nothing about organizing and doing proper advertising, which is absolutely necessary in city, spells failure at every turn. On the other hand, a minister who has studied and prepared for such work; who has been successful in doing such work, will feel at home in a city, but usually discouraged and absolutely lost in country or town. It does not take very much inspiration to see that fact—just a little business ability will solve it.

While the cry has gone out for proficient men, it might be in order for the men who have gained a little proficiency and possess a little natural ability along certain lines to demand proper places to work! Before me is a poem of eleven verses written by Henrietta Burdick. I wish to here introduce only a part of them:

"Yes, the gospel work is onward,  
It is spreading far and wide.  
We can see it on the mainland,  
We can feel it on the tide.

"There are none too poor and lowly  
By the gospel to be sought.  
Likewise, there are none too learned  
By the gospel to be taught.

"In the wild it finds the savage,  
On the throne it finds the kings.  
It is not abashed at learning,  
Nor too high for humble things.

"In the home land of our dark man  
It has shed its welcome light,  
And has found there hearts as loyal  
As are those whose skins are white.

"Now we see the work is onward,  
So we scarce can keep apace,  
But more rapid would it travel  
If each man were in his place.

"For it calls for human effort,  
For our good God made it so;  
Thus our interest is awakened,  
And we care to see it go.

"Let us listen while God speaketh,  
That his message we may know;  
Answer quickly, when he calleth,  
'God is calling, and I go.'"

Yes, "God is calling"—not man. Preachers, like men of other professions, are born and not made. Many may rightly hold the priesthood who will never make preachers. Many a farmer lad has been coaxed to go and try to preach when he would have made a much better "mule driver." Splendid mechanics are weekly disgracing the pulpit. By the grace of God, men, follow your own bent! Shake off the shackles of priestcraft and brain-slavery, then peace and liberty will gladden your own soul, and with your talent and genius you will bless a waiting and imprisoned world!

My opinion is that we have the best organization in the world, but at times abused authority; the best financial system, but the poorest results. Yea, brother, it is an unpleasant fact.

I know unpleasant, timely-spoken facts have at times unjustly banished the minister on Patmos! Possibly a Mother Grundy and a Father Faker were sorely grieved to hear the preachers use such strong language. No doubt they had often been delighted to hear him score Rome and her daughters, but it is different, you know, when you get after Mother Grundy and her tongue, and Father Faker and his freaks. These are the dear ones who usually say you are not preaching the gospel unless you are preaching some of the faith, repentance and baptism sermons you memorize from a tract! Some folks call those principles doctrine, and at the same time imagine that illustrations and exhortations are not doctrinal. Please read the Sermon on the Mount, and the declaration: "They were astonished at his doctrine!" Again, some leave the impression that Jesus referred to faith, repentance and baptism alone when he stated: If men will do his (God's) will they shall know of the doctrine. Yes, after you sincerely subscribe to these principles you have a right to know regarding the doctrine you have complied with!

Of course we can then reason that obedience to those principles with a knowledge of the same must necessarily confirm us as to the truthfulness of the body into which we were baptized. Then, we have only started in the new life. There are many, many more things to learn, and according to the reasoning of our Lord we are only entitled to know as we comply (do his will). When we shall have done all his will, we shall then be in his presence, and in possession of eternal life, which is to know God and Jesus Christ whom he has sent. The most confirming and scientific evidence of my calling is the blessed power that accompanies my efforts.

I started in to a series of meetings not long since, and many were disappointed when I failed to dwell long and loud on first principles, etc. One dear soul bluntly told me I did not preach the gospel. I had been bombarding heavily with my repentance meter gun. (You know we are commanded to preach repentance to this generation.) Well, in fact we are often told how we should preach, by some good sister, or maybe a brother who could not say "sua!" if the

hogs were after him. This dear bundle of wisdom who told me I did not preach the gospel was favored (by somebody) with the gift of talk. She reminded me of a lady who returned to the bedside of a sick relative from a camp meeting where religion had been plentifully distributed. She proceeded to tell the dear child how happy she was and how she loved Jesus. Later the invalid wanted assistance. She had no one to call upon but the sister who loved the Lord so much that she didn't want to be bothered. She turned on the poor sick soul and thundered: "You aggravate me nearly to death. You almost cause me to lose all the religion I have!" I have concluded that she did not have much to lose in the first place. She was a "first principle" Saint. Many of us need to seek a promotion from the primary (first-principle) grade and go on as Paul admonished!

I stand for a complete education, that will do more than give us college degrees. A young lady may return from college with learning and accomplishment enough to play the piano and correct the blundering speech of her mother, but if she can't bake eatable bread (and boil water without scorching it) she isn't educated! A young man may return from college and adorn the wall with diplomas, but if he refuses to aid his father on the farm, or ignores him when in company, he is ignorant.

One editor has said: Within a few years a new dictionary will be printed which shall define ignorant people as those "who are of the least comfort and assistance to their immediate associates." And then the hard-working housewife will shine brighter than the society leader. The man with the dinner bucket who goes straight home after his day's work to dandle Jimmy and Susie on his foot, will be called wiser than the silk-hatted gentleman who dines in a grill room, arriving there in an auto which bears his coat of arms.

Doctor J. H. Kellogg says: "Any system [of education] which neglects any of the three departments of human nature, mental, moral, or physical, must be necessarily a failure. Simply educating a boy in the arts and sciences, without developing a love for truth, purity, goodness, justice, and other moral qualities, only prepares him to become the most expert of criminals." It is a known fact that a large percentage of the state prison inmates are graduates from college. Statistics show that in 1914 there were 1,400 college-bred men in the city of New York alone who were tramps and criminals. This of course was not because they were college bred, but because their education was lopsided.

Ralph J. King says: "A woman may have a beautiful diploma hanging on the wall and still not have a good education, unless: She knows how to cook and bake. Sew and mend neatly. Care for the sick. Be pleasant in the home. Keep from gossiping. Keep a secret. Keep the home neat. Plan housework to save time. Take good care of her health. Respect the aged. Be neat in dress. Be economical." Mr. King's short essay will suggest to the active mind elaborative thought, and give one a clue to compile a multitude of necessities for the men, as well.

The field is wide for the teachings of ethics, but when the young man begins to bear down with sarcasm on the degrading, damning fetters and frivolities of the age, he can expect to be watched, unduly criticised and *slandered*. And even though you do not produce a shadow for some of them to grab at, some slimy tongue will be ready to manufacture something, and then look out—she may not even be a member of the church, and if she is she may be a noted gossip, yet there will be those only too anxious to believe every word she utters. Be patient—it is only the price all aggressive ministers must pay.

Truly,

O. R. MILLER.

HIBBARD, INDIANA, July 27.

### Concerning Book of Commandments

The following is a copy of a letter written to a brother regarding the much-mooted question of the Book of Commandments. I thought it might be well to publish it, not only to throw light upon the question, but to correct what I am now persuaded is an error in the history on page 580, volume 1, where the words "and edited" should be expunged.

"Dear Brother \_\_\_\_\_:

"I have yours of September 21, with carbon copy of letter to Brethren \_\_\_\_\_ and \_\_\_\_\_ inclosed.

"I have not answered your former letters, all of them, for the reason that you indulge in personal reflections, and I have always made it a rule not to answer any personal reflections upon my honor or character, but this note appears to be indited in a better spirit and therefore I have given it some attention by reexamination of the question at issue.

"I am not especially interested as to whether Oliver Cowdery or W. W. Phelps was the author of the paragraph quoted on page 581, volume 1, Church History. The result is the same. You entirely misunderstand the paragraph following it when you say that the historian lays particular stress on this paragraph. The comments following quotation of this paragraph are based on testimony of Oliver Cowdery and others as given in the General Assembly of 1835, and is so expressed in positive terms, and I do not see how you could misunderstand it.

"The statement that Oliver Cowdery was editor, has reference to *The Evening and the Morning Star*, published at Kirtland, Ohio. On page 580 you will note that the historian says that the fourteen numbers published at Independence, Missouri, were edited by W. W. Phelps. If we made any mistake, we think now after careful investigation that the mistake was in the latter statement, that W. W. Phelps was the editor of the first fourteen numbers.

"You said that on page 8 of *The Evening and the Morning Star* for June, 1833, that W. W. Phelps is advertised as publisher. This is very true, but to be publisher is not necessarily to be editor. In fact, had you quoted this statement in full, you would have discovered that the publisher was not the editor. The statement in full is as follows, which plainly indicates that the editor and publisher were two different parties, so that whether the editor was Oliver Cowdery or not, it was not W. W. Phelps.

"The Evening and the Morning Star.

is published every Monday at  
INDEPENDENCE, JACKSON COUNTY, MO.,  
BY W. W. PHELPS & CO.,

"The price is one dollar for a year in advance, except special contract with the church. Every person that sends us \$1, (U. S. paper,) shall be entitled to a paper for a year, gratis. All letters to the editor, or publishers, must be post paid."

"I am inclined to think that it was Oliver Cowdery, for the following reasons: In revelation found in Section 55, addressed to W. W. Phelps, he is appointed to assist Oliver Cowdery in the work of printing and selecting and writing, etc., and is to be planted in Zion for that purpose. This has particular reference to the writing of school books, but will apply undoubtably to other writings as well. The passage is as follows:

"And again, you shall be ordained to assist my servant Oliver Cowdery to do the work of printing, and of selecting, and writing books for schools, in this church, that little children also may receive instructions before me as is pleasing unto me. And again, verily I say unto you, For this cause

you shall take your journey with my servants Joseph Smith, jr., and Sidney Rigdon, that you may be planted in the land of your inheritance, to do this work.'

"And in Section 57, paragraph 5, you find the following:

"And again, verily I say unto you, Let my servant William W. Phelps be planted in this place, and be established as a printer unto the church; and lo, if the world receiveth his writings (behold, here is wisdom), let him obtain whatsoever he can obtain in righteousness, for the good of the Saints. And let my servant Oliver Cowdery assist him, even as I have commanded, in whatsoever place I shall appoint unto him, to copy, and to correct, and select, that all things may be right before me, as it shall be proved by the Spirit through him. And thus let those of whom I have spoken, be planted in the land of Zion, as speedily as can be, with their families, to do those things even as I have spoken.'

"This associates the two men together, not only in writing school books, but in other writings and publications as well. It is hardly to be thought that in as important a matter as the publication of the paper that Oliver Cowdery was not in some way associated.

"Taking into consideration the statement made in *The Evening and the Morning Star*, volume 1, page 16, (reprint) which reads as follows:

"On the revelations we merely say, that we were not a little surprised to find the previous print so different from the original. We have given them a careful comparison, assisted by individuals whose known integrity and ability is unexcusable. Thus saying we cast no reflections upon those who were entrusted with the responsibility of publishing them in Missouri, as our own labors were included in that important service to the church, and it was our unceasing endeavor to have them correspond with the copy furnished us. We believe they are now correct. If not in every word, at least in principle.'

"Here we have a positive statement that in the publication of these revelations Oliver Cowdery's labors were included.

"For these reasons it is now my opinion that Oliver Cowdery was the editor at Independence, and was the author of the statement found in both the original and the reprint of *The Evening and the Morning Star*.

"I do not know why the correction was made in the June number of *The Evening and the Morning Star*, published at Independence, but it was in the time of trouble just before the paper was suspended by the act of their enemies. And the first opportunity thereafter, was improved by Oliver Cowdery in printing the correct form of 'Articles and Covenants of the Church of Christ,' when this number was reprinted at Kirtland, also corrected in the reprint of volume 1, number 1.

"If you question the sincerity or honesty of Oliver Cowdery and others engaged in this work, the Book of Commandments itself would be as unreliable as other publications, for it passed through the same hands that the Doctrine and Covenants passed through. I am inclined to accept all their work, and that they intended to be, and were, honest in the first publication, doing the best they could with the facilities at hand, and when discovering that errors had been made they frankly confessed their mistakes and proceeded to correct them.

"If you have lost confidence in the men, I do not see how you can stand by the Book of Commandments, which they published, as being the standard and only correct rendering of matters in question.

"I have gone into these particulars simply to give you my reasons for accepting the Doctrine and Covenants as the correct publication, not for the purpose of being drawn into controversy. I wish that your article addressed to Brethren

and \_\_\_\_\_ breathed the same kindly spirit that your communication to me did, then I could have hopes of your being able to see where you have erred in the controversy which has had such an unfortunate ending.

"With best wishes for your future peace, I am,

"HEMAN C. SMITH."

LAMONI, IOWA, September 28, 1915.

WESTVILLE, NOVA SCOTIA.

*Editors Herald:* We are alone, my husband and myself, and if any of the Saints are so far away from hearing the true gospel message they will know how to bear with us. The people here scorn the name Latter Day Saint. We are trying the best we can to follow the meek and lowly Jesus. We ask the prayers of the Saints that we may be kept in the one faith, and in the oneness of the gospel.

Your brother and sister,

SIMON and NANCY BIGNEY.

AKRON, OHIO, September 3, 1915.

*Editors Herald:* The Kirtland reunion closed last Sunday afternoon, after lasting sixteen days. The prayer meetings were excellent. Sometimes we would dispense with the preaching at 11 a. m. and continue the prayer and testimony meeting up to the noon hour.

There were present a large number of young people, and take them, as a whole, we have reasons to be proud of them. They were active, in full force at the prayer and testimony meetings. Truly, the Lord is raising up an army that will carry on the work to victory.

While the weather was wet and cool, we had no hard rains. The Saints were cheerful. I heard less complaints than at any reunion I have attended under similar conditions.

There were present, part of the time, four of the Quorum of Twelve, G. T. Griffiths, R. C. Russell, U. W. Greene, F. J. Curtis; the latter only remained about three days. Bishop E. L. Kelley was on the ground most of the time, and Bishop E. A. Blakeslee the last two days; also Bishop Becker, and his counselor, Brother Topping, were present all the time. Three of the Order of the Evangelists were present: Father Squires, whose home is in Kirtland, the writer, and A. D. Angus, of Philadelphia; the latter came with a party of four from Niagara Falls, in an automobile, remaining one week. W. E. Peak, R. Baldwin, E. Stone, F. J. Ebeling and others of the missionary force, J. C. McConaughy, Brethren Burdick, Bozarth, Matthew Liston, and a large number of the local officers were in attendance. The ever faithful, patient and long suffering Sister G. T. Griffiths cheered the hearts of many by words of inspiration; not always able to walk to and fro from the services, she was assisted by kind hands; earnest prayers were offered in her behalf, as for others of the sick and afflicted. Sister E. L. Kelley was present most of the time, and by her quiet, humble, wise way, left a lasting impression on the minds of old and new friends that she still has the work at heart.

The Saints and friends of Kirtland were glad to have Sister U. W. Greene present; she was able to come by the kindness of a friend; none were more surprised to see her (nor more pleased) than her companion. Brother and Sister Greene had lived in Kirtland for several years; moved to Boston five years ago, so as to have better educational advantages for their children. To me it was a pleasure to see those sisters present whose hands have been tied in caring for the home and loved ones, while their companions have been out in the vineyard of the Lord, at home and abroad; they have made the greatest sacrifices, and their reward is sure. There were others whom I thought of who would have been welcome, could they have been present.

To me the reunion was a blessing, for the spirit of peace and love was present. In several of the services tongues, interpretations of tongues, prophecies and visions were enjoyed. The preaching was not above the average, still good. The privilege to worship in the Temple I believe was appreciated by all; especially those who had not the opportunity before.

All who visit and wish to go through the building must register, and a neat sign reminds them that an offering is expected to help defray the expense of an attendant. Many cheerfully give a little; a large percentage of the visitors go away well pleased with what they have seen and learned of the building and the faith of the Saints. I am sure that the one in charge of the Temple has more people to present the gospel to than any one missionary in the field, for seven days in the week, from early morn to evening, in the spring, summer and fall months, there is a constant flow of visitors, and the number will increase largely. In one day, during the reunion, there were one hundred and twenty-five visitors, none of whom were members of the church. One day J. D. Rockefeller and his brother, William, and their party, one of which was Mr. Carnegie, visited the Temple. John D. comes quite often with a party of seven to nine.

The temple speaks for itself, that it has in its design more than human wisdom. The corner stone was laid in 1833; it was dedicated in March, 1836; over eighty years ago. It is the only house upon earth built by divine command and approved of by the Lord. Precious and marvelous are the manifestations of the Holy Spirit, in that a little child, in its mother's arms, spoke aloud, Hosannah, hosannah to God and the Lamb. I have had the privilege to hear three good, honest, truthful men, say they were present at the dedication and heard that little child speak; also angels were seen. One of the three persons referred to was Brother L. W. Babbit. He worked on the building as a carpenter, and gave every tenth day as tithing. Often I have heard that good man, who was a member of the High Priests' Quorum in the days of the Martyr and in the Reorganized Church, speak of the wonderful endowment of 1836. He saw in the form of a human tongue of fire, the power coming down and resting on the heads of individuals, and as soon as the tongue would come in contact with the person's head he would arise to his feet and speak or sing in tongues. This is in harmony with what was witnessed on the Day of Pentecost, and there appeared unto them cloven tongues as of fire, and it sat upon each one of them.

The first day of the reunion, just before retiring, I was meditating upon the precious spiritual experiences of the Saints in the Temple, the house of the Lord, in the early days, and wondering what were the possibilities along the same line for this reunion. I became very anxious for a renewal of those blessed experiences, and in as earnest and humble a way as I could, I prayed and felt the presence of the Holy Spirit, and with much freedom I continued in prayer, and was given to understand that it was possible for us to enjoy during the reunion what was enjoyed in former days, and to the same degree, but three things were necessary: first, humility, second, true faith, and third, love. With these conditions the heavens would be opened and commune with us. I related the experience in one of the first prayer meetings, and urged all to try to comply with the conditions, that is, get down in humility, with faith, before the Lord, clothed with charity, for unless we could get in that frame of mind, we could not receive what there is in store for us. While we did not as a whole receive as much as did our forefathers, I am grateful that the same Spirit, with its gifts and blessings, was present, and our hearts were made glad.

While Kirtland is three miles from the railroad, the conveyances to and from Willoughby, the nearest railroad point,

were good; automobiles ran some days every hour, at the reasonable price of twenty-five cents. Every day the conveyances make two trips each way; and the trunks were taken to and fro for fifteen cents each. When we consider the privilege of holding the services in the Temple where there is ample room upon the three floors to hold the various services, and with beautiful grounds and good water, I would make Kirtland the permanent place for the reunion, as the grand old building and the grounds are free of charge.

Holding the reunion over three Sundays divides the crowd, for some come the first week, and others the last; not many can afford to take in the sixteen days. I believe that ten days would bring as many together as the sixteen, and would be less expensive, so far as boarding the missionary is concerned, and would not keep them so long out of their fields.

In conclusion, I think it advisable to say to the credit of Brother and Sister Liston and their help, that the meals were always ready, right on the dot, and plenty to eat. The reunion committee, Bishop Becker and his counselor, Brother Topping, did all they could to make the reunion a success. Brother French could remain only a few days.

Your brother,

WILLIAM LEWIS.

CONVENTION PARK, HERMOSA BEACH, August 28, 1915.

*Editors Herald:* Thinking that you would like to hear from our Southern California reunion, I take the liberty to write. While the reunion is not quite so well attended as last year, yet we have held some very splendid meetings, and the preaching has been of a very high order. The speakers so far have been Elders J. W. Rushton, V. M. Goodrich, T. W. Williams, J. E. Yates, M. H. Bond, R. O. Self, R. T. Cooper, N. T. Chapman, Albert Carmichael, and the writer. I was very fortunate in being permitted to preach the first sermon before the *big guns* got started. Brother Rushton is loved and appreciated by all, and is looked upon as a strong man, a leader and organizer, and we are looking forward to big things in our district this year. The Saints seem more united than they have been for years, and a sweet, peaceful influence is with all of our meetings. It makes us feel glad to have Brother and Sister Albert Carmichael with us again. Our district conference was held last Monday, presided over by the missionary in charge, V. M. Goodrich, and the district presidency. A very peaceful and harmonious spirit prevailed. Brother Rushton proved himself to be a capable man as a presiding officer. His smiling countenance and cheery manner won the love and admiration of all.

I had the pleasure of performing my first baptism in the ocean yesterday. A man and wife who live at San Bernardino who have been attending our church and reading our books, came to the reunion and asked to be baptized. The man requested that Brother R. T. Cooper officiate, and his wife requested that I should officiate. Both desired to be immersed at the same instant, which request was granted. Brethren Rushton and Bond thought it one of the most beautiful baptisms they had ever witnessed. The crowd of Saints on the shore and the rolling waves in the background helped to make it beautiful.

I enjoyed reading your new tract. We believe your move in regard to tracts is a good one. I hope that we can develop a systematic plan by which we can distribute tracts over this district where they will do the most good.

Our branch work at San Bernardino is doing nicely, and the attendance is improving all the time.

With kindest regards to you all, I remain

Your friend and brother,

G. H. WIXOM.

# News from Missions

## Travel Notes---Number 2

My last was written, I think, from reunion grounds, at Portland, Oregon. Taking leave of Brethren Rushton, Pitt, Cook,—they going north to the reunion to be held at Centralia, we left on steamer the morning of August 4, in company with Brother Harry Howell, for Hood River, Oregon. It was a perfect day, and amid splendor of scenery for which the Columbia River is noted, and outrivaling in the writer's opinion, the Hudson of New York in this regard, we were welcomed by the Saints at Hood River, and by request spoke in their chapel that evening.

The following day we were taken by Brother Chapman in an auto through the famous Hood River apple orchards, and within close range of the famous Mount Hood, where perpetual snow and fruit and flowers at once greet the vision.

Returning the evening of the following day to Portland by train, we bade a hasty good-by to the family of Brother Shippy, who had so kindly administered to our comforts while in that city as their guest and started on a two-night-and-a-day journey for San Francisco.

Of our daylight journey through the Cascade Range of mountains, a use of adjectives, or attempts at description as they impressed us, of their grandeur and sublimity, we will make no attempt.

Saturday morning we landed at Oakland, and amid the fog and damp and chill of a San Francisco summer day morning the first real introduction to "sunny California" was being shown to the man "from Missouri," with the luck of having an altogether necessary overcoat upon his back to protect him from the sun's rays that were not there.

However, these short-lived discomforts disappeared quickly, as we landed at the pier, and our suit case was grabbed almost before we knew it by our genial and smiling Brother Davis, who had been commissioned to pilot the stranger and pilgrim to the pleasant home of Brother and Sister Anthony, where obligations are still due, for the generous and kindly hospitality shown during our visit to the world's fair and exposition in that city.

We also desire to express our appreciation and gratitude to Brother and Sister Tordoff of Oakland, for entertainment and kindnesses shown us while in that city. Our visit to the California University, the library, Greek theater at Berkeley, where Margaret Anglin was rehearsing for the play of "Impogenia," and other pleasant experiences in that city are not forgotten.

The great fair, any detailed description of which will not by us be attempted, with the war in Europe materially subtracting from the great success that must inevitably have come to its projectors, is, as we are, up to date, informed, far from being counted a failure, as witnessed by the throng that attended during our all too brief stay, and as has been since reported.

The beauty of architectural genius, and the magnificent color scheme that has been so successfully employed; the avenue of palms and tropical settings, of flower and fern display; the exquisite statuary groupings; and the night visions of beauty; display of glittering gem-clad "Tower of Jewels," supplemented by the electrical fountain displays, and all accompanied by world-famed bands of music, almost enveloped the senses in an illusion that we were realizing a view of the tales of the Arabian Nights, Aladdin's Lamp, the tales of the Orient, or the fairy stories of our youth.

Some of the buildings seemed notoriously deficient, however, in display of exhibit material, and none seemed crowded; but no one attending that great exhibition will be able to say

that he has seen or sensed all of its wonders. Of the Canadian display, an exception must, in justice, be noted: Nothing approaching it in completeness, or beauty of detail, has ever been seen in the history of world expositions. It is, of itself, an exposition worth going far to see.

California has, of course, expended a vast amount of money upon the construction of a beautiful building in which to display its wonderful resources and products of fruit and grain, as also its scenic possibilities. And of the fair, as a whole, it may be stated that had the horror that has already deluged Europe in blood been prevented, it must inevitably have eclipsed anything ever before attempted by man. Trains crowded with tourists are reported, and also confirmed by our own observations and experiences, and it is said that but for the war in Europe the railroads would not have been able to take care of the traffic.

It was with misgiving and considerable anxiety that we parted from the "Jots Man" in San Francisco, as he undertook the journey for home. We understood later that he had made up his mind to stay with us a while longer, and to those who know T. W., it is understood that when the old veteran makes up his mind to anything it is not an easy undertaking to make a change.

Saturday, August 14, in company with Brother and Sister Anthony, we left, with Brother Baker, from Oregon, in his car, for the reunion at Irvington. A lovely ride of sixty miles through tropical scenery brought us to the reunion encampment, where provision for our comfort and entertainment had been duly provided for.

The reunion was generally voted a success, and the "best ever," as we have understood. The preaching by Brethren Rushton, Carmichael, Pitt, Bruner, and others of the general or local ministry, was of a generally high order, and pleased, according to taste, education, or fitness as to the needs of all; while spiritual comfort and enlightenment marked nearly all of the meetings given over to prayer and testimony. Priesthood conferences, conducted mostly by Brother Rushton, were of an interesting and profitably educational character.

We also had the pleasure of renewal of acquaintance with old-time and faithful Boston Saints, such as Sister Glover, and others whose names we do not now recall; Saints from different parts of the country where we had ministered in gospel work, who had come to California for temporary or permanent abode, in the interest of healthful climatic conditions, etc. Saturday, the 21st, we bade the camp a reluctant good-by, returning to 'Frisco with Brother Baker in his car.

Sunday we accidentally were delightfully surprised by running into our old-time Chicago associates in gospel work, Brother and Sister Burwell, and spent a fine day with them at the fair, and a visit to Sutro Park, to the Cliff House, and to rocks where the seals and sea lions may be seen most any time of day sunning themselves.

During the day while at the fair with Brother and Sister Burwell, we were privileged to enjoy the novel experience of listening to conversation over the Bell Telephone system from New York and Coney Island, hearing plainly the talk of the New York man, as well as the sound of the roar of the surf of the Atlantic Ocean.

We would not neglect to mention the pleasant acquaintance and association with Brother and Sister Davis, and also with Professor George N. Briggs and wife, while interesting ourselves in their work connected with the educational department of the world's fair exhibit, and the commendable effort that has been made for church representation by our people.

Tuesday, the 24th, found us upon the early morning train, bound for Los Angeles. A not altogether interesting country

is encountered in a railroad journey through this part of California until we approach the southern end of the trip, where the road skirts the seashore for some distance, where the light of a full moon threw its silver sheen over the waters of the Pacific, forming a picture of beauty that we shall not soon forget.

A stranger, and a pilgrim, in a strange and unknown country, getting out of a belated train in a strange city after midnight, and figuring mentally upon a prospect for hotel accommodations, would you think it strange if we were taken back several feet, and the breath nearly knocked out of us, when Brother Rushton "rushtoned" down upon us and grabbed our suit cases, while a trio of "jolly good fellows," in the persons of Brethren Carmichael, Cooper, and Doctor Mather, formed a background upon the platform, of a decidedly novel and interesting character to the "man from Missouri," who was "being shown" something that he least expected, especially at that time of the night,—or morning?

An hour's moonlight ride amid new scenes, in the fine machine of Doctor Mather, and we were in the midst of the Latter Day Saint camp at Hermosa Beach: a partial night's rest, and nine o'clock found us in the large reunion tent for prayer service, which, as we remember it, abounded in blessings of a spiritual character that stimulated our sense of the goodness of God, notwithstanding our human weaknesses and failures.

Of the Hermosa reunion, or so much of it as I was permitted to see, I am persuaded that the Lord had his way a considerable portion of the time. And for social cheer, brotherly and sisterly interest, as well as intellectual and spiritual instruction and encouragement manifested, this will rank well with other reunions that I have been permitted to attend.

I trust that I may be permitted to speak of the wonderful privileges enjoyed for surf bathing at Hermosa Beach, and the art of swimming, in which I was accounted something of an expert in my boyhood days. I found in the keen enjoyment of the glorious surf of the great Pacific Ocean, that this art was not altogether forgotten, and for which, notwithstanding pleasant eastern memories, the Atlantic, with its romantic and pleasant associations, will have to yield the palm.

This writing finds us at the home, and as the guest of Mayor George Wixom, in the city of San Bernardino, and of which we may have something further to say.

September 25, 1915.

M. H. BOND.

### Central Nebraska

We have been busy dispensing the gospel message to the people of Foster, Nebraska, for nearly three weeks. The writer had access to the Presbyterian church. They gave us a good hearing, and men and women of all faiths and occupations were in attendance. They gave us a hearty welcome, which we do not always receive, so we appreciated their kindness very much.

We endeavored to set our faith before them in plainness, with some interest manifested on their part. There are just four Saints living in Foster, Brother and Sister Lynn and Brother and Sister Babcock. So you see there were only four of our faith to help make up the congregation. But the church was fairly well filled most of the time. This was due in a great measure to the righteous living of these Saints, who hold the respect of their town people. So they come in for a share of the credit for the good feeling manifested, and we hope that lasting good was done, and that the seed sown may bear fruit in the Lord's due time.

In gospel bonds,

W. M. SELF.

COUNCIL BLUFFS, IOWA, 227 McGee Avenue.

## News from Branches

### Lincoln, Nebraska

Lincoln and suburbs has a population of perhaps sixty thousand souls or more, and is a clean, moral place in which to live. One suburb, College View, is the home of the Advent Sanitarium and Union College; another suburb is Bethany, the home of Cotner University, owned and controlled by the Christian Church; and yet another is University Place, wherein is situated Wesleyan University, which school is now said to be self-supporting. Lincoln also has many of the State institutions, a military academy, several business colleges, and last, but not by any means least, the Nebraska State University and State Agricultural School (called the State Farm). This university ranks high among the universities, and is one of the best in the West. To this school come annually hundreds of young men and women to better prepare themselves for the life work before them. Lincoln is also a prosperous city, and in building takes third place with all the cities of the country the past year—and still she is building! It is a fine railroad center, in the midst of a rich agricultural country.

About eight years ago, a few Saints gathered together in a private home and organized a Sunday school. They moved after a considerable time to a hall down town. After a few years had passed by, a small branch was organized, which now numbers sixty-eight souls. It was our good fortune this summer to have sent to us Brother J. A. Dowker. It had long been a hope among us that some day we might have a little church of our own, but no special move in this direction had been made. However, when Brother Dowker had been here but a little while, he fully sensed the situation and set himself the task of finding a suitable location on which we might build.

After experiences many and varied, a lot was secured and work begun almost immediately, with the result that we now have in process of erection a neat little church wherein we may worship and hope to win others to come and worship with us. Surely in a city of this size, we should have a place where those who will, may hear the gospel. The church is being built of granite-faced cement blocks, and we think it will present a nice appearance. The preacher, Brother Dowker, is doing all of the work possible, and we hear such exclamations as this, "What! a preacher work? Why, I never heard of such a thing?" But let me tell you, the preacher is not losing any friends by his willingness and ability to work. The Lord will reward him.

On Wednesday evening, September 22, at eight o'clock, the ceremony of the laying of the corner stone was carried out. The congregation sang at the opening, "Redeemer of Israel." The prayer was followed by a trio, by Brethren Dowker, Higgins, and Snow. This was a pleasant number enjoyed by all. Brother H. A. Higgins, president of the district and bishop's agent, was present and made a very pleasing and appropriate address, which was followed by a few pointed and timely remarks from Brother Dowker for the benefit of the strangers present, as to who we were, and what we as a people believed. The stone was laid by Brother Dowker, and is a very beautiful white stone with the full name of the church engraved upon it, also the year. While standing watching the work, I overheard some one say, "He can handle a trowel, too!"

At the close of the ceremonies the Ladies' Aid served ice cream and cake. While no charge was made for this, several dollars were contributed. There was a goodly number of strangers present, and we believe that now they have met us they will come again. It was to me both a solemn and joyful

occasion. We are few in number and realize that perhaps it means hard work and sacrifice, yet I believe we all feel that it is a joyous sacrifice, and we also feel that we will get help from those who are both able and willing.

Perhaps, dear readers, you think this a long introduction, but you know it is only now for the first time, that we are putting Lincoln "on the map," so perhaps you will forgive us this once.

We have Sunday school and church services Sunday forenoon and Religio Sunday evening, followed by preaching services. As we have to hold our meeting in a hall we have no mid-week services.

The Ladies' Aid are busy these days. Just now they are preparing to "dip" the shingles for the new church. They expect thereby to make the shingles last longer, look better, and by doing the work themselves to save a neat little sum. And I think they will like to say they did some of the work on the church. This is only a beginning.

Brother Dowker and perhaps some others are looking forward to attending the musical institute to be held in Omaha the latter part of October. Brother Dowker is expected to prepare a paper or address for the closing session.

Those of our singers in Lincoln who wish to prepare themselves to sing in "The Messiah" next spring are fortunate to have the opportunity for training in the same in the Saint Paul's Oratorio Society, under the efficient leadership of Professor Steckelberg. This chorus holds two rehearsals weekly.

BLANCHE I. ANDREWS.

1726 South Twenty-seventh Street.

## Miscellaneous Department

### Conference Minutes

OHIO.—Wellston, September 18 and 19. Conference mostly given over to educational work. Resolutions were passed that district provide reunion, following committee elected to make necessary arrangements: Missionary in charge, district president, A. W. Kriebel, H. E. Moler, H. P. Kelley. Five children were blessed; H. P. Kelley ordained elder. Adjourned to meet with First Columbus Branch, Columbus, Corner Tompkins Street and Medary Avenue, February 12 and 13, Charles E. Rebert, secretary.

POTTAWATTAMIE.—September 25 and 26, Underwood, Iowa. Reports: Boomer 90, loss 2; Carson 51; Council Bluffs 387, gain 11; Crescent 172; Hazel Dell 65, loss 6; Loveland 24; North Star 144. Secretary's bill \$1.70, ordered paid. Treasurer reported balance on hand last report 70 cents, collection being ordered to provide deficit. Bishop's agent reported: Receipts, \$1,846.48; disbursements, \$983. E. H. Carlile, H. J. Hansen, D. D. Smith appointed to audit agent's accounts for 1915. Local choristers and organists appointed delegates to musical convention at Omaha, October 23 and 24. Preaching by J. W. Wight, W. E. Haden. Adjourned to meet at Council Bluffs, last Sunday in January, business session to be on Monday. J. Charles Jensen, secretary.

EASTERN OKLAHOMA.—August 28, Grannis, Arkansas. Reports: Grannis 203; Fanshaw 44; Shawnee 128; Jacksonville 81; Wilburton 289; Manchester 98. J. C. Christensen elected president, J. E. Kelsey, secretary-treasurer. Following was passed: "We, the district conference in session at Grannis, Arkansas, the 28th day of August, 1915, petition the several branches of said district to create a sinking fund for the purpose of defraying the expenses of the missionaries laboring in said branches, and the expenses of district conferences, said fund to be placed in the treasury of each branch." Motion prevailed that Wagoner Branch be disorganized at discretion of president of district and missionary in charge, members of said branch to place their names with most convenient branch. Adjourned to meet at Wilburton, Oklahoma, in February, date to be fixed by missionary in charge and president of district. J. E. Kelsey, secretary-treasurer.

## The Bishopric

### APPOINTMENT OF AGENT

*To the Saints and Friends of the Northeastern Illinois District:* Please take notice that upon the resignation of Bishop James F. Keir, of the Northeastern Illinois District, and recommendation of the appointment of Robert N. Burwell, of Dolton, Illinois, that the said Robert N. Burwell has this day been duly appointed bishop's agent in and for said district, and authorized to perform all the work usually required of the bishop's agent within the district of his appointment.

The Bishopric take pleasure in commending James F. Keir for the faithful work he has performed the past number of years in and for said district, and bespeak for him the good will and wishes of Saints and friends in his labors and new fields of work that he has arranged to carry out. Also that he may be specially blessed and directed of the Lord in accomplishing a good work in behalf of the church.

We also take pleasure in commending the new agent, Robert N. Burwell, to the Saints and friends of the Northeastern Illinois District, and bespeak for him a helping hand from each member and friend in said district, that the work may move on and all may be blessed together in the Master's service.

As ever, interested in the work of the Master,

Very respectfully submitted,

E. L. KELLEY, *Presiding Bishop.*

INDEPENDENCE, MISSOURI, October 1, 1915.

### Conference Notices

Kentucky and Tennessee, October 30 and 31, Bethel, near Cottage Grove, Tennessee. Send branch and local officers' reports to S. E. Dickson, not later than the 25th. J. R. McClain, president.

Minnesota, November 6 and 7, Minneapolis. Have reports in hands of secretary, Lester Whiting, Ottertail, Minnesota, by November 1. B. S. Lambkin, president.

### Convention Notices

Northeastern Nebraska Sunday school and Religio, October 15, Blair. Mrs. M. A. Peterson, secretary, 2708 North Twentieth Street, Omaha.

Eastern Iowa, Religio, October 15, 10 a. m., Fulton. Clarence Heide, secretary.

### Quorum Notices

#### HIGH PRIESTS

Will all those who have changed their address since last report to the quorum please send to undersigned their present address? We expect to issue and mail the 1916 program in the near future, and are anxious that no member shall fail to receive a copy; be prompt, brethren, and thus aid your secretary in the faithful discharge of his responsibilities in serving you.

Your fellow servant,

ROB'T M. ELVIN, *Secretary.*

LAMONI, IOWA, September 25, 1915.

### Branch Name Changed

This is to state that name of Wheatville Branch has been changed to Soldiers Grove, to conform to name of the town, Soldiers Grove, Wisconsin. A. Davenport.

### To Locate Members

We wish to locate the following members whose names are on South Boardman, Michigan, Branch records: Ellen N. Hanson, Addie Beeny, Angeline Cronbright, Henry Harper, William Mook.

F. W. HASTINGS, *President.*

### Two-Day Meetings

Undersigned announce two-day meetings in branches named. Auxiliaries will be represented in these meetings. Elders appointed have full charge. Those unable to attend will appoint substitutes. Pittsburgh, November 13 and 14, Warren E. Peak, Samuel Winship. Wheeling, December 4 and 5, A. H. D. Edwards, Jasper Dobbs. Wheeling, March 4 and 5, 1916, John Edwards, William Richards. Steubenville, No-

vember 20 and 21, O. L. Martin, Willard Allen. Steubenville, January 22 and 23, 1916, O. J. Tary, John Martin. Wellsburg, November 27 and 28, A. H. D. Edwards, David Collin. Wellsburg, February 26 and 27, 1916, O. J. Tary, John Edwards. Fayette City, October 30 and 31, Warren E. Peak, John Carlisle. Fayette City, January 29 and 30, 1916, J. A. Jaques, James E. Bishop. Glen Easton, November 6 and 7, O. L. Martin, O. J. Tary. Glen Easton, February 5 and 6, L. A. Serig, John Martin.

GOMER T. GRIFFITHS, *Minister in Charge.*  
J. E. BISHOP, *President.*

Fisher, Oklahoma, October 23 and 24. J. T. Riley.

**Died**

WARNOCK.—Eliza Jane Warnock, born in Toronto, Ontario, November 30, 1876; died September 16, 1915, Cleveland, Ohio. Baptized in 1898, Cleveland, Ohio, by F. J. Ebeling. She was an active worker in church and Sunday school for many years. While upon her summer vacation about six weeks ago she was taken ill with what was finally called Dearings disease. Medical skill was baffled, and she did not rally. Her hope was strong in the promises of God, and she bore splendid testimony to the gospel and its wonderful hope. Funeral at Saints' church, Cleveland, sermon by U. W. Greene. A large circle of relatives and friends are left to mourn, but with a glorious hope.

McMANN.—Grace Loraine McMann, born, Toledo, Ohio, December 9, 1891; died September 17, 1915, at Toledo, leaving father, mother, brother, to mourn their loss, together with a large circle of friends. Baptized March 28, 1903, by V. M. Goodrich, at Toledo. Was member of Damascus Review, of the Maccabees. About two weeks before her death she was taken with what appeared to be a slight ailment, but which soon developed into blood poisoning. Funeral at the home, sermon by Elder U. W. Greene.

ZIMMER.—Mary A. Zimmer, born Fayette County, Illinois; died Anna, Illinois, September 16, 1915, aged 63 years. Deceased had resided near Anna, Illinois, for many years, moving to DuQuoin a few years ago. Baptized by P. I. Plum. Survived by daughter, Mrs. Bennett Edwards, Willisville, son, Walter, DuQuoin, stepson, J. J. Zimmer, Willisville, sister, Mrs. Fred Katzner, Benton, Illinois. Services by G. E. Meisenheimer, at Ava, Illinois, Saints' Church. Interment at Ava Cemetery.

SMITH.—Lucinda Smith, born Plattsburg, Missouri, September 5, 1835; died Kansas City, Missouri, September 9, 1915. Married Mr. James Smith, Plattsburg, in 1852. To them were born 6 sons, 6 daughters, husband and 4 children preceding her. Baptized by Elder Merchant, at Plattsburg, in 1872. Deceased lived a devoted life. Came to Kansas City a few years ago and made her home with her daughter, Sarah Carstensen, who tenderly cared for her until death. Services in charge of C. A. Selbe, sermon by F. C. Warnky, at Bennington Avenue Church. Interment in Plattsburg by the side of her husband.

**Book Reviews**

LABOR IN POLITICS.—The Socialist party, 803 West Madison Street, Chicago, Illinois, 25 cents. A paper-bound book of 202 pages. The purpose of this volume is best set forth in the language of the introduction: "This little volume is an attempt to find out why it is that labor has stood for three quarters of a century, and stands even to this day, helpless to improve, through legislation, its conditions in the shop and in the home. It is an attempt to find out why labor has been so ineffective in politics as to permit the United States to become the most backward of all the great industrial nations in laws protecting the life, limb, and health of the worker; in social legislation for the benefit of all the people; in civic purity and improvement; in the ownership of public utilities, and in the building up of the commonwealth. . . . In order to throw some light upon the causes of the political helplessness of labor in America, I have endeavored to examine critically the political methods of labor in this country, and to contrast them with the powerful and effective methods of labor in Europe. I have done this in the hope that such a study may help the workers here to devise ways and means of making themselves felt in the political life of our nation, and hasten the development here of a powerful democratic movement, which will not only force such legislation as has been achieved by the workers abroad, but will go beyond even that in the interest of the people."

**His Pleasure**

HUBBEL. Do you see what you have done? You have turned my children against me.

MRS. H. Go on. Preach away. Preach to your heart's content. (Rises and faces him angrily) You will drive me away from you next.

HUBBEL. Yet will I do my duty even then.

MRS. H. Your duty, your duty! Is it the duty of a father to act the hypocrite?

HUBBEL. A hypocrite? I?

MRS. H. Yes, a hypocrite. You prate about the children's pleasure. What about yours? When you were young you disgraced your whole family with your folly.

HUBBEL. But I repented.

MRS. H. Yes, when you had had your fill of it. And then you got religion. But what kind of religion? The kind that preaches, eternally preaches, but is void of charity. The whole world is twisted to you now, you've harped so long upon its "pleasures." What of your own? What of the pleasure it affords you to make money—yes, and withhold it from the needy? Are you perfect? —"The Pleasures of the World," by John Preston.

**THE SAINTS' HERALD**

Elbert A. Smith, Editor; John F. Garver, Assistant Editor.  
Published every Wednesday. Subscription price \$1.50 per year in advance.

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If not changed within a month after payment is made notify us.

This paper will be promptly discontinued at date of expiration.

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

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

For advertising rates apply to the business department.

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Subscriptions received for "Zion's Ensign," also orders for all "Ensign" publications.

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# The New Folder Tracts Are Popular

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Entered as second-class matter at Lamoni, Iowa, post office.

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



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

VOLUME 62

LAMONI, IOWA, OCTOBER 13, 1915

NUMBER 41

## Editorial

### A RE-"EXAMINATION OF CAMPBELLISM"

Something over a year ago a criticism appeared in *The Christian Evangelist* that might with propriety have been considered at the time. More recently in the *Word of Truth* this criticism was discussed and further unjust comments were made. This latter article adds insult to injury; yet endeavoring to exercise the spirit of forbearance, we present our cause.

We refer to a quotation published originally in *The Christian Evangelist* and reproduced in the pamphlet by Elder E. E. Long, entitled "The Failures of Campbellism," and concerning which reproduction the criticism is made. It will be necessary that the article of Elder Long appearing elsewhere in this issue, and entitled, "Anti-Mormon Polemics Offended," be read in connection with this discussion.

In order that the animus of our critics may appear, and for other reasons which will develop, we quote first from *The Christian Evangelist*, and then from the *Word of Truth*:

The unscrupulous method of "Mormons," in carrying on their propaganda, is well illustrated in the fact to which our attention has been called by a correspondent in Nebraska, who sends us an extract which the "Mormons" are using in a pamphlet which they are circulating. . . . All this, and more of the same kind, in the same editorial, the author of this "Mormon" pamphlet had before him when he garbled this extract! Is any body of people that adopts or approves this unprincipled method of defending its cause worthy of the respect of honest people?—Elder J. H. Garrison, in *The Christian Evangelist*, May 21, 1914.

In their efforts to prove that Alexander Campbell taught the doctrine of an universal apostasy, and that his brethren have held him up before the world as a divinely inspired leader in the restoration of primitive Christianity, the Latter Day Saints have resorted to tactics that would put a tenth-rate lawyer to shame and make Ananias blush. One of the most heartless and inexcusable instances of such work is to be found in a garbled extract from *The Christian Evangelist* of March 21, 1895, which appears in . . . "The Failures of Campbellism," (p. 101), by E. E. Long. . . . Mormonism is so blind to common honesty that it charges upon a man a belief which he expressly disavows and has stated only for the purpose of refutation!—Mr. Shook, in *Word of Truth*, May 20, 1915.

The criticism is that Elder Long has garbled the

quotation mentioned, and that it does not properly represent Mr. Garrison. We grant in the utmost frankness that it would have been better could the entire article in the *Evangelist* have been secured and considered, and which would have been done had the Christian Publishing Company complied with Elder Long's request when he asked for a copy of the *Evangelist*. (We note in passing that when Elder Long asked for a copy of the editorial it was evidently thought not practical to furnish it, but when Elder Shook wanted it, it was forthcoming at once.) That there was no intention, however, to work injustice, and that every other care was exercised, is evidenced in the statement on the fly leaf of "The Failures of Campbellism":

*To Whom It May Concern:* We the undersigned hereby certify that we have verified with the originals from which are quoted the quotations appearing in this tract with the exception of those from the *Millennial Harbinger*, volume 1, page 271, and volume 1, page 251; *The Christian Evangelist* for March 21, 1895; Chambers, and *The Encyclopedia of Religious Knowledge*; and, barring oversights and typographical errors, if any, we verily believe the same to be true and correct, to the best of our knowledge.

J. F. GARVER.  
E. E. LONG.

State of Iowa,  
ss.

Decatur County.

Sworn and subscribed to by J. F. Garver and E. E. Long before me this 24th day of December, 1913.

(Seal)

G. W. BLAIR, Notary Public.

This statement was made and sworn to in the fear of God, that all concerned might know that the quotations mentioned were not verified, so that should they or any of them be erroneous in any way, it might also be known that it was not so from the careless work or malicious intent of the author of the pamphlet and his helper.

### OUR COMPLIMENTS TO MR. GARRISON

We have admitted that it would have been better could we have secured a copy of the *Evangelist*. Will Mr. Garrison do as much? He has abundant opportunity so to do. He says "a correspondent in Nebraska" sends him "an extract" from a "Mormon" pamphlet. Referring to the editorial in *The Christian Evangelist* from which the extract was taken,

he says: "All this, and more of the same kind, in the same editorial, the author of this 'Mormon' pamphlet had before him when he garbled this extract. Is any body of people that teaches and approves this unprincipled method of defending its cause, worthy of the respect of honest people?"

Yet, it is very clear that our friend has written his criticism with only the *extract* before him, or else, more grievous still, having the entire pamphlet he has overlooked or disregarded the sworn statement given above. Charity suggests that the former and lesser evil is the case, since he adds, "any body" "defending its cause," after this manner, when "The Failures of Campbellism" is not a defense of any cause, but a direct frontal attack on the cause instituted under Mr. Campbell. In the language of Mr. Garrison, Elder Long "garbled." Mr. Garrison has garbled, if he has not done worse. At best, then, the honors are even.

#### OUR COMPLIMENTS TO MR. SHOOK

In the article quoted from the *Word of Truth* by Elder Long the effort of Mr. Shook is clear—it is to discredit our people and faith. If he has taken the pains to secure a copy of "The Failures of Campbellism" he knows of the sworn statement as made, and that it was not the purpose of Elder Long to misrepresent Mr. Garrison, but rather to come at the underlying influences in the movement under Mr. Campbell to restore the church, and to show the conception of Campbell and his immediate collaborators. This is further borne out in the statement of Mr. Garrison, that there are two conceptions—the one given being that of Mr. Campbell. These tactics are so common, especially to Mr. Shook and many of this brotherhood, that they need no further examination. Disregarding the direct counsel of God, whose servants they profess to be, which requires that they hold their neighbor's reputation and good name a thing as sacred as they do their own, these men seek to besmirch the character of another in the hope that they may discredit the message he bears.

And they never fail to take advantage of the term "Mormon." As if it were a sweet morsel, they roll it under their tongues, hashing it and rehashing it, and why? Simply for the advantage of the memories it revives and the prejudice it arouses; and all for the same purpose—down with "Mormonism!" Anything to kill the influence of the party holding to the faith as restored in latter days, the most effectual way being to seek by insinuation or innuendo to associate them with an apostate institution, obnoxious for its departure from the purity of the message as enunciated by Joseph Smith, our acknowledged prophet.

#### WHO IS OUT OF JOINT?

Mr. Shook says that the quotation appearing in "The Failures of Campbellism" "sounds somewhat out of joint with what Campbell and his brethren have written." His contention is that Campbell did not claim "an universal apostasy," and that he did not "make a new beginning in church building." We repeat the quotation from the *Evangelist*, and, in addition to what Elder Long gives in his article, follow it immediately with what Campbell and his brethren have said.

That the religious world had so far apostatized from the New Testament ideas of the church as to have been utterly rejected and disowned by Christ, so that he had no church in the world at the time the current reformation was inaugurated and that with the organization of congregations under the teachings of the leader of this movement, he made a new beginning in church building.—*The Christian Evangelist*, March 21, 1895.

We quote now from the *Christian System and the Christian Baptist*, by Alexander Campbell:

Since the full development of the great apostasy foretold by prophets and apostles, numerous attempts at reformation have been made.—*Christian System*, Preface, p. 3.

Tired of new creeds and new parties in religion, and of the numerous abortive efforts to reform the reformation; . . . a few individuals, about the commencement of the present century, began to reflect upon the ways and means to restore primitive Christianity.—*Ibid.*, p. 5.

The object of this volume is to place before the community . . . the principle which was inscribed upon our banners when we withdrew from the ranks of the sects.—*Ibid.*, p. 8.

This plea and effort . . . was hostile to those creeds . . . because those human institutions supplanted the Bible, made the word of God of noneffect, were fatal to the intelligence, union, purity, holiness, and happiness of the disciples of Christ, and hostile to the salvation of the world.—*Ibid.*, p. 9.

The Apostles Paul and Peter foresaw the rise of sectaries and sects; and both of them, it is worthy of remark, distinctly connected the sects with sectarian teachers: for all sects have been originated by false teachers or by corrupt men. Sectaries, it would appear, occupy the same place under Christ that false prophets filled under Moses.—*Christian System*, p. 109.

I am assured that all sectarianism is the offspring of hell.—*Christian Baptist*, p. 238.

The Lord Jesus will judge that adulterous brood, and give them over to the burning flame, who have broken the covenant, and formed alliances with the governments of the earth.—*Christian System*, p. 310.

Mr. Campbell says there was a full apostasy; that, tired of the creeds of the day, a few withdrew from the sects and sought to restore primitive Christianity; that they warred on these human institutions, the work of which, incited by false teachers or corrupt men, was fatal to the interests of the disciples and hostile to the salvation of the lost, the sectaries occupying the same place under Christ that the false prophets filled under Moses, being the offspring of hell, which adulterous brood will stand condemned at the last day. Strong language this! And surely

it represents Mr. Campbell as holding to an universal apostasy, which had so far corrupted all as to make necessary a new church building, which work he entered upon.

Isaac Errett, a contemporary of Alexander Campbell, and recognized as one of the leading lights of the movement, in a pamphlet published by the Standard Publishing Company, and entitled, "Our Position," on page 11, says:

The Church of Christ—not sects—is a divine institution. We do not recognize sects, with sectarian names and symbols and terms of fellowship, as branches of the Church of Christ but as unscriptural and antiscritural, and therefore to be abandoned for the one church of God which the New Testament reveals. That God has a people among these sects, we believe; we call on them to come out from all party organizations, to renounce all party names and party tests, and seek only for Christian union and fellowship according to apostolic teaching.

This, too, is a little strong in its handling of the sects, but it is hardly in the same class with the following by Doctor J. R. Howard, also an authority on the movement under Mr. Campbell:

As we have shown, corruption, division and apostasy have done their evil work; and his church, which his apostles left pure, undivided and uncorrupted, wearing his name alone, and observing his ordinances, worship and commandments, has apostatized from him, "left her first love," and become an abominable sectarian organization, called the Roman Catholic Church, full of loathsome corruptions and cruelties and evils and abominations, and has persecuted and tortured and evil treated and put to death his faithful followers, until their blood has flowed in rivers and oceans, and cried to heaven for vengeance upon this apostate church! Nor is this all. She has "committed fornication with the kings of the earth," and has, by this illicit intercourse, played the harlot and become the mother of a numerous progeny of illegitimate daughters, wearing other names than that of Christ, as "Episcopalian Church," etc., full of the spirit and corruptions of the old scarlet "mother and mistress of all" such "churches." And these daughters have "played the harlot" too, and produced a brood of illegitimate granddaughters to the old mother, as the "Episcopal Methodist Church," and others in the same category, the blood of the old grandmother in their veins, and full of her spirit, traditions and corruptions! Hence the Lord Jesus Christ, when he comes the second time, to be united to his bride, the church, will disown every one of these corrupt, unauthorized religious organizations remaining—will reject every one of them, and will recognize but the one true church, wearing his name, to the exclusion of all others. And fearful will be their destiny! It will be that of great Babylon herself—that of "the beast and the false prophet," in Revelation 19.—Sketches and Writings of Benjamin Franklin, pp. 218, 219.

No question here about a full apostasy, nor was it any wonder Mr. Campbell et al withdrew from them when this was the way in which their work was viewed by him and his fellows!

From these quotations it is evident that the early movement set on foot by the Campbells was a protest against a complete apostasy, and was indeed a new beginning in church building. That some one is "out

of joint" is clearly evident, and it need not be suggested that it is Messrs. Garrison and Shook.

#### SPIRIT LIVES ON

Now while the methods of the *Evangelist* represent a change from the older school as well as from present schools of Campbellism, the spirit of the institution lives on with this periodical. We quote from *The Christian Evangelist* of November 20, 1902, the first verse of a concluding article by one George H. Combs, entitled, "The gospel of charity and the plea of the disciples":

From the beginning we have declared that our mission as a separate and distinct religious body is to restore the church founded by the divine Master, to restore it in all the fresh and unmarred beauty of its creed, its ordinances, its life. This is our great aim. In part we have succeeded, but not wholly. We have restored the apostolic church in its creed and ordinances. Doctrinally we are sound and unassailable. Holding only to the creedal statements of the New Testament, enthroning those ordinances in the church which by the common consent of Christendom are of divine authorization, clothing New Testament doctrines with New Testament words, speaking where the Bible speaks, silent where it is silent, we can not be wrong. Ours is doctrinally not only the ultimate protestantism, but the ultimate religion. There can be no *plus ultra*.

Here it is—the restored church—founded by the divine Master, separate and distinct from all other religious bodies, enunciating the creedal statements of the New Testament—the ultimate protestantism, the ultimate religion, and, happy thought, the *plus ultra*, for under Mr. Garrison and his contemporaries the institution has been carried, doctrinally, at least, to the uttermost point of perfection! This is the spirit of Campbellism from A to Z—beyond us and our final achievement there is no possible point! All others fail, for is it not true that they can not succeed unless they come to Christian union—under our banner, the *plus ultra*?

#### A PASSPORT TO FAVOR

Now the position of Mr. Garrison as set forth in the article by Brother Long is that Catholicism and Protestantism departed more or less from the doctrine of Christ, causing divisions to a degree and retarding the progress of the gospel; that the Church of Christ, still in existence, having grievously departed from the simplicity and purity of the gospel message, God called Thomas and Alexander Campbell to point out these evils and to plead for unity by a return to the doctrine of Christ.

In this contention Mr. Garrison has left the beaten path of Campbellism. He is, however, like Mr. Campbell in this: "When we drew up our prospectus for our first publication," says Mr. Campbell, "we chose the title *Christian Baptist* rather than 'Baptist Christian' as 'a better passport into favor'"

(*Millennial Harbinger*, New Series, vol. 3, p. 338). Mr. Garrison has chosen to court favor with rather than disown the sects, as "a better passport into favor" with them.

#### GLASS HOUSES

It would seem that those who criticize another for alleged misrepresentation would exercise care in such criticism, lest they themselves unjustly represent the other, especially when their discussion goes to a constituency from which, from the very nature of things, he is barred. In failing to do so, and in openly attacking his character and seeking to cause him to appear as a malicious purloiner of their religious convictions, they rear about themselves houses of glass, through which they are seen in their true light, and which fall away from them in a fair investigation.

We have learned to bear and forbear with those who hold to the adage "All is fair in love and war," and who in their professed love for God and their fellow men are predisposed to wage unceasing war on what they persist in denominating "Mormonism," by means fair or foul, their greatest effort being to blacken character that thereby they may heap discredit upon the witness borne.

Possessing our souls with patience, we may leave to the judgments of God who knows the hearts of all men, the administration of justice and the final triumph of truth.

J. F. GARVER.

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### CURRENT EVENTS

#### SECULAR AND RELIGIOUS

**ISLAND TEMPLE.**—It is announced that the Utah church is to build a temple on the Hawaiian island of Oahu.

**REBELS SURRENDER.**—An agreement has been reached between Haitian rebels and American officers, for the delivery of all rebel arms.

**SUNDAY CLOSING.**—Chicago saloon men are in a furore over orders by Mayor Thompson to enforce the Sunday closing law.

**TO MAINTAIN MINISTERS.**—The Protestant churches of America are in the midst of an effort to create a retirement fund of fifty million dollars for the support of aged ministers.

**CAUTIONING TURKEY.**—The United States Government has notified Turkey that public sentiment in this country is such that unless the massacre of Armenians ceases, friendly relations between America and Turkey may be threatened.

**GULF CASUALTIES.**—The number of dead from the gulf storm reported last week, has grown to three hundred and fifty. Over two thousand are said to be destitute in the territory between New Orleans and the mouth of the Mississippi.

**NAVAL BOARD AND PREPAREDNESS.**—The new naval board of advisors on the 7th selected Thomas A. Edison for chairman. Addressing the board on the 6th, President Wilson said: "I think the whole Nation is convinced that we ought to be prepared, not for war, but for defense, and very adequately prepared."

**BANKERS INDICTED.**—Officers of the Riggs National Bank, of Washington, which recently brought injunction proceedings against the United States Treasury Department, have been indicted for perjury, on the grounds of denial in the injunction plea that the bank had engaged in stock market transactions.

**RECORD CROP.**—Government report indicates a record crop for the United States. Wheat, oats, and barley produce the largest yield ever recorded, with corn surpassed only by the crop of 1912. The combined estimate yield of these four grains is 5,781,682,000 bushels, valued at \$3,702,756,000.

**WILSON TO WED.**—The engagement of President Woodrow Wilson to Mrs. Norman Galt, a Washington widow, was announced on the 6th. Mrs. Galt, thirty-eight years of age, is said to be a descendant in the ninth generation from the marriage of John Rolfe and Pocahontas, the Indian maiden who in early colonial days, it is alleged, saved the life of John Smith.

**CLERGYMEN SCARCE.**—So many German clergymen have gone to the front that the Government and a number of denominations are said to be perplexed regarding methods for meeting the situation. A plan to detail army officers wounded and unfit for military service, is objected to by some on the grounds that these officers are lacking in proper piety for religious work.

**MEXICAN AFFAIRS.**—A Zapata defeat near Mexico City and a Villa defeat in Sonora are reported. Villa's army is said to be disintegrating. Yaqui Indians have taken La Colorado, Sonora, a mining town, and massacred women and children. Order seems to have been restored along the international border. Conferences between Secretary Lansing and representatives of the different factions in Mexico have continued. Following a conference of Secretary Lansing and pan-American diplomats on the 9th, the secretary made an announcement which assures recognition of the Carranza Government.

**"ARABIC" CASE ADJUSTED.**—Germany has acceded to the demands of the United States for settlement of the *Arabic* case. In a note presented the 5th, it is stated that while the German submarine commander thought the *Arabic* intended to ram the submarine, yet the good faith of the affidavit of the officers of the *Arabic* to effect that it was not the intention to ram the submarine, is not to be doubted. The note states that the attack of the submarine was

(Continued to page 997.)

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## Original Articles

### ANTI-MORMON POLEMIC OFFENDED

In the *Word of Truth* for May 20, 1915, appears an article, "Some Mormon garbling," by Charles A. Shook, in which a case is sought to be made against the Latter Day Saints in general, and myself in particular. The "current reformers" have made a new "discovery" which has stirred their "atrabilarious" propensity to renewed activity, and the Campbellite volcano is again in eruption, sending forth a cloud of dust and ashes in a vain attempt to befog the minds of any who should chance to read "The Failures of Campbellism."

On page 101 of the "Failures of Campbellism," I use an extract from the *Christian Evangelist* just as it appears in "Parsons' Text Book," page 174. I wrote to the Christian Publishing Company for a copy of the paper containing the extract but was unable to get it. In using the extract I had no thought of charging the editor with holding to the "conception" in it. I did not know whether it was an editorial or not. It was one of three such references which I was unable to compare with the original, and it is so stated in the affidavit published in the front of "Failures of Campbellism." I simply used it for what it was worth. I am frank to admit that as it stands the "extract" does not correctly represent Editor Garrison. But it does correctly represent Alexander Campbell and many of his followers to this day, Garrison and Shook to the contrary notwithstanding.

To be absolutely fair with them, and for the benefit of the brethren who may have to meet this blustering criticism, I give the article in full. It is as follows:

#### SOME MORMON GARBLING

By Charles A. Shook

In their efforts to prove that Alexander Campbell taught the doctrine of an *universal* apostasy and that his brethren have held him up before the world as a divinely-inspired leader in the restoration of primitive Christianity, the Latter Day Saints have resorted to tactics that would put a tenth-rate lawyer to shame and make Ananias blush. One of the most heartless and inexcusable instances of such work is to be found in a garbled extract from the *Christian Evangelist* of March 21, 1895, which appears in two of their works, "The Failures of Campbellism," (p. 101), by E. E. Long, and "Parsons' Text Book," (p. 174), by A. H. Parsons, both of which may be obtained of the Herald Publishing House, Lamoni, Iowa, for the sums, respectively, of twenty cents and seventy-five cents. The extract referred to, as it appears in these two books, is as follows:

#### "OUR RELATION TO OTHER RELIGIOUS BODIES

"That the religious world had so far apostatized from the New Testament idea of the church as to have been utterly rejected and disowned by Christ, so that he had no church in the world at the time the current reformation was inaugurated, and that with the organization of congregations under

the teachings of the leaders of this movement, he made a new beginning in church building."

On the face of this extract, it seems to teach an universal apostasy, "so that he had no church in the world at the time the current reformation was inaugurated"; and, also, the restoration of the church, or kingdom, through Campbell, as "he made a new beginning in church building." As this sounds somewhat out of joint with what Campbell and his brethren have written, I determined to ascertain whether it was right or wrong and, accordingly, wrote to the *Evangelist*, inclosing the quotation and asking for an explanation. To my inquiry, I received the following reply from its author, J. H. Garrison, which reveals a depth of Mormon knavery that is practically unfathomable:

"SAINT LOUIS, MISSOURI, May 14, 1914.

"Mr. Charles A. Shook,

"Eddyville, Nebraska.

"Dear Brother:

"Yours of 11th inst. has been received, and as the editorial from which the extract you gave was from my pen, the letter has been referred to me for reply. It is one of the most unprincipled and conscienceless instances of garbling which I have ever known anybody to be guilty of. I am inclosing herein a copy of the editorial, which I have made from the files, so that you can see exactly the connection in which this passage occurs, and my repudiation of it as narrow, sectarian conception that can not be indrsd by people making the plea for Christian Union, which we are making.

"I am greatly obliged to you for calling our attention to this matter. I am taking the liberty also, in my 'Easy Chair,' of calling attention to this perversion of the whole intent and purpose of my editorial. I certainly wish you success in all your anti-Mormon efforts, for Mormonism is a menace to Christianity and to civilization.

"Very fraternally yours,

"J. H. GARRISON."

The following is the first part of this editorial by Doctor Garrison with the extract mentioned in bold type so that the reader can see at a glance how it has been wrested from its connections to serve the diabolical purposes of Mormonism:

#### "OUR RELATION TO OTHER RELIGIOUS BODIES

"It makes a great deal of difference how we conceive of our relation to the other religious forces of Christendom. There are, at least, two possible conceptions on this subject. One is that the religious world had so far apostatized from the New Testament idea of the church as to have been utterly rejected and disowned by Christ, so that he had no church in the world at the time the current reformation was inaugurated, and that with the organization of congregations under the teaching of the leaders of this movement, he made a new beginning in church building. The other way of conceiving of our mission and work in the world is, that the various religious denominations in Christendom, including both Roman Catholics and Protestants, had, indeed, departed more or less from the doctrine of Christ and the apostles, and to such a degree as to cause divisions contrary to the mind of Christ, and to greatly retard the progress of the gospel; that Christ's church, though still in existence, was divided and had grievously departed from the simplicity and purity of the gospel; and that as God had raised up men in the past, both in Judaism and in the church of Christ, to call the people back to a purer faith and worship, so now, in the early part of this century, he called Thomas and Alexander Campbell to point out the evils of division among his people and plead for unity by a return to the simplicity and catholicity of the doctrine of Christ."

Instead of Doctor Garrison holding to the first view, he held

to the second, and, in the next paragraph of his editorial, speaks of the first as "narrowly and bitterly sectarian," and declares that it "begets a pessimistic feeling," "hems our sympathies," "prevents us from rejoicing in the success which is crowning the labors of those who follow not with us," and that "it tends to self-righteousness and spiritual pride." And yet Mormonism is so blind to common honesty that it charges upon a man a belief which he expressly disavows and has stated only for the purpose of refutation!

I am not going to claim that every disciple of Christ would state the subject of the apostasy just as Doctor Garrison has stated it, but I have yet to find one, from the Campbells down, who has ever held that the church which our Lord founded upon the rock ever went into a total and universal collapse, so that faith was extirpated and the means of salvation taken out of the reach of men. The Bible plainly teaches that during the Dark Ages, even, there was a remnant who kept the commandments of God and had the testimony of Jesus and to this Campbell, Garrison and all other right-thinking men agree.

As the books from which this extract has been quoted are two of the biggest guns in the Mormon arsenal, and as they are frequently employed by the Mormons in public discussion, it might not be a bad idea for the anti-Mormon polemic to preserve this article for future use.

Editor Garrison says: "It is one of the most unprincipled and conscienceless instances of garbling which I have ever known anybody to be guilty of"; while Mr. Shook says it "reveals a depth of 'Mormon' knavery that is practically unfathomable." These men have been so long engaged in their nefarious warfare against the Saints, and they have indulged so freely in "tenth-rate lawyer tactics," that it has become second nature for them to judge others by themselves. If Editor Garrison will read *Cumorah Revisited* and compare it with that which it seeks to "expose," he will find that his friend, Mr. Shook, is guilty of the same offense many times over, and he should be the last man in the world to make such a charge against another. But it is usually the rogue who can exclaim, "Stop, thief," the loudest.

I positively deny any intention on my part to misrepresent them. Heaven knows it is not necessary to resort to such tactics to defeat them, even if it were allowable. I regret exceedingly that I did not have the editorial in full when I wrote, as there is much in it that I could have used to advantage that does express Mr. Garrison's "conception," and I would have deprived him of even this little flareback. However, I am willing they shall have all the consolation they can get from it, as out of one hundred and seventy-five references to Campbellite literature, or more, this extract seems to be the only one they could find on which to base a criticism, and that one was specifically mentioned as not having been compared with the original, so, of course, I could not vouch for its correctness. I will promise them, however, that in the next edition of "The Failures of Campbellism" this extract will be corrected and the whole paragraph, as it appears in the *Word of Truth*, will be inserted, with appropriate comment.

But since my motives have been called in question,

it is only fair that what I said in connection with this extract be presented also. Beginning on page 100 of "The Failures of Campbellism" we read:

But suppose it were true that the gifts were to cease as argued above. That "mystical body"—the church—of the first century DIED and was BURIED beneath the theological rubbish of the Dark Ages, and was not in existence at the time this reform movement began. From the *Christian Evangelist*, March 21, 1895, we make the following excerpt:

Then follows the extract in question, with the following comment:

In the light of the foregoing we maintain that the "supernatural attestation" of the Spirit would be necessary to establish the divinity of the "new church" and identify it with the "body" of the first century. They have dug up a "body" which they assure us is the identical church of the apostolic age, but it does not look nor act like the first church. Measured by the New Testament body, it is not even a good counterfeit.

Now, did Mr. Campbell and his collaborators teach that the modern church as represented by the sects of his day was "rejected" and "disowned" by the Lord? Did Mr. Campbell make a "new beginning in church building"? And are there any of Mr. Campbell's followers who hold that conception to-day? We shall see. Mr. Garrison says there were two possible conceptions of the matter, but that the first was "narrowly and bitterly sectarian." I care not what he thinks about it, but what did Mr. Campbell say and think about it? Mr. Garrison and his "progressive" brethren have abandoned the original "plea" of Campbell, Franklin, Rowe, and other stalwarts, and are found "confederating" with the sects whom Mr. Campbell branded as the harlot daughters of Rome. But there is still a large number of Mr. Campbell's followers who hold to the original "concept," regardless of Mr. Garrison's opinion.

Now listen!

This movement, which took on, in 1809, the public form of a voluntary Christian association, finally developed into the organization of churches to restore, as it was then expressed, "in letter and in spirit, in principle and in practice," the faith and discipline of apostolic times.—*Reformation of the Nineteenth Century*, p. 360.

If it was necessary for Mr. Campbell and company to "restore" the faith and discipline of apostolic times, "in letter and in spirit, in principle and in practice," then the church of apostolic times was not in existence, and Mr. Campbell DID make a new beginning in church building. If it did exist, there was no necessity for their attempted restoration. Mr. Thomas Grafton, one of Campbell's most ardent admirers, and a devoted progressive, says:

In his protest against religious error, he was not simply a reformer, he was more than a reformer. Instead of trying to put a new piece of cloth into the old, wornout garment of theology, he cast it aside altogether for one which, though ancient, was without rent, and as strong and beautiful as when first wrought out by the hand of God. Instead of

reformation, he attempted restoration,—to replant in the fertile soil of the nineteenth century the church of the first century.—Life of Alexander Campbell, p. 230.

If the old, wornout garment was “cast aside *altogether*,” and he attempted to restore the church of the first century, did he not make a new beginning in church building? But hear Mr. Campbell himself:

The worshiping establishments now in operation throughout Christendom, increased and cemented by their respective voluminous confessions of faith, and their ecclesiastical constitutions, are not the churches of Jesus Christ, but the legitimate daughters of that mother of harlots, the Church of Rome.—*Millennial Harbinger*, vol. 3, p. 362.

Thus it is seen that Mr. Campbell's conception was precisely that referred to in the “extract” in question. If, as Mr. Campbell asserts, the churches were not the churches of Jesus Christ, it is quite certain they were “rejected and disowned by the Lord.” Mr. Shook says he has yet to find one, “from the Campbells down, who has ever held that the church which our Lord founded upon the rock ever went into a total and universal collapse, so that faith was extirpated and the means of salvation taken out of the reach of men.” Mr. Shook is either grossly ignorant of Campbellite history, or he is making a mischievous attempt to distort the facts, as the following from the pen of John F. Rowe will prove:

None of these creeds, whether Catholic or Protestant, tell a man how to become a Christian. They tell a man how he may become a Catholic, a Lutheran, a Reformer, an Episcopalian, a Presbyterian, a Methodist, a Baptist, perchance. There is not a confession of faith in existence that ever saved a soul. As human compositions, one is just as full of light and knowledge as another, and just as efficacious in the salvation of the soul. They all originated in the councils of men; they were digested in the heat of human passions, they were concocted and planned by envious and rival theologians; they become the symbols—and insignia—of rival princes; they have always engendered strife, hatred, malice, bigotry, intolerance and persecution, and will continue to do so until the end of time. There is no Christian love in them. There is nothing in them that will unite the people of God and make them one people. The mind of God is not found in them, and the Spirit of Christ does not breathe through them.—*Reformatory Movements*, pp. 51, 52.

If there was no Christian love in them, and if the mind of God was not in them, and if the Spirit of Christ did not breathe through them, then they had about reached the point where faith was “extirpated.” John F. Rowe was in close fellowship with Mr. Campbell and probably understood his “concept” as well as Mr. Garrison or Mr. Shook. But Messrs. Garrison and Shook find it convenient as a passport to favor to confederate with the sects that Mr. Campbell branded as an “adulterous brood,” and the “offspring of hell.” They have a perfect right to repudiate Mr. Campbell if they so desire, but they have no right to charge me with knavery because I quote from Mr. Garrison's pen to show what Mr. Campbell and others believed and taught.

But Mr. Garrison is grossly inconsistent. In the same editorial paragraph he says that “as God had raised up men in the past, both in Judaism and in the Church of Christ, to call the people back to a purer faith and worship, so now, in the early part of this century, he called Thomas and Alexander Campbell to point out the evils of division among his people and plead for unity by a return to the simplicity and catholicity of the doctrine of Christ.” Jesus, the apostles, and early Christians repudiated Jewish sectarianism in toto, and made a new beginning in church building. If the Campbells were called of God as were the early Christians, they did exactly right to repudiate the modern sects, and Messrs. Garrison and Shook are everlastingly wrong when they confederate, and they are found transgressors when they repudiate the teachings of God's chosen servant.

That so-called “Mormonism” is a “menace” to an apostate Christianity I am free to admit, having observed the results of close contact for twenty years, and participated on several occasions in a comparison with Campbellism before the public. Campbellism can not endure the test, therefore is a menace. But it remains for Mr. Garrison, or any other “anti-Mormon” polemic, to show where the gospel of Jesus Christ as preached by the Reorganized Church is a menace to civilization. If a fragment of the truth as represented by Campbellism is a good thing for civilization, certain it is that the original article, untrammelled by sectarian restraints, is infinitely superior.

This our joy is fulfilled.

E. E. LONG.

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#### ETERNAL LIFE FOR RIGHTEOUS ONLY

[The brother who wrote this article has since joined the church. He still holds that the righteous and the brethren referred to by Christ in Matthew 25 are one and the same. He rejoices in the provisions of the gospel, however, which extend to every man somewhere and sometime the opportunity of obedience and life eternal.—EDITORS.]

The writer is a subscriber to the HERALD but not a member of the church. He believes that the doctrine as taught by the Latter Day Saints is more in line with the Bible than any other doctrine he has become acquainted with (that is, the principles of the doctrine), but there are some things taught by some of the elders that he can not see any proof for.

I have been reading the Gospel Messenger, a book of sermons sold by the church, and while the author sets forth some grand thoughts, and uses language easy to understand, I can not agree with him in the argument he makes on Matthew 25: 31-46, where he makes the statement that those people Jesus refers to as sheep on his right hand are moral people of the world, the same as the young man mentioned in Matthew 18: 16, who got salvation because he kept

the commandments. He says that they had not obeyed the gospel and were not entitled to as great a reward as those called brethren. We will notice that those mentioned in Matthew 25, namely, the sheep, or the blessed, are called righteous and the forty-sixth verse tells us that they entered into life eternal.

If the Bible is true and Jesus meant what he said when he called them righteous, we have no right to call them moral. If they were moral Jesus would have said so, and man has no right to add to or take away from God's word, for his word is truth. Webster says the word *righteous* is living and acting in accord with right, and free from guilt and sin. In Isaiah 60:21 we read, "Thy people also shall all be righteous: they shall inherit the land for ever, the branch of my planting, the work of my hands, that I may be glorified"; and in Matthew 5 we are told "Blessed are they which do hunger and thirst after righteousness."

We also read that Christ came not to call the righteous but sinners to repentance. If those on his right hand termed sheep were moral people, they certainly were not converted, therefore were sinners. But Jesus says that they were righteous, free from sin and guilt; if so they must have obeyed the gospel, for Paul says that the gospel is the power of God unto salvation, for therein is the righteousness of God revealed.

#### THE RIGHTEOUS ARE GOD'S PEOPLE

I find in reading the Bible that the word *righteous* always refers to the people of God; if they were righteous they must have been baptized, for Jesus told John that it was necessary to be baptized to fulfill all righteousness. Will some of the elders kindly tell me how I can become righteous without baptism? In Matthew 25:46 we read that the righteous received eternal life for their reward. Jesus says that this is eternal life, that they might know him the only true God and Jesus Christ whom he sent. If man can become righteous and get eternal life without obeying the gospel, why did Jesus send his ministry out into the world to proclaim that gospel?

And Jesus said, I am the way, the truth, and the life, no man cometh unto the father but by me. If Jesus told the truth it would be impossible for those on his right hand, whom he calls the blessed of the Father, to come to the Father, unless they obeyed the gospel, for we read that both life and immortality are brought to light through the gospel. If those who obey not the gospel are strangers to the commonwealth of Israel, how could they be entitled to a kingdom prepared from the foundation of the world? Paul says, the wages of sin is death, but the gift of God is eternal life, through Jesus Christ our Lord.

Jesus says, If you keep my commandments and endure to the end you shall have eternal life, which gift

is the greatest of all the gifts of God. If those termed sheep in Matthew 25, or those on his right hand, were moral people, and never obeyed the gospel, how could they be entitled to eternal life, if eternal life is the greatest of all gifts of God? How could the brethren mentioned in Matthew 25:40 get any higher reward or greater gift than those termed sheep?

I claim that sheep, the righteous, and the brethren, or those he calls the blessed of the Father, are the true followers of Christ. In the tenth chapter of John, Jesus says that his sheep hear his voice and follow him, and he says, I give unto them eternal life (which is the greatest of all the gifts of God). Jesus says his Father gave them to him, and that they shall never perish; and in John 17:2 Jesus says he gave eternal life to those the Father gave him.

The word *blessed* is defined in Matthew 5:8. Jesus says: "Blessed are the pure in heart: for they shall see God"; also in Revelation 20, John says, "Blessed and holy is he that hath part in the first resurrection." Also Revelation 14:13, we read, "Blessed are the dead which die in the Lord; and in Revelation 22:14 we are told, "Blessed are they that do his commandments, that they may have right to the tree of life, and may enter in through the gates into the city." (See Psalm 1, also 119:1-4; 128:1.)

Jesus tells us in Luke that the brethren are those who hear the word of God and do it, and the same writer tells us that the blessed are they that hear the word and keep it. Would not the brethren and the blessed be quite closely related?

Now let us notice a few people that the Bible says *were* righteous. Abel was righteous, Noah was a preacher of righteousness, Abraham, Enoch, Elias, Moses, Daniel, Zacharias and his wife Elizabeth; and Paul said there was a crown of righteousness laid up for him. We could mention more, but it is not necessary. Could it be possible that those old worthies never obeyed the gospel? We read that Noah preached the gospel, and according to Elder Roth's article on the antiquity of the gospel, it has been preached since Adam's day. If so, surely these old worthies were not ignorant of the plan of salvation.

On page 318 of the Gospel Messenger, the elder states that the righteous were surprised, for they did not make any pretense of serving God. I have never made any pretense of serving him either; would I be called righteous according to the Scriptures? Remember that in Proverbs 3:32 we read that his (God's) secret is with the righteous, and in Psalm 34:17, the righteous cry and the Lord heareth them. And in Ecclesiastes 9:1 the wise man says the righteous and the wise are in the hand of God. In Numbers 23:10 we read, "Let me die the death of the righteous, and let my end be like his."

In Matthew 13: 43 Jesus says, "Then shall the righteous shine forth as the sun in the kingdom of their Father." In Luke 23: 47 we are told, "Now when the centurion saw what was done, he glorified God, saying, certainly this was a righteous man."

If the Bible is true, and the word *righteous* means free from guilt and sin, certainly those on his right hand were not sinners or moral, therefore they would be entitled to eternal life, which is the greatest gift of God. Now if those were good moral people on his right hand, whom he calls the blessed of my Father, they were not righteous; but Jesus tells us in Matthew 25: 37, they were righteous, which I will believe.

#### THE RICH YOUNG MAN

Again, the young man mentioned in Matthew 19: 16 was promised eternal life for keeping the commandments. It could not be the ten commandments (the Mosaic law), for the Bible does not promise eternal life to anyone for keeping them. They were only a schoolmaster to bring men to Christ. But if the gospel has been preached since man's disobedience in the garden, the young man must have had the privilege of the gospel, or of obeying it, for both life and immortality are brought to light through the gospel. So it would be impossible for the young man to get eternal life unless he obeyed the gospel. If he could get eternal life by simply obeying the six commandments mentioned, why did he go away sorrowful?

I believe the young man spoken of was like a great many of the so-called Christians of to-day. When it came to parting with this world's goods he fell short. Jesus weighed him in the balances and he was found wanting, but he will not be lonely in the great beyond, if there be one. He will have company. Jesus says, Where your treasure is there your heart is also.

Jesus told his disciples that the rich can hardly enter into the kingdom of heaven. If the young man's heart was set on his earthly treasures, he certainly would be entitled to terrestrial glory, which Webster says means pertaining to or existing on the earth, living on the ground, representing the earth. Had he not fallen short when Jesus weighed him, he would have been entitled to the celestial glory, which Webster defines as heavenly, dwelling in heaven, an inhabitant of heaven. If the young man had fed the hungry and given the thirsty drink, clothed the naked, visited the sick, and those who were shut up in prison, he would not have had such great possessions to cling to. But he would have had a treasure in heaven, and the king would say, Come ye blessed of my Father; as he will to those on his right hand, whom he calls righteous, and the righteous Jesus says will shine forth as the sun in the kingdom of their Father.

Had the young man heard Jesus preach the sermon on the mount, he would not need to have asked such a foolish question. In Matthew 6 Jesus says, "No man can serve two masters: for either he hate the one, and love the other; . . . ye can not serve God and mammon." In verse 31 Jesus says, "Therefore take no thought, saying, what shall we eat? or, what shall we drink? or, wherewithal shall we be clothed?" To be sure the young man said he loved his neighbor as himself, but that does not make it so, and he went away sorrowful, for he had great possessions. He was certainly serving mammon (riches), not God. Now if he received eternal life for simply obeying the moral law, why can not I?

#### ONLY ONE WAY TO ETERNAL LIFE

Paul says that the gift of God is eternal life, through Jesus Christ our Lord. Jesus says eternal life is the greatest of all the gifts of God, and if man can get eternal life without obeying the gospel law, he would not need Jesus for his Savior. But Jesus says, "I am the way, the truth, and the life (eternal life): no man cometh unto the Father but by me." And again, how could those on his right hand whom the King bids "Come, ye blessed of my Father," come to the Father unless they came in and through the name of Jesus. If there is more than one way to gain eternal life or to be saved I can not find where Jesus or the apostles taught it.

"There is a way which seemeth right unto a man; but the end thereof are the ways of death" [not eternal life] (Proverbs 14: 12). Webster says morality is the practice of moral duties apart from religion. I am personally acquainted with some infidels who are good moral men, but if the Bible is true they will have to be reconciled to God by being buried with Christ in baptism, and that would make them his brethren, because they would be doing the will of the Lord. If baptism is for the remission of sin, they would be called blessed, for blessed is the man whose sins are blotted out. Therefore they would be righteous, because righteousness consists of doing right, free from guilt and sin, and Jesus says that the sheep hear his voice and follow him, and again he says, Whosoever heareth these sayings of mine and doeth them, I will liken him unto a wise man which built his house upon a rock.

If there is only one plan of salvation, how could a moral man be saved unless he adopts the same plan the righteous man does, for he that climbeth up any other way is a thief and a robber. If the righteous will inherit a kingdom prepared from the foundation of the world, would it not be the earth when it is restored back to its former or primitive beauty, just as it was when it rolled from the hand of the Creator?

## THE NEW JERUSALEM

We read that the earth will be cleansed by fire. And the Apostle Peter tells us that God will send Jesus Christ, which before was preached unto you, whom the heavens must receive until the time of the restitution of all things, which God hath spoken by the mouth of all his holy prophets since the world began.

In Isaiah 65: 17 we are given a description of this: "For behold, I create new heavens and a new earth;" and John the Revelator tells of the same creation in Revelation 21. John also saw the holy city, new Jerusalem, coming down from God out of heaven, and God is going to dwell with the Saints, and they shall be his people, and God himself shall wipe all tears away from their eyes, and there shall be no more death, neither sorrow nor crying, there shall be no more pain, for the former things are passed away, he beheld all things new. And John says that city had no need of the sun, neither the moon to shine in it, for the glory of God did lighten it, and the Lamb is the light thereof.

Now notice: The nations of them which are saved shall walk in the light of it. Will not the righteous be there? And Jesus says, "Blessed are the pure in heart for they shall see God, and there shall in no wise enter into it anything that defileth, neither whatsoever worketh abomination, or maketh a lie, but they which are written in the Lamb's book of life of all good moral people will be there. What would be the use of the gospel if morality saves me?"

## LIFTING THE CURSE

My understanding of the Scriptures is that in the beginning the earth was pure, for we read that God made the earth and gave it to man for his inheritance; and had man remained pure and not become sinful, he would not have lost his inheritance. God being merciful provided a plan of salvation, and through obedience to that plan (the gospel) man can come in possession of that which he once lost. God has these things in store for all who will be obedient.

After man sinned the earth was cursed, and it began to produce thorns and thistles; death, sickness, pain and sorrow followed in its wake, and man was driven out of the garden to toil and slave for an existence. But Paul says, "Eye hath not seen, nor ear heard, neither have entered into the heart of man, the things which God hath prepared for them that love him" (1 Corinthians 2: 9). Those who love him will keep his commandments, for his commandments are life everlasting (or eternal).

I believe that this was the kingdom that Jesus meant was prepared from the foundation of the world. Jesus says in John 14, he went to prepare it again. But Peter tells us in Acts 3 that the heavens

must receive him until the times of restitution (or revelation) of all things spoken of by the mouth of all the holy prophets since the world began; and when he gets it prepared he will say, Come ye blessed of my Father, inherit a kingdom prepared from the foundation of the world. The Prophet Amos tells us that he will return unto them a pure language at that time. Blessed are they that do his commandments, that they may have a right to the tree of life, and may enter in through the gates into the city.

## ONLY RIGHTEOUSNESS BRINGS ETERNAL LIFE

I notice that the elder makes the statement that those on Christ's right hand (the sheep) were good moral people, as was the young man mentioned in Matthew 19: 16; and again he makes the statement that they were righteous, and were surprised that they had served the Lord. I can not understand how they could be both moral and righteous. Anyone that keeps the moral law only could not be righteous, because righteousness comes by the hearing of faith, and without faith it is impossible to please God.

Paul tells us in Galatians 2: 21, "If righteousness come by the law, then Christ is dead in vain," and again in the third chapter, twenty-first verse we read, for if there had been a law given which could have given life, verily righteousness should have been by the law. Does this teach eternal life for all moral people? The Bible says no.

One brother makes the statement that the sheep and goats and brethren are three different classes of people. Let us see. Jesus is speaking of something that will take place in the future. He says that he will gather all nations before him, and will separate them (all nations) one from another, as a shepherd divideth his sheep from the goats, and he shall set the sheep on his right hand, but the goats on the left. Now we have three parties, the sheep and the goats, and the Son of man and his angels. If he sets part on his right hand and the others on his left, the only place for the brethren would be either with the sheep or goats, for he only has two hands. The little boy said he saw two coons up three trees; now if he had seen three coons up two trees there certainly must have been one tree with two coons in it. Luke says the brethren are those that hear the word of God and do it, so we will have to call them righteous, and place them on Christ's right hand with those he calls blessed of my Father.

Webster defines the word *eternal*, without beginning or end, of existence everlasting. Jesus says, Straight is the gate and narrow is the way and few there be that find it. But if the young man spoken of and all moral people will get eternal life, it would be a wide gate and a broad way that would lead to everlasting life. But Jesus says the wide gate and broad way lead to destruction.

In 1 Timothy 6: 12 Paul tells Timothy to lay hold on eternal life, and in the 17th and 19th verses he tells him to charge them that are rich in this world to not trust in uncertain riches, but in the God who sends us richly all things to enjoy, and to do good works and be willing to distribute (not like the young man) and to lay hold on eternal life. I can not find where any are promised eternal life, only those who are obedient to the gospel or God's divine law; nor can I find where eternal life is spoken of in the plural.

Man in his natural condition is necessarily apart from God, and in order to get eternal life he must be reconciled to God, if the Bible is true; if not, there is no argument. But if it is true and Jesus is the author of salvation, why not believe him when he says that the righteous shall shine forth as the sun (not the moon) in the kingdom of their Father (Matthew 13: 43). And when he says that eternal life is the greatest of all gifts of God, why not believe that? And when he says, I am the way, the truth and the life, *no man* cometh unto the Father but by me, why not believe that? Could anyone tell me where I can obtain higher evidence? And if life and immortality are brought to light through the gospel, where is the proof that a moral man can inherit eternal life? Or if Cornelius, spoken of in Acts 10, being a devout man, had to obey the gospel to have eternal life, how could the young man mentioned in Matthew 19: 16 get eternal life without obeying the same gospel? Or is Jesus a respecter of persons? And again, if those on his right hand called the sheep were ignorant of the gospel, would ignorance save them? If ignorance is bliss, would it not be folly to be wise?

Where is the proof that a seven-eighths Christian will be saved, or is there such a thing as a fifty-percent Christian? Do not the Scriptures teach that only the pure in heart shall see God? Does the Bible promise any reward to a hypocrite? If man was perfect before he sinned, would he not have to become perfect to be redeemed? Jesus says, Suffer little children to come unto me, for of such is the kingdom of heaven. If man had to become as innocent as a little child to be saved when Jesus said it, is it not true to-day? If not, why not? Is not this earth when cleansed from all unrighteousness man's inheritance?

The Bible tells us the righteous shall inherit the earth, the meek shall inherit the earth, and such as be blessed shall inherit the earth. But where does the Bible promise a moral man any inheritance, unless he becomes reconciled to God, through the gospel: God's plan of salvation.

Jesus says, "There shall be one fold, and one shepherd" (John 10: 16).

A NONMEMBER.

## THE SABBATH AND GOD'S REST

DID THE CHILDREN OF ISRAEL ENTER INTO GOD'S REST BY KEEPING THE SEVENTH DAY AS A SABBATH?

Come unto me, all ye that labor and are heavy laden, and I will give you rest. Take my yoke upon you, and learn of me; for I am meek and lowly in heart: and ye shall find rest.—Matthew 11: 28, 29.

There remaineth therefore a rest to the people of God.—Hebrews 4: 9.

We learn from the foregoing that those who have espoused, truly espoused, the cause of true Christianity, can be said to have entered into the rest of God. Seeing therefore, there is a rest, it behooves us to find what is necessary to do in order to enter into that rest. A detailed study of the subject would reveal many things, too much to be said in this short article. I shall confine myself to whether it is necessary to keep the seventh-day Sabbath to enter into that rest.

We find by reading Galatians 3 that there was a covenant delivered to Abraham in the long ago, that four hundred and thirty years afterwards the "law" was added because of the transgression of the people: That this, Abraham's covenant, was a thing of faith; that those who receive the Spirit (the Holy Ghost) receive it "by the hearing of faith" (Galatians 3: 2). By reading Romans 8 we learn that it is essential to have this Spirit, or else there is no life in us.

In Galatians 3 we learn that we do not receive this Spirit by the works of this law of transgression; that no man is justified by the "works of the law"; neither was there any life therein. And that this law can not disannul the covenant made with Abraham, which appears to have been the gospel covenant, for in verse 8 we find the thought expressed that the gospel was preached to Abraham.

Now we find here that the gospel and law are clearly and distinctively different things. We find this expressed in Hebrews 4, that the gospel was preached to the children of Israel at the time of their exodus from Egypt. But they would not receive it. So God added the "law" as a schoolmaster to bring them to Christ (Galatians 3). And he also swore in his wrath they should not enter into his rest.

Under that law they were required to keep the seventh day, as a Sabbath. Did they? Yes, very zealously. Did they enter into his rest by keeping that Sabbath? No. For the writer of Hebrews says, "If Jesus had given them rest, then he would not afterwards have spoken of another day" (Hebrews 4: 8).

The question comes to us, What other day? Just previously he has been speaking of the seventh day. Now he speaks of "another day." Are we justified in concluding that the words "another day" exclude

the seventh day? I think so. It is a noted historical fact that the Jews kept the seventh day. Did they enter into God's rest? Did they enter into his rest by keeping any part of the law? No. By what then, can we enter into it? By obedience to the gospel.

Christ says: "Come . . . ye that labor and are heavy laden, and I will give you rest." There was no rest promised in the law, no life in the law. It was a "ministration of death." Why then cling so tenaciously to its death-dealing carcass?

To get this before us a little more clearly, we illustrate by the following: Suppose to-day I go into contract with you that in ten years time I will deed you a farm. Now say that in three years hence you desire to farm this piece of land and we draw up a lease, and you then begin to farm my land. Suppose some of the terms of the lease are identical with portions of the contract. The lease would not abrogate any part of the contract, and when you come into possession of the ownership of the land it would be by the contract and not by the lease. And when you come into possession of the land you would then be bound by what was in the contract, and no part of the lease would be binding upon you. True, you may be required to till the land in a good husbandmanlike manner under the contract as well as the lease, but if so, it would be because this contract required it, and not because the lease required it. And so in the case under consideration.

We can not steal, but it is because the gospel covenant forbids it, and not because the law forbids it.

Now the question comes to us, Does the gospel covenant say "remember the Sabbath Day to keep it holy," or does it say "another day"? We, as Latter Day Saints, are specifically commanded to keep the Lord's Day, or first day of the week, by latter-day revelation, which is confirmation of the statement in Hebrews, "another day."

To the law and the testimony, and if they agree not, it is because there is no light in them. We have taken this matter up in the light of the law of the gospel, "the perfect law of liberty" and accordingly conclude that "another day" than the seventh day is the Sabbath under the Christian dispensation.

G. W. LINDSEY.

No one is any higher up or lower down in the scale of righteousness than his thoughts are. They are, therefore, the standard of his morality, the gauge by which his worth to the world is measured. He can, in his mental home, entertain angels or devils, as he sees fit.—*Dallas News*.

Faith lights us through the dark to Deity.—Sir W. Davenant.

## Of General Interest

### THE CZAR'S "BELOVED JEWS"

The pessimistic utterances with which some editorial observers met the Czar's promise to his "beloved Jews" have been only too sadly, it appears, justified by events. The condition of the Jews in Russia has not only not been ameliorated, but, as we learn from the Russian press, even made worse. Neither their loyalty to the Government at home nor their acts of bravery on the battle fields have moved those in authority to soften the rigor of the "temporary rules" which have made the life of the Jewish subjects of the Czar full of suffering and persecution since 1833. The *Novoye Vremya* (Petrograd), a notoriously anti-Semitic organ, publishes, without comment, the following letter from a Jew:

In vain, painful efforts to find in my mind and in my conscience an answer to the grave questions which life at this moment puts to me as a Jew, I address myself to you, believing that your sense of justice will help me find an explanation which I am seeking.

As a man of very moderate political views I was particularly happy to see all my brethren, not excepting those holding the most extreme opinions, united in the struggle against the enemy.

I see a woman whose husband has gone to the war who, not having means of subsistence, can not, however, take advantage of the hospitality offered her by relatives, merely because these relatives live in a city where she has no right to reside. I see a high-school boy whose native town is in the hands of the Germans: his relatives, who live at Petrograd, are anxious to take him, a local high school is willing to admit him, but all this is impossible of realization, because he has no right to stay at Petrograd. I see hundreds of young men excluded as Jews from the Russian universities, just as the German universities exclude Russians. I hear to-day that the rule to put in all Jewish passports the special marks of the holders, which has not been enforced for the last twenty years, is beginning to be enforced now, and within the last few days several persons who have the indisputable right to reside in the capital have been expelled. This measure is only one of those by which the administration endeavors to limit still more the possibility for Jews to come or to stay here. Involuntarily a question rises: Has not the administration more urgent cares, more vital tasks, at present?

I stand perplexed before these contradictions of life and ask myself: Who wants all this? In whose interest and for the sake of what justice is such a burden placed on the back of the population at such a terrible time? Is it possible that nobody ponders over the thought, what a tragedy is created in the soul of every Jew by the conditions under which he must live at this grave moment? Is it possible that nobody has thought that this tragedy can not help preventing us from concentrating all our moral strength on the one thing on which it must now be concentrated?

The *Ryetch* (Petrograd), commenting upon this letter, says:

The Jews not only make great sacrifices, but also show wonders of bravery on the battle fields, and many of them have been rewarded with the military decoration. Such conduct, of course, is of no special merit; it is a sacred duty to the fatherland, and the Jews could not act otherwise. . . .

But although the Jews have done their duty to their fatherland with the greatest zeal and the utmost exertion of their powers, the attitude towards them has not changed in the least.

Touching upon the disabilities enumerated by the writer of the letter, the *Ryetch* continues:

The variety of such facts can, to our regret, be multiplied indefinitely. It is still more sad that this variety includes also those who have shed their blood for the fatherland. One wounded on the battle field does not acquire new rights either and has no right to live "without the Pale." Having recovered from his wounds, he, too, like that woman, may remain without shelter. For the law makes no provision for the wounded, and knows no exceptions. . . . But in the previous war the attitude was entirely different, although that war developed unfavorably to us. It might therefore seem that the concessions to the Jews are caused by the desire to influence them, and such a supposition is injurious to the prestige of the Government. Now, when our gallant troops gain such brilliant victories, when all are enthused with the deepest faith in our triumph, now, it is obvious, any concessions can not be understood otherwise than as an act of generous justice, as a new proof that the call to forget the internal strife is being realized, as the reawakening of confidence in our power, in the internal strength of the empire.

Speaking about the rumors regarding the granting of various rights to the Jews, which are circulated abroad, the *Ryetch* remarks that, "unfortunately, these rumors, to use the common expression, do not conform to reality." Prince Paul Dolgorukoff, writing in the *Russkiya Vyedomosti* (Moscow), has this to say about the condition of the Jews in his country:

The moment has come to put the question regarding the status of the Jewish race. The inconsistency between the obligations which the Jews owe to the Government and their deprivation of rights in the country has always existed; but in this war it has become so keen that it is impossible to keep silent about it. Hundreds of thousands of Jews are shedding their blood for the grandeur of Russia, and in the meantime they are deprived of the rights of which no Russian subject can be deprived otherwise than by a court, as a punishment for a crime. This position of a six-million population makes itself felt in all manifestations of our life.

The so-called "Pale of Settlement"—Poland and the southwestern region—has been the first arena of the military operations. The well-to-do people, merchants and manufacturers, have been ruined; the poor, laboring class has been deprived of bread. The invading enemy compelled both the former and the latter to flee. But whither is one to flee? Nearest and easiest of all, to the other cities of the Pale. But the war has worked havoc there, too. The breadwinners have been taken to the war, trade and commerce reduced. The safety valve which usually alleviates the condition of the poor there, emigration, is now closed. And into the midst of these wretched and oftentimes starving people come from one side refugees from the frontier districts, and from the other those expelled from Germany and Austria. . . . What these new elements bring can be understood without further words. . . .

Russia is great, and great is the soul of the Russian people. There is enough place and bread in Russia for all her sons. Many have relatives and friends who would gladly give the refugees shelter at this stormy time; for many there might

even be found some work. But, in accordance with the rules in force, the authorities must see that no one who has not the "right of residence" settle without the Pale.

Still more violent does the clash between life and the rules appear when it immediately concerns the participants of the war. Many thousands of wounded Jews are now scattered all over Russia, including cities outside the Pale. Their relatives can not be with them or even come to them for a short time. And if a Jew soldier dies, his relatives are deprived of the possibility of paying him their last tribute, or must violate the law and reside "secretly," without being registered.

Prince Dolgorukoff then asks pointedly:

Is all this necessary to great Russia, who has been summoned to liberate nations and races from foreign oppression? The complete repeal of all these restrictive rules must go through the legislative institutions. But their relaxation during the time of war, at any rate, would be possible right now.—Translations made for *The Literary Digest*.—*The Literary Digest*, February 6, 1915.

\* \* \* \* \*

#### AFTER WARDEN'S SCALP

Thomas Mott Osborne, the "reform warden" of Sing Sing penitentiary, is said to be slated for dismissal, and the following serious charges have been brought against his administration of the penitentiary:

Prisoners are allowed to talk to each other, to wear loud socks and tan shoes, to attend the funerals of their wives and mothers, and to look like free men, while one prisoner was permitted to enter the death house during the time Becker was in it.

On the other side of the ledger is the fact that insanity has been cut in two, that the number of cases for disciplining has been reduced fifty per cent, that the men sleep soundly all night instead of moaning and moving about, that the output of the prison industrial plants has been increased twenty per cent, and the number of attempted escapes has been diminished under the honor system, which permits convicts to leave the prison without escort. It is said that part of the industrial efficiency is due to the cancellation of contracts which savored of political jobbery and favoritism.

In a situation of this kind, with many naturally hostile to decent treatment of convicts, and others having their personal fortunes affected, it is surprising that nothing more than technical violations of unimportant prison rules can be brought against the Sing Sing warden. But the fight is not upon him personally. It is against his system. The cry is not, "Oust Osborne but perpetuate the honor system." The demand of the anti-Osborne men is for a strict disciplinarian, who will teach the convicts that they were born criminals and must not be treated as men.—*The Des Moines (Iowa) Register*, August 11, 1915.

# Mothers' Home Column

EDITED BY CHRISTIANA SALYARDS, LAMONI, IOWA

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## Home and Child Welfare Department

### NOVEMBER READING.—ADOLESCENCE

A group of boys on their way from school reached a corner where the oldest, a boy of about thirteen, turned from the others to go to his home. A rapid gain in height during the past few months had made him noticeably taller than his companions. Before leaving them he suddenly reached out and sent one hat after another flying from its owner's head. Amid exclamations of displeasure the boys scrambled for their hats while he ran away.

"I never before saw Herbert do a thing like that," was the wondering comment of a friend of the family who happened to observe the incident.

"Mamma," the boy said, as he entered the house, "I feel just like pitching into somebody!"

His mother had a ready answer. "If you will pitch into those plums out there under the trees you can earn some money. Mrs. M—— telephoned to ask if we could send her some, and if you will take them to her you may have half of the money to put with your camera fund."

"I'll do it," was the emphatic rejoinder, and the boy was off to his task.

Fortunate boy! and fortunate mother to have at hand a task with an incentive suited to the need of the time. Not that the money incentive is always the best, but it was a good one at this time.

We might wonder if this mother ever knew how for a while her boy tormented the other boys. She did know because he told her. In one of their confidential talks he said: "I don't want to be so mean! I don't see what makes me do such things." And then the way was open to give encouragement in gaining self-control as only an earnest, sympathetic mother knows how. A little later there were those who saw the boy was getting steadied for the conflict of the trying years ahead, and this being true, there would be a gain extending to all of coming life.

Another mother said of her fourteen-year-old son: "I don't know what to think of that boy lately. You know how obliging and reliable he has always been, but now he has so many accidents. He breaks things and stumbles and sometimes seems really reckless. I wonder what has come over him! Do you suppose all our care and teaching have been in vain?"

With scientific light upon the subject we may answer, "No, indeed, but they should be supplemented with sympathetic, intelligent treatment now."

How little has been the understanding possessed by many of us, probably by the majority, from which to answer such queries or to deal wisely and justly with children in this trying stage of their development. What does the average person know of the changes, the dangers, the temptations,

the strivings, the aspirations, "the importance and the promise" of adolescence? The term *adolescence* indicates the change from childhood to manhood or womanhood.

A little book published by the Arthur H. Crist Company, Cooperstown, New York, is *The Boy and Girl Adolescent Period*, by Emma Virginia Fish. This book sheds a great deal of light upon this vital and difficult subject. It is written for busy parents and teachers and we recommend it as being most interesting and helpful.

In the "Foreword" of this book, Miss Fish says, "'Adolescence' is a comparatively new word, and signifies the period bounded, loosely speaking, by the years twelve and twenty-five. This book treats only of the first half of the period, as the years from twelve to eighteen form the most difficult time in which to deal with the growing boy and girl. If these years are safely passed, the latter part of the period may be safely trusted to take care of itself.

"What the man or woman will be is largely determined by the training and environment at this time. If the training is to be wise and sympathetic, the active boy, the emotional girl, must be studied and understood by the parents. Never less than at this time should two children be treated alike. The physical condition, the intellectual bent, the emotional tendencies, the religious convictions of each separate child must be understood before the parent or teacher can guide successfully the young lives just emerging from childhood.

### GROWTH PERIODS

In our study of bodily growth we have learned there are special growth periods, the nineteenfold increase in the weight of the body from birth to complete development not being acquired regularly but at certain well-defined periods; and that the two periods of most rapid growth both in weight and stature occur just after birth and during puberty, the time when the sex function is established—from twelve to fourteen years.

We have seen that the body passes through "crises of development, during which the forces of the organism are all devoted to its rapid transformation," and that "the period fraught with gravest dangers and characterized by most remarkable developments is that of pubescence and adolescence." We may recall the statement of Doctor Hall concerning the growth of this period: "The annual rate of growth in height, weight and strength is increased and often doubled and even more. Bones and muscles lead all other tissues as if they vied with each other; and there is frequent flabbiness or tension as one or the other leads. Nature arms youth for conflict with all the resources at her command—speed, power of shoulders, biceps, back, leg, jaw—strengthens and enlarges skull, thorax, hips, makes man more aggressive and prepares woman's frame for maternity."

Of this important growth period Miss Fish says: "Girls shoot up rapidly from twelve to fourteen, and boys usually from fourteen to sixteen, although we have all seen many boys of thirteen as tall as those of sixteen. . . . If the muscles grow faster than the skeleton the youth becomes clumsy and awkward, lacks control of his movements, runs against everything, drops whatever he touches, and tumbles over it in trying to pick it up.' Although he may not show it, he is very sensitive to ridicule of his clumsiness and needs sympathy to tide him over. If the bones increase in size rapidly 'growing pains' result from the unwonted stretching of the muscles."

### OTHER PHYSICAL CHANGES

"As the boy grows angular, the girl gains in muscular tissue, the hollows fill out and she begins to grow attractive-looking. . . . With this external growth come development

and change in the internal organs. The arteries and heart increase in size, which causes better circulation, the skin grows more sensitive, and sight, smell and taste become keener. Enlargement of the larynx and elongation of the vocal chords cause the boy's voice to change. The beard begins to show itself in 'adolescent down,' the shape of the head changes and the features take their final form. The change in features is often quite marked and if this occurs it is important, for it frequently indicates change of character and disposition. . . . The changes in the sex organs of both boys and girls are the most important and lead to health or disease, both mental and physical, according to proper or improper development and care. . . . The brain reaches its complete size at thirteen or fourteen and the efforts of nature in other directions seem to exhaust for awhile the powers of the mind and our boys and girls have periods of stupidity and dullness apparently unaccountable."

#### UNDESIRABLE TRAITS

"Some undesirable traits are the outgrowth of all this upheaval of mind and body. Perhaps the most trying to parents are irritability and stubbornness. Even in the best-brought-up children there will be times when crossness, sullenness and stubbornness will crop out. They may come from internal causes—the youth has 'queer feelings' and does not know why, feels at odds with himself and all the world, loses self-control and becomes cranky and disagreeable,—or they may be the result of delicate constitution and overstrained nerves. . . . in one family a girl . . . began to manifest this irritability but from its first cropping out she was reasoned with, told how unpleasant it was to others, . . . how unhappy she made the home folks who were doing their best for her, and that she should use self-control and not give way to her feelings. The consequence is, while some of her schoolmates are fretful, disagreeable and selfish, she is gaining a happy way of doing things and learning to be unselfish by doing willingly what her home folks desire. . . .

"Another trying trait is the 'know it all' spirit." The boy thinks his parents "old fogyish," the girl is certain she does not need her mother's warnings in regard to matters of health, or proper associates, or suitable dress. "Both sexes are conscious of the dawning of new powers within them and the strong nature wishes to exhibit them as soon as possible. Amusing conceit is often the outcome which, if allowed to develop unchecked may lead to vanity and an overbearing conceit very undesirable. . . . But self-confidence must not be wholly destroyed, for it is one of the foundation stones of success. A proper estimate of himself, based on the honest acknowledgment of his possibilities, talents and weaknesses will keep the youth on the middle ground between that humility which will prevent his making any ventures at all and the boastfulness and pride which will cause him to overestimate his abilities, and thus invite failure.

"Along with the smart age comes the slang age, for the expanding mind craves expression in some strong and novel way. . . . If the training in refined language has been thorough throughout childhood, this slang phase will soon drop away if not encouraged.

"When appearing in the normal child, these various unpleasant traits incident to growth and development need cause no great anxiety, for most of them are only on the surface—excrescences as it were—and with careful guidance will either pass away altogether or find their own proper places as necessary parts of the complex thing we call character."—The Boy and Girl Adolescent Period.

This paper is the first of a series on the subject of adolescence. The preceding series furnished the basis for study

of bodily growth and the conditions affecting it. This course was entered upon more than a year ago with the purpose of leading to the study of adolescence. Much more was found to engage our attention than at first was contemplated. Believing it to be the desire of those who take up this study to have the best information obtainable upon the various topics the readings have consisted largely of extracts from acknowledged authorities. This practice will be continued in the present course, of which this number is but introductory. The next reading will deal with other manifestations of the awakening powers in adolescence. CALLIE B. STEBBINS.

## The Children's Home

EDITED BY HEMAN C. SMITH AND CALLIE B. STEBBINS,  
LAMONI, IOWA

### Opportunity

How many of us in this life are absolutely lonely because we feel that others are doing nothing, or caring nothing, for our welfare. We become morbid, sullen, and discouraged, uncompanionable, and unlovable, because no one cares for us, while we overlook the opportunities to be happy, glad and have perpetual sunshine in our path, because we have not discovered that the secret of happiness lies in blessing others, and that no one can be lonely or sad who improves the opportunities lying all around the path of life, just beyond our selfish environment, to make others happy.

We enjoy the society of those we bless more than we do the company of those who bless us. Truly has it been said, "It is more blessed to give than to receive." If those who are sad because no one cares for them would care for others more, their sadness would soon flee and contentment and peace would be their perpetual inheritance. The opportunities are many and varied, and they are within our own keeping, and not contingent upon the pleasure of friend or foe. The blessed results come not by the acts of others but from acts of ourselves. The great storehouse of love and kindness is crowded with blessing; the key of opportunity is placed in our own hands and we are invited to partake at our pleasure upon the principle announced by our divine Master: "Freely have you received; freely give."

A modern writer whose expression always discloses a rich heart feeling so deep that to hear or read his words convinces one that the heart has been softened by the divine touch, has said:

"There is on earth to-day altogether too much suffering and sorrow for any man, himself beyond the distress of physical wants, to 'carry a lonely heart.' There are too many tears to be dried, too many sobs to be checked, too many naked limbs to be clothed, too many empty stomachs to be filled, too many hopeless and heartsick men and women to be encouraged, for a man, stalwart in health and powerful in finances, to . . . "carry a lonely heart."

On one occasion John Randolph, of Roanoke, spent the night at a southern home. On the following morning he mounted his horse in a group of slaves and was about to ride away when the mistress of the home presented him a subscription list for the benefit of the Armenians. Hastily returning the paper to his fair hostess, John Randolph waved his hand over the group of slaves, and said: "Madam, the Armenians are at your own doors."

At the door of every human being opportunity is knocking; it is not always the opportunity of building libraries or of founding collegiate professorships; but it is the opportunity of giving words of comfort and of cheer to men and women who are struggling under heavy loads and who in many

cases need but a word to inspire them to new and holier effort.

Some one has written that "nothing is more odious than that insensibility which wraps a man up in himself and his own concerns and prevents his being moved with either the joys or the sorrows of another." The man who so incumbers himself has wasted his best opportunities and has "carried a lonely heart"—even unto the grave.

Men obtain the best from life when they cultivate those tender sentiments which cluster around the eternal truth: "I am my brother's keeper." Confronting every human being is the duty to grasp every opportunity not only to advance public interests but to ameliorate individual misfortune.

For years, and for years, in the nurseries of America tired children have been lulled to sleep by the sweet music of a mother's song; for years, and for years, that song has been the choicest of the nursery rhymes; it has refreshed sweet mother singers, relieved troubled fathers, and given to the little ones for whose benefit it was sung an inspiration and a guide for their future life. Every man and woman who has grown up within the memory of that tender verse has had the inspiration to make the world happier and better; every human life whose conduct has been molded along the lines of that simple song, has provided material contribution to the sum of human happiness. Every man and woman who has profited by the lessons of that little verse has made a reasonable success in life, even though wealth and position were denied. In every hour of our existence every one of us needs to be reminded of that song. Written in letters of gold it should be displayed in the apartments of every king, of every public official, of every busy merchant, of every man and of every woman who needs to be reminded that it is not all of life to live, nor all of death to die. Like a sweet echo from the past, as a stirring reminder of the present, as a high inspiration for the future, the simple words of this little song come to us to-day: "Little drops of water, little grains of sand, make the mighty ocean and the pleasant land. Little deeds of kindness, little words of love, help to make earth happy like the heaven above."

### Encouraging Incidents

One good brother who has already contributed liberally towards paying the Children's Home debt now makes a further proposition, viz: That he will give as much more as any other party will contribute not exceeding five hundred dollars.

This is certainly a liberal offer and opens the way for the paying of a thousand dollars on the debt and thus bringing us near the desired end, of a debt-free home. Anyone able to do this has an opportunity of lifting a great burden, and of being a blessing to the children who are and who may become members of the Home Family. If you can not give the five hundred do not hesitate to give what you can either on debt or current expenses as you may direct.

One sister from the sunny south, sixty-eight years of age, having no money to give sent us a box of fancy work made by her own hands to sell and apply the proceeds to the payment of the debt. Such interest and spirit of consecration upon the part of church members generally will soon wipe out this debt and every other with which the church is burdened.

We are certainly encouraged by these expressions of unselfish interest and members of the board, who have felt a weight of responsibility and care, feel stronger for this cheerful solicitude for the success of our work.

## Letter Department

### Active Workers for Christ

As workmen in the cause of truth and professors of virtue and knowledge, we should become skilled in our profession, become doers of the word, not only professing, but living it. To become skilled then, in the laws of a higher life, is to live a life that is efficient in all its parts. To be effectual in a movement of this kind it becomes necessary that we first acquaint ourselves with ourselves, and if possible ascertain our possibilities and limitations, becoming familiar with our own strength or weakness, as the case may be, that we may be able to build character, and build wisely.

We should learn at the beginning that patience should characterize our efforts along this line, knowing well that it requires time to develop anything that is of strength or durability; and if our brother or sister fails to reach at once the height of our aspirations we should not condemn him, but have patience and speak kind words that will give him or her courage.

We must be very careful of our words, and be as gentle in manner as possible, for a soft answer turneth away wrath, where grievous words stir up anger.

If our brother fails to see our viewpoint we must not condemn him or judge him, but rather have much patience and charity. He will in all probability grasp the truth at some future time when things are made clearer to his mind. One must be free from evil thoughts if he would bless others and uplift himself. It is not what we claim to be that counts in the Christian life, but what we really are. We must sacrifice many pleasures and comforts rather than offend our fellow men, and thus develop the very best in life.

In determining our course in life and what we shall do, God long ago gave us to understand in unmistakable terms that we should reach our decisions by the power of his Holy Spirit. He said, I will show you where to go. He who walks without guidance walks outside the path of duty. No one need walk in doubt and uncertainty. God wants us all to stand in that relationship to him that we will pursue no other course than he would have us do. When disappointments come and the heart sinks almost to despair, remember that Christ suffered, before you. A single and true yearning for God to rule, to dictate, to direct our lives individually and collectively is our positive need, if we would be approved workmen for Christ. We must not seek after worldly pleasures, but seek for the old paths wherein is the good way, and walk therein and find rest for our souls.

Let us as workmen in Christ's vineyard begin our labors to-day, while it is yet time. The great Now is the only time we have in which to live and do. Perhaps to-morrow's possibilities may never come to us. DAISY BELL FAULKNER.

### Of Passing Moment

NUMBER 8

We enjoyed and experienced a glorious time throughout the Religio and Sunday school conventions. The program was most excellently arranged, the business successfully accomplished, and the quality of the entertainment was of a very high order. The needs of every class and condition of mind were provided for in this mighty effort to uplift the nature and character of organized instruction.

My own feeble effort seemed to be the only feature that lacked. I felt the power of this contact. I realized the power of organized force. I conceived the thought, and in my soul I longed for the shores of my native land, so that we might bring forth a glorious son of promise for the Sunday School Association.

I am happy to inform you the son was born alive on August 2, 1915, a fine, healthy offspring. We have named it "The British Isles Mission Sunday School Association." And we intend to bring it, or send it, to the next General Convention for its blessing. The news of its birth has brought joy and gladness unto our mission. The greetings that we are receiving are full of hope, and many are desirous of assisting to nurse the new baby. By the time you are permitted to greet him we trust that he will be a fine, healthy, promising son, one that his august parent will be proud to receive, and to whom the parent will be willing and ready to give his full share of inheritance. We feel encouraged, and we wish to encourage all others engaged in such work, and those who may desire to be thus engaged.

We are also longing for the time (which is not far distant) when a baby brother will be born to the Sunday School Association. We have already provided the name. We intend to give it the title "Zion's Religio-Literary Society." We think that will be a pretty name for the second member of the family; and if we should be blessed with a further increase we could very reasonably add the name of "Social Purity," together with "Graceland Extension," and so on. I see no reason why we should not be blessed with such a happy and thriving family. Do you?

On Sunday, April 4, I missed the morning session of the Sunday School Convention, having been invited by President Elbert A. Smith to take part with him in the opening service at the Coliseum, where I assisted in the first of the series of services held by Bishop R. C. Evans of Canada. Bishop Evans, preached with all the old-time fervor of soul for which he is known, the subject of the hour being "Jesus, from the cradle to the grave." Bishop Evans preached three times on Sunday, and each evening during the time or period of the conference, and upon each occasion that I visited the Coliseum I found every seat filled. This interest was maintained throughout. The conference closed April 17, and as the Bishop had three more sermons to deliver, it was arranged that they should be given in the Brick Church instead of the Coliseum, as many of the Saints left Lamoni at the close of the conference. We had to be on time on the Sunday to get a seat in the church, which was filled to overflowing at all the services, many having to stand throughout.

Bishop Evans baptized some twelve people at the close of the afternoon service. I just took a peep into the basement of the church where the baptisms took place, and it was crowded to the doors, in fact many could not get in.

At the close of the Sunday School Convention our minds were naturally directed to the great event of the coming morrow, when the General Conference of 1915 would be upon us. The news of the illness of President Frederick M. Smith cast a shadow over all our minds, for we all desired to have him with us. Personally I longed to meet Brother Smith if possible before the conference opened, but I had to bow to circumstances, disappointing as they were. It is now a matter of history that he was not permitted to attend the conference; but we rejoice that he recovered his health and in due course was set apart to the great and honored position as President of the church. I had the pleasure of meeting our brother after the conference,

However, custom has taught us to think that all things happen for the best, but in my experience I am not able to always believe that they do so. It is true that circumstances do sometimes govern us; but there are times when we can govern the circumstances to a very large extent.

Your brother,

W. H. GREENWOOD.

MANCHESTER, ENGLAND, September 3, 1915.

MELBOURNE, AUSTRALIA, August 20, 1915.

*Editors Herald:* It is six years since I entered the waters of baptism, and I must say these years have been happy ones, although, like other Saints, I have my ups and downs. I take care that there are more ups than downs, so desirous am I to walk in the narrow way that leadeth to eternal life.

Since I became a member of the church, I have seen many changes. One who is dear to me obeyed the invitation of our Master. I shall never forget the day, nor how pleased I was. I was more desirous than ever that she should become my companion in life. I realized my anticipations, and am now the father of two lovely children, a boy and a girl. We desire that as they grow older they may be of use to the work, both being dedicated to that purpose.

Whereas I was backward in many things, I can see improvement, and it should be this way. We have the Holy Spirit to help us, and besides this we have the teachings and help of the church, and I consider that after six years if one can not see an improvement in his life, something is lacking.

One of the first means by which I was started in the work was the Religio. I served as secretary for six months, and since then as president and vice president at different times. I have served on almost every committee connected with Religio work. I express my thankfulness for this institution whereby I have been qualified somewhat for the demands laid upon me.

Another help has been the Sunday school. How I love the school, the teachers, and instruction received! I now have a class of fine scholars, and desire that God will use me to help them.

I was baptized by Brother A. C. Barmore. With my older brother and sister, I investigated the work. We had Bible class for some months. Oh, the beauty and sublimity of the gospel as unfolded by our brother! At length the day came for us to be baptized. We were convinced of the marvelous restoration. We wanted to know more of the precious word. We felt as though we could convert the whole of Melbourne, but we were young and inexperienced. We were zealous, but time has told us that we must wait patiently, meanwhile striving to do the part which God has given to us. Our hearts were made to rejoice when a younger brother was baptized, and since then another brother has entered into the church. Three of us hold the priesthood, and we are desirous of advancing and improving our time and talents.

Praying that many precious souls may be gathered into the kingdom, I am,

In gospel bonds,

CHARLES R. WALTON.

BLISS, IDAHO.

*Editors Herald:* The third annual reunion of the Idaho District was held with the Hagerman Branch, in the gospel tent, commencing August 20. The entire missionary force of the district was present, together with Saints from nearly every portion of the district, the attendance being larger than at any previous reunion. Brother Peter Anderson was with us.

Prayer services were held each morning at ten o'clock, Sundays excepted, when Sabbath school was held, sacrament service being held at two p. m. At all of these meetings an abundant degree of the Spirit was present.

Organization of the district Religio was effected.

S. D. CONDIT.

OSBORNE, KANSAS, September 14, 1915.

*Editors Herald:* The annual reunion of Northwestern Kansas met at Lebanon, September 3 to 10. While the attendance of the district was not what we had hoped, yet those who were permitted to be present received full compensation spiritually, as the Lord gave to us of his Spirit in

a satisfying manner, and peace and harmony prevailed throughout, without molestation from any source. We were favored by fine weather.

The conference convened on the 6th. Reports were received from Homestead and Twin Creek branches. Report of bishop's agent was referred to auditors to be reported on at next conference. J. B. Ansley, of Twin Creek Branch, was ordained an elder. Officers elected: F. F. Taylor, president; J. B. Ansley, secretary; Sister H. O. Turner, treasurer. By motion conference was ordered to be held every six months, next conference to convene at Union Star Church, March 10 to 12.

This is the first time a reunion has been held at Lebanon. The Saints of that vicinity are faithful, and much will be accomplished in that part of the field if they continue faithful.

J. B. ANSLEY.

CLEVELAND, OHIO, September 15, 1915.

*Editors Herald:* I am truly thankful I am a Latter Day Saint, and can say with positive assurance that I know this work is true. As the days and hours go by, I realize more and more the need of faithful and righteous living.

I was born and raised in the church, and from childhood have witnessed the manifestations of the Spirit, some of them being for myself. All my life I have been greatly blessed and severely tried, but the blessings that have come after patient endurance of trial are truly greater than before. I confess with shame that there have been times under trial that I have murmured, but when I repentantly prayed for forgiveness, I was blessed with peace.

When a girl, I was an operator in a telephone office with a hundred or more other girls, the majority of whom were Catholics. There were only four of us Latter Day Saints. Sister May Sterk, through whose influence I secured the position, came one day to see the manager and ask how we were getting along. She was much pleased to see his face light up with a bright smile as he said, "If you have any more of those little Latter Day Saint girls, send them around. They are the best operators I have." I should like to have told the manager that if I were one of the best girls he had, it was my religion which made me so.

This gospel is the greatest thing in life. I feel that having it, I have everything on earth and in heaven.

The Lord has given me one of the best of companions, and I want to be a true helpmate to him in the work which the Lord has recently said is for him to do. We have three dear little ones, a boy and twin girls, and God has wonderfully blessed me in caring for them, especially with strength and patience, for which I daily pray. The Lord has fashioned their immortal souls, and I want to rightly care for their bodies and watch the development of their minds and help them mold beautiful characters.

It is said that to be a mother is to be in partnership with the Lord. I want to fit myself for that partnership. As motherhood is a profession, life's supremest event, and one of the greatest and noblest callings on earth, I want to do my full duty, and above all things I want to be a wise mother. I feel that I know little, and am only a child in the kindergarten of the Lord. If I can be as good a mother to my little ones as my mother was to me, I will rank among the best.

I daily pray for the Lord's help in performing this great and responsible task. As Brother Pement said in one of his letters: "I find that my task is indeed a hard one, and I also find the hand of the Almighty back of me, and I am determined that I will and shall succeed."

Remember me in your prayers, as I pray for you.

Your sister in the faith,

MRS. CATHERINE BOOHER.

CLAYTON, NEW MEXICO, September 18, 1915.

*Editors Herald:* From March 1 to 17 I labored in the Snake River Valley, Idaho, where I baptized seven, at Blackfoot. I then went to western Wyoming, where I remained five days. Learning that my mother was very ill and not expected to live, I started for Independence, Missouri, on March 22. I found her weak, but slowly improving. She did not fully recover, and eventually grew worse, and was finally taken to the Sanitarium at Independence, where she is at present.

It was also necessary for me to go to Independence at that time to look after matters before the bishops' court. I attended the General Conference at Lamoni, Iowa, where I was appointed to labor in New Mexico. Circumstances over which I had no control, including sickness in my family and a delayed business transaction, prevented me from going to my field as soon as I should have done.

Desiring to do all I could to assist in the salvation of souls, I continued to labor in Idaho and western Wyoming. The Lord blessed my labors, and I baptized one more at Blackfoot, and one at Aberdeen, Idaho. On July 20 I was called by telegram to the Little Wood River country, Idaho, to preach the funeral sermon over the remains of Brother Oscar F. Ward. While in that country I did some preaching, and baptized three, who reside at the Muldoon flats.

Having to go within forty miles of Hagerman, Idaho, I could not resist visiting the Hagerman Saints. I spent Sunday, August 1, with them, and preached for them at night. Early next morning Brother J. M. Durfee took me in his automobile to Buhl, Idaho, from where I went to Filer to visit Saints I had not seen for some years. I held some meetings in Filer and vicinity, and baptized four, which makes sixteen baptisms for me since the first of March in Idaho. I also baptized two people in Nebraska while en route to General Conference.

Since coming to New Mexico I have labored in the vicinity of Clayton, in Union County, in a country schoolhouse. The attendance has been good, and the people seem to be interested in spiritual things. They listen attentively to my discourses. I feel encouraged to continue the work here until I have done all I can to instruct the people in that which pertains to life and godliness. There are two families of Saints near Clayton, those of Brethren A. L. Ratcliff and D. A. Pendleton. I am making my home with Brother Ratcliff and family, who live one mile east of the Clayton depot.

I expect to visit other places in the following order, unless conditions necessitate a change: Tucumcari, Roy, Montoya, and Tularosa. I want to say to the Saints who reside at these places, I will try to reach each place in its turn. I trust I may have the cooperation of every man and woman who bears the name of Saint, to the end that we may be blessed of God, and with his assistance be able to bring precious souls into his kingdom.

By letter from Sister F. Henson, of Tucumcari, New Mexico, I learn that Brother J. M. Simmons is laboring in that vicinity, having recently arrived from San Antonio, Texas. I am glad he was sent to labor in New Mexico, for we need all the assistance we can get.

I want to say to the Saints among whom I have labored in the past, I am just as much interested in your welfare now as I was while with you. I trust I may still be remembered by you in your prayers, and my prayers are ever for you.

Cakeville, Lincoln County, Wyoming, home address.

In gospel bonds,

A. J. LAYLAND.

CLAYTON, UNION COUNTY, NEW MEXICO, present field address.

## News from Missions

### At the Exposition

The interest in our exhibit at the fair still continues. We are able to interest crowds each day to whom we present the gospel and distribute our literature. There is only one unpleasant feature about it, and that is, so many have confused us with the Utah "Mormons." Every few minutes we hear the remark "Mormons"—sometimes, in an undertone, and sometimes loud enough for many to hear, and then they generally shy off to one side and walk past quickly, as though afraid of being contaminated. One of us reply, No, we are not the "Mormons"; this is the Reorganized Church, with headquarters at Lamoni, Iowa, and to those who stop to hear, we add, We have no affiliation with the Utah church; they are followers of Brigham Young, who departed from the original faith of the church and led a part of the people to Utah, soon after the death of Joseph Smith, and introduced polygamy, etc. Some question if the Utah people really do believe those things now. This necessitates us informing the people what the doctrine of the Utah people is.

This is very unpleasant, as it is not at all agreeable to have to talk about the faults of others, but it seems necessary in order to defend ourselves. When the situation is made clear, the people are generally pleased to learn the difference, and thank us very heartily for the information imparted, and accept our tracts gladly. A number of school-teachers visit the Palace of Education, and they express themselves as being surprised in learning of the two churches, and are pleased to learn that polygamy was no part of the original church.

This constant remark "Mormons" necessitated a change of some kind, in our exhibit, so we finally decided to put up three signs, "Not the 'Mormons.'" This has proven a help, as the people who are at all interested in religion stop to investigate, and find out who we are. We get away from the Utah doctrine as quickly as we can, and tell them of the angel message, and it is truly wonderful how attracted the people are by the truth when they are able to see that we have nothing to do with the Utah church. I wonder how long we will have to bear this reproach?

The attendance at the exposition is falling off somewhat. The weather continues fine. Beautiful sunshine every day. Not a drop of rain since we came.

Sister Bessie Holling and Sister Lillian Ewing have kindly assisted us at times at our exhibit. Brother J. W. Rushton has been with us a week, but left Saturday for Sacramento.

Sister Pitt assists every day, and is as enthusiastic as ever. She can hold the attention better than I, and she never tires telling those interested of the beauties of the gospel. May we have your prayers, that the fruit of our labors may be apparent some day.

In gospel bonds,

F. G. PITT.

SAN FRANCISCO, CALIFORNIA, 281 Castro Street, September 28, 1915.

### Eastern Colorado

The conference of this district has just closed, and I can truly say that it was one of the best conferences I ever attended. A very large representation of Saints from the various parts of the district met at Wray on the evening of September 2, in joint Religio and Sunday school session. A fine program was rendered, which was well received. On Friday, the 3d, business sessions of Religio and Sunday school were conducted in the forenoon and afternoon respectively. In the evening there was a program, with round table work. In all these sessions the Spirit of Christ was visibly felt, bringing sweet peace and cheer to all.

On Saturday morning at nine o'clock, the Saints met in prayer service, which meeting was well attended, and the spirit of unity was very marked in the prayers and testimonies. At ten o'clock the conference met for business, as at two-thirty. These sessions were of real interest to the Saints, as was evidenced by their attendance. While there was considerable discussion of various resolutions, there was also clearly demonstrated the sweet spirit of true brotherly love.

On Saturday evening, Brother J. Charles May gave a very interesting discourse on angelic ministration. At ten forty-five Sunday, Brother Ammon White delivered a splendid discourse. At this meeting there were a number of other church people present, and from expressions, the effort was well received by them. The two-thirty prayer and sacrament meeting proved to be very spiritual. The gifts of the gospel were manifested in prophecy and admonition, to the comfort of the Saints. The writer spoke in the evening to a large congregation, who gave the best of attention.

In bonds,

AKRON, COLORADO.

J. R. SUTTON.

### Lamoni Stake

The rain prevented meetings in the tent at Avery, last Saturday and Sunday, but on Saturday two were baptized at Frederic, Brother Elijah W. Reeves, and the son William, of Brother Jesse Davidson. On Sunday we held Sunday school and two services in the home of Brother James Archibald.

Came to this place on Wednesday and have held three services. Will go from here to Humeston for a couple of services, and from there home to prepare for winter. Much indifference is in evidence here, as in every place we have ministered this summer. Should there be a need of missionary effort anywhere in the Lamoni Stake, please let me know by earliest convenience.

The hastening time is here and the sifting processes are at work. God grant that none may be lost who desire to be saved; but many are being affected by a love of the world, and some are drifting farther and farther away, so that church services have but little attraction for them.

Believing in the ultimate success of Zion's cause, and the salvation of those that endure to the end, I am praying and hoping to endure.

Still with the armor on,

J. F. MINTUN.

CHARITON, IOWA, October 2, 1915.

## News from Branches

### Guilford, Missouri

Guilford Branch is still alive and moving onward and upward. Our new church is completed and is a thing of beauty, and we hope it may be a joy for ever. Brother R. Lorensen had the honor of preaching the first sermon in the new church. Brother O. W. Okerlind commenced a protracted meeting in it September 19, and will close October 3. Last Sunday he baptized six, namely: S. E. Jobe, Mrs. Myrl Jeffries, Lettie Jeffries, Harold Anderson, Levitt and Cleo Kent. We have had fair crowds, considering the weather.

It is arranged to dedicate the church October 17. We are expecting Brother Elbert A. Smith of the Presidency, and Brother F. M. Sheehy, minister in charge, to be present and in charge of the dedicatory exercises.

We hope as a branch to maintain the true Christian spirit in all of our acts, and to work together in harmony with the

spirit of the gospel of Christ, to the end that we may influence others to investigate the gospel, and join in with us in our work for the Master.

May the good Master bless his people, is our hope.

October 2, 1915.

W. B. TORRANCE.

### Lamoni, Iowa

This place always takes on a livelier aspect with the opening of the school year. The college attracts a considerable number of the best young people from various communities throughout the church. The public school, especially the high school, draws from a wide local radius. The social, athletic and forensic activities of these young folks bring in people from other places as well as take us along to watch the outcome.

The church services are largely attended by these young people, and they and we are benefited very much. This community appreciates association with these students, and the students usually appreciate the advantages we seek to supply.

Sunday, October 3, was observed with the church as College Day. The day itself was glorious, and the enthusiasm of the people found expression in very liberal contributions to Graceland College. The total has reached over \$1,000.

The entire collection of the Sunday school—except the birthday offering, which always goes to the poor—was given over to the collection for Graceland, and amounted to \$67.62.

At the eleven o'clock hour, the service was in charge of Elder J. F. Garver, secretary of the college board of trustees, Reverend E. F. Partridge, pastor of the local congregation of the Methodist Episcopal Church, offering opening and closing prayer. The addresses were by Professor George N. Briggs, president of the college, and W. A. Hopkins, president of the State Savings Bank of Lamoni. The song service was in charge of Miss Ferol Leggett, teacher of vocal music and oratory at Graceland. The local choir was largely augmented by the two glee clubs from the college, together rendering special numbers and giving much spirit to the appropriate congregational songs.

During the service it was announced that the Lamoni Commercial Club had raised about \$580 by cash subscriptions from the local business men. Last year they had done much for the college by paying the expenses of a local experimental plat on the college farm, under the direction of the State agricultural authorities at Ames.

The balance of the thousand dollars was raised by the collection at this meeting and some private subscriptions that came in later. Lamoni certainly appreciates the value of Graceland College and wishes to do all in its power to help her succeed.

In the evening the Epworth League's regular study subject was on education and the student's problems. At this meeting, which was in charge of Professor Reed, one of the faculty of Graceland College, there were a number of interesting speeches. Among the number were Reverend Partridge, the pastor; President Briggs; Professor Irwin, the superintendent of schools; Professor Trisler, of the faculty of the schools. There was a large attendance of our people, as well as of the members of the Methodist Church. Since the teachings of our college are nonsectarian, those not of our church appreciate the work Graceland is doing, often as much as our own people.

The public schools of this city are under the supervision of Professor C. E. Irwin, a young graduate of Graceland, and an earnest church worker. He brings into our schools the best ideals of our church and college, along with those gained at a strong State university and elsewhere. He is supported in carrying into effect those ideals by a strong faculty, among them being twelve members of our church.

Recently a meeting was called by Brother Irwin of all interested parents and patrons of the public schools for the purpose of organizing a parent-teachers association, such as has flourished here in other years. There was a good attendance and much enthusiasm. Professor Briggs was elected president of the association, and it was decided to hold monthly meetings, with perhaps some in the evenings that the fathers may the easier attend. It is hoped this association may formulate and carry out programs that will fully coordinate the responsibilities of home and school.

Some time ago the branch voted to install the individual communion service for sacrament. On last Sabbath it was first used, and gave complete satisfaction. There was no confusion nor disturbance occasioned by the change, and there are surely no regrets in the action taken.

The Religio holds its meetings on Friday evenings this winter rather than on Sunday evenings as was arranged for last year. The attendance is good and the programs educational, with well-laid plans for their continuance.

The monthly meetings of the priesthood have been working on some interesting phases of subjects arranged by a program committee composed of one representative each from each order of the Aaronic priesthood and one for the eldership.

There may be other such meetings desirous of taking up some specific work, and we offer the program for their benefit:

#### PROGRAM OF STUDY FOR THE PRIESTHOOD

##### Ourselves:

- What we ought to do.
- What we can do well.
- What we now know.
- What we do not know.
- What we ought to know.

##### Others:

- What the members (of the church) desire.
- What the members seem to need.
- What the members will do.
- What the members expect of us.

##### Our Church:

- Organization.
- Distinctive features.
- What we lack as a church.
- Church literature published.
- Church literature needed.
- Additions promised by revelation.

##### Other Churches:

- Organization.
- Difference in creeds.
- How to meet their objections.
- Geographical and numerical differences.

##### The Bible:

- General makeup of the book.
- Various versions.
- Origin of the King James Version.
- Other Bibles.
- Higher criticism.

It is the intention to work up outlines of these subjects as they are briefly taken up, that those who desire to further delve may have a good foundation. It is intended that the whole program cover a year or eighteen months, when details may be taken up. The special duties of the various offices have heretofore been extensively covered, and while none may fully sense all his duty, getting at it in another angle may better emphasize certain features.

There are many other items which might be of interest to the general church, but we must desist till some other time.

E. D. MOORE.

**CURRENT EVENTS**

(Continued from page 980.)

against instructions, disavows the sinking of the vessel, expresses regrets for the loss of American lives, and promises indemnity to the families affected. It is further stated that stringent orders issued to submarine commanders assure the prevention of a recurrence of the incident.

**LABOR STRIFE SETTLEMENT.**—Adjustment of Colorado troubles is progressing. Representatives of the employees have indorsed the plan submitted by J. D. Rockefeller, jr., the action to be ratified by direct vote of the miners. This plan provides for an organization of miners, who must not be affiliated with the United Mine Workers. Camps are to elect delegates in five districts, the delegates from each district to select committees on industrial cooperation and conciliation, safety and accident, sanitation, health and housing, recreation and education. The company retains the right to hire and discharge, but agrees to post a list of offenses for which dismissal may be made without notice. Permission to hold meetings, to buy supplies anywhere, and to employ check weighmen is conceded. An eight-hour day under ground, and a nine-hour day above ground is provided. The company agrees to abide hereafter by the mining and labor laws of Colorado. John R. Lawson, labor leader, convicted of murder in connection with the late labor strife in Colorado, has been released from the county jail at Trinidad on \$35,000 bail, pending appeal.

**EUROPEAN WAR.**—Interest in the European war has shifted from the western front to the Balkans. An ultimatum by Russia demanding that Bulgaria break with the central powers having been answered unsatisfactorily, the representatives of Russia, France, Great Britain, Italy and Serbia, received their passports. The Bulgarian ministers to Italy and France have been handed their passports. A large part of the Bulgarian army has been massed on the Serbian frontier. The anticipated Austro-German attack on Serbia has begun. Advance guards crossing the Danube have met with sharp defeat and heavy losses. While Greece, under formal protest by her premier, but with the tacit consent of the Government, has permitted the landing of French and British forces at Salonika, yet the King of Greece has forced the resignation of Premier Venizelos, after the premier was given a vote of confidence by the Chamber of Deputies, being unwilling to support his war policy. A new cabinet has been formed. The allies continue to land forces at Salonika, these troops hurrying across Grecian territory to join the Serbian army. Rumania seems at present bent on continuing friendly relations with all the belligerents. The German offensive in the east against Dvinsk makes little headway. A new

Russian offensive has developed in the south, and in the center Russian aggression continues. The British report victory in Mesopotamia. Germany gained slightly in the west the first part of the week covered by this report. Terrific artillery firing and infantry charges in the Champagne regions have been the occasion of heavy losses, with the advantage reported with the French. A British and a Danish steamer have been sunk by German submarines.

**NOTES AND COMMENTS**

**FORGETTING AND BUILDING.**—Note the statement in the Current Events column of this issue under the side heading, "Island Temple" and read Hosea 8: 14.

**NORTH PHILADELPHIA INSTITUTE.**—We are in receipt of an announcement of the North Philadelphia Institute for the season of 1915-1916. The principal of this institute is our pastor in that city, Elder Walter W. Smith. The courses offered are normal, preparatory, commercial, music, domestic art, physical training, kindergarten, and social welfare. There are classes in the afternoon and evening. The motto is, "For those who *must* work, but are *willing* to study." The same mail brings us the "Saints Advocate" for October, 1915. This is an attractive four-page leaflet, published by the Saints in Philadelphia. The front page contains an invitation to the seventy-sixth anniversary service and Sunday school and Religio rally Sunday, October 3, with a program of the services. The inside pages are taken up with a history of the church. The fourth page contains a picture of the local church building with announcements of regular services and invitation to attend.

**Miscellaneous Department****The Bishopric****APPOINTMENT OF AGENT**

*To the Saints and Friends of the Youngstown-Sharon District, Ohio:* Please take notice that upon the organization of the new district herein referred to Elder Martin Ahlstrom, 90 North Oakland Avenue, Sharon, Pennsylvania, has been appointed as bishop's agent to act in and for said district.

We hope and trust that the Saints and friends within this new district may remember the bishop's agent of the same and help and sustain him and the work of the Master as he moves forward to perform his labors. Brother Ahlstrom will travel through the district as he is able and present matters relating to the financial work, and he will be pleased to communicate with any in the district touching the law and usage as found in the divine Word.

Commending him to the Saints and friends and asking for him the help and good will of each and every one as he labors for the Master's cause, I am,

Very truly and respectfully,

E. L. KELLEY, *Presiding Bishop.*

INDEPENDENCE, MISSOURI, October 8, 1915.

**APPOINTMENT OF AGENT**

*Saints and Friends Located Within the Boundaries of the New District Known as the Northwestern Ohio District:*

Please take notice that upon the recommendation of the conference making provision for this district, Brother E. L. Uhlrich, 712 Adams Street, Toledo, Ohio, has been duly appointed to act as bishop's agent in and for said district.

We hope and trust that the Saints and friends may earnestly and willingly move forward to the assistance of the new agent in his work in the district, and that all may move forward to fulfill the law of Christ as it relates to each individual in the church touching financial work and duties. Asking for Brother Uhlrich, as the agent and helper in said district, the united support of the Saints and friends, and wishing full success in the work of the Master in the new district, I am,

Very respectfully,

E. L. KELLEY, *Presiding Bishop.*

INDEPENDENCE, MISSOURI, October 8, 1915.

### Conference Minutes

BRITISH ISLES MISSION.—Met in annual conference, North-eastern Manchester, July 30, 6.30 p. m., W. H. Greenwood in charge, with R. May and J. W. Taylor as associates. Officers, committees, priesthood, and districts reported. Application of J. H. Sykes to withdraw notice of motion, granted. Time was granted Sunday school workers to meet at conclusion of conference business on Monday. At 10:30 Sunday, with W. H. Greenwood and R. May in charge, John A. Judd, W. R. Armstrong, and Thomas Jones were the speakers. A baptism occurred at 11.30. J. W. Taylor immersed Rose Lillian Bolton and Dorothea Gray, of East London. Fellowship meeting at 2.30, R. May, James Baty, and W. H. Greenwood in charge. The gifts of tongues and interpretation and prophecy were enjoyed, the Saints being warned and exhorted to more diligence and holiness of life. At the conclusion of this meeting J. W. Taylor baptized his little daughter Florry. At 6.30, with W. H. Greenwood in charge, J. W. Taylor and R. May were the speakers. At 10.45 Monday, W. H. Greenwood presided. Seventh Quorum of Elders reported. Work of high priests reported by W. R. Armstrong. Questions bearing on finances of mission answered by R. May, which proved satisfactory. Request of James Schofield for mission to do something at Hyde, was referred to mission and Manchester district authorities. Following was passed by rising vote: "Resolved, That we, as members of the British Isles Mission, favor the continuance of Bishop May in this mission, and request the general appointing powers to extend the five years appointment amongst us, if compatible with circumstances. His labors are appreciated, and we believe he has the entire confidence of the Saints here." At 2.45 mass meeting of Sunday school workers was held, with W. H. Greenwood in charge. Following resolution was passed: "That the Sunday school workers of the British Isles Mission, now in mass meeting assembled, organize ourselves into the British Isles Mission Sunday School Association, and this association become a part of the General Sunday School Association." The following Sunday school officers were selected: W. H. Greenwood, superintendent; Abel Hall, secretary. All Sunday schools by motion were invited to join this association. Resolution passed inviting General Superintendent of General Association to visit British Isles this year, and on his failure to come, inviting some other representative. Resolution passed requesting Zion's Religio-Literary Society to authorize Brother Wells or whoever may be appointed to represent the General Association in this country, to assist Religio work also. Delegate from this mission to next General Conference was authorized to represent Sunday School Association at General Convention. Conference met Monday evening, W. H. Greenwood presiding. Motion was passed sustaining general church appointees U. W. Greene and associate W. H. Greenwood as president of the mission. Following mission officers elected: W. R. Armstrong, secretary; R. May, financial secretary and treasurer. Bishop May was sustained as book agent, with power to appoint an assistant. W. R. Armstrong sustained historian. Bishop R. May, J. W. Taylor, R. W. Armstrong sustained by unanimous rising vote. J. E. Meredith reelected auditor for 3 years. Two pounds was donated Northeastern Manchester Branch, with thanks for use of their meeting room for the conference. Secretary authorized to forward following resolution to First Presidency: "Resolved, That we, the officers and members of the British Isles Mission, present to the presidency of the church, as organized at the late General Conference, assurance of our entire confidence and support, and pray that they may be physically and spiritually blessed in performing the very responsible and sacred duties of their office and calling."

During the evening a fellowship meeting in charge of Thomas Jones and John A. Judd was held, the gifts of the Spirit being manifested in a marked degree in tongues and interpretation, prophecy, vision, and exhortation. The Saints were blessed and strengthened and encouraged to continue in confidence, notwithstanding the increasing perils by land, sea and air, and renewed attacks by him who knoweth that his time is short. In parting, the Saints all agreed in exclaiming that the conference was the best in all respects yet held. W. H. Greenwood, president; W. R. Armstrong, secretary.

SEATTLE AND BRITISH COLUMBIA.—Reunion grounds Centralia, Washington, August 7, 10 a. m. Sister Irene Emslie elected auditor for 3 years. Reports: Seattle 292, gain 19; Roslyn 37; Westminster 59, gain 8; Chilliwack 48; Centralia 108, gain 11. Treasurer reported: Receipts \$2,123; expenditures, \$1,362. Bishop's agent reported: Receipts \$806.45; expenditures, \$617.25. C. N. Heading, Centralia, Washington, ordained elder. Sunday school and Religio reported progress. By-laws adopted, branch officers and others concerned to receive supply. Arrangements made to hold next reunion at Centralia, in August, 1916, William Johnson, L. S. Rhodes, John Hartnell, F. W. Holman, George Appleman, selected as committee. The reunion was a success. Chief among the speakers were Brethren Rushton, Pitt, Terry, Shippy, Swenson, Slye, Johnson. Those enrolled on records of disorganized branches, Tacoma, Castle Rock, Nanaimo, may have letters by applying to F. W. Holman, secretary, 4233 Bagley Avenue, Seattle.

### Convention Minutes

WEST VIRGINIA.—Sunday school, Goose Creek, September 3. Reports: Mount Zion, Clarksburg. The Shinston was disorganized. Election: Joseph Biggs, superintendent; Frank Baker, assistant; Katie Ross Carpenter, secretary; Ethel Jarette, treasurer; Brother Hammond, librarian; Lucy Griffith Johnson, home department superintendent. Adjourned to meet at Clarksburg. Katie Ross Carpenter, secretary, Cairo, West Virginia.

GALLANDS GROVE.—Sunday school and Religio, Gallands Grove, Iowa, September 24. Standard of excellence adopted. Religio president resigned, and Lillie A. Marks was chosen to fill the vacancy. Interesting talks were given the young on the temporal law and recreation and amusements. Floy Holcomb, secretary.

### Conference Notices

Spring River, Pittsburg, Kansas. City Auditorium, November 6 and 7. Mollie Davis, secretary.

### Convention Notices

Southern Michigan and Northern Indiana Sunday school, Saints' chapel, Galien, Michigan, October 15. Starr Corless, secretary.

Eastern Maine, Sunday school, October 30 and 31, Jonesport. Business 2.30 p. m., Saturday. This will be our first district Sunday school convention. We hope for a good attendance. John F. Sheehy, superintendent.

### Two-Day Meetings

Flora Fountain, 9 miles west of Lancaster, Grant County, Wisconsin, October 23 and 24. Those coming to Lancaster Friday notify James Edgington, Lancaster, Wisconsin, R. F. D., whether you will arrive at 11.30 a. m., or 5.30 p. m., so that teams can meet you.

### Died

FOWLER.—Lewis August Fowler, born Amboy, Illinois, April 29, 1857; died September 28, 1915, Kansas City, Missouri. Baptized at Amboy. An elder, and at time of death he was president of Fourth Kansas City Branch. With his father's family, moved to Iowa in 1875, removed to Saint Joseph in 1897, and to Kansas City in 1904. December, 1878, married Harriet Brill. To them were born 3 sons, 5 daughters: Mrs. Alace McLees, Mrs. Minnie McLaughlin, Frank A., Louis M., Wilbert H., Mrs. Lulu Holliday, Misses Vida and Marie, who reside with their mother at Kansas City. Services by George Jenkins, Stone Church, Independence, Missouri, A. H. Parsons in charge. Interment in Mound Grove Cemetery.

**MURPHY.**—Samuel P. Murphy, born May 28, 1871, Pinkneyville, Illinois; died West Mineral, Kansas, August 19, 1915. Married Maggie Dershan, July 13, 1890. Born to them 1 son, 1 daughter, who, with his companion, mother, 2 brothers, 1 sister, survive. Funeral by George Jenkins. Interment in Stone City Cemetery.

**NEWTON.**—Minnie Newton, born September 18, 1881, Van Wert, Iowa; died Chanute, Kansas, September 19, 1915. Married Thomas E. Newton, January 28, 1899. Baptized October 25, 1903, Nevada, Missouri. Leaves husband, 1 son. Services by George Jenkins. Interment in Rich Hill Cemetery.

**BRADLEY.**—Sarah Bradley, born near London, England, March 8, 1833; died at the home of her daughter, Mary King, Denver, Colorado, September 26, 1915. Came with her mother to Nauvoo, Illinois, when 6 years old. Baptized in her youth, she remained faithful until death. Services at Saints' church, Pleasanton, Iowa, by M. M. Turpen. Interment in Hamilton Cemetery, near Pleasanton, by the side of her husband.

**BRADSHAW.**—Maria Bradshaw, born in England, July 18, 1884; died September 20, 1915, about eight miles from Exline, Iowa, leaving husband, 3 daughters, Mrs. Betsy Adamson, Hiteman, Iowa, Mrs. Hannah Stanwich, Mrs. Catherine Starks, of Washington; 2 sons, Arnold of Hocking, David of Keokuk, Iowa. Services at Methodist church, Albia, Iowa, Parley Batten in charge, sermon by E. B. Morgan, Hiteman choir furnishing the music.

**THE SAINTS' HERALD**

Elbert A. Smith, Editor; John F. Garver, Assistant Editor.

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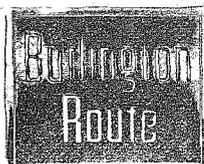
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# THE SAINTS' HERALD

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

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



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

VOLUME 62

LAMONI, IOWA, OCTOBER 20, 1915

NUMBER 42

## Editorial

### BOOK OF ABRAHAM AGAIN

A discussion of Joseph Smith's translation of what is known as the Book of Abraham, provoked first by the publication of a pamphlet written by Reverend F. S. Spalding, entitled "Joseph Smith, Jr., As a Translator," has been revived recently in connection with differences arising from the administration of the University of Utah. With the matter in question touching the University of Utah, and the effect of the work of Reverend Spalding on the Utah church, we have nothing to do. We only note the discussion in passing to the announcement of the reproduction of a former article by the Editor of the HERALD, discussing Reverend Spalding's pamphlet, to indicate the utter unreliability of the criticisms growing out of Reverend Spalding's work.

Professor Edgar James Banks sets the pace for the religious press in *The Christian Herald* of June 23, 1915. Some astonishing data is here presented, the most striking thing in connection therewith being that a large part of the matter is not founded on fact, though the learned professor with a little careful investigation should have been able to come at the truth in the data referred to.

Concerning the Book of Mormon our critic says:

Accompanying The Book of Abraham are several illustrations of the Egyptian documents which Smith pretended to have translated, and which he claims were written by Abraham. They are genuine ancient Egyptian documents, as any scholars familiar with the Egyptian characters may see at a glance. Smith seems to have obtained the documents from a sea captain. The hieroglyphic inscription is very short, but Smith's translation of it covers thirty pages of printed matter.

A point is here attempted from the fact that the inscriptions referred to are brief, while the Book of Abraham covers thirty pages. The facts, as set forth elsewhere in article by the Editor, already referred to, show that these inscriptions are not represented as comprising the text, but are facsimiles taken from drawings accompanying the rolls containing the text.

Again Professor Banks says:

At the time Smith's translation was made no man could

prove that it was not correct, for the hieroglyphs could not then be read; but now they are as easily read by scholars as the page of an English book.

We call attention to how easily the noted scholars have *not* read the hieroglyphs, as shown by the Editor of the HERALD, evidencing the fact that the same can *not* to-day be as easily read as an English book.

And again our critic says the Book of Mormon represents the American Indians as "one of the lost tribes of Israel." Now the Book of Mormon does no such thing. It represents the Indians as being "a remnant of the house of Israel." The lost tribes have their location elsewhere, being referred to by the Savior while upon this continent as "other sheep."

And, finally, our learned friend says:

It is said that Smith was inspired by an Egyptian mummy to make the translation, for at that time scholars were unable to read the Egyptian hieroglyphs.

This reference has the familiar swing, "It is said." And it is about as substantial as other things said. A withered, inanimate, and very much dead Egyptian mummy inspired Joseph Smith! Be it said to the credit of the professor's discretion, that he cites no authority for this statement, and for the very good reason that there is none. "Anti-Mormon dope" must be getting alarmingly scarce when it has to be spread as thin and as far as this.

Such are examples of the discussion in various quarters of matters thought to have connection with the Book of Abraham, and indirectly with the Book of Mormon and the faith of the Saints. These meaningless and unfounded criticisms are being hashed and rehashed by the press of the country, and taken as gospel truth by that portion of a gullible public ever ready to receive without question anything reflecting upon the Saints and their message. That people can be so led is a matter easy to be understood, for it has always been so. That those who elevate themselves to the position of intelligent leaders continue in such a campaign, is a matter which distresses men who love justice and an impartial discussion of the movements of the day.

It is because of a revival of the Book of Abraham discussion, and to answer inquiry, that we reproduce

in this issue the editorial of Elder Elbert A. Smith, appearing first in the HERALD of June 4, 1913. In our opinion this article answers effectively the criticism of our friends, recent as well as that of some little time ago. We commend it to the Saints who may have overlooked it heretofore, for their personal reading, and for circulation among their interested friends.

J. F. GARVER.

### "JOSEPH SMITH, JUNIOR, AS A TRANSLATOR"

A REVIEW OF THE WORK PUBLISHED BY BISHOP F. S. SPALDING

[To answer inquiries, as stated elsewhere in this issue, we reproduce the following editorial, appearing formerly in the HERALD of June 4, 1913.—EDITORS.]

"Joseph Smith, Jr., As a Translator," is the title of a pamphlet recently published by Right Reverend F. S. Spalding, D. D., Bishop of Utah, representing the Protestant Episcopal Church. This pamphlet is an attempt to discredit the Book of Abraham, and through it the Book of Mormon, and contains the findings of eight prominent students of Egyptology, who have passed upon facsimiles of certain plates appearing in the Book of Abraham.

We have delayed making any extended reference to this book for two reasons: First, because the questions discussed involved a knowledge of the ancient Egyptian language; and second, because the attack was directed primarily against the Utah Mormon Church. However, in regard to the first consideration, we have concluded that what is needed is not so much an expert knowledge of Egyptology as an application of good common sense to the principles involved. And we are not prepared to concede that the worthy bishop has a monopoly of this valuable commodity. In regard to the second consideration, abundant time has been given the representatives of the Utah church to reply to the attack, and they have not failed to avail themselves of the opportunity.

There remains yet a third consideration which prompts us to write at this time. Though we may not be particularly interested in the fate of the Book of Abraham, yet when any defects that are supposed to have been found in it are used as a basis for an argument that the Book of Mormon is of spurious origin, the matter becomes one of common interest to all believers in the divine origin of the Book of Mormon. They may not be interested in the Book of Abraham particularly, but they are interested in the arguments based upon these supposed defects.

#### HISTORY OF BOOK OF ABRAHAM

The history of the Book of Abraham (which book has been published by the Utah church, as a part of the Pearl of Great Price, originally having appeared

in *Times and Seasons*, March 1 and 15, and May 16, 1842,) is thus presented by Bishop Spalding in his pamphlet, the quotation being from the history of Joseph Smith:

On the third of July, Michael H. Chandler came to Kirtland to exhibit some Egyptian mummies. There were four human figures together with some two or three rolls of papyrus covered with hieroglyphic figures and devices. As Mr. Chandler had been told I could translate them, he brought me some of the characters and I gave him the interpretation, and like a gentleman, he gave me the following certificate:

"KIRTLAND, July 6, 1835.

"This is to make known to all who may be desirous, concerning the knowledge of Mr. Joseph Smith, jun., in deciphering the ancient Egyptian hieroglyphic characters in my possession, which I have, in many eminent cities, showed to the most learned; and, from the information that I could ever learn, or meet with, I find that of Mr. Joseph Smith, jun., to correspond in the most minute matters.

"MICHAEL H. CHANDLER,

*"Traveling with and Proprietor of Egyptian Mummies."*

Soon after this, some of the Saints at Kirtland purchased the mummies and papyrus, a description of which will appear hereafter, and with W. W. Phelps and Oliver Cowdery as scribes, I commenced the translation of some of the characters of hieroglyphics, and much to our joy, found that one of the rolls contained the writing of Abraham, another the writing of Joseph of Egypt, etc.

We understand that the rolls of hieroglyphics mentioned in this extract, together with the mummies, were afterward placed in a museum in Chicago, where they were destroyed by the great fire of 1871, so that the original text from which the Book of Abraham was translated is not now in existence. However, there were certain facsimiles made from plates or drawings which accompanied these rolls, which were published in the *Times and Seasons* in connection with the text of the Book of Abraham, and to these drawings Joseph Smith appended an explanation of their meaning. These facsimiles, three in number, Bishop Spalding has submitted to eight well-known students of the ancient Egyptian language. These students are: Doctor A. H. Sayce, Oxford, England; Doctor W. M. Flinders Petrie, London University; James H. Breasted, Ph. D., Haskell Oriental Museum, University of Chicago; Doctor Arthur C. Mace, Assistant Curator, Metropolitan Museum of Art, New York; Doctor John Peters, University of Pennsylvania, in charge of expedition to Babylonia, 1888-1895; Reverend Professor C. A. B. Mercer, Ph. D., Western Theological Seminary, Custodian Hibbard Collection; Doctor Edward Meyer, University of Berlin; Doctor Friedrich Freiherr Von Bissing, Professor of Egyptology in the University of Munich.

These savants are unanimous in rejecting the idea that Joseph Smith's translation or explanation of the plates is correct, but do not agree among themselves as to the correct translation.

## BISHOP SPALDING'S WORK UNIQUE

Bishop Spalding's approach to the subject under consideration is unique, in that he admits for argument's sake the existence of the plates from which the Book of Mormon was translated; but he proposes to challenge the correctness of the translation, by attempting to prove that Joseph Smith was not a



Doctor Petrie says that this is an embalming scene; Doctor Breasted says it is a resurrection scene. Doctor Meyer thinks the reclining figure is a cadaver; Doctor Bissing sees in it the rising god Osiris. Doctor Breasted thinks the bird represents Isis; Doctor Petrie says it is the hawk of Horus; Doctor Peters says it is the soul of the dead man; we suggest still another interpretation, see context.

competent translator of ancient languages, and attempts to support that argument by the case in point, that of the Book of Abraham. He is also unique in his treatment of the question, in that he approaches it with an apparent spirit of fairness and candor, and avoids all personalities and low reflections upon the life and character of Joseph Smith and his parents and associates, which have been so disgusting and prominent a feature of "Mormon exposés," in years past. In fact, he says:

Those who attacked the Mormons felt moved to publish everything they could discover or invent to the discredit of "Joe Smith" and his parents, while those who believed in him replied with a partisan record of virtues of life, and miracles of power.

And he pays Latter Day Saints the following tribute:

A rather careful reading of the controversy leads this writer to the conclusion that the Latter Day Saints set an example of dignity and courtesy which their opponents rarely followed.

He also has this to say about the Book of Mormon:

If the Book of Mormon is true, it is, next to the Bible, the most important book in the world. This fact has been appreciated by the members of the Church of Jesus Christ of Lat-

ter Day Saints and by them alone. . . . On the other hand it is inexcusable that the book has never had the serious examination which its importance demands.

He confines himself closely to his effort to discredit the Book of Abraham, and, assuming himself to be successful in that work, bases upon his supposed success the argument that the Book of Mormon is equally unworthy of acceptance as a divinely inspired record.

## OUR POSITION

In considering this little pamphlet we shall take the position that the worthy bishop has not been entirely successful in his effort to discredit the Book of Abraham; and second, even if he were entirely successful in his effort to discredit the Book of Abraham, that fact would not affect the Book of Mormon in the least.

The Book of Mormon must be considered upon its individual merits. Whether the Book of Abraham stands or falls, it can not materially affect the fate of the Book of Mormon.

The Book of Mormon was a divine revelation, and Joseph Smith's ability to translate it was a divine gift. He did not study it out, or work out any alphabet or attempt to get at its meaning by the ordinary mental processes of study in an attempt to interpret from one language to another.

The case of the Book of Abraham was quite different. Bishop Spalding himself quotes Joseph Smith as saying:

The remainder of the month, I was continually engaged in translating an alphabet to the Book of Abraham and arranging a grammar of the Egyptian language as practiced by the ancients.

This is taken from his diary, and we find another entry as follows:

Tuesday, 17, exhibited the alphabet of the ancient records to Mr. Holmes and some others. Went with him to F. G. Williams to see the mummies.—Church History, vol. 1, p. 605.

This shows conclusively that Joseph Smith had studied out an alphabet and a grammar, with the aid of which he believed himself to be capable of reading the Egyptian language. In fact this occurred at the very time when the "School of elders," at Kirtland, with Joseph Smith at the head, was engaged in a study of the ancient languages.

## DOCTOR BISSING'S VIEWPOINT

Doctor Bissing, of the University of Munich, one of the authorities quoted by Bishop Spalding, seems to share this view with us. He says that he has been interested for a long time in Joseph Smith's supposed translation of Egyptian texts, and adds:

A careful study has convinced me that Smith probably be-

(Continued to page 1005.)

## CURRENT EVENTS

### SECULAR AND RELIGIOUS

**INDORSE PLAN.**—With comparatively little opposition, the miners employed by the Colorado Fuel and Iron Company, have accepted the Rockefeller plan for organization and the control of labor conditions.

**FILM COMPANY DISSOLVED.**—Federal Judge Oliver B. Dickinson, in a recent decision at Philadelphia, holds that the Motion Picture Patents Company together with other concerns manufacturing films is an illegal combination which must be dissolved.

**FOR NATIONAL BUDGET.**—A campaign for a national budget has been launched by the Chamber of Commerce of the United States. Sentiment among commercial organizations is said to be strongly in favor of action at the coming session of Congress.

**MEXICAN AFFAIRS.**—Villa and Zapata supporters are said to be falling away from these leaders. The United States Government has held up at the international border a shipment of munitions to Villa, which act is thought to presage an embargo on arms to factions resisting Carranza. Americans are under instruction from the United States Government to leave territory controlled by Villa.

**CHINA THREATENED.**—It is announced that Japan, basing her claims on the agreement of last May, has notified China that unless her demands regarding jurisdiction over Koreans residing in Chentau, Manchuria, are accepted, Japan will pursue her own course, using force if necessary. China maintains that Chentau is not mentioned in the agreement, and does not come within the provisions thereof.

**SUED FOR LIBEL.**—Action has been begun against Doctor Newell Dwight Hillis in Brooklyn, by his nephew, Percy D. Hillis, who demands fifty thousand dollars damages for alleged libelous statements which he charges his uncle caused to be published in Brooklyn and Portland, Oregon, intimating that Doctor Hillis had agreed to pay obligations of his nephew, due to loss in the lumber business, and which plaintiff avers injured him in his business standing, reputation, and good name. Frank L. Ferguson, former chairman of the board of trustees of Plymouth Church, and for five years manager of Doctor Hillis' business affairs, denying necessity for his testimony in this libel suit, in an affidavit alleges that Doctor Hillis made "quick fabulous profits" from selling British Columbia timber claims to ministers and other friends. Doctor Hillis denies all these allegations, and says the situation will be cleared up in the court proceedings.

**EUROPEAN WAR.**—The Austro-German forces have advanced into Serbia and have taken Belgrade, the capital. Claiming that her neutrality has been violated, Bulgaria has declared war on Serbia and has begun an attack. Serbia has declared war on Bul-

garia. The Serbians are offering stubborn resistance on both fronts, and their enemies are paying dearly for the ground gained. Additional British and French troops are being landed at Salonika, and contingents from both countries have engaged the Bulgarians at a point in Serbia near the Bulgarian line, and about nine miles north of the line between Serbia and Greece. Entente warships have blockaded the Bulgarian Ægean seaports. The Russians have retaken territory in the vicinity of Dvinsk, coveted and long fought for by the Germans. The Russians have also made important gains over the Austrians in eastern Galicia. The Germans have made slight gains south of Riga. The British have made slight gains in France. The French and Germans both claim gains in this territory. Fifty-four persons were killed and one hundred and fourteen injured by a German Zeppelin raid on London the night of the 13th. The total casualties to date in England from German air raids since the war began are: Killed, one hundred seventy-seven, injured, four hundred sixty-three, the great majority of whom have been civilians. The British naval forces have been active recently in the Baltic and North seas. British submarines have sunk ten German ore-bearing steamers in the Baltic, and are said to have seriously interfered with the ore trade between Sweden and Germany. Two German destroyers have also been sunk, and twenty-four German trawlers have been taken or destroyed during the past month. Replying to representations by the Serbian Government urging that the Bulgarian attack on Serbia is an act of aggression contemplated under the treaty between Greece and Serbia, and requesting the Greeks to enter the field against Bulgaria, the Greek Government contends that this treaty is purely a Balkan affair, and does not cover the conditions of a general war, being calculated only to preserve the equilibrium of the Balkans, and to apply in cases of isolated Bulgarian attack on either of the contracting parties. King Constantine of Greece in a statement to the Associated Press announces that while Greece can not permit a menace to her integrity or the freedom of her people, yet he hopes to keep the country aloof from the war. Germany has suspended postal service and stopped food shipments to Rumania.

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Men have a superstitious idea about reading the Bible. They carry texts as Indians carry amulets, thinking that God will bless them to their good. The mere reading of the Bible, or carrying texts, will do no good. A man may own a farm, and yet go to the poorhouse. His land must be cultivated.—Beecher.

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Men have a touchstone whereby to try gold, but gold is the touchstone whereby to try men.—Fuller.

## "JOSEPH SMITH, JUNIOR, AS A TRANSLATOR"

(Continued from page 1002.)

believed seriously to have deciphered the ancient hieroglyphics, but he utterly failed. . . . He probably used Athenasius Kirsher the Jesuit's work, and there found a method of reading the old Egyptian signs very much like his own.—Joseph Smith, jr., As a Translator, pp. 30, 31.

Kirsher (or Kircher), who lived 1601-1680, was professor of mathematics, philosophy and Oriental languages at the University of Wurzenburg. He was one of the pioneers in an effort to unravel the mystery of the ancient Egyptian language, his work along that line now being discredited.

We use this simply to indicate that it was possible for Joseph Smith in 1835 to have worked out a system by which he seriously believed himself capable of translating ancient Egyptian hieroglyphics. Bishop Spalding's own witness seems to conclude that Joseph Smith professed to have *studied* these things out, instead of claiming to translate by virtue of a divine gift, as in the case of the Book of Mormon, and that he was *honest* and *serious* in the matter.

### BOOK OF ABRAHAM MUST STAND ON OWN MERITS

The Utah people have accepted the Book of Abraham as a divine production and have regarded the Pearl of Great Price, in which it is published, as one of their standard church books.

The Reorganized Church has never indorsed the Book of Abraham or accepted it as a standard church work, and has never seen any reason to regard its translation as anything more than a human performance. Consequently the bishop's attack strikes us at a different angle, and we are not particularly concerned with its effect upon the Book of Abraham. Even if he is successful in proving that Joseph Smith's translation is unreliable, that does not affect the Book of Mormon.

In his attempt to get at the Book of Mormon in a roundabout way, he has gone so far around that apparently he has lost his connections.

The Book of Abraham was not adopted by the church in the days of Joseph Smith, or put upon the plane that was accorded to the Book of Mormon and the Doctrine and Covenants. The only language that we are aware of that could be construed to indicate that it was regarded by Joseph Smith as a revelation is that quoted by Bishop Spalding in which he says: "Truly we can say the Lord is beginning to reveal the abundance of peace and truth."

This may or may not have been intended to apply to the Book of Abraham. And even if intended to so apply, he may have had in mind truths which he believed that he had been able to study out of this ancient record with the aid of the alphabet and grammar which he had arranged.

If he was unsuccessful in his attempt as a student to unravel the Egyptian language, he was only one of many who were equally unsuccessful. But his failure as a man in his very human effort to study out this record does not prove that the Lord made any failure in revealing the Book of Mormon and directing in its translation.

### HUMAN ERRORS VERSUS DIVINE REVELATIONS

The Apostle Paul received certain divine manifestations, and the revelation of the divinity of Jesus Christ was granted to him in his remarkable vision upon the road to Damascus. At a later date the apostle studied out certain matters and reached conclusions, particularly upon the question of marriage, which he says in his epistles were not directed by the Spirit and were not given him of God. Proof that the Apostle Paul was wrong as a man in the conclusions that he studied out would not in any way discredit the truthfulness of that which he had received by divine revelation.

### OUR WORK NOT TO BE OVERTHROWN SO EASILY

We must remind Bishop Spalding that the fate of that which the world chooses to term "*Mormonism*" is not to be determined by the findings of eight scientists. If religions were thus to be disposed of we fear that many of the great central truths of Christianity would soon be overthrown.

Would it not be possible to secure the opinions of eight leading scientists who would affirm that there is no evidence to support our belief in the resurrection of Jesus, and that belief in that great event is belief in that which is contrary to the ordinary processes of nature? In fact, on similar authority many people have asked us to abandon our belief in the Bible as an inspired record.

Bishop Spalding does not permit the conclusions of certain scientists to overthrow his belief in Christianity, but goes calmly on representing one of the great "Christian" denominations.

While due respect should be accorded to the findings of science, and we have no word to say against scholarship and learning, we shall go steadily on, like Bishop Spalding, pursuing the even tenor of our ways. The church that we represent rests upon foundation stones of truth that these scientists have never touched.

There is a cloud of witnesses affirming the truthfulness of the great latter-day work that is not to be affrighted and dispersed by the findings of eight men on an isolated work that has not vital connection with the church and her teachings.

### "AN ACT TO ABOLISH DIVERSITY OF OPINION"

We now approach the proposition that the bishop is not entirely successful in his attempt to discredit the Book of Abraham. His critics find many flaws

in the findings of his eight scientists, some of which are of considerable importance.

King Henry VIII, spiritual head of the Episcopal Church, at one time caused an act to pass Parliament, entitled, "An act to abolish diversity of opinion."

Bishop Spalding evinces a desire to resurrect this old act of Parliament, and would have all Latter Day Saints immediately conform to the opinion held by himself and his eight scientists. But alas, so great is the perversity of humanity, he can not enforce King Henry's will even among his little group of scientists. Even there, that horrid and detestable thing, "diversity of opinion," creeps in.

Herewith we reproduce the first of the three cuts submitted to these students of Egyptology.

Joseph Smith says that this represents an attempt by an idolatrous Egyptian priest to offer Abraham as a sacrifice.

Doctor Petrie says that it is an *embalming scene*, "The well-known scene of Anubis preparing the body of the dead man."

With this Doctor Peters agrees, saying that the plate "represents an embalmer preparing a body for burial."

But Doctor Breasted says that it represents a *resurrection scene*, "Osiris rising from the dead."

#### WHEN DOCTORS DISAGREE

When doctors disagree, who shall decide? If Doctor Breasted has a right to differ from the learned Doctors Petrie and Peters, Joseph Smith had a right to differ from all three. It can not be both an *embalming scene* and a *resurrection scene*; one must be wrong; perhaps *both* are wrong. Until this matter is settled among the doctors we may venture the opinion that Joseph Smith may be right, and that it is neither an *embalming scene* nor a *resurrection scene*, but a *sacrificial scene*.

Referring to figure 2 in this plate, Doctor Petrie, of London University, says that it "is the dead person."

Doctor Meyer of the University of Berlin, says, "The body of the dead lying *a ba'* (bier)."

Doctor Bissing, of the University of Munich, says, "The dead man is lying on a bier."

But Doctor Breasted, of the University of Chicago, says, "Number 2 depicts a figure reclining on a couch, with a priest officiating and four jars beneath the couch. The reclining figure lifts one foot and both arms. This figure represents Osiris rising from the dead."

When Chicago and Berlin and Munich disagree there is a possibility that Kirtland may be right. Doctor Petrie's *undertaker* becomes Doctor Breasted's *priest* (Joseph Smith also said that it was a priest). The common *corpse* that Doctor Petrie and

Doctor Meyer and Doctor Bissing see, is to Doctor Breasted *the God Osiris* rising from the dead. Doctor Breasted's courage in differing from his infallible colleagues across the waters stiffens the backbone of the trembling layman in the presence of such learning. Here is a possibility for different readings! It is not so clear as we had supposed from the bishop's introduction! We had thought that it was all settled and fixed by concerted action of eight great scientists before whom we should be dumb. But here are differences that require explanation.

If learned Egyptologists of the bishop's own choosing, men who minister ever at the right hand of knowledge, see things so differently, that whereas one beholds a cold cadaver where another sees a rising god, we may yet withhold our anathemas from the head of Joseph Smith for having seen in the same figure Abraham lying upon an altar.

#### HAWK OF HORUS? OR POE'S RAVEN?

The figure marked 1, appearing on this plate, in the form of a bird, is said by Joseph Smith to represent the angel of the Lord.

Doctor Petrie says that it "is the hawk of Horus."

Doctor Breasted says, "A bird, in which form Isis is represented."

Doctor Meyer says, "The soul in the shape of a bird flying above it."

Doctor Peters says, "The soul (*Kos*) is flying away in the form of a bird."

Here again we find a wide range of renditions, from Petrie to Peters. We have our choice: The hawk of Horus, Isis in the form of a bird, and the soul of the dead man (dead man or rising god Osiris, which was it?) flying away in the form of a bird. Which shall we take in preference to the explanation offered by Joseph Smith? Which would the good bishop prefer us to choose? An attempt is made by one writer to explain these differences by saying that this remarkable bird might have represented any or all of these things,—a sorry explanation, which if allowed to stand, opens the way for us to insist that the versatile fowl may also have represented that which Joseph Smith says it represented. But hold, we are seized with another thought! This free expression of divergent opinions emboldens us. This bird may even be Poe's raven. And even now it may be croaking to the good bishop, "Nevermore!"

B. H. Roberts comments upon this conflict of opinion among the scientists, and is reminded of the dialogue between Polonius and Hamlet:

Polonius, the tiresome old courtier, has been sent to bring Prince Hamlet to the presence of his mother, then—

"Hamlet: Do you see yonder cloud that's almost the shape of a camel?"

"Polonius: By the mass, and 'tis like a camel, indeed."

"Hamlet: Methinks it is like a weasel."

"Polonius: It is backed like a weasel."

"Hamlet: Or like a whale?"

"Polonius: Very like a whale."

"Hamlet: Then I will come to my mother by and by."

All right, bishop, for one, I will change my belief in Joseph Smith's translation of these Egyptian plates, "by and by," perhaps, but it will not be until there is more harmony among your Egyptologists.

#### POSSIBLE PREJUDICE AND HASTE

Other features to be considered are possible prejudice and lack of careful consideration. We have no copies of Bishop Spalding's letters to these men, so do not know his method of presentation. Even scientists are human, and the scientific mind is not always free from prejudice.

It develops, for instance, that though Doctor Peters is set down as of the University of Pennsylvania, he has, in fact, not been connected with the university for about twenty years past, and is now rector of Saint Michaels Church, in New York City. This is the same church that is represented by the Right Reverend Bishop Spalding.

We would have more respect for the decision of Doctor John Peters of the University of Pennsylvania, in this matter, than for that of the Reverend John Peters of Saint Michaels Church. For Reverend John Peters of Saint Michaels Church is a leading representative of one of the great churches whose enmity Joseph Smith incurred by declaring that their creeds were wrong and an abomination in the sight of God.

Without in the least reflecting upon the good intentions of Reverend Peters, we fear that in this matter it would be impossible for him to prevent his religious right hand from knowing what his scientific left hand was about.

Doctor Von Bissing, of Munich, evidently gave the matter *careful* thought and *respectful* consideration, as he says that he had been interested in it "since a long time," and he concludes that Joseph Smith *studied out his interpretation* just as any student might have done, and that he was *serious* and *honest* in the *belief* that his interpretations were *genuine* and *correct*.

But others of this group of Egyptologists, we greatly fear, dismissed the matter with greater haste and contempt than was consistent. Doctor Mace gives it one paragraph of fourteen lines, three more than it receives from Doctor Sayce. Doctor Mace says, "Joseph Smith's interpretation of these cuts is a *farrago of nonsense* from beginning to end."

This is strangely like the spirit of E. D. Howe, who says of the Book of Mormon, "The God of heaven, that all-wise Being, could never have delivered such a *farrago of nonsense* to the world."—Howe's work, p. 19.

The appearance of this rather unusual phrase, "a *farrago of nonsense*," may not indicate that Doctor Mace drew his conclusions from E. D. Howe, though if these two sentences, so nearly identical, were to be found in the Book of Mormon and the Manuscript

Found it would confirm many in the belief that Solomon Spalding was indeed the author of the Book of Mormon.

#### CONCLUSION

To recapitulate: There is no vital connection between the Book of Abraham and the Book of Mormon. The power to translate the Book of Mormon was a divine gift, and the translation went on with the aid of the Urim and Thummim. There is nothing to indicate that divine help was even claimed in the translation of the Book of Abraham, certainly the Urim and Thummim was not used. Everything thus far brought to light indicates that Joseph Smith went at this work as any man might have done, in connection with his studies of ancient languages. Though it were to be demonstrated that his translation of the Book of Abraham is utterly unreliable, the Book of Mormon would not be affected. But because of possible haste and prejudice, and because of the contradictory readings returned by these eight scientists, we are not prepared to concede that the bishop has carried his point even to the extent of discrediting the Book of Abraham.

Again, there are thousands of evidences supporting the great latter-day work that are not touched, and can not be touched by a scientific consideration of an isolated fragment of translation having no vital connection with the work in general and forming no part of the church system of belief. Indeed, great though our regard for science is, we can not conceive of any condition arising under which the verdict of eight scientists upon a given question could overthrow this work. ELBERT A. SMITH.

## Original Articles

### THE WORK OF GRACELAND COLLEGE

(Address given by President Briggs on College Day at the Saints' church, Lamoni, Iowa, Sunday, October 3, 1915.)

The disciples should lose no time in preparing schools for their children, that they may be taught as is pleasing unto the Lord, and brought up in the way of holiness. . . . A word to the wise ought to be sufficient, for children soon become men and women. Yes, they are they that must follow us, and perform the duties which not only appertain to this world, but to the second coming of the Savior, even preparing for the Sabbath of creation, and for eternity.—*The Evening and the Morning Star*, vol. 1, pp. 7, 8.

I have read you an extract from the first number of the first volume of the first periodical ever issued by the Church of Jesus Christ of Latter Day Saints, "The disciples should lose no time in preparing schools for their children, that they may be taught as is pleasing unto the Lord, and brought up in the way of holiness." This shows the position of the church from the very beginning. I shall now read you an extract from a very recent number of one of the official publications of the church.

The gospel is educational in the broadest and completest sense of the word. Christ came that we might have life, and

that we might have it more abundantly. Obedience to the life-giving principles and teachings of the gospel will develop men and women physically, mentally, and spiritually; and as they thus grow they will be led out into broader fields of activity and greater usefulness. The possibilities of advancement are unlimited, inasmuch that the gospel may be truly called the highest school in the universe.

These two extracts epitomize the position of the church on the subject of education. For nearly a century it has stood for and approved every need educationally. At no time in the history of the organization has it failed to do everything within its power for the advancement and progress of every community where it has had any influence or has had a branch.

#### WHAT GRACELAND STANDS FOR

Graceland College, as an instrument of the church, stands for exactly these same things: a combination of the development of the intellect and the soul, the growth of the mental together with the spiritual and religious. Unless Graceland College stands for these two things, there is no justification for its existence. There are many institutions of higher learning in this country which stand for the former, that is, the intellectual and mental; but there are very few which stand for the combination of the intellectual together with the spiritual and the religious to the extent which seems to this organization to be highly desirable.

It is not necessary for me to say to you who have lived here in this community for the past twenty years, or for any considerable portion of that time, what the influence of Graceland College has been in the way of civic and social betterment, moral and religious training. You have a keener appreciation of its great worth to the community and to the church at large than many farther away have. You know of the hundreds of students who have attended from this locality, from many States of the Union, and from some foreign countries, who have returned to their homes and look back upon their associations in Lamoni and her environment as one of the brightest and most helpful experiences in their lives. Such, indeed, was my own feeling after having spent four of the happiest and most profitable years of my life in Lamoni some time ago.

I belong to the profession of teachers, and when I can illustrate a point at issue by a concrete case I always prefer to do so. On the last mail reaching Lamoni yesterday afternoon I received a letter from one of Graceland's ex-students, which is so pregnant with the general feeling of all Graceland's alumni and ex-students that I feel you will be interested in hearing it this morning.

*Dear Brother:* I am inclosing \$30 for Graceland College. I have contemplated doing this before, but next Sunday being Graceland College Day, it was brought to my mind, and

finding myself in a position to do so, I thought it would be a good time to send it now.

Having been a student there myself four years ago, when I took my business course, I know what Graceland stands for and what her ideals are. The value of Graceland, especially in helping one spiritually, is inestimable, and I always have a good word for her and wish I could do more to promote her advancement.

With best wishes for a successful future for Graceland,  
I am,  
Sincerely,

This is a sample of the letters being received at the college, and of conversations which members of the faculty have with students wherever they meet them and in whatever line of work they find them engaged. It shows the spirit of the particular purpose for which Graceland College was established and has been conducted by the church for the past twenty years.

Of the divinity of the work in Graceland College there is no doubt. Not only does it have the approval of God, but many ministers of this church have repeatedly told me that they never enjoyed any greater portion of the divine Spirit than when presenting the interests of Graceland College to the various congregations of this church scattered throughout this broad land. And you all know of many instances of students and members of the faculty taking up the work at Graceland College in response to the call of God.

Graceland has always been a small institution in point of numbers, but large in aspirations, ambitions and accomplishment. When we think of the great numbers whose interests, heart and thought are centered on Graceland College this morning, with their prayers going up to God for the future welfare of this institution, that she may yet minister to thousands of the young people of the church from all the corners of the world, make them better, more useful, more efficient in the performance of their life work, we realize the magnitude of her possibilities. Without divine approval we would realize the hopelessness of the task before us; but with that approval and the hearty cooperation and assistance of all interested in this institution, we have no fears for the outcome.

If you could have been with me for the past several years, visited the many institutions of higher learning in this country, from the Atlantic to the Pacific, from Canada to the Gulf; universities, colleges and normal schools, in all of the States of the Union with the exception of five, and then returned to Lamoni and contrasted the conditions under which these institutions are conducted, the environment in which the students of many of them are living, their attitude towards life, towards their Maker, and towards the future, you could not help but approve of the entire situation as it exists here in Graceland College and in the environment of Lamoni.

## THE JUNIOR COLLEGE

The majority of students in institutions of higher learning in this country are not in the large universities. It is true there are a few institutions with thousands of students in attendance, but they are few in number compared with the many smaller institutions scattered throughout the United States. This is especially true of the first two years of the college course. It has been found that the contrast between the high school and the college is so great that it is very important that the first two years of the college course be spent near home in an environment as nearly like the environment of the home and the high school as possible.

The junior college idea is warmly championed by the United States Bureau of Education, by the State Department of Education and by our State University. When I told Doctor Claxton, the United States Commissioner of Education, when I resigned from the United States Bureau of Education, of the work I was going to enter upon, he said he knew of no more fertile field nor of any greater opportunity for doing an important piece of educational work than in the organization and supervision of a junior college.

I am confident that there is a place in the general scheme of education in this State and in this Nation for the junior college, and that Graceland College will take its rightful place in the list of institutions doing that class of work. Of course, it is confidently believed by the officials of the college and by all interested in the work, that there is a greater future for this institution than merely that of doing the first two years' work of the college course; but the ambition of the trustees and the faculty for the present is to do those two years' work and other lines of work in which she is now engaging in a way which will commend the institution to those having charge of the work of institutions of higher learning in this country, so that when the time comes for greater undertakings we shall have their assistance and co-operation.

The United States Commissioner of Education has pointed out on a number of occasions that a large proportion of the eminent and illustrious men of this country come from small colleges. They are not graduates of the great institutions of learning, but have come from the small institutions, where they have had the personal guidance and advice of the members of the faculty in a way which is absolutely impossible in the universities with thousands of students in attendance, and in many cases such large classes that no personal attention can be given to individual students.

So much, then, for the cultural side of a college education, for the mental uplift, the edifying effect and the justification of a university course of study

from the standpoint of the broad outlook on life which it gives. I believe you all, as members of the church of Jesus Christ of Latter Day Saints, fully appreciate the benefits of a college education from that standpoint.

## FROM A FINANCIAL STANDPOINT

To-day is Graceland College Day, the day on which the question of the finances of Graceland College is presented to the members of the church, and I take it that it will not be out of order this morning to discuss the question of a college education from the financial standpoint, from the question of its value in dollars and cents.

Some have felt that they could not afford to give their children a college education, that they would have to content themselves with a common school education, or at most with a high school education; that the sooner their children were able to make money to support themselves and assist in the support of the other members of the family the better it would be for all concerned. They have even thought it would be of material benefit to put their children to work at the age of fourteen or sixteen years, or at least to permit them to go to work as soon as they desired to do so. There comes a time in the lives of most boys and girls at about the age of fourteen to sixteen when they desire, as they express it, to "be doing something," and in many instances they are permitted to leave their school duties to enter upon life's work very deficiently equipped for it, usually at an entering wage of from four to eight dollars per week.

A recent investigation was made into the careers of two groups of boys; one group leaving school at the age of fourteen years, having completed their common school education. The average annual wage for the first year received by those fourteen-year-old boys was two hundred dollars. Four years later, at the age of eighteen years, they were receiving an average annual wage of three hundred and fifty dollars. The other group of boys continued in school until they had completed high school, graduating at the average age of eighteen years. They then entered upon their life work at a beginning wage of five hundred dollars per year, or an excess of one hundred and fifty dollars over that received by the boys who left school with only a common school education.

The investigation of these two groups of boys was continued until the age of twenty-five years, when it was ascertained that these boys who left at the age of fourteen were only getting at the age of twenty-five an average annual wage of six hundred and eighty-eight dollars; while the boys who completed their high school education were receiving at the age of twenty-five years an annual salary of fifteen hundred and fifty dollars, or nearly nine hundred

dollars per year more than the first group of boys. For the entire period of eleven years during which the boys leaving school at the age of fourteen years worked they received a total average wage of five thousand, one hundred and twelve dollars each; while for the seven years during which those boys who left at the age of eighteen years, having completed their high school education first, were employed, they received a total average wage of seven thousand, three hundred and thirty-seven dollars each. Does an education pay from the standpoint of dollars and cents?

Some years ago the publishers of "Who's Who in America" investigated the education of some ten thousand, seven hundred of the most eminent men in this country. As a result of that investigation it was learned that not a single man of that number came from that body without an education; that of those with only a common-school education one out of nine thousand had reached such an important position in the affairs of the country as to be classified among the more than ten thousand most illustrious men then living; that of the high school graduates one in four hundred had contributed enough of importance to the world's knowledge and welfare as to be classed among the ten thousand most eminent men of the country; while from the college-bred men one out of every forty was considered of enough note and prominence to be so classified. From the standpoint of eminence does a higher education pay?

Again. I had occasion while connected with the United States Bureau of Education, in preparation for the exhibit of the United States Government at the Panama-Pacific Exposition, to investigate the average wages received by the uneducated and the educated adults of this country. It was learned that the average active period of life in the United States is forty years; that the uneducated adult earns on the average five hundred dollars per year, which for his active period of forty years brings him a total income of twenty thousand dollars; that for the educated adult the average salary received is one thousand dollars for forty years of active life, bringing a total income of forty thousand dollars. This difference of twenty thousand dollars has, other things being equal, been made possibly because of twelve years of schooling, of an average attendance of one hundred and eighty days per year, or a total school attendance of two thousand, one hundred and sixty days. If this attendance at school makes possible an income of twenty thousand dollars in excess of that received by the uneducated adult, it means that for every day spent in school the individual made possible the earning of nine dollars and two cents. The conclusion then drawn by the United States Bureau of Education is that for every day a boy or a girl stays out of school to earn less than

nine dollars and two cents he is losing money, not making money.

#### AN INSTRUMENT IN GOD'S HANDS

If these are facts with the world at large, why are they not true with us? If we as a church accomplish what we hope to accomplish, if we really do what we expect to do, if we bring about the reforms which we are determined to bring about, we must have trained men, must have organizers, must have practical men of affairs, who understand and see conditions as they really are, who are capable of laying hold of the possibilities the secular world has to offer in every calling, in every profession, in every business, combining these valuable things with that we believe to be the best, spiritually and religiously, which the world has ever known, dominating and driving them with that spiritual force and power which will make of them better use than has yet been seen. To such an end does Graceland College hope and confidently expect to be an instrument in the hands of God.

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#### THE HIGHER LIFE

LITTLE SERMONS TO SAINTS.—NUMBER 11

BY F. J. EBELING

If the gospel we have espoused does not bring us up higher in spirituality, it is because we have not let it have its perfect work in us; for the very nature of the gospel of Christ for which we profess so much reverence, is calculated to bring us higher and higher above the grovelings of this world. In Philip-pians 3: 13, 14, Paul exhorts the brethren to move up higher in these words:

Brethren, I count not myself to have apprehended: but this one thing I do, forgetting those things which are behind, and reaching forth unto those things which are before, I press toward the mark for the prize of the high calling of God in Christ Jesus.

The only thing Paul had in mind was to press forward to his high calling in Christ Jesus. He had set his mark high, even that of Christ, and all other things he had forgotten. He fully appreciated the truth of the statement of his Master: "Ye can not serve God and mammon." He was trying to forget the things that hindered, and to remember the things which would advance his spiritual growth. How much unlike Paul we are. We too often forget the things we should remember, and remember the things we should forget.

If a brother or sister injures us, do we forget as readily as we do a good thought we got out of a sermon? In order to press forward to the prize of our high calling, we should have our minds so full of the

good things we hear that we have no room for the evil things.

When we sing that soul-stirring hymn, "Redeemer of Israel, our only delight," are we fully cognizant of its meaning? If the "Redeemer of Israel" is truly our "only delight," then we will never be found doing or saying anything to injure anyone for whom he laid down his life. Our minds, our thoughts, our conversation will be upon him, and the interest of those for whom he gave all.

This is the paramount evidence of a higher life. If we can not see any good in our brother or sister, it is because there is no good in us. Our action toward our brother is the greatest spiritual barometer. Just in proportion as we arise into the spiritual heights, just so much good we will see in each other. If we have high ideals of the higher life, we will be more concerned in elevating our brother and sister than in pulling them down. If there is any truth in the old saying that misery likes company, it reaches its climax when a brother tries to injure another. It is because he is down that he wants some one to come down and keep company with him.

An individual who is succeeding in the higher life will take pleasure in beholding his brother and sister making the same progress, and will extend to him or her a helping hand whenever he can.

Jesus could always see the good in everything. Of the Pharisees he said, Except your righteousness exceeds the righteousness of the scribes and Pharisees, ye can not enter into the kingdom of God. It is told of him in some histories, whether true or not it represents his beautiful character, that in passing a crowd one day, he saw in the midst of the people a very ugly dog, that everybody was speaking about. Some, knowing the reputation Jesus had of always seeing good in everything, asked what he thought of the dog. Looking him over carefully, he remarked, "He has lovely teeth!"

How sadly different man is. If there are a hundred good points in his brother and one bad one, he will almost invariably see the bad, to the practical exclusion of the good. Were we to put a pure white sheet one hundred feet square on the wall, and in the center put a black mark as large as a cent piece, and ask a hundred people what they saw there, ninety of them would say, "I see a black spot"; notwithstanding the white sheet would be a thousand times larger they would overlook it and see the black spot. That is too often true with us. We are looking too often for the black spots in our brother and sister instead of the white, which is the righteousness of the Saints.

When we are looking for the good in our brother we will look in at the big end of the spiritual telescope and all the good there may be becomes very

small, but in looking for the bad we look in at the little end and all becomes magnified. But if we are living the higher life, we will reverse the telescope and the good will become larger and the bad smaller.

Booker T. Washington, in one of his famous speeches, in pleading for the white man to help uplift the colored race, used an illustration which would be well for all to take to themselves when trying to keep another down. He said when he was a boy of sixteen he could throw down and hold in the gutter any boy of his town, but in order to do so he had to get down in the gutter with him. And just so, if one tries to keep another down in the gutter of evil-speaking, slander or injury of any kind, he must do it by getting down there himself. If we are manifesting fruits of the higher life we will get down into the gutter only long enough to help men up to a higher standard, and with the magic touch of an encouraging word, will arouse the little good there is in them that eventually may be the making of them.

A man living in the stone age before the world knew anything about the value of iron ore, if he had been asked what a ton of iron ore was worth, would see little value in it. As man advanced, blast furnaces were invented and the ore melted into pig metal; ask a man of that time what iron ore was worth, and he would say ten dollars per ton. As man still further advanced in the scale of intellectual development, the bessemer steel process was invented. Ask a man of those times the value of a ton of the steel, and he would probably say thirty dollars. Ask the man how much it would be worth a ton made up into gun barrels, and he would say five hundred dollars. As time advanced in the sciences, watch springs were made from the product of that ore which the first man valued so lightly, worth thousands of dollars in watch springs.

As man advanced in the scale of intellectuality, the greater value he could see in a ton of iron ore. And so it is true in spiritual advancement. The higher we advance in the divine life, the more value will we place on that piece of clay, with a soul. Hence to place little value upon it is to live in the stone age spiritually.

Sometimes we find a member who has ascended very rapidly to the "high mark," but who gets a backset and begins to descend, and as he does so he begins to remember the things of the past because of the amount of tithing or time he has put into the church. But the one who is constantly climbing, the more he puts into the church the better he feels, and will not be concerned whether anyone knows it or not.

The individual who is making the spiritual progress God would have him, will not be up to-day and down to-morrow, but will move forward, preferring to fall in trying rather than fail to try.

As the mineral is absorbed by the vegetable, and the vegetable by the animal, so will the animal with us, or the human, be absorbed by the divine. Sometime along the eternal march the human must be subordinate to the divine. God has always been reaching down and beckoning us to "come up higher." To this church comes the gentle invitation to come up higher. Why not heed and enjoy much of the divine here and now? The choicest fruits always grow on the tops of the trees, where the sun touches.

When God wanted to commune with Moses, he told him to come upon the mount. When Jesus wanted to commune with God he went upon the mount. And there the Devil went also, for be assured he will never go into the valley of sin to drag us from the pinnacle of righteousness, because he has men there already and does not need to look for them in the high place. When the Devil goes to find a Saint of God he knows he will have to go to the high places. Hence he always went on the mount or the pinnacle and high places to tempt Jesus Christ, for he well knew he would never find him in the low places. When God communed with Peter, James, and John, it was on the high places. When God wanted to give that wonderful vision to John on the Isle of Patmos, he first invited him to "come up higher." And so if we expect to commune with God we must attain a high spiritual plane. While these references are of a temporal character, they have a forceful suggestion for the Saint to climb unto the mountains and pinnacles of spirituality if he would commune with God.

We are living far too low on the service of carnality and worldly pleasure to receive the many blessings in store for the Saints of God. The higher we arise in the spiritual realm, the more unobstructed is the force within us for good.

How wonderfully this was demonstrated when experimenting with wireless messages. After demonstrating the feasibility of this wonderful agency, men were constantly encountering difficulties from currents and cross currents of the earth's surface. Then came the discovery they were too low, and to succeed they must arise above these currents. So they went to Newfoundland, and there upon the highest mountains, erected their plates, and immediately success followed by sending an intelligent message to a friend one thousand miles away.

The application is simple, we are living on the surface where the currents and cross currents of unbelief, bad feeling, selfishness, and unholy criticisms interfere with the blessings due as if we were living above them. Therefore instead of looking back over our mistakes and failures of the past, and those of our brothers and sisters, we should "apprehend but this one thing," forgetting those things which are behind. (Anything which deprives us of enjoying

communion with God.) And reaching forth unto those things which are before, "Even Jesus Christ" and all that pertains to his great mission of true service to man.

Let us attune our hearts and minds to God, arising above the grovelings of this world to an attitude of giving service, and happily receive all that God has for us, here and hereafter.

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## IMPEDIMENTS TO THE PROGRESS OF TRUTH

There are factors that either stimulate or hinder the onward march of truth. In considering some of the forces that have a tendency to retard truth, we must bear in mind that environments are constantly changing, so there will be changes in the impediments. There are some impediments as lasting as time itself. Of these we desire to speak.

### IGNORANCE AND SUPERSTITION

One of the greatest impediments is ignorance, associated with superstition. These two always go hand in hand. These factors have been in the world from the days of Adam until now, and will continue until we know all things, even as we are known. Men have groped in darkness and superstition until truth to them has become heresy. The Master spoke a truth which reflected the condition of the age in which he lived, when he said, "The light shineth in darkness; and the darkness comprehended it not." (John 1: 5.) He could see in the lives of men that they were engrossed in ignorance and superstition.

When considering the events surrounding the birth of the Savior, we are led to wonder why men rejected him as their redeemer. His miraculous conception, the supernatural attestations of his divinity, preceding, attending, and following his birth, should have outweighed all criticism. Yet these events, instead of convincing men of his divine sonship, became stumbling stones in their pathway. To the mind of the Jew, the manner of Christ's conception, being without precedent, was preposterous. As a result he must be condemned as a child of fornication. Here we see demonstrated by the conduct of men, steeped in ignorance and superstition, a blind opposition to truth which resulted in desolation and ruin. Christ was rejected because he was misunderstood.

The more men have known truth the greater has been their love for it. The more humanity has been enslaved by ignorance the greater has been their opposition to truth. The Savior had to break down the barriers to progress, by combating the erroneous teachings of men. His message met with stubborn resistance, especially from leaders in religion. From this class of religious bigots came the most violent of the awful persecution which not only nailed the

Savior to the cross, but continued the work of persecution until it had destroyed the church with its leaders. These false teachers to a large degree molded public opinion. Naturally the people looked to them for counsel and advice. They were "blind leaders of the blind." Both classes were under the curse of ignorance, so the Master and his evangel found no place in their lives.

History repeats itself. In the restoration of the gospel in the latter days, the most bitter opposition from which truth has suffered has been from men who were supposed lights in different religious bodies which they represented. These men exerted a wide influence on religious thought. As a result, men's minds were darkened which caused them to turn away from the teachings of Christ, as found recorded in the Holy Scriptures.

We have only to go back in history a few years to learn that mobs have been headed by ministers who claimed to represent the meek and lowly Nazarene. These mobs were usually composed of the most ignorant and depraved characters of the communities in which the outrages occurred.

We suggest that the direct causes tending to these conditions were: Ministers who desired to retain their hold on human conscience and human activities sought to kill that which opposed priestcraft in all its forms, which would have liberated men from the fetters of priestly domination, and creeds. These conditions are likely to continue to the end of time, as foretold by the Apostle Paul in his letter to Timothy: "But evil men and seducers shall wax worse and worse, deceiving, and being deceived."—2 Timothy 3: 13.

Truth has suffered more as a result of ignorance, than from any other cause.

#### FALSEHOOD

One of the most prolific weapons used by Satan in opposing truth is falsehood, especially that which comes from a lying tongue. Men have been made to suffer untold agonies as the direct result of lying. So Satan has been on the alert to deceive by means of falsehood. When Eve first heard the voice of the tempter it was when he gave expression to a lie. Adam and Eve, being deceived thereby, became miserable. From that time on Satan has been faithful at his post of duty. Thousands, yea millions, have become his willing servants in framing and circulating lying reports to make man more miserable.

The Master and his work have suffered much from this very prolific source of trouble, not only in the past but also in modern times. So long as the Adversary can control the hearts and minds of men he will succeed in getting into circulation that which will poison the minds of the honest seeker after truth, thereby hindering the establishment of right-

eousness in the world. Truth has nothing to fear, so comes boldly forward to the emancipation of the race. But falsehood raises its slimy head from under cover and never dares meet truth face to face. Man has often shown a disposition to believe a falsehood rather than believe that which appeals to his better judgment. Men will die for a falsehood when they will not live for the truth.

Persecution of the church in the days of Christ and the apostles came about partially because of the falsehoods circulated derogatory to the character of its founder and his representatives. They had to meet the lying statements that were urged by the opposition. They stood ready to defend themselves, but then as now their accusers were not ready to meet them openly. Many were the bitter experiences of these servants of Christ, suffering even death itself as a result of the lying of others.

When we come to modern times we find Satan exceedingly busy circulating stories that were made out of whole cloth. Because men were ready to testify that God was really doing something for people now, they were at once the subjects of attack from lying tongues by those who attempted to blacken their character, thus preventing truth from filling hearts and minds with peace and happiness. Satan, realizing the message of life was impregnable and could withstand all the attacks made upon it when its precepts were examined, knew that one of the best ways of rendering it void would be to prejudice the minds of men against the persons who had the courage to stand in its defense.

When only a youth, Joseph Smith testified of the impartiality and goodness of God, told the world the heavens were again open, and the Divine One had once more revealed his will to erring man, he was made the object of attack. Every lying statement which was possible for men to invent was hurled against him. As the truth planted in the hearts of men began to grow and produce fruit, the venom of men also increased until they resorted to more drastic measures, which resulted in the death of this servant of Christ, and he went to a martyr's grave.

#### NEW DANGER ARISES

A new danger is seen slowly rising on the horizon, a most deadly enemy, from which truth has suffered. From within the ranks false leaders appear, seeking to destroy the church. Soon we find the pure, unsullied truths which composed the gospel of Christ turned into corrupt and abominable doctrines. Men, once in the front ranks among the standard bearers of Christ, are now engaged in the practice of that which is soul-destroying. These men were once valiant in their testimonies, denouncing evil in every form until they had gained the confidence of the church. But Satan has succeeded in corrupting their

hearts until they are made to reel under the intoxication brought about by their corruption.

Instead of standing for purity, they have embraced the doctrine of polygamy. Blood atonement was also fostered, and men who opposed these vile leaders were removed by death, that their evil designs might be freely indulged. Instead of the endowment of the Spirit of God, which brought light and peace, they went into secret works of darkness, taking oaths and obligations contrary to the will of Jehovah. Under such conditions the faith of thousands was made shipwreck. Soon to all parts of the world was carried the news of corruption which came to the church.

A little band of true worshipers stood firm. As they went out to again lift the warning voice, calling on men to repent, they were met with the accusation that they, too, were corrupt. These fearless workers plead for the faith once delivered to the Saints, but the stigma is so great that many honest men turn from the truth. Thus the servants of Christ labor against great odds, in almost every city and hamlet where they go. The news precedes them that "Mormons" are corrupt, and all Latter Day Saints are the same. Men and women everywhere have heard something detrimental to the character of these messengers of the gospel, and the message which they bring.

As the lone missionary goes into the city numbering its thousands, he finds no elegant church edifice in which to invite men to hear the gospel. In some of the cities even the streets are denied him. As a last resort he must be content in approaching men privately, only to be told, "I don't care to hear of your corrupt doctrine. I have heard enough already."

Because of the pernicious doctrines which have been taught, the way of truth is evil spoken of. The fruit of evil-doing is yielding its abundant harvest, trailing the banner of truth in the dust.

This same prophet, whose name was to be had for good and evil, not only suffers from enemies outside the fold by heaping vituperation on his head, but those who profess to be his friends and extol him as a prophet and martyr aid the rabble by accusing him of the blackest crimes.

#### WEALTH AND PLEASURE

There are other factors which guard the way to the tree of life, namely, wealth and pleasure. Men in their eagerness to obtain the wealth of the world forget that there are some things upon which no valuation can be placed so far as dollars and cents are concerned. "What shall a man give in exchange for his soul?" Matthew 16:26 is still one of the burning questions of the age. Man goes in quest of gold and faces death itself to gratify his ambition.

This awful desire for wealth shuts out the better desire for eternal life. Men thus involved in the whirlpool of commercial life allow the spiritual man to die from a lack of proper food. James shows us the logical outgrowth of the greed for wealth. Listen while he speaks:

Go to now, ye rich men, weep and howl for your miseries that shall come upon you. Your riches are corrupted, and your garments are moth-eaten. Your gold and silver is cankered; and the rust of them shall be a witness against you, and shall eat your flesh as it were fire. Ye have heaped treasure together for the last days.—James 5:1-3.

Paul saw a danger in the closing days of earth's history, through which we are now passing. He said men shall be "lovers of pleasure more than lovers of God." (2 Timothy 3:4.) Statistics show that upwards of a billion dollars are expended annually in the United States to provide amusement in the moving picture shows alone. Add to this the enormous sum spent in the theaters, baseball, football, racing of all kinds, and other sports, and we must conclude Paul's statement was true. The world at large has gone pleasure mad. Men will deny themselves the bread that sustains life and spend their hard earnings to satisfy an abnormal desire for pleasure.

Truth in every stage of its existence has been compelled to combat these various evil forces. Everything which could be formulated in the mind of Satan has been hurled against that which will finally emancipate the race. But we anticipate a day when every impediment will be removed and truth alone will stand the arbitrament of time. Lord, hasten that glorious day, is our humble prayer.

L. G. HOLLOWAY.

## Of General Interest

### LIQUORS NO LONGER "DRUGS"

Whisky and brandy have hitherto been officially classed as drugs in the United States Pharmacopœia, the authoritative list of medicinal preparations recognized by physicians. In revising this list the committee directing the work voted to remove whisky and brandy from it. Discussing the matter, the editor of *Weekly Drug Markets* (New York) says:

The announcement that the committee of revision have voted by the narrow margin of 26 to 24 to exclude whisky and brandy from the forthcoming edition of the United States Pharmacopœia will be looked upon by many in the trade as the culmination of a controversy that has been the subject of much discussion. Many druggists have sold these liquors for medicinal purposes under the customary restrictive measures imposed by the national and State authorities, being guided in their action by the belief that they had a right and duty to supply all medicinal remedies, and that as whisky and brandy were officially recognized in the Pharmacopœia they were in good standing as "remedies."

But the sentiment has strongly developed within recent years, among reputable pharmacists and medical men, that liquors should be deleted from the Pharmacopœia on the ground that they are not distinctly medicinal agents, and are not necessary in the production of official medicinal preparations. In the present Pharmacopœia, neither whisky nor brandy is directed to be used in the manufacture of other preparations, so that their retention in the official guide up to the present time must be considered solely on the ground of their possible use as medicinal agents. In the face of the sentiment as to the actual remedial value of these spirits, from a medical point of view at least, it would seem that "Othello's occupation's gone."

The fear has been expressed in some quarters that this elimination may make it impossible for druggists after January 1 next to sell whisky or brandy without taking out a saloon license. But this contention is largely problematical. Many druggists will welcome the failure officially to recognize these spirits as an excuse to relieve them from taking out a license and its accompanying restrictive regulations which have proved so onerous to well-meaning men. We have heard many druggists declare that the quantities of these products sold by them in response to legitimate demands were inconsequential, and from such sales they never realized, directly or indirectly, enough to pay the cost of the special tax certificate required by the internal revenue authorities. One can well believe that as a matter of financial interest such sales have not been worth the effort and responsibility they cost, while as a nuisance and demoralizing agency they have always required caution and discriminating judgment.

With the elimination of whisky and brandy from the Pharmacopœia, the fact that the druggist does not keep them for sale as medicines can not be urged as a blot upon his professional reputation. The liquor situation has been one of the most unsatisfactory subjects with which the druggist has had to deal, and the pharmacist who does not wish to have himself classed as a liquor dealer, or subject himself to espionage or the risks of prosecution for acts he can not foresee, will undoubtedly indorse the verdict of the Pharmacopœial revision committee.

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## The Staff

AUDENTIA ANDERSON, OMAHA, NEBRASKA

### Hymns We Love

"Onward, Christian Soldiers"

The words and music of this stirring processional hymn were composed by the Reverend Sabine Baring-Gould, Curate of Hoby Bridge, England, in 1865, under the following circumstances:

On Whitmonday in a neighboring Yorkshire village, a great school festival was to be held, in which his school was invited to participate.

The place of celebration being some distance away, the curate thought it would be an excellent plan to have the pupils march to the singing of some suitable hymn. He searched in vain for something appropriate. His failure was fortunate for our hymnology, for out of the sheer necessity of the case, as the time was drawing near, he determined to write something himself, befitting for the special occasion. On the Saturday night preceding the celebration, he composed this now well-known hymn, little dreaming that its use would become world-wide, and that his name, as its author, would be a household word. He was only faithfully performing the duty of that present hour.

"It was written," he modestly says, "in a very simple fashion, without a thought of publication. I wanted the children to march to singing, but could think of nothing suitable, so I sat up at night resolved to write something myself. 'Onward, Christian soldiers,' was the result. It was written in great haste, and I am afraid some of the lines are faulty. Certainly nothing surprised me more than its great popularity."

It has surely "fitted" many and numberless occasions. It is said that when peace was expected to be declared between the British and the Boers a certain chaplain telegraphed to Lord Kitchener from the Orange River Colony, stating, "I am the acting chaplain, and shall conduct divine services in several camps to-morrow, may I ask if the hymn 'Peace, perfect peace' would not be a most appropriate one to sing?"

"Please yourself," telegraphed Kitchener, "but I think 'Onward, Christian soldiers' quite as good at this time, and perhaps more appropriate."  
VIOLA V. SHORT.

### Symphony Orchestra and Leadership

(Prepared and read before the Musical Institute, at the late General Conference.)

Since a very few minutes only are allotted to me to discuss a subject in which could be included many volumes of written thought, surely I can be forgiven if I do not dwell at length on any one phase or subdivision of my topic.

It has been my good fortune to enjoy many of the weekly concerts given by the Philharmonic Orchestra of New York this season, and to be associated with some of its talented members, and I can appreciate now, more fully than before, the sacrifices these men make to give to the world their interpretation of the highest forms of music.

We speak of the orchestra as a great and magnificent instrument, and we are thrilled by its eloquence and capabilities. Our great masters of the Romantic School, and the nerveless untiring modernists have used it as a means of expressing the endless variety of their musical thoughts.

It is unfortunate that the majority of attendants at symphony performances miss the opportunity that is always afforded them by not becoming more familiar with the individual value and mission of the factors which go to make up its sum total. The rudimentary knowledge at least could be gained, and in gaining it the student would find an intellectual enjoyment; his ears would be opened to a thousand beauties never before observed.

Like the organist, ever on the alert to combine different stops to produce the pleasing effects, the composer knowing well the characteristic timber of each instrument, finds his most exquisite pleasure to combine what we might term the primary colors in such a way as to produce indescribable effects—which is the highest form of art. And we, as interested listeners, should try to study these effects in order to get a glimpse into the mental workshop, so to speak, of the composer. Then, in addition to the effect that the listening would have upon our emotions, we would find our intellectual faculties would be agreeably excited, and the performance would be one of permanent benefit.

To the mind of a composer, the orchestra always presents itself as a combination of four groups of instruments, generally termed choirs. The string quartet, as it is collectively called, comprises the violins, violas, violoncellos and double basses. It is the only choir of the orchestra that has a numerous representation of its constituent units, and three fourths of the orchestra is made up of stringed instruments. This was not always so, but is the fruit of development in the art of instrumentation, which is the newest department in music.

The wood winds, or more plainly interpreted, the wind instruments of wood, comprise the flutes, oboes, clarinets, and bassoons. Third, the wind instruments of brass, trumpets, horns, trombones, bass tuba. The fourth choir includes the instruments of percussion, kettle drums, big drum, cymbals, triangle, bell-chimes and accessories—which we often refer to as the battery!

It is to be regretted that the various qualities of these instruments and means of expression can not be more deeply gone into, as time does not permit. Collectively speaking however, we can in the twinkling of an eye be transferred from a wild tumultuous storm of furious potentialities, so stirring that we are torn almost asunder with conflicting emotion, to the soft, sweet murmurings of the summer's southern breeze, while a few more measures might drop us into a field of rollicking lambs, or roaring lions, so absolutely marvelous are the possibilities of some combinations.

The qualifications of a symphony orchestra drummer would discourage the average youth from studying for this important role. He must have an absolute sense of time, rhythm, and a keen sense of pitch, for often his part calls for a change of pitch in one or both of his drums, in the space of a few seconds. To shut out the roar of ninety or a hundred instruments and drum in a new key, which the orchestra may require him to play, is an extremely delicate task for any man, and if you watch one of those lads at work, you know he has no time to cry for help.

A few words concerning the conductor, upon whom rests the success of a performance, and then I will try to quit, which will be hard for me to do, for the theme is all-absorbing one with me.

The old-style hand clappers, feet stampers, human metronomes, are a nightmare of the past. The modern conductor is a mediator between the composer and the audience. He is the greatest living virtuoso of the day, playing upon the greatest assembled instrument of all time. In place of the keyboard he plays upon men, and plays on a hundred instruments instead of one. No one composer can ever introduce sufficient signs for musicians to follow. Some one individually, peculiarly fitted, extremely sensitized, must anticipate the very thought, mind and will of the composer, and so tone down or build up the various choirs or individual tonal effects that we can classify the combined result as an intelligent interpretation.

Great honors are conferred upon one whose work is of such high quality. He is a man of stupendous power, and I might add, he is a rarity. In Europe he travels from city to city, conducts other societies than his own, and critics discuss his readings as they do performances of great pianists and singers.

At this stage of my talk, allow me to digress enough to impress upon choir directors one necessary factor of their work. Don't permit your work to rest when you have acquired the art of beating time correctly! Seek to analyze, to interpret, to subdue and round out a well-balanced effort in your choir work. If the brass and percussion choirs of the orchestra would permit their full volume of tone to escape, half the tense crowd of listeners at a symphony concert would drop dead of sheer fright, while the balance would run for the exits; and yet how often do we find in the enthusiasm of choir work a row of tenors red in the face trying to reach that high A, or die in the attempt, while the basses are destroying every tone-carrying quality they have by trying to keep pace with the tenors!

Let us endeavor like the symphony orchestra conductor to work hardest at the rehearsals, and by a system of *signs* communicate our desires to our singers, instead of looking like a thundercloud at a section who have misconstrued our

desires, and scaring them into a worse effort by the ominous scowl with which we encircle our countenances.

Last, but not least, personality and magnetism enter largely into the qualification of leadership. Define it as you will, its simplest meaning is the faculty or capacity in a leader for creating a sympathetic relationship between himself and his men, which enables him by prearrangement, technical, conventional or otherwise, to imbue them with his thoughts and feelings regarding a composition, and through them to reach the audience. A love for the work in hand, genuine enthusiasm, a deep-seated knowledge and the power to impart this, is the basis of action for one disposed to mold the efforts of others.

The need of the general musical movements of the church is for leaders with the stated qualifications, but above all, clad with the armor of God and endowed with a deep understanding of one of the greatest of Christ's virtues—humility!

ALBERT N. HOXIE.

### The Staff

With the entrance of October comes the rushing, cooling blasts of autumnal winds, causing the leaves to scurry over the pavements, ripened fruits to fall from the parent stems, and pedestrians to hasten their loitering steps, buttoning their coats closer under their chins, as they go. Mothers watch the heedless children with anxious care, crying, "Don't go out without your sweater!" while fathers interview the coal men, regarding with equal anxiety the price and quality of the winter's supply of comfort.

College and high school students vie with the children of the wards in application and acquisition, and stay-at-homes are looking up from their fruit-canning and wondering, "What shall I study this winter?" Women's clubs are holding opening meetings, and schedules of study and research are everywhere being filled out. It's in the air, some way, and thus the choirs are breaking off ambitious bites, trusting to luck and hard work, that success will follow their attempts to masticate and assimilate. Neglected instruments are being taken from the closet, overhauled, refitted with strings and mouthpieces, and entrance fees into some good study orchestra are being paid,—fees that spell *privilege* and *opportunity*!

In our own circles privilege and opportunity are being spelled and offered, freely and urgently, for is not the invitation broad enough? "Whosoever will." Our choirs need you; our orchestras need you; our music clubs need you; and not only do these organizations need you, but YOU NEED THEM! You can not afford to let these musical opportunities pass you by unheeded, for God said "cultivate." And your spiritual self needs the development he knew would follow a compliance with this command. So open your door to the call. Get your neglected gifts out of their tissue paper wrappings, and remember that the servants who used and multiplied the talents were the ones commended. These gifts brighten with use, and soon reflect the glory of the Giver, if they are used with joy and complete consecration.

Too many of us have not yet been converted musically; we have not learned the full consecration needed. We have not fully realized that we get out of music, as of every other good thing in life, just what we put into it! Half-hearted, spasmodic interest means half-way, undependable and slipshod music; while earnest, wholehearted and consecrated effort, steady application, and unswerving faithfulness, mean advancement, proficiency, and increased ability to both understand and enjoy oneself, and to give out and cause uplift and happiness to others—the real mission of music.

AUDENTIA ANDERSON.

OMAHA, NEBRASKA, 2009 Locust Street.

**Bulletin Number 1**

[The "Bulletin Number 1," except the title-page, published and sent to district choristers, is here reproduced for the benefit of all interested and engaged in the choir movement. The title-page announces as national director, Albert N. Hoxie, 179 Madison Avenue, New York; assistant national director, Edward C. Bell, 2817 University Place, Saint Louis; editor of "The Staff," Mrs. Audentia Anderson, 2009 Locust Street, Omaha.—EDITOR.]

**ANNOUNCEMENT TO CHORISTERS**

The General Choir Movement was inaugurated by the Church Presidency during the General Conference of 1912 at Independence, Missouri.

This movement was motivated by a desire to coordinate the work of the various local choirs so as to make possible better choral and congregational singing at conferences and conventions, district and general.

The use of uniform music makes possible the assembling of district choirs. The work of a district is intrusted to a district chorister, which office is under the direction and appointing power of the general chorister.

This suggestive graded course was adopted by a representative gathering of district choristers in joint council with the directors of the choir movement, and is the outcome of numerous appeals for music suitable for the choirs of average ability. We therefore recommend the earnest consideration of Grades 1, 2, and 3 for the smaller choirs, and Grade 4 and upward to the choirs of experience.

A Christmas Cantata, Grade between 2 and 3. "The Morning Star" John Spencer Camp.

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**SPECIAL NOTICE**

The Conference Series will be bound and indexed as heretofore. All orders, however, must be placed before October 1. Price 75 cents in any quantity, postage prepaid. Single Nos. in any quantity at prices indicated above less a discount of 33½% per cent postpaid. This is the music which is to be sung by the combined choirs at the General Conference, Independence, Missouri, 1916.

**For General Conference**

The following selections from the "Messiah" are to be used at the 1916 General Conference.

No.	Title	Page
4.	And the Glory of the Lord .....	10
9.	O Thou that tellest good tidings .....	32
12.	For unto us a Child is born .....	46
17.	Glory to God .....	60
22.	Behold the Lamb of God .....	79
24.	Surely He hath borne our griefs .....	87
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33.	Lift up your heads .....	116
44.	Hallelujah! .....	158
53.	Worthy is the Lamb .....	195

**With Our Correspondents**

HOOD RIVER, OREGON, September 23, 1915.

*Editor Staff:* I am indeed grateful to see the subject of music in the columns of the HERALD, as this is one part of our church work that is neglected, and I sincerely trust that the choristers and orchestra directors in all localities will awaken to the great need of development in the musical line, and improve our Sunday school, Religio and church services.

Music is a large part of each service, and is just as essential as a good lesson or a discourse, and when I say music, I mean the production of harmony, the blending of the soul into the theme and the recitation of the words given with expression. Singing is talking on a musical scale. Do we carry on a conversation void of emphasis? and speak all of our words in the same pitch, not giving any special force to our subjects? No! Then why should one sing without feeling, merely keeping strict rhythm, and repeating the words parrotlike?

Our Saints' Hymnal contains some beautiful selections, the harmony thereof being inspiring and food for the soul of the music lover. But the prayerful hymns are sometimes sung as though they were marches, and the songs of greeting rendered in a dragging way.

I have had the pleasure of attending several of our reunions, and I notice our congregational singing is of the slurring quality, especially when carrying the high notes. This effect is beautiful when rendered in its proper place, but must be given in unison and not in a zigzag way.

One more point. Dear singers, when approaching a word in your song with more than one syllable, inhale sufficient breath to sustain the tone, and do not take a breath between syllables.

I do heartily implore our people to put forth their greatest efforts to uplift the standard of our singing. See that the choristers are competent. Do not sacrifice this glorious work because you wish to favor one who is popular. And do likewise in the organization of your choirs. Select material, and devote one evening each week to choir work. Some call this practice, but I say it is work. And give ten minutes of each service to song service. If you will teach your choir to sing, your choir will gradually teach the congregation.

May God bless and multiply our talents, is the sincere prayer of,

Your humble sister,

SADIE E. WARD.

721 June Street.

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## Letter Department

RICHMOND, VICTORIA, AUSTRALIA, August 30, 1915.

*Editors Herald:* My last was written from Kalgoorlie, Western Australia; this is from a point nearly two thousand miles from that place.

I returned to our headquarters in Subiaco, on July 9, and on the following Wednesday received a telegram calling me to the bedside of my dying mother. I was in a strait between my unfinished work in Western Australia and my duty to my aged parent. The latter prevailed, for I realized that one has only one mother, and this was my last opportunity to do her honor, whilst, if permitted, I might in future have the chance of finishing my work in the field referred to.

After traveling for six days, I arrived at home eleven days before my mother passed into the unseen, this event occurring on Sunday, August 1, at 3 p. m. Brethren Butterworth and Kippe conducted the funeral arrangements, and we all felt a deep sense of peace and comfort in that mother was at rest after some years of suffering, which confined her to an invalid chair. She was a faithful mother to us, and also a Saint, doing her duty in both capacities according to her light, strength and intelligence.

I am now laboring about home in connection with the Victoria District, awaiting the decision of our new missionary in charge as to my future. It is a long and expensive journey back to my field in the west, but I am perfectly willing to go back for another year if the authorities so decide. Hard as the field was, I became attached to it and to the Saints there, and I feel that possibly mutual good might come to us by a continuance of our associations.

Brother Argent, who went there with me, is still laboring on alone in that field. He needs our prayers and support. He is a good young man, and we were sorry to part, but the responsibility may make him.

Everything, including the mission work, is slow at present. Militarism takes first place everywhere. The drought has broken all over the continent, and a good season is anticipated. This may set trade going and increase the people's wealth and optimism, with the result that normal conditions may soon again obtain. Until then, I don't expect to see much mission progress.

A misunderstanding occurred in regard to the name and personality of the Jones called to the patriarchate. In the

SAINTS' HERALD it was reported as John H. Jones, and knowing of no other John H. Jones in the church in Australia, some naturally concluded it was myself. Some wrote to me to that effect. When Brother Butterworth arrived he informed us that it was Brother John Jones, of New South Wales District. I was rather relieved to learn that it was not I who had been so called to assume that responsibility. My best wishes go to the other Jones in his new calling, and I trust God may inspire him for the new duties. We are pleased to welcome Brother Paul M. Hanson and wife to Australia, and trust their mission will be blessed of God.

The Victoria district reunion takes place about September 25. This will be the first meeting of that character in this district.

Trusting that progress of a lasting character may be the experience of all in the coming time, and that the long-looked-for establishment of Zion may be converted from theory into actuality, is the desire of,

Your brother in the one faith,  
J. H. N. JONES.

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TYRONE, OKLAHOMA, September 2, 1915.

*Editors Herald:* We wish to know if there are any Saints living in or near Liberal, Kansas, or Tyrone, Oklahoma. I, with Brother James A. Miller and family, have just moved to Tyrone, Oklahoma, and would like to find some of the Saints.

Your brother in bonds,

CHARLES F. ORR.

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BERKELEY, CALIFORNIA, September 19, 1915.

*Editors Herald:* My heart is full of gratitude to God for his goodness to me in all my travels, and also for the blessed experiences I have had, not the least of which was the privilege of attending the reunion at Irvington, the first I have ever been able to attend. I was there all the ten days, and to my soul it was a feast indeed. How I did wish all the dear Saints I have left behind in Canada and in England could have been there to hear the grand instruction that was given upon several occasions by Brother A. Carmichael, concerning the temporal law of the church, as well as the grand sermons by Brethren J. W. Rushton, J. W. Davis, from Hawaii, (both of whom I had previously heard preach in Oakland, of which branch I am now a member), also Brethren F. G. Pitt, M. H. Bond, Brooner and others. It was good to listen once more to the voice of Brother F. G. Pitt, whom I had not met for I think over fourteen years.

I can not refrain from telling how deeply I was impressed by the testimony of our aged Brother M. H. Bond. Oh, such a soul-stirring testimony! and such grand admonition from a veteran of the church! He spoke with all the earnestness and fervor of his being, and the power of the Spirit accompanied every word. I shall not soon forget that Wednesday morning prayer service that, together with the insight given into the financial working of the church, alone would be worth the effort to be there. Truly this is a grand work, we all should be proud of.

I believe there will shortly be some rapid strides made in the church. We are living in the hastening time, and therefore must look for such.

I was glad to read the letter in this week's HERALD from Sister Roderick May. I am sure Brother May has had uphill work to do what he has in London, England, for I know it needs lots of patience and perseverance to accomplish much there. I trust that God will bless their efforts and bring them success in their labors for him in these trying times.

I was in Canada four years, less one month, and arrived in California May 29 last. Am thankful to find wherever we go the same spirit of freedom is enjoyed when the Saints

meet together, and I am happy to say I rejoice in the work of God as much as I ever did. I know it is God's work; he has given me abundant evidence of its truth, and as long as he has work for me to do I wish to live. When I feel my work is done I shall be willing to go yonder.

I would like to say to the Saints in London District, I would like to hear from any of them. None of them are forgotten by me. I am enjoying better health now than when in England. Though I am nearing my seventy-fifth milestone, I feel there is yet a work before me. May I have grace to do it as unto the Lord, who has led me time and time again where I have found work to do for him, which though in weakness, yet I have seen the fruits thereof.

May God help us all to do our part in his great work, is the prayer of your sister in Christ. ESTHER FURNESS.  
1805 California Street.

## News from Branches

### First Chicago

Presiding Elder Harry Passman occupied at the morning service, the theme of his very able discourse being "Rich men" from the fifth chapter of James. Brother James F. Kier gave us an excellent talk this evening, his subject being: "Have faith in God." He, together with his family, is to depart soon for Independence, where he is to enter more thoroughly into the activities of his office. A farewell sermon next Sunday afternoon is to be dedicated to their departure.

Yesterday our three branches here were well and orderly represented in the two-hour temperance parade that passed through the downtown streets, our banner bearing our name in full with the words "We Are 100 Per Cent Dry"—the beginning of the end.

To-morrow evening the South Side church will be turned over to the Dry Chicago Federation, with Superintendent G. F. Rinehart as presiding speaker. Announcements are being handed out bearing our church's name, which I trust will afford us good advertisement.

The young men of our branch are organizing a chorus and are looking forward to an orchestra. We firmly believe in the words of admonition, cultivate the gifts of music.

The Religio has recently instituted a district paper, although the name has not been decided upon. We enjoyed the reading of the first issue on last Tuesday evening by our very able editor, Brother G. A. Worrell.

We are pleased to report a gradual advancement toward a more perfect spiritual condition and have several zealous workers in our midst.

W. W. REESE.

### Burlington, Iowa

Burlington has been quietly busy since last report, and while there have not been many items of general interest, we feel that progress has been made.

During July, the chief item of interest was our monthly sacrament service,—the first after the arrival of our new pastor, Brother D. J. Williams, and his family. At this service a prophecy was delivered, giving instruction and promise to the branch, and assurance to Brother Williams of his call to this place, and promising abundant blessing to his work among us.

Our tri-district reunion, held at Muscatine during August, was not so largely attended from this district as we had hoped, but Brother and Sister Williams and daughter, and Sister Maggie Wright, who attended from here, reported good meetings and an enjoyable time, even though the attendance was

not large. Brother E. B. Morgan, now laboring in the Eastern Iowa District, accompanied Brother Williams to Burlington at the close of the reunion, and spoke for us here Thursday evening, August 26. Two of our Sunday school workers, Sisters Jule and Anna Ortleb, attended the Plano reunion, and reported an enjoyable time there.

The day before our district conference and conventions, October 1, Brother O. Salisbury of Des Moines was in Burlington, and spoke for us Thursday evening. He planned his work so that he could attend the conference with us, and added materially to the interest of the sessions.

Brother Williams remained with the Rock Creek people until Friday following conference, to hold with Elder C. E. Harpe, a week's meetings there, and missed a short but most enjoyable visit of a day and a half which Brother Elbert Smith made to Burlington on his way home from the Joy conference. Brother Smith arrived just a little before noon Monday, October 4, and his time was busily occupied until Tuesday evening, visiting among his former flock, whose regard for our first pastor continues as warm as during his ministry among us. He finished with an evening with the Plus Ultra class,—the ladies' organized Religio class, where he gave us one of his characteristic short talks, full of inspiration, smiles and good things. Brother Briggs of Des Moines, who had been in Burlington on business since Sunday, was also with us for the evening, and followed Brother Smith with a short talk that was full of feeling and genuinely helpful. The only touch of regret to the evening was that we didn't have Brother Williams with us to overbalance the proportion of "seven to one."

Auxiliary work is doing well, though it has made no startling strides. We are just beginning the plan of holding a monthly joint executive meeting, in an effort to advance and to coordinate the work of the branch and its auxiliaries. Increased interest, consecration and desire for progress on the part of our workers promises well for the future.

Tuesday, October 12, was Brother Williams's birthday, and the manner in which it was celebrated seemed to be somewhat unexpected by both Brother and Sister Williams. It was the regular time for the meeting of our North Hill Aid and Home Class, who extended an invitation to all the ladies of the church to meet with them. This aroused no suspicion, for Brother and Sister Williams have met with them a number of times before, and the two aids have plans on foot for a bazaar later in the season; so the shock came only when the curtains were drawn at the close of the study hour, disclosing the table in gala attire for the occasion, and birthday candles burning. After refreshments were served, Sister Martha Weishaupt, president of the North Hill Aid, at whose home we met, presented Brother Williams with a purse, in token of the love, confidence and good will of those present and some who could not be. Brother Williams's response bespoke the brother in very deed, and the little break in his voice as he spoke of the strengthening of the bond that unites us, brought tears to more eyes than his own. We feel that there are few men who could win so practically the unanimous confidence and good will that Brother Williams has done in the short time he has been with us, and as he expressed it yesterday, it was his supreme desire (as it is ours) that the association might continue as it is now, and that thereby the Master's work might be forwarded and his name be honored.

The men were not to be outdone, and in the evening the men's Religio class, of which Brother Williams is the teacher, organized as the "United Workers," met with their president Mr. John Laubscher, and when Brother Williams arrived on the scene presented him with another remembrance and token

of esteem. Some of the Plus Ultra girls who had been present at the function in the afternoon followed with Sister Williams, and though perhaps the regular order of the evening followed by the United Workers was somewhat disturbed, the time was spent most enjoyably "in joint session," and we separated feeling that it is indeed good to meet together in such a way.

October 13, 1915. °

CORRESPONDENT.

## Hymns and Poems

### Selected and Original

#### The Gift of God

The light that fills thy house at morn,  
Thou canst not for thyself retain;  
But all who with thee here are born,  
It bids to share an equal gain.

The wind that blows thy ship along,  
Her swelling sails can not confine;  
Alike to all the gales belong,  
Nor canst thou claim a breath as thine.

The earth, the green outspreading earth,  
Why hast thou fenced it off from me?  
Hadst thou than I a nobler birth,  
Who callest thine a gift so free?

The wave, the blue encircling wave,  
No chains can bind, no fetters hold;  
Its thunders tell of him who gave  
What none can ever buy for gold.

—Jones Very.

#### Mother's Face

Dear face, deep furrowed by the hand of time,  
And long familiar with each passing care—  
Dearer by far to me than those more fair,  
That still abide in youth's seductive prime,  
Or wax not old in some congenial clime—  
Not all the charms of beauty famed and rare  
With thy sweet, gentle features can compare,  
For ever hallowed by a love sublime.

Thou first ideal of my infant eyes,  
To be adored as I have older grown—  
Revered and loved the more the better known—  
May thy enraptured visage ever rise,  
To cheer me in the way where duty lies,  
And be a solace when the tears have flown.

—Stoughton Cooley.

#### Zion

A harbor of refuge from tempest and wave,  
A haven of rest for the true and the brave;  
The glory of God for its shield in distress,  
Where none shall grow weary and none shall oppress.

The seas are enraged, travailing in pain,  
And numerous the wrecks submerged in the main;  
There's safety, alone, in that haven so blest—  
The Zion of God, the places of sweet rest.

The beacon which shines through the mist of the night  
Envelopes this harbor in wondrous light;  
Its rays are directed afar o'er the sea,  
Wherever distress and affliction may be.

The signals for help are reaching the shore  
From craft that can battle the tempest no more.  
The Zion of God, alone, can send aid,  
For strong are the boats for service there made.

Then hasten the day, O Father, divine,  
When standards of nations shall mingle with thine;  
Shall come to the harbor where billows surcease,  
And anchor for ever at Zion in peace.

AUSTIN M. DOBSON.

#### Life

Let me live my life from year to year,  
With forward face and unreluctant soul,  
Not hastening to, nor turning from the goal,  
Not mournful for the things that disappear  
In the dim past, nor holding back in fear  
From what the future veils, but with a whole  
And happy heart, that pays its toll  
To youth and age, and travels on with cheer.

So let the way wind up the hill or down  
Though rough or smooth, the journey will be joy  
Still seeking what I sought when but a boy,  
New friendship, high adventure, and a crown.  
I shall grow old, but never lose life's zest,  
Because the road's last turn will be the best.

—Henry Van Dyke.

#### Reincarnation

It can not be that he who made  
This wondrous world of our delight,  
Designed that all its charms should fade  
And pass for ever from our sight;  
That all shall wither and decay,  
And know on earth no life but this,  
With only one finite survey  
Of all its beauty and its bliss.

It can not be that all these years,  
Of toil and care and grief we live  
Shall find no recompense but tears,  
No sweet return that earth can give;  
That all that leads us to aspire,  
And struggle onward to achieve,  
And every unattained desire  
Were given only to deceive.

It can not be that, after all  
The mighty conquests of the mind,  
Our thoughts shall pass beyond recall  
And leave no record here behind;  
That all our dreams of love and fame,  
And hopes that time has swept away,—  
All that enthralled this mortal frame,—  
Shall not return some other day.

It can not be that all the ties  
Of kindred souls and loving hearts  
Are broken when this body dies,  
And the immortal mind departs;  
That no serener light shall break  
At last upon our mortal eyes,  
To guide us as our footsteps make  
The pilgrimage to paradise.

—David Hanks Sickels.

## Miscellaneous Department

### Conference Minutes

**LITTLE SIOUX.**—Magnolia, Iowa, October 2 and 3. Statistical reports showed gain. Adjourned to meet at Logan, Iowa, February 5 and 6. J. W. Wight edified the Saints with his exhortations, and Amos Berve helped to swell the good feeling that existed. Charles J. Smith, secretary.

**LONDON.**—Ontario, Canada, October 9 and 10. Reports from 11 branches showed membership of 858, net gain for 12 months, 45; ordinations 9. Reports were promptly forwarded and everyone brought marks of encouragement, numerically, and we believe spiritually. The conference was a success. Bishop R. C. Evans officiated in the laying of the corner stone of the new church the London Saints are erecting, the mayor of the city, some of the aldermen, and J. F. Curtis assisting, also W. I. Fligg, formerly president of the branch, but recently returned from the Canadian West. A good time was had, and an excellent offering gathered. Bishop's agent reported tithing over \$3,500 for the year. J. L. Burger sustained president, with G. C. Tomlinson and J. C. Mottashed first and second vice presidents respectively. Resolution passed that district arrange a reunion of its own, committee being appointed to attend to same. Preaching by J. F. Curtis, S. W. L. Scott, R. D. Weaver, R. C. Evans, was excellent. Bishop's agent and secretary sustained; C. Deuscling elected member library board; Ruby Jenkins, of Thamesford, recommended for district chorister. Adjourned to meet with Stratford Saints, second Saturday and Sunday of October, 1916. P. H. Phillipin, secretary.

**EASTERN MAINE.**—Corea, October 2 and 3. Report showed increase of membership. Corea Branch organized by G. T. Griffiths in July, showed an increase of 5. Jonesport and Addison also reported. Bishop's agent's report approved. Meetings were of high order. District chorister was elected and we look for this district to get in line with the musical department of the church. We have plenty of good talent which we trust our able leader, Herbert Rogers, will be able to use. Preaching by Elders Koehler, Ebeling, Foss, Knowlton. Adjourned to meet at Jonesport in November. John F. Sheehy, secretary.

**NORTHERN CALIFORNIA.**—Convened at Irvington, August 21. Reports: Oakland, 302; San Francisco, 229; Sacramento, 226; San Jose, 203; Tulare, 151; Chico, 114; Stockton, 99; Ceres, 34 Irvington, 30. Treasurer, C. A. Parkin, reported balance \$25.80. C. W. Hawkins reported receipts and expenditures for last reunion. W. A. Brooner reported expenses incurred with district missionary tent. Financial reports approved by auditors. Committee on by-laws reported new set, which was adopted, and secretary authorized to have one thousand copies printed for distribution. Following were elected reunion committee: C. W. Hawkins, J. H. Driver, Bert Cook, Benjamin Bean, M. C. McConley. Adjourned to meet at Oakland, time to be fixed by district presidency. Ordinations, J. W. Pressley, elder; Chester Ferguson, deacon. John A. Lawn, secretary.

**FLORIDA.**—September 18 and 19, Alafloa Branch, Dicksonville, Alabama. Reports: Mount Olivet, 57, Fairview, 45, Santa Rosa 86, Coldwater 98, Alafloa 185. Bishop's agent reported: Receipts, \$94.86; expenditures, \$76.96. Report and bishop's agent's books audited and found correct. Minister in charge, associate minister, and district president continued a committee to investigate prospects of a branch at Local, Alabama, and to organize same if thought advisable. Adjourned to meet at Fairview, near Pensacola, Florida, time to be determined by district presidency. E. N. McCall, secretary.

**FAR WEST.**—October 9 and 10, German Stewartville Branch. Reports: Delano 72, loss 5; Pleasant Grove 76, gain 3; German Stewartville 97, gain 7; Oak Dale 71; Edgerton Junction 48, gain 1; First Saint Joseph 577, gain 20; Second Saint Joseph 181, gain 3; Third Saint Joseph 137, gain 4; Alma 68, gain 4; Kingston 90, gain 3; Dekalb 54, gain 4; Stewartville 239, gain 1; Far West 43, gain 2; Trenton 26, gain 4. Far West District Quorum of Elders reported. This quorum is doing well and its members are interested in the forwarding of the work. The following were recommended for ordination, same being considered by a committee consisting of F. M. Sheehy and district presidency, this commit-

tee after investigation reporting favorably, and asking that the branches asking for ordinations have the same attended to: Second Saint Joseph, George Blenz, priest; A. D. Goff, deacon; Alma, William H. Amaun, priest, Thomas Graham teacher; Stewartville, Omer C. Hinderks, priest, Alma C. Hinderks, deacon; Delano, R. B. Daniels, priest, R. I. Bal-lenger, deacon. Rule 2 by-laws changed to read: "The annual conference and semiannual conference shall meet the second Saturday and Sunday after the first Saturday in the months of March and October of each year." Preaching by B. J. Scott, F. M. Sheehy. Adjourned to meet with First Saint Joseph Branch, second Saturday in March. Charles P. Faul.

### Convention Minutes

**BRITISH ISLES.**—August 2, Manchester, England. Sunday school workers called to order by W. H. Greenwood to organize Sunday school work of British Isles Mission, which was done. W. H. Greenwood elected superintendent; Abel Hall, secretary. All schools of mission were by motion invited to join the association. General Sunday School Association superintendent was invited to visit the British Isles during the year 1915, and failing, to send some other representative. Abel Hall, secretary.

### Conference Notices

Lamoni Stake, November 13 and 14, Hiteman, Iowa, beginning with prayer meeting Saturday at 9 a. m., followed by business at 10. Statistical reports for the first six months should be in the hands of the secretary not later than November 6. There should be a good attendance from all the branches. C. I. Carpenter, secretary, Lamoni, Iowa, October 12, 1915.

### Convention Notices

Minnesota Religio, Minneapolis, Friday a. m., November 5. E. M. Lambkin, president.

Lamoni Stake Sunday schools and Religios, Hiteman, Iowa, November 11 and 12. Credentials should be in hands of respective secretaries by October 25. Ruby Baguley, secretary Sunday school; Blanche Carpenter, Secretary Religio.

Spring River Sunday school, November 5, Pittsburg, Kansas. Laura Karlstrom, secretary.

Massachusetts Sunday school and Religio, November 13, 2.30 p. m., Saints' church, Sewall Street, Somerville, Massachusetts. Ora V. Holmes, 204 Huntington Avenue, Boston, Calvin Sears, Somerville, secretaries.

### Two-Day Meetings

Dahinda, Illinois, October 30 and 31. May we have a good attendance. O. E. Sade, president.

### Notice of Transfer

Notice is hereby given of the transfer of Elder Frank Mills from Ohio to the Eastern Oklahoma District, the missionaries in charge of the fields affected concurring in the transfer.

FREDERICK M. SMITH.

INDEPENDENCE, MISSOURI, October 15, 1915.

### Addresses

L. F. P. Curry, superintendent normal department, 110 Waterman Street, Providence, Rhode Island.

### Died

**WISMER.**—Aylla Wismer, born March 9, 1901, Essex, Ontario; died October 6, 1915. Baptized by Elder Hon in Detroit, in 1913. Funeral at the home of Mr. George Loucks, sermon by W. S. Bennett, of Detroit, to a large audience of outsiders. There survive mother, father, 2 sisters, 4 brothers.

**LANE.**—Elizabeth, wife of William T. S. Lane, of Des Moines, Iowa, born January 7, 1874, Fife County, Scotland; died after an illness of 1 week at Methodist Hospital, Des Moines, September 26, 1915. Deceased leaves husband, 3 daughters, 1 son, all at home, father, mother, of Boone, Iowa, many friends and relatives. Baptized January 22, 1893, by O. B. Thomas, Mallard, Iowa. Services Saints' church Des Moines, by J. M. Baker, interment in Glendale Cemetery.

**GANDY.**—Alice Gandy died August 15, 1915, at Brookville, Pennsylvania, County Home, of old age. Baptized by A. H. Parsons in Pennsylvania. Leaves 2 daughters.

**CHATBURN.**—Thomas W. Chatburn, born at Lancashire, England, March 22, 1841; died at Independence, Missouri, October 2, 1915. Deceased came to America in 1845. Baptized January 2, 1870, Gallands Grove, Iowa, by Charles Derry, confirmed by Charles Derry and Henry Holiday. Ordained elder July 28, 1874, Dow City, Iowa; seventy, March 14, 1892, Independence, by Duncan Campbell and W. H. Kelley; high priest, April 16, 1907, Lamoni, by F. G. Pitt and I. N. White. Deceased leaves faithful companion, 7 children, Frank J., Bandon, Oregon, Myra Brackenbury, Independence, Florence McNichols, Kansas City, A. B., Shawnee, Oklahoma, Nellie Brocaw, Independence, May Hilliard, Perry, Florida, T. W., jr., Atlanta, Georgia, 19 grandchildren, 7 great-grandchildren, 4 sisters, 1 brother. Deceased was not only a father, but a friend and chum. Evidencing his loyalty, his exact words were: "Some of the old white heads like mine thought the old 'ship of state' would be wrecked when 'the boys' took hold, but I knew it was safe. God is at the helm, and what this church needs is support. Thank God I can say, I have been loyal." He advised his family to avoid harsh judgment. He said: "I have fought the good fight. I have kept the faith, and I know there is a crown for me." A few hours prior to his death, he raised his head with that characteristic shake, and with strong, firm voice, declared, "I know this gospel is true. It is the greatest hope of mortal men." At daybreak of the morning of his death, sitting unsupported in his bed and looking through the open window, he said: "The dawning of a beautiful day, but for me it is the dawning of eternity. My day will be on the other side." Services at the Stone Church, Independence, by President Frederick M. Smith and Bishop E. L. Kelley, interment in Mound Grove Cemetery.

**STRANGE.**—William Strange, born November 13, 1839, Coleshill, England; died September 10, 1915, Chicago, Illinois. Baptized November 26, 1888, by R. C. Evans, at Saint Thomas, Canada. Ordained elder February 17, 1889, by R. C. Evans and T. A. Phillips. Survived by 3 sons, 3 daughters: William, Toronto, Canada; Mrs. Alice Wainwright, Albert, Mrs. Ruth Oliver, and Erwin, Chicago, Mrs. Florence Hare, Antler, North Dakota. Services in charge of Henry P. W. Kier, sermon by James F. Kier.

**PITT.**—Bertha E., daughter of Daniel and Mary E. Hougas, born near Henderson, Iowa, October 19, 1869; died at Sierra Madre, California, July 16, 1915. Married William P. Pitt, of Independence, Missouri, August 22, 1891, and moved to Independence. Leaves husband and 2 children, Fred D., and Clara Mildred. Services from the home, 1310 West Short Street, Independence, Missouri, in charge of W. H. Garrett, sermon by Joseph Luff, interment in Mount Washington Cemetery. Deceased had loved flowers in her life, and friends remembering this, brought a wondrously beautiful offering of them to the funeral.

**The "Century"**

The *Century* announces, to begin in the December number, the publication of a series of picturesque historical articles on the period between the Revolution and the Civil War, by Helen Nicolay, daughter of Lincoln's famous secretary and biographer. "There seems to be a period in the history of all mundane things, whether it be the story of a people or the life of a pair of trousers, when the charm of the new has worn off, and the glamor of the antique has not had time to gather," Miss Nicolay is said to assert, applying this homely metaphor to the period she deals with, a period which is confused and deadly as treated in most histories but which is full of important and interesting happenings could they only be properly sifted. This is precisely what Miss Nicolay has undertaken to do, presenting a living, moving panorama of Washington in the making, society under the early presidents, rivalries and jealousies, idealisms and absurdities, the great political events and personalities looming up clear of the muddling little ones. The tone and manner of treatment are said to be piquant and informal, and Miss Nicolay will present a mass of new material to which she has had access in Washington.

**Book Reviews**

**A FAR COUNTRY.**—Winston Churchill can say a great deal in a paragraph. And in a book of 500 pages he can say enough to keep a hard-thinking man or woman intellectually busy for—years! If this sounds exaggerative, we refer you to his latest work, *A Far Country*. Read it as it should be read; seriously, faithfully and with an open mind, and you will register truths—modern and ordinary elusive truths—

that will keep your mind, your brain and heart, occupied for a long time. The *Inside of the Cup* was a surprise to the seeker after good American fiction; and a revelation to the individual who considers all story-telling a mere pastime. And this other great book of Mr. Churchill's is of like character. The two of them should be universally read and reread. The title of this second story-masterpiece, like the first, is borrowed from Scripture: "And took his journey into a far country and there he wasted his substance in riotous living." Hugh Paret, the hero-villain, is our modern prodigal. The far country he sought and reached, was the Land of Luxury, a Principality of Power. He went in for politics, high finance and society; achieving almost everything but happiness. Then at last he discovered that he had wandered away from all his dearest ideals and was living on husks; that he had taken on a personality not really his own—a personality that dominated him, crushed and saddened him. When his realization was complete, he began the homeward journey. He "repented." He arose and returned unto—*himself*. We can not give any adequate impression of the story in a few lines. It would take the author himself to do that. But surely any book that will keep a tired and literature-soaked proof reader (we know of a case) awake nights, is worthy of recommendation to the more leisurely and less surfeited. Even if you are not seeking thoughtful fiction-stuff, *A Far Country* will delight you. It is saturated with humor, sparkles with wit, and is uniformly tinged with a delightful satire. We felt all the way through the story that much of it would be lost on less keen intellects than our own! . . . Surely this makes the lighter facts of the book also desirable. In a word, Mr. Churchill's latest work is a crystalization of modern thought in a natural setting. It is so real that it hurts and so diverting that it compels the reader to endure the pain. . . . This to the serious. To the lover of romance—well, we were aware of a heart interest, and one that stung at times. But Mr. Churchill never overdoes the sentimental. In fact, he never *is* sentimental. He is natural.

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## THE SAINTS' HERALD

Elbert A. Smith, Editor; John F. Garver, Assistant Editor.

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# THE SAINTS' HERALD

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

Entered as second-class matter at Lamoni, Iowa, post office.

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



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

VOLUME 62

LAMONI, IOWA, OCTOBER 27, 1915

NUMBER 43

## Editorial

### DEDICATION AT GUILFORD

On invitation of the branch authorities the HERALD Editor was privileged to take part in the dedication of the new church at Guilford, Missouri.

We reached Guilford Saturday afternoon, October 16, and were soon joined by Brother F. M. Sheehy, minister in charge of that field. We were pressed into service to preach Saturday evening to a fair-sized audience.

At eleven o'clock Sunday forenoon, October 17, we delivered the dedicatory sermon; Brother Sheehy, who was in charge of the service, delivering the dedicatory prayer. At this service, and again at three o'clock, when Brother Sheehy was the speaker, the house was crowded with an attentive audience. There were many visitors from neighboring towns, some driving as far as twenty miles; and many neighbors and nonmembers were present.

A basket dinner was served in the basement, to which all were invited, and the day was spent very pleasantly in worship and social intercourse. Brother Sheehy remained to occupy in the evening, and the writer went on to Saint Joseph, where he preached at the evening service.

Guilford is situated on the Chicago and Great Western Railroad, in Nodaway County, Missouri. The Saints have erected at this place a church with a seating capacity of about two hundred and sixty, of which they may well feel proud. They have a branch membership of one hundred and eight, drawing their attendance to a degree from the country around Guilford, and have completed the building at a cost of thirty-five hundred dollars.

The building is thirty-six by fifty-six feet in size, with gallery, and mothers' rest room. It is seated with opera chairs; has its own acetylene lighting system. The auditorium is a frame structure, with concrete basement the full size of the building and finished to use as a dining room and for Sunday school class room. Brother R. M. Jeffries is the architect and builder; C. C. Nelson is president of the branch, and Joseph Powell president of the district.

We were greatly pleased to find such a commodious and attractive building, free from debt and ready

for dedication and service. Too often our people have given little consideration to the appearance of buildings that they erect for worship. It is not enough to have merely four walls and a roof. God makes all things beautiful. He spends infinite pains even on a little flower. We may suppose that he will appreciate a house erected in his name and made as beautiful as is consistent with true economy.

Beauty is not a matter of ostentatious and extravagant ornamentation. It is rather associated with simplicity. It lies between the extremes of barren ugliness and the aforementioned ostentatious ornamentation. Good taste is not necessarily very expensive. It costs little more to make a building attractive. The principal thing is to use thought, judgment, and good taste. Saints contemplating building local churches might do well to put themselves in touch with good architects of our own faith who could advise in person or by correspondence. By correspondence with the First Presidency or Presiding Bishop they might get in touch with such architects.

In this particular the Saints of Guilford have done well. Their church, for one of its size, comes near being a model of attractive simplicity attained at a minimum of expense,—this applies to both the exterior and the interior of the building.

A good feeling seems to prevail in the community toward our people. The business men and others of the town have helped most liberally in a financial way and their good will and financial and moral support have been greatly appreciated by the Saints.

The church building formerly occupied by the Saints, no longer adequate to their needs, has been sold to the Christians. The Christians were in the midst of a revival service; but we were told that they called their meetings off on Sunday on account of our dedication. Their courtesy in that regard was appreciated.

Altogether the occasion was most pleasant and spiritual. Success to the Saints of Guilford. The church building thus dedicated is not an end in itself. It is but a means to an end. It is but an instrument for them to use in the service of God and for the salvation of men.

E. A. S.

### DEATH OF SISTER ADA SMITH

It is our sad duty to chronicle the death of Sister Ada Smith, wife of the late President Joseph Smith.

Her death occurred at the Independence Sanitarium at eight o'clock Wednesday evening, October 20. She had been in a critical condition for some weeks, as a result, we understand, of a malignant goiter with cancerous growth.

Sister Ada Rachel Clarke was born July 23, 1871, at Garafraxa, Dufferin County, Ontario. She was baptized September 4, 1893, at Garafraxa, by R. C. Evans; confirmed by R. C. Evans and J. H. Taylor, at the same place. She was married to President Joseph Smith, January 12, 1898. They took up their residence in Lamoni; moving from there to Independence, Missouri, in 1906.

Sister Ada soon won the love and confidence of the entire family into which she had married; and indeed speedily earned and received the respect, gratitude, and love of the whole church because of her loyalty and cheerful and unflinching devotion to President Smith during his declining years.

Her death will be mourned by all. We can not understand the providences of God at such times. We can only trust his goodness, and that all things will work together for the good of those who love and serve him. Sister Ada did her work well, and filled her mission nobly to the end of her journey.

She leaves three boys, Richard C., Wallace, and Reginald.

The funeral was held at Independence, Missouri, from the Stone Church, Saturday, October 23, at 3 p. m., in charge of Elders F. M. Sheehy and G. E. Harrington, the sermon being preached by Bishop E. L. Kelley. The pallbearers were F. M. Smith, E. A. Smith, B. M. Anderson, I. A. Smith, R. S. Salyards, F. A. Smith.

A good woman has gone to her well-earned reward.

---

### A TRIBUTE TO A FRIEND

The news of Brother Chatburn's death reached me Saturday evening, and filled me with deep depression. What a loss his family has sustained! The church has lost a valiant and chivalrous champion. I have lost a friend.—Friends in these days mean so much to us all, and when we lose them their place can not be supplied. Friendship knows nothing of proxies or deputies.

Our brother was, at his own urgent request, appointed to the Southwestern Oregon District. He was very anxious to see his son Frank and his family again. Some of us had misgivings about his going because of his sickness, but we felt it was not right to deny the request of one who for a generation had been so faithful and tireless a warrior. When we met him at the Myrtle Point reunion, however, it

was obvious that his work was finished. It was pathetic to see him heroically struggling against the inevitable; and with his accustomed zeal and bright courage he conducted the reunion so excellently that all seemed to agree that it was one of the best ever held in the district.

When we heard he had gone home, while not surprised, we were sorry, for we knew Brother Chatburn would not have deserted his post had he been able at all to remain. In his last letters he related to me his experience with Brother Harrington on his arrival at the Sanitarium. The doctor told him he had a fighting chance. "Go to it," said he; so long as there was a chance he was ready for the fight.

Our brother was a unique and original personality. He was a remarkably gifted platform speaker, and when caught upon the sweep of his emotions he had a flow of molten eloquence, and made his subject incandescent with his fervor.

I remember distinctly the prayer he offered at the dedication of the new church purchased by our local congregation at Atchison, Kansas. The range of sentiment, the rising tide of impassioned pleading, the profoundly affectionate description of the toil, sacrifice and hope which the little band had intertwined in their work, the climax of the invocation, when he prayed for the divine protection, blessing and recognition, made up altogether one of the most impressive experiences it has been my privilege to share.

We have seen him at reunions,—nothing too big, too insignificant, too hard, too menial, too exacting. He was there to clear the ground, to fix tents, to supervise the commissary department, to see that the ice was in the water, to muster the choir, to draft the programs, to smooth difficulties, to administer to the sick, and then ring the bell for service.

None could resist his appeal for a collection, and it was his delight to see that all expenses were paid, and the missionaries with a little surplus to help them along.

How we shall miss him in the conferences. His familiar figure is with us no more. His cheery greeting is silenced, and his springy step no more is heard; for in the language of his favorite songs, he is tenting on the old camp ground. For: now the battle's over, he shall wear a crown in the new Jerusalem.

What a lot of people will miss his witty and salient reminiscences in the *HERALD* and *Ensign*! In their ways "Jots by the Wayside" were among the best things produced in the literature of our church papers. His powers of description were very artistic, his pungent witticisms were like delicate seasoning, and the deep devotional spirit pervading all were nicely balanced and rounded by his grateful remembrances of the hospitalities and kindnesses received.

Brother Chatburn was a product of the latter-day work, and characterized its best expression of cheerful, optimistic common sense; a natural eloquence, a whole-hearted generosity and a passion for his family and friends.

The affecting friendship which existed between our late president and our lamented brother contains the elements of a beautiful idyl. It is a pleasant conceit to imagine the warm greeting and the old-time hearty laugh of affectionate comradeship which will echo through the "Liberty Home" in paradise, when they meet together again. *Tempus fugit.*

So many friends and acquaintances are passing over that occasionally the imagination longs to "hit the trail" of what Charles Frohman called "the most beautiful adventure of life."

This man's interrogation is a beautiful antidote to fear and cowardice in the presence of that angel who in time looks black and dreadful, but in eternity is full of iridescent immortality, for after all death is the great liberator, and in Burns's wonderful language, "Man's dearest friend."

So as the old guard passes to the eternal silence, one by one, and they colonize the great continents of eternity, it is comforting to know we shall not be lonely, nor sad, for so many will be pleased to see us, and the joy which must be in the morning will drown the grief of the night.

God grant peace to our departed friends, and make them feel as much at home in their new environment as they did with us. And to the sorrowing wife and children, may they hear the echo of his cheery voice reverberating through the corridors of memory.

We shall wear a crown  
In the new Jerusalem.

Surely if Maeterlinck's beautifully suggestive drama, "The Blue Bird," is anywhere near true, when he shows how the dead depend upon the affectionate memory of us who remain for their very life, we can only say that immortality is born of love and sacrifice, and we shall remember unceasingly the noble army of pioneers who have blazed the way to better and holier things, and then encouragingly passed through the dark valley of shadows into the never-failing light of Eternal Day.

JOHN W. RUSHTON.

STOCKTON, CALIFORNIA, October 11, 1915.

### WHAT WAR MEANS TO-DAY

PARIS, October 20.—In the middle of the Champagne battle field, my first impression was that judgment day had come; that I had been left behind to roam the disrupted earth alone.

As far as the eyes could see undulated one vast, pitted waste of chalk, with snags of annihilated forests sticking up, gaunt and white and covered

with dust, against the skyline, and with arms and legs and other fragments of dead men lying like common garbage on a titanic dump.

This was the work of the French artillery. Here the Germans had been. Here many were still—rotting.

### HELL'S FURIES OUTDONE

Hell's furies seemed to have been forestalled and outdone.

For three days I was permitted to wander over the ground recently won by the French.

I had talked previously with many officers and men concerning the efficacy of the French shell fire, but even thus prepared and despite what I had hitherto observed personally, I was totally surprised at what I saw.

Over tens of square miles practically no vegetation was left. Even the rabbits and rats had not escaped.

Almost three million shells were hurled into this area in three days, digging pits from five to seventy-five feet deep, the latter one hundred thirty to one hundred fifty feet across.

### PRISONERS ALMOST INSANE

A general told me the German troops were so demoralized that droves of prisoners the French took were sent to the rear without other escort than a single guide—that many were almost insane for days.

Numerous entire French regiments have been trying to clean up the battle field ever since the struggle, but without seeming to make headway, so vast is the undertaking.

Excavations bring to light daily fresh war stores or huddles of putrefying Germans, as if this were some new Pompeii.

What I took at first to be the stump of a shell-torn bush turned out to be a crisped red hand on a human arm, protruding from a caved-in trench.

What seemed to be an old sack had a human foot inside.

A discolored blue sweater had a man's trunk within it.—*Chicago Herald, October 21, 1915.*

### CURRENT EVENTS

#### SECULAR AND RELIGIOUS

SUFFRAGE DEFEATED.—Woman suffrage was defeated in New Jersey the 19th by an overwhelming majority. President Wilson, having previously declared himself, voted for the proposition.

"JITNEY" NOT SUBJECT.—The California State Railroad Commission has decided that the "jitney" bus is not a public utility, and hence not subject as such to laws applying to railroads and trolley lines.

OROZCO CONVICTED.—The Mexican general, Or-

ozco, and two companions, convicted of conspiracy to violate American neutrality laws, were on the 20th sentenced to eighteen months imprisonment in Leavenworth. Each furnished bond, pending appeal.

**FOR PREPAREDNESS.**—The Wilson administration is lining up for a preparedness campaign in the next Congress, which would provide a large increase in the navy and in the standing army, the work covering a term of years and necessitating an outlay of one billion dollars.

**INSUFFICIENT SAFETY.**—In a late note to Germany in the *Frye* case, the United States Government gave the German Government to understand that it did not regard "an opportunity to escape in lifeboats" sufficient safety for passengers and crew of an American vessel destroyed when carrying contraband.

**RELIGION IN SCHOOLS.**—In a Carroll County case in which while the local schoolhouse was being repaired the trustees rented for public school purposes a room in a Catholic school, the Supreme Court of Iowa has decided that school-teachers may wear a religious garb in the schoolroom, read from any version of the Bible, recite prayers, and hang religious pictures on the walls.

**PANAMA SLIDE.**—A landslide has occurred in the Gaillard Cut on the Panama Canal which is described as the most serious yet to occur in the canal. General Goethals reports that the nature of this slide is such that when removed a similar movement may occur. The conditions make it impossible to predict the date of reopening the canal, and ships in canal waters have been advised to proceed by other routes.

**RIVAL RAILROADING.**—In the case before the United States Federal Court at New York against directors and former directors of the New Haven charged with violating the Sherman Anti-Trust Law, Charles S. Mellen, former president of the New York, New Haven and Hartford Railroad, testified that the New Haven had made him second vice president with nothing to do because he had been "making a nuisance" of himself as general manager of the New York and New England Railroad, a rival line.

**MEXICAN AFFAIRS.**—Ten Mexicans were killed by a posse on the 19th, for alleged participation in a raid on a passenger train near Brownsville, Texas, on the night of the 18th, in which three Americans were killed and four wounded. Two Mexican raiders were killed by United States soldiers on the 22d. United States forces have been strengthened along the border. The United States and the South and Central American countries participating in recent conferences looking to peace in Mexico, on the 19th formally recognized Carranza as the chief executive of the Republic of Mexico. Carranza had previously

guaranteed the protection of foreign lives and property; responsibility for claims growing out of the revolution; safety to persons regardless of religious faith; amnesty for opposing leaders who swear allegiance to the new government. An embargo has been established on the shipment of arms from the United States to factions opposing Carranza. An embargo on all shipments in and out of northern Mexico has been declared, which is calculated to stop the sale by Villa of confiscated property to supply his army. Villa has lost to Carranza, Guaymas, the only seaport of importance in his possession. Fierro, his leading general, has quit his cause, and many desertions are reported.

**EUROPEAN WAR.**—The Serbians are yielding slowly from the pressure of their foes. The Germans have gained slightly on the north. The Bulgarians on the east have made important gains, threatening if not having cut the main railroad line from Nish, Serbia, to Salonika, the most direct route between the Serbian army and the allies. The Serbians are fighting with a desperation all but unparalleled thus far in the war, and their enemies are losing heavily in men. The Serbians have been joined by French forces. Allied troops are still being landed at Salonika. In their first attack on the Bulgarians, the allied forces were victorious, driving the enemy from Serbian territory and capturing the Bulgarian fortified town Strumnitza. The allies have also taken Enos, recently ceded to Bulgaria by Turkey. The Montenegrin forces are attacking Austria on the frontier. Great Britain, France, and Italy have declared war on Bulgaria, and an Italian squadron has sailed under sealed orders, presumably to join the allied fleet in the blockade of the Bulgarian Ægean coast. On the east the Germans have made gains from the Russians south of Riga and in the vicinity of Dvinsk. The Russians report gains in Galicia. Italian successes over Austria are announced. The Italians are making a general attack all along the Austrian frontier. Heavy fighting continues in the west. In Alsace fortune favors the French. German submarine activity continues to grow less formidable, while the submarines of Great Britain are taking a heavy toll of German merchant ships in the Baltic. A German cruiser was sunk recently. British and French ships have been in action against Bulgarian Ægean seaports. Sir Edward Carson, Attorney General, has resigned from the British cabinet, giving as his reason that he is not in accord with the near eastern policy of the British Government. The allies have made flattering territorial offers to Greece, including the island of Cyprus, but this nation, while allowing the landing and transporting of allied troops on and across her soil, still holds in reserve her army, mobilized it is said for the maintenance of neutrality.

## Original Articles

### THE CRISIS

(Synopsis of an address by Wardell Christy before the Sunday school and Religio at the last General Conventions.)

And that, knowing the time, that now it is high time to awake out of sleep: for now is our salvation nearer than when we believed. The night is far spent, the day is at hand: Let us therefore cast off the works of darkness, and let us put on the armor of light.—Romans 13: 11, 12.

The very elements are charged and surcharged with the evidences of a nation-wide crisis. Church and state are facing the solving of problems the like of which have never faced a great people before.

A certain good Scotch brother told me at one time while in the Des Moines District, that he did not expect to attend the reunion that year, but about the second day of the reunion this brother put in an appearance, and when asked how he came to change his mind he assured us he had come to "Take a few *nots* and watch devel-op-ments." The good brother really meant that he had come to take a few notes and to watch developments.

We are sure that one need not be overobserving to discover that there are some knots to be unraveled, neither do we need be overwatchful to discover some devil-op-ments, and in the meeting of these conditions so apparent, there is nothing so essential as the putting on of "the armor of light."

Crisis: Primarily, to separate, to determine, to decide. Second: The decisive state of things, or the point of time when an affair is arrived at its height, and must soon terminate or suffer a material change.

It will require more than ordinary wisdom, to be able to discern the real needs of the hour, and more than human courage to meet the requirements and make the sacrifices necessary to the development of the church to the state of efficiency and power so essential to meet the needs of the times and the opportunities of the hour.

### CHARACTER

Character is in demand. What the world needs most in the solution of its great problems is more men and women of character: more men and women who dare to do right because it is right. We want more men of character in the workshops, that the laboring classes may not so easily be converted into a howling mob, and violence reign where arbitration should rule. We want more men of character in the business houses, that public trust may not be destroyed, confidence lost, the credit system ruined and our national credit weakened. We want more men of character in legislative halls, that the voice of the people may be heard, and their wills executed, lest the great cords that bind our Republic together shall decay through the corruption of politics, the

Union be dissolved and the Stars and Stripes be trailed in the dust of a disgraced soil. We want more men of character in the pew and in the pulpit, that the Spirit of the living God may find expression in the modern church, lest it become the cloak of hypocrisy, the school of infidelity, and the power of Christ be lost to the world.

We must look to the church as the one living and true means by which and through which character, real character, may be developed. What are we as a church doing to develop the quality of character essential in this time of great opportunity? What can we do to develop real character, true manhood and true womanhood.

### WAYS OF ATTAINMENT

There are three ways of attainment; by hygienic living and physical culture; by education and ethical culture; by regeneration and spiritual culture. No one of these can take the place of another. All are essential in the development of a strong successful, righteous character.

### CULTURE

The only worthy end of all learning, of all science, of all life, in fact, is that human beings should love one another better. Culture merely for culture's sake can never be anything but a sapless root, capable of producing at best a shriveled branch.

Culture looks beyond machinery, culture hates hatred; culture has one great passion, the passion for sweetness and light. It has one even yet greater, the passion for making them all prevail. It is not satisfied till we all come to a perfect man; it knows that the sweetness and light of the few must be imperfect until the raw and unkindly masses of humanity are touched with sweetness and light.

In our hands is placed the destiny, and future of the church and the Nation. To us is intrusted to a great extent the molding of the clay, the inclining of the twig, the laying of the foundation of great and noble characters, the production of great men, the placing in and giving to the world symmetry of character, men who love, men who will put their all into the church, men and women, wealthy, rich in the power of wisdom, and true character, anxious to cast it all into the treasury of the world's great need to-day. Are we meeting the demands of the time?

He who is false to present duty breaks a thread in the loom, and will find the flaw when he may have forgotten its cause.

How much can we contribute to a better ministry for the future? That is, a better prepared ministry, men of greater power, because of their better equipments. Do we need great men? Does it take much of a man to be a missionary? If it did not God

would not have reserved to himself the right to select his ministry; no wonder he said, The field is white already to the harvest, pray ye therefore that the Lord of the harvest will send laborers into his vineyard; and, no man taketh this honor unto himself but he that is called of God as was Aaron.

It requires great men and great women to be true Latter Day Saints. It surely requires great men to be missionaries, great men to touch the world, to infuse into the church and the state the spirit of the living God.

Does it take much of a man to be a missionary? "Every mission constitutes a pledge of duty. Every man is bound to consecrate his every faculty to its fulfillment. He will derive his rules of action from the profound conviction of that duty."

#### MEN WANTED

The crying need of the hour is manhood and womanhood; not legislation, not organization, not agitation, but men. Men who are ready and willing to begin the reformation of the world in their own hearts. Men who can say to the struggling brother, "Follow me."

I would like to write over the door of every workshop and business house in the land, "Men Wanted."

I would place on the wall of every schoolroom, court of justice, and legislative hall, "Men Wanted."

I would wreath in ivy and gold over every fireplace, altar and pulpit in the land, "Men Wanted."

I would engrave it on the mountain side, have it reflected in every shimmering wave, and waft it on the breezes of heaven, "Men Wanted."

I would sieze the finger of lightning and write in letters of fire across our darkened skies, "Men Wanted."

I would gather the thunder's roll, the cataract's roar and the cannon's boom and echo from ocean to ocean, "Men Wanted."

I would unite all the voices of men and the pleadings of women with the forces of nature to send one sublime appeal to heaven, Great and infinite God, in this time of the world's and the church's greatest crisis, give us men, clean men, pure men, courageous men, men who dare to do right because it is right!

What constitutes a great man? Is it profession? Or is it "Being and doing?"

He only is great of heart who floods the world with a great affection. He only is great of mind who stirs the world with great thoughts. He only is great of will who does something to shape the world to a great career. And he is greatest who does the most of all these things, and does them best.

There are dangers in education, as there are dangers in riches. The man or woman that is educated abnormally, is one of the great curses of the time.

The rich man void of the Spirit of the living God

is of no value to the church in its time of need, what he has is reserved for selfish purposes.

What is more pitiable than a rich man with a little soul, or a learned man with a starved and shriveled heart? Manhood is of more worth than money; character is more precious than craft or skill. Fullness of being is superior to encyclopedia learning; the grace of gentleness and pity and love are more beautiful than all the accomplishments of art.

#### INTELLIGENT WORSHIP IN SONG

"They that worship him, must worship him in spirit and in truth." I am sure that I am one who truly loves music; I am sure that I sense to the extent that is possible for one of my limited abilities of appreciation, the blessings that come through the service of song; and yet I sense a "crisis," a danger in that we are liable to drift to the extreme, and cause injury to the spirit of this part of our service. But let me append here one of the many statements coming from the presses of the churches of the day, which will present to us the rock upon which they have struck, and owing to the fact that we are almost wholly dependent upon the talents of the world for our special music, that is, in its composition, how can we expect our singers to put *soul* into a *soulless* composition?

Smith Stimme said:

I am glad to note your editorial in the *Northwestern* of the 23d inst., entitled "Intelligent singing." I do believe the anthem singing, the solos, the duets in our churches, more than any other one thing, are the bane of the church to-day. The style, the agony, and the technic display indulged in by the average church choir singer is tiresome to the average listener, in the extreme, and if persisted in will be the means of closing many church doors, and they ought to be closed if that form of so-called worship is to be followed up. The writer enjoys good high grade music second to none, but church service that is intended for worship only is not the place for such a display of technic unintelligent enunciation as is usual with our average choir singing.

Technic: The method of performance or manipulation in any art; technical skill or manipulation; artistic execution. They illustrate the method of nature, not the technic of a manlike artificer.

#### A COOPERATIVE WORK

Religio, Sunday school, college, can you give us some real composers? We look to you. Will you meet the demands? Can you meet the demands? Sure! Develop the God character, produce the Christ spirit, in your cultivation, and the Christ spirit speaking through you and your subjects will produce to the church and the world, in anthem, duet, and solo, as it has in hymn, the climax in the world's beautiful and sublime music.

Now in conclusion, let us look the problems squarely in the face, and seeing with unobstructed

vision the wonderful demands that are made upon us, let us sense the real force and value of cooperation, and with the true spirit of benevolence, and brotherly love, cooperate to the meeting of the demands of the time; let us search the value of this from the pen of Theodore Roosevelt:

The only way to achieve anything in religion, in business, in politics, is through cooperation. The big man in this world must learn humility, if he is to do his work well. If he does not realize how small he is in comparison with the other men and women, he will not help the world to go on. The work of any leader sinks into insignificance when compared with the work of average citizens. We are all on life's chessboard. In religion, in business, in farming, politics, town or government we are all players. There is no one man, no, not the best player who can dispense with one pawn.

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### A WISE BUILDER

LITTLE SERMONS TO SAINTS.—NUMBER 12

BY F. J. EBELING

The beauty and durability of a structure is known by the kind of material used in its construction. The first thing the builder considers is the strength of the foundation. For a man to erect a costly building upon a sandy foundation is to make him appear ridiculous in the eyes of the world. The wise builder will dig deep and lay the foundation upon solid ground.

In Matthew 7: 24-27, Jesus uses a very common and practical illustration to show the folly of hearing and not doing, and the wisdom of doing after hearing:

Therefore whosoever heareth these sayings of mine, and doeth them, I will liken him unto a wise man, which built his house upon a rock: and the rain descended, and the floods came, and the winds blew, and beat upon that house; and it fell not: for it was founded upon a rock. And every one that heareth these sayings of mine, and doeth them not, shall be likened unto a foolish man, which built his house upon the sand: and the rain descended, and the floods came, and the winds blew, and beat upon that house; and it fell: and great was the fall of it.

Doubtless Jesus had seen or heard of the foolishness of building a house upon the sand, and the consequent disastrous end when the rains washed away the sand from under the foundation, and from this endeavored to send to the hearts of his disciples the great ethical lessons.

We are building a home for eternity. Jesus has furnished the right kind of material, that if we use it, will stand the storms and winds of God's judgment; if not, we will suffer the same loss as the unwise man who built his house upon the sand, our house gone here, and no house to go into hereafter.

I want to especially emphasize the fact that Jesus when using this comparison was addressing himself to his people who had begun the erection of their

spiritual building, "When he was set, his disciples came unto him: and he opened his mouth, and taught them (Matthew 5: 1, 2), hence the language of our text is to the disciples directly.

"Whosoever heareth these sayings of mine, and doeth them, I will liken him unto a wise man." In order to know "these sayings," of Jesus, which make for the "wise man," we shall have to go back and review some of the "sayings" which are parts of that ever-memorable sermon on the mount. For the purpose to make an everlasting impression upon the minds of his disciples, Christ concludes this masterpiece with the parable of the builders, wise and otherwise. We will examine some of these sayings:

Ye are the salt of the earth: but if the salt have lost his savor, wherewith shall it be salted? It is thenceforth good for nothing, but to be cast out, and to be trodden under foot of men.—Matthew 5: 13.

In this saying we have presented very forcefully to us our relationship to the world. As truly as salt has within it savoring or preserving qualities for that with which it comes in contact, so should a disciple of Christ in his associations with man have an influence that will make them better for having been in his company. We are to be in the world, but not of it. As salt can not be of any savoring good unless it comes in touch with the thing it is going to preserve, neither can a child of God be of much good to those who stand in need of the saving power of the gospel unless he comes in contact with them. But should one become careless and not let his faith be known, he is then like the salt that has lost its savor, hence is building upon a very sandy foundation.

Matthew 5: 14 has this beautiful saying, "Ye are the light of the world. A city that is set on a hill can not be hid." No better symbol of the Christian attitude to the world could have been presented. The moment one accepts this latter-day evangel, he becomes a marked man. Everybody expects him to be a "different fellow" than he has been. And he will be as prominent in a moral sense as a light in a dark place, or a city on top of a hill. As those places are attractive to all eyes, so should our lives be attractive to all those who look upon us.

Therefore if thou bring thy gift to the altar, and there rememberest that thy brother hath aught against thee; leave there thy gift before the altar, and go thy way; first be reconciled to thy brother, and then come and offer thy gift.—Matthew 5: 23, 24.

If this beautiful saying of Christ was fully observed, there would be little unpleasant work for the branch president and teacher. Any brother or sister who attempts to take part in the holy sacrament, and at the same time knows there is any hardness of heart between him and a brother or sister, is surely building upon a very sandy foundation. And the day

of judgment will reveal it. Paul says of such, "They drink damnation to their soul." On the other hand, what a strong and secure foundation one builds upon when he is big enough to go to his brother in the spirit of the Master, and acknowledge his wrong, and then with freedom and peace of mind go to the sacred altar and there drink from the cup in brotherly love.

There is not a Latter Day Saint but who has heard these sayings time and time again, and by not doing them surely we are on dangerous ground.

And if thy right eye offend thee, pluck it out, and cast it from thee; for it is profitable for thee that one of thy members should perish, and not that thy whole body should be cast into hell. And if thy right hand offend thee, cut it off, and cast it from thee: for it is profitable for thee that one of thy members should perish, and not that thy whole body should be cast into hell.

There are things in our lives that, in order to reach perfection, we must sacrifice, although it may be as severe as a real amputation of literal members of our bodies. As a member of our body sometimes has to be taken off to save the whole body from death, so it is in a spiritual sense. But in order to gain that for which the loss stands, it is profitable to suffer it. After the above scripture, the Inspired Translation adds, "And now thus I speak, a parable concerning your sins; wherefore, cast them from you, that you may not be hewn down and cast into the fire" (Matthew 5: 34).

Ye have heard that it has been said, Thou shalt love thy neighbor, and hate thine enemy. But I say unto you, Love your enemies, bless them that curse you, do good to them that hate you, and pray for them which despitefully use you, and persecute you.—Matthew 5: 43, 44.

If this one saying was lived up to it would transform this world into paradise. What a sublime foundation this is! And when the Spirit of God has so wrought in our lives that we will not only love those who love us, but even love our enemies, and offer a prayer for those who wrong us, we then have not heard it in vain.

Love is the underlying principle of all true service, and on love says Jesus, hang all law and the prophets. If we can not love as Jesus in this saying requires, our foundation is insecure.

We are sometimes too shortsighted in the manifestation of this divine virtue. We only love those who love us. In this we show no superiority over those who make no profession, hence little or no credit is due us, simply paying our just debts. Of this Jesus says, For if ye love them which love you, what reward have ye? Do not even the publicans the same?

"But seek ye first the kingdom of God, and his righteousness; and all these things shall be added unto you." (Matthew 7: 33.) Herein lies the secret

of securing temporal blessings. Are we giving our first attention to the building up of God's work? Or to our own personal gain? If we expect to be resting upon that sure and safe foundations that will endure the storms of God's judgment, it will be by adhering to this saying in connection with the others.

Of all the beautiful sayings of this great sermon, the one found in Matthew 7: 1, 2, has the most far-reaching effect as far as the happiness of this life is concerned:

Judge not, that ye be not judged. For with what judgment ye judge, ye shall be judged: and with what measure ye mete, it shall be measured to you again.

How often the spirits of our brothers and sisters have been crushed by a failure to live up to this saying. Not knowing the true motive of another, we often judge and condemn him by outer appearance, when he may be fully justified in the sight of God. A brother may not appear to us to be making much progress in the work, and by us may be criticized, when at the same time he may be making a far more desperate struggle to gain the little he has than one who is regarded by us as a spiritual giant. God looks upon the heart and will reward for every honest effort put forth. Our environments have much to do with our accomplishments here.

When Bishop Blakeslee came to Kirtland some years ago, an old gentleman living there approached him and said, "Your Doctrine and Covenants contains a false revelation. That in regard to the size of the temple. It says it is to be forty-five by sixty-five feet. I have measured it and found it to be much larger."

The bishop took the measurement and found the old gentleman was correct. During the night the bishop gave the subject much thought and prayer. The Spirit spoke to him and said, "The Lord looketh in the inside and not on the outer." The first thing in the morning the bishop took the measure from the inside and found it just as it is in the Doctrine and Covenants.

From this we learn that the true measurements of our worth can only be correctly estimated by the intents of the heart. And by reason of this it is not strange the Master warned us about judging one another. This is a very shaky foundation to stand upon.

That which the world has called the golden rule is found in Luke 6: 31, but one of the sayings of the sermon we have been commenting upon: "And as ye would that men should do to you, do ye also to them likewise."

We believe this saying will stand to condemn more in the judgment day than all the rest, for it deals with all the endless duties of man to man.

Normally it is not supposed man will do anything

against his own interest. Therefore, his own interest should control in his conduct toward his fellow man. Hence his good is best conserved when he lives for the good of all. What a fraud foundation for the great superstructure of society to stand upon!

As a church, when examining the foundation stones of other churches, let us, in the light of the concluding part of the sermon on the mount, look well to the strength of our own foundation, lest we be building upon the sand.

"Hold that fast which thou hast, that no man take thy crown."

\* \* \* \* \*

### PRAYER

Pray without ceasing. In everything give thanks: for this is the will of God in Christ Jesus concerning you.—1 Thessalonians 5: 17, 18.

No duty is more frequently and urgently enjoined in the sacred scriptures than that of prayer. The truth is, a religion without prayer would not be adapted to fallen man—would fail to cultivate and develop that feeling of dependence which should characterize an erring, yet confiding worshiper. This is a universally recognized principle, for all religions, whether true or false, enjoin prayer as a fundamental duty.

### THE NATURE OF PRAYER

Webster defines prayer in a general sense as "an act of asking for a favor." But "in worship," he defines it as a solemn address to the Supreme Being, consisting of adoration, or an expression of our sense of God's glorious perfection, confession of sins, supplication for mercy and forgiveness, intercession for blessings on others, and thanksgiving or an expression of gratitude to God for his mercies and benefits.

Prayer is, then, a communion with God. "It is," as the martyr Bradford expresses it, "a simple, unfeigned, humble, and ardent offering of the heart before God, wherein we either ask things needful or give thanks for benefits received." Unless the heart (and by the word *heart* we mean the moral affections) is enlisted there can be no acceptable prayer. "The true worshiper," says the Savior, "shall worship the Father in spirit and in truth: for the Father seeketh such to worship him" (John 4: 23).

Reverend David H. Fansie, Denver, Colorado, is reported in the *Rocky Mountain News* for February 2, as having said in part:

The need of the Christian body is not a new subscription to the doctrine of prayer as a fact and force in the life of Jesus and during apostolic times. Everybody is ready to believe those facts, and modern psychology is making the whole story credible for those of little faith. The need of the Christian church is the conviction that the laws and forces, operative nineteen hundred years ago, are operative to-day;

that the prayer results of that distant time may be duplicated now, and that greater and wider reaching demonstrations should characterize our modern Christian life.

### DEPENDS ON MEMORY

If our religion is being discredited to-day, it is where she stands in the midst of the terrible demands of a tense and exacting civilization. With only a memory and a record centuries old, to offer men who are going mad for the want of something that will hold them up and give them a sense of security amid the falling walls of their air castles and the crumbling of their human endeavors, mere profession of the supremest truth is cruel mockery to those who need help but to whom help is never offered. It is like the cathedral bells of Saint Petersburg booming through the dungeon walls the response, "Have mercy, O Lord," while mercy is a stranger in the prison corridors.

It is with confusion of mind and face that we churchmen stand before the problems, not of the church, touching her maintenance and existence, though they are serious enough, but the crying, vexing, problems of our communities. If we are anything we are the salt of our cities, but unless we have a decided savor the mocking crowd may justly deny our claims. Indeed, what are we, custodians of an ancient doctrine of prayer, a mere museum of sacred antiquities? Never! We are they who, in the midst of gigantic material achievements profess to the discovery and experience of spiritual influences which are superior to every other. We are in the world, not to *talk* about prayer, but to *pray*.

A prayerless church halts and stutters before the claim of Jesus that the works he did we should do also, and that we should do even greater works. We have been satisfied to look back nineteen hundred years and reverently watch him as he went about healing the sick and restoring the lunatic. In so doing we have failed either to glorify him or to honor his teaching.

The world will respect the church that does things, not necessarily the church which is able to assemble the largest crowds, but the church that discloses to weary men a spiritual law which will, in the sphere of man's highest nature, work as definitely and unflinchingly as the law of gravitation in the physical, a principle as workable and as practical in the region of the moral and spiritual as electricity in the natural.

### PRAYER THAT IS ANSWERED

Prayer then, is not the mere posture of the body. A man may kneel until he wears out the stones; like the Mohammedans he may put himself into every variety of position—throw himself on the earth and lie in the dust; like the Arab he may put on sackcloth and ashes; or, like the monks of modern times, kneel until his "knees become horny," and yet never pray at all.

Nor is prayer the mere expression of the lips. A man may repeat a hundred times in a day the prayer which the Savior taught his disciples to use, or he may say, "O Lord, my soul thirsteth for thee," and yet not offer up one petition which God will hear and answer. Nor does prayer consist in "excellency of utterance." In this respect, many seem to have a peculiar gift, and can pour out fluently and at length a multitude of words; but both the mind and the tongue may be thus employed, while the heart neither

feels the sentiments expressed, nor longs for the blessings implored.

A forcible illustration of this thought is found in the prayer of the Pharisee and publican (Luke 18: 1-4). The prayer that was answered was the voicing of the saint's anxiety in the ears of our heavenly Father.

#### WITH CHRIST'S INDORSEMENT

Prayer must be in the name of Christ. The Savior himself says, "Whatever ye shall ask in my name, that will I do" (John 14: 13). There is a depth of meaning in this expression which is often overlooked. This passage means that we are not only to approach God through Christ, but through the name of the latter. That is, our petitions must go to the throne of the Father with the name of Christ indorsed, so to speak, upon those petitions.

To illustrate: An insolvent debtor who has squandered his estate by "riotous living" may petition a bank until doomsday for pecuniary favors, but he utterly fails, and the reason is, he has no standing in a pecuniary way. He is hopelessly involved already in that bank. But worthless as he is within himself, if he will draw a note and induce some man of wealth to indorse it, that very bank in which he had no personal standing will grant his request. It is the name of the indorser, however, that secures the favor.

It is just so with man in his fallen estate. He is a moral bankrupt—is, in that respect, insolvent at the bank of heaven; but Jesus Christ is infinitely solvent, and his credit, so to speak, in that bank, is without limit. Whenever, therefore, an humble penitent presents a petition which Christ can indorse, then the inexhaustible treasures of heaven's bank are at his command.

Bearing this thought in mind, we can readily see why so few of our prayers are answered—they are not offered in the name of Christ. In brief, he does not indorse them, consequently they do not even reach the great directory that controls and super-vises the exchequer of heaven.

#### MOTHER'S PRAYERS

When a boy I used to sing a song entitled "The old cottage home," which was very touching to me. I quote it in part as follows:

One by one they have gone from the old cottage home,  
On earth I shall see them no more;  
But in heaven shall meet around that beautiful throne  
Where parting shall come never more.

Then comes the sweet part to me:

Many years have gone by since in prayer there we met,  
With the dear ones around the old hearth;  
But my mother's sweet prayers in my heart still are felt,  
I'll treasure them up while on earth.

Note my mother's sweet prayer. That sounds good to me. While I was left without a mother, I realize the worth of a mother's prayer, and the wandering boy who has a praying mother will never forget the many times she has poured out her soul in prayer to God for his protection. He may wander from his parental training into the bleak mountains of sin, yet his mother's prayer will haunt him until he returns to obedience.

#### MUST BE IN HUMILITY

Humility is essential to acceptable prayer. "Everyone that is proud in heart is an abomination to the Lord." (Proverbs 16: 5.)

God says, "Him that hath a high look and a proud heart will not I suffer" (Psalm 101: 5).

Peter teaches the same thing when he says, "Be clothed with humility: for God resisteth the proud, and giveth grace to the humble" (1 Peter 5: 5).

Our blessed Savior inculcated the same sentiment when he set a little child in the midst of the disciples, saying: "Whosoever therefore shall humble himself as this little child, the same is greatest in the kingdom of heaven" (Matthew 18: 4).

The parable of the publican teaches the same thing.

#### FAITH AN ESSENTIAL

On the point of faith the Bible is as explicit as it is possible to be.

All things, whatsoever ye shall ask in prayer, believing, ye shall receive.—Matthew 21: 22.

If any of you lack wisdom, let him ask of God, that giveth to all men liberally, and upbraideth not; and it shall be given him. But let him ask in faith, nothing wavering; for he that wavereth is like a wave of the sea driven with the wind and tossed.—James 1: 5, 6.

But without faith it is impossible to please him: for he that cometh to God must [note the word *must*] believe that he is, and that he is a rewarder of them that diligently seek him.—Hebrews 11: 6.

Ask, and it shall be given you; seek, and ye shall find; knock, and it shall be opened unto you.—Luke 11: 9. (See John 14: 12-16.)

#### WILLING TO DO

The Savior says:

Not everyone that saith unto me, Lord, Lord, shall enter into the kingdom of heaven; but he that doeth the will of my Father which is in heaven. Many will say to me in that day, Lord, Lord, have we not prophesied in thy name? and in thy name have cast out devils? and in thy name done many wonderful works? And then will I profess unto them, I never knew you: depart from me, ye that work iniquity. [The inspired version says: You never knew me.]—Matthew 7: 21.

The individual that does the will of God is the one that will receive the promised blessings. The Christ said: I know that my Father doth always hear me, because I do always those things that please him.

James says: Whoso looketh into the perfect law of

liberty, and continueth therein, he being not a forgetful hearer, but a doer of the word, this man shall be blessed in his deed.

So if we would enjoy the blessings promised in the scriptures, we must be doers of the word, and not hearers only, deceiving our own selves.

The wise man says: "He that turneth away his ear from hearing the law, even his prayer shall be abomination."

Note the example of our Leader and Commander from the beginning to the close of his life work on earth. He lived in the spirit of prayer, and he died with a prayer on his lips for sinful man. "Father forgive them, for they know not what they do." At times he spent long seasons alone in prayer. We note him as he climbs the mountain height to a spot where no human eye can see or ear can hear, where he can plead alone with the Father for the proper instructions to guide him in the great work of organizing the church. There he spent the entire night in prayer and was then able to make choice of the twelve apostles (Luke 6:12, 13).

#### EFFECTS OF PRAYER

Many a throb of grief and pain  
Thy frail and erring child must know;  
But not one prayer is breathed in vain,  
Nor does one tear unheeded flow.

The Apostle James says the prayer of faith shall save the sick (James 5:15). Read Acts 16 and note the effect of prayer in the case of Paul and Silas. They prayed at midnight and sang praises to God. They were saved from a temporal death, and the jailer was placed in a saved condition spiritually.

Oh, how praying rests the weary!  
Prayer will change the night to day;  
So when life gets dark and dreary,  
Don't forget to pray.

Cornelius prayed and was visited by an angel, and later by Peter, who taught him the way of salvation. Thus Daniel and all the wise men of Babylon were saved from death (Daniel 2). Note the effect of the prayer of Elijah as recorded in 1 Kings.

Back to the text: "Pray without ceasing. In everything give thanks: for this is the will of God in Christ Jesus concerning you."

Montgomery defines prayer as follows:

Prayer is the soul's sincere desire  
Uttered or unexpressed—  
The motion of a hidden fire  
That trembles in the breast.

Prayer is the burden of a sigh,  
The falling of a tear,  
The forward glancing of an eye,  
When none but God is near.

Prayer is the simplest form of speech  
That infant lips can try;

Prayer the sublimest strains that reach  
The majesty on high.

Prayer is the Christian's vital breath,  
The Christian's native air,  
His watchword at the gates of death;  
He enters heaven with prayer.

Prayer is the contrite sinner's voice  
Returning from his ways,  
While angels in their songs rejoice,  
And cry, "Behold, he prays."

J. E. BOZARTH.

## Of General Interest

### WAR AS NATIONAL SUICIDE

If to add a count to civilization's indictment of war is to serve humanity, then testimony which discredits the theory of war as a "biological necessity" may be discussed under the head of social service. Such testimony is submitted by Will Irwin, the war correspondent, through the columns of the *New York Tribune*. Writing from the battle field of northern France, he tells of a growing conviction among all classes, soldiers as well as civilians, in "the more civilized nations of Western Europe" that "war doesn't pay, never can pay again, because of its effect on human breeding." He asserts that in the brief period between July, 1914, and July, 1915, this idea, hardly considered before, has been brought home to these nations with a staggering impact.

Mr. Irwin has talked with "British officers and British Tommies, with English ladies of fashion and English housewives, with French deputies and French cabmen, and in all minds alike I find the same idea fixed—namely, "What is to become of the French race and the British race, yes, and the German race if this thing keeps up?" Before the war, he says, "only a few advanced scholars knew that war is a backward step in evolution," but now "the people of the workshops, the cottages, and the farms" know it. Before the war this was "a new, obscure, and perhaps rather discredited theory, which even Norman Angell's peace classic, *The Great Illusion*, touched on only briefly and 'rather hazily.' The only man Mr. Irwin knows who has stated the issue squarely "is Chancellor David Starr Jordan, of Stanford University, and Jordan has tried in vain, it seems to me, for a large hearing."

Those who argue that war leads to the survival of the fittest, says Mr. Irwin, "begin with the fallacy of assuming that a race has the same rules of life as an individual." He admits that in the most primitive stages of warfare it may have been true that the weakest were killed and the strongest survived to propagate the race. But:

From the moment when man invented bows and arrows and other weapons which killed at a distance, all that began to change. With the invention of gunpowder it changed still more; with the great improvement of artillery it changed most of all. To-day, a squad of French soldiers stands at a crossroads. In that squad is one fine young fellow, well-brained, well-muscled, capable of great things if his life be spared, capable also of being father to a strong generation. Beside him stands an undersized dolt, who has barely passed the medical examiners. A German gunner five miles away gets the range from an aeroplane and drops a shell among these Frenchmen, killing half of them. "A cannon," as the Chinese Minister at Brussels gravely informed his colleagues, just before the German invasion, "has no eyes." The young genius is just as likely to be killed as the dolt—no more, no less. There is no "natural selection" at the front nowadays.

Or if there is, continues Mr. Irwin, "it works the wrong way":

I take it for granted that, in a general way, the bravest are the best, physically and spiritually. Now, in this war of machinery, this meat-mill, it is the bravest who lead the charges and attempt the daring feats, and, correspondingly, the loss is greatest among those bravest.

So much when the army gets to the line, but in the conscript countries, like France and Germany, there is a process of selection in picking the army by which the best—speaking in general terms—go out to die, while the weakest remain. The undersized, the undermuscled, the underbrained, the men twisted by hereditary deformity or devitalized by hereditary disease—they remain at home to propagate the breed. The rest—all the rest—go out to take chances.

Passing on to "still another hideous fact in this accumulation of hideous facts," he says:

As modern conscript armies are organized, it is the youngest men who sustain the heaviest loss—the men who are not yet fathers. And from the point of view of the race, that is, perhaps, the most melancholy fact of all.

All the able-bodied men of France between the ages of nineteen and forty-five are in the ranks. But in neither the French Army nor the German do the older men take many chances with death. The fighting age, as E——, a British officer once said to me, is the athletic age. At about that early period of life when the sprinter finds that he can no longer do ten seconds, when the baseball player goes back to the minors, when the champion pugilist discovers that youth will be served, a man begins to deteriorate as a soldier. He has no longer that last ounce of physical force for a supreme effort; his physical flaws begin to tell under hardship; finally, he loses the reckless courage of youth. This is well understood by all military authorities.

These European conscript armies are arranged in classes according to age, and the younger classes are the men who do most of the actual fighting. The men in their late thirties or their forties, the "territorials," guard the lines, garrison the towns, generally attend to the business of running up the supplies. When we come to gather the statistics of this war we shall find that an overwhelming majority of the dead were less than thirty years old, and probably that the majority were under twenty-five. Now, the territorial of forty or forty-five has usually given to the state as many children as he is going to give, while the man of twenty-five or under has usually given the state no children at all. It is a brutal fact that it would be better for the future of any race if the process were reversed, if the men more than forty years old had

to endure the process of mortality and the men of twenty were spared.

Mr. Irwin estimates that if the war continues through next winter France will have lost at least a million men "either killed or so badly mutilated that they may be counted out of the history of the race," and this million will be made up of the very flower of the race on the male side. In Germany, with her larger population, the same thing is happening on an even larger scale. "Her losses must have been as heavy as France's in proportion to her population—probably heavier."

To such facts as these, says Mr. Irwin, "your Bernhardt would probably answer that he was thinking in terms of races; that in war the stronger races survive, the weaker perish; and the whole human breed profits thereby." That may have been true once, he admits, but not now:

When the European races were first building, they met and conquered several inferior peoples. I imagine that Attila's Huns were a race decidedly inferior to the Franks, who annihilated them. But there is no such difference among the six great civilized, modern nations who are fighting out this war in Western Europe. Grant for the sake of argument that Germany is the superior nation, the coming race; yet any reasonable pro-German must admit that the margin of superiority is very small indeed. Grant also that Germany wins overwhelmingly and gains the "place in the sun." No one is going to win overwhelmingly in this war, but grant it. She would probably, could she measure it, find her stock reduced below the standard of the "lowest," the most "inferior" race of her enemies as that race stood before the war. The "lower," the "inferior," races would go still further back; and we should find the blood of all Europe thinned, the physical and mental standards of all Europe lowered. As a matter of fact, that has already happened, to a certain extent, with the worst of this war, possibly, yet to come. It was only a year or so before the war that Bernhardt put forth his "biological necessity," his "survival of the fittest" nonsense. No man was ever so quickly or so thoroughly proved a fool.

Because England has not adopted conscription, the case of that country is different, but "it works out toward the same end." We read:

Never before in the world was there such a volunteer army as Britain is raising now. The number of men from the British Isles under arms and ready to fight is perhaps two and a half millions. And here, even more than in the conscript countries, the process is selective. Those who have volunteered are characteristically the best young men of Britain for physical and moral force.

Proportionately at least, the upper and middle classes in England have sustained the heaviest losses, says Mr. Irwin:

The upper class and the upper middle class were first to respond to the call of England. In the early days of the war they took service anywhere—in the corps of officers, in the army service corps, and in the ranks. And of the seventy thousand who retreated from Mons in August, the one hundred and twenty thousand who held the line at Ypres in October, comparatively few survive. Later, England began making subalterns, or second lieutenants, of her "gentlemen" class.

The traditions of the British army are such that the subaltern must take the greatest chances of all. The life of a subaltern on the line is as short as that of an artillery horse. Great family after great family has lost all its male heirs. By the end of March fifteen major titles were already extinct. An English marquis and a plain Warwickshire Tommy have spoken to me of the situation in almost identical terms. "What are we going to do for gentlemen if this thing keeps up?" they said. By what is happening to the aristocracy the Britisher measures what is happening to the whole race.—*The Literary Digest*, August 7, 1915.

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### CAMPAIGN AGAINST "MORMONS"

The plans of the National Reform Association supported by a big majority of local ministers to make Kansas City the battle ground of a determined fight against the ever-increasing aggressions of "Mormon" influence in Jackson County, were launched yesterday afternoon at a meeting of the executive committee in charge of the movement and was held at the offices of the church federation.

Reverend Doctor J. M. Wylie presided at the meeting at which Doctor James Martin, general superintendent of the national association, was present and gave an outline of his plan to make the series of mass meetings to be held here during the week of October 3 a death blow to the activities of the sect which he characterizes "the country's great menace."

#### "MORMONS" WANT JACKSON COUNTY

Doctor Martin informed the committee a "Mormon" official within the last month called on all the followers of Joseph Smith to aid with money and influence in making Jackson County the "Mormon" stronghold of the United States, a condition which is part of one of the prophecies of the church. It is to combat this movement the church leaders of Kansas City are planning the series of anti-"Mormon" mass meetings.

A list of the mass meetings decided on at yesterday's meeting follows:

October 3—Saint Paul's Reform Church, Thirty-sixth and Walnut, Reverend E. M. Evans, pastor, 8 p. m.

October 4—Independent Christian church, Doctor E. H. Combs, pastor, 8 p. m.

#### AT PRESBYTERIAN CHURCH

October 5—Auspices of Young People's League, Central Presbyterian Church, U. S., 912 Harrison Street, Doctor C. R. Nisbet, pastor, 8 p. m.

October 7—Howard Memorial M. E. Church, Linwood Boulevard and Charlotte Street, Doctor Ches-teen Smith, pastor, 8 p. m.

One meeting also will be held in Independence. The date and meeting place have not yet been named. Senator Frank Cannon, Doctor James Martin and

other men prominent in the anti-"Mormon" movement, will be among the notable speakers at the series of mass meetings.—*Kansas City Post*, September 18, 1915.

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### A CALL FOR PULPIT PURISTS

A plea for dignified speech in the pulpit is voiced briefly but emphatically by the editor of *The Continent* (Presbyterian, Chicago). He is willing to admit that a minister must be interesting, and that "it is far better that souls be won by the utmost cheapness of speech than that they should not be won." But, he declares, "religion is not the cheapest part of a man, and the appeal that needs cheap phrasing can hardly be the best or the necessary appeal." That Christian dignity which should characterize all "might well appear first among ministers and with them chiefly in the pulpit." So the obvious question arises:

Shall a minister move along the borderland of the language which mothers train their boys not to use? Shall he be colloquial when he stands in his high place of power and privilege? There are some words which are evidently trying to get into good society—low-born words, cheaply constructed words; shall the minister become their sponsor? Shall he not, on the other hand, recognize the aristocracy of words and use in his pulpit and even in his private speech the words which have a right in good verbal society?

There has recently come to hand a book meant in utmost seriousness by an earnest man, dealing with grave problems of our social order. Yet we are perfectly sure that part of its influence will be lost by the readiness of the writer to be what in a smaller man would certainly be called "smart." He urges ministers to get on to their jobs; he patronizes Uncle Sam when he refers to the Government; churches must get down to brass tacks; we must all quit our monkeying.

It is all quite comparable to the easy way of a minister who calls out to "that bunch of fellows" in the gallery or in the back row to do this or sing that, and who declares that at the "eatfest next Friday night we will all have a corking good time," and that the trouble with Christians is that they will not get down on their marrow-bones to God, and that he would rather see a man giggle his way into hell than whine his way into heaven—all of these, alas, actual quotations. This is what we mean by helping verbal interlopers into good society. It is poor business for one who is set to lead his fellows into the high, true life of the sons of God. Let his speech gather force and familiarity in some less costly way.—*The Literary Digest*, January 2, 1915.

"Lord, I believe; help thou my unbelief." Philosophical argument, especially that drawn from the vastness of the universe in comparison with the insignificance of this globe, has sometimes shaken my reason for the faith that is in me; but my heart has always assured and reassured me that the gospel of Jesus Christ must be divine reality. The sermon on the mount can not merely be a human production. This belief enters into the very depths of my conscience.—Daniel Webster.

# The Children's Home

EDITED BY HEMAN C. SMITH AND CALLIE B. STEBBINS,  
LAMONI, IOWA

## Library

One of the urgent needs of the Children's Home is a collection of books adapted to children, from the smallest child to a youth of sixteen. Those who have observed know well that nothing has a more lasting effect than the impression made by the books read in childhood. Who of us does not remember the characters presented for our consideration in our first storybook? How real, and how faultless they seem! We see the faults of heroes with whom we became acquainted in later life, but these former ones always remain to us the highest and best, and to imitate them is ever our highest ideal. If they were pure our aspirations are for purity, if they were lawless and abandoned, we are inclined to lead such a life.

Great care should be exercised in the selection of books, and as the children have not judgment to select, careful discernment should be exercised by those who choose for them. Therefore a strict censorship should be maintained over what goes into the children's hands. To entertain should not be the only or leading consideration, but the happy combination of instruction and entertainment is the desirable condition. It is impossible to instruct properly or effectually without entertaining, but to entertain, amuse or interest without instruction is time and opportunity utterly wasted. We should seek to please but be sure that the pleasure given shall impress or teach some elevating lesson.

Children should be placed in pleasant and agreeable surroundings, and no good thing, possible to provide, withheld from them, but the lessons of life calculated to make them truly great, unselfish, and useful to the world should not be neglected. Then will they be prepared to meet life in all its varied phases, and then whether winds are fair or adverse their life bark will sail towards the haven of peace. It has been aptly said:

"One ship sails east, and one sails west  
By the self-same wind that blows  
'Tis not the gale, but the set of the sail  
That determines where it goes."

Books should be selected upon the same rule that we select friends. Some of our acquaintances are selected without reservation and we trust them completely, feeling safe in their presence and under their influence; some we accept with reservation or hesitancy, feeling that benefit can only be derived by their association if we exercise discretion in considering the influence they exert. Their worth is determined by a comparison with the friends we trust. Others we reject absolutely, convinced that contact with them is not desirable, but dangerous.

Our book friends stand in exactly the same relation to us. Some should be trusted without hesitation and their teaching considered safe in every respect. This class of book friends will be recognized as the inspired textbooks containing the word of God. The merit of the second class of book friends should be determined by comparison with the first; while the third class should not be admitted into our collection, and especially not be read by our children.

The effort of our assistant matron, Sister Helen Robinson, to institute a plan through which every child leaving the home shall be provided with a set of church textbooks, and to incite such an interest in their minds that they will appreciate and highly prize them, is commendable and should be encouraged by everyone able to further the purpose.

The home has been encouraged with a prospect of obtaining a suitable library, but so far it has not materialized. There may be many suitable books to be found in disuse that would be of service in this way if gathered together. Who can disclose their whereabouts and subject them to our examination and criticism?

## HOME INFLUENCE

Two little sisters recently left the home to return to their friends. When they came they had not learned to dwell together in peace but would frequently fly at each other, scratching and fighting. They seemed to consider this a special privilege because they were sisters, for they did not treat others in like manner. But this did not last long. They soon learned they were expected to be as kind and polite to each other as to anyone else. If they carry this lesson with them through life they will have gained a great deal from their brief stay at the home. On leaving, the older one said to their kind friends and teachers at the home, "We'll never, never forget the good things you have taught us here."

One of the treasures they carried away with them was a set of Bible cards. These cards have engaged the interest of the children at the home for a number of months, and they have made quite a study of many of the Bible characters mentioned thereon. Each child old enough to read them has been presented with a set of these cards by those in charge of the home, the expense having been met by the sale of other sets of these cards. The children have helped in disposing of them.

At times a Bible character is announced as the subject of questions and answers at the daily service, which takes place in the dining room each morning just after breakfast. Kneeling by the chairs in which they have been seated at the tables, the children are led in prayer by father, or by some other grown person upon whom he has called. Each morning two or three volunteers from among the children are asked to follow in prayer after the opening one and there are always some who are ready to respond,—different ones each morning.

At times some childish expressions might seem amusing, but the earnestness of the youthful supplicants would make up for all shortcomings. During mother's long illness many prayers were offered for her by the children. One prayed that she might get well "and never have to go to bed again."

Following the prayer time there is a reading from the Scriptures or from the Young People's History of the Church, or perhaps this time is given to the questions and answers concerning the Bible character of whom they have been studying.

Saturday is the great Sunday school lesson day, when Sister Helen sees that the children of all grades have the lessons prepared for the Sabbath Day following. In the morning the beginners and primaries have their turn, in the afternoon the juniors and intermediates and in the evening the seniors. No children come to Sunday school with lessons better prepared than they.

Little Hattie, not quite two years old, when asked concerning what she learned at Sunday school said, "Which Sunday school—at the church or in the sewing room?"

Of late Hattie and Clyde, not quite three, have been contented little companions at Sunday school, but there was a time when Clyde could not be persuaded to stay without Sister Helen. One day she offered him a stick of candy, to be given when he should reach home, if he would stay without her. He said, "I don't care anything about the candy! I would rather be with you!"

It was made a standing offer, and soon there came a time when he permitted her to leave him in the little class circle. When he reached home he said, "I was good! Now may I have the candy?" And the candy was forthcoming.

C. B. S.

## Letter Department

### To Locate John L. Pointer

A certain good woman in this city is weighed down in heart with a great sorrow which it is just possible some attention by the HERALD may alleviate.

The good woman's husband, Mr. John L. Pointer, left the city of Phoenix, Arizona, July 11, 1914, for Oakland, California, and has not been heard from since. His condition of health was such at the time that his physicians affirm that it is quite probable that he could have been taken in by some sanitarium and not even be able to remember his own name and home.

He is a carpenter by trade, and had received a severe wound on the head in an accident while employed upon a large building here, and this seemed to have left him perfectly rational except at brief periods of time when there would come a blank upon the mind which was ominous. The faithful lady, Mrs. Pointer, is entirely alone in her anguish and distress occasioned by the awful uncertainty and suspense (for it would be better to learn of his death than to be held in such suspense), and now after the lapse of fifteen months she waits with mingled hope and despair, and is entirely without tidings.

There may be small hope that any of the HERALD readers could assist this worthy and needy woman in such a search with any degree of good prospect, but we do not know. We here give the man's description, and we hope that California Saints especially, and particularly of Oakland, may be alert for any clew which could so greatly relieve the situation.

Mr. John L. Pointer, if living, is in his thirty-fourth year. Weight, when well, one hundred and sixty-five, at the time of leaving Phoenix he weighed one hundred and thirty-eight. Height, five feet, five and one half inches. Has curly hair, slightly gray at the temples. Had worked in Oakland before, and expected to work there again if able. Records of railroad company show that his baggage was delivered in Oakland on July 13, 1914. Mr. Pointer was a violinist, the instrument which he took with him was number 1776, made in Germany. He had in his pocket the address of a real estate man of San Diego, California, with whom he had transacted some business.

Any information directed to the writer will be very much appreciated.

J. E. YATES.

PHOENIX, ARIZONA, 414 North Twelfth Street, October 13, 1915.

### Curtis-Roberts Debate

Just a few lines concerning the discussion at Carsonville, Michigan, August 3 to 10, consisting of twelve sessions, held with W. G. Roberts of the nonprogressive wing of the Christian Church. Three propositions were discussed, church propositions and the Book of Mormon. The attendance was good throughout, finally reaching to over eleven hundred the last night.

Brother O. J. Hawn had been holding services at this place, which seemed to stir up the Campbellites, consisting of Mr. and Mrs. John Tarzwell, who got in touch with W. G. Roberts who submitted propositions for debate, which were

accepted and finally debated. All this was for the purpose of injuring our work if possible, by misrepresenting us before the people, but their efforts have failed as shown by the results that have followed.

Since the challenge was made, and just a few days before the debate started, Brother Hawn baptized eleven persons into the Latter Day Saint Church. Two more were baptized during the discussion and fifteen more since. The next day after the discussion one brother gave me five hundred dollars tithing to help the church work along, which I turned over to the bishop's agent of this district.

In view of these facts it is somewhat amusing to read the account of the discussion as published in the *Apostolic Review* of August 24, 1915, by E. G. Rockliff, who acted as moderator for Roberts. We extract from this report the following: Evidence was to hand of good accomplished by the debate: some who were 'Mormons' have quit; many who leaned towards 'Mormonism' have got straightened out, and it will be exceedingly hard work for 'Mormonism' to make converts here now."

Not a single individual has left the church as is here claimed. We would like to have the name or names of such individuals. Who are they, Mr. Rockliff? He says that "many who leaned towards 'Mormonism' have got straightened out"; that is right, but they got so straightened out that they called for baptism, and Brother Hawn baptized five more and Brother Grice baptized ten more, making twenty-eight in all since the challenge was made, and seventeen of these since the debate started. If any have joined the Christian ranks since the discussion we haven't heard of it. Yet this is reported by Christians as a great victory.

The debate was well attended by the Saints, whom we left rejoicing in the gospel of Christ.

Robert's stock in trade was as usual, slander, abuse and misrepresentation. He gave his case away when he admitted that they did not expect to make any converts to their faith from the discussion. In this he has not been disappointed.

There are several more that are very favorable to our work and the discussion has increased their interest in our church.

Hoping, praying, laboring, and debating for the final triumph of the gospel of Christ, I remain,

Still on the firing line,

J. F. CURTIS.

PORT HURON, MICHIGAN, 1031 Gillett Street, October 16, 1915.

DOUGLAS, ARIZONA, September 13, 1915.

*Editors Herald*; I had a peculiar experience while tracting here three weeks ago. A woman calling herself a Catholic told me she would not listen to any other religion. I answered that if she had been raised a heathen and refused to hear anything else, she would have remained a heathen. I obeyed her hasty order to leave the yard.

A large man heretofore unobserved, and no relation to the woman, followed me into the street and knocked me down. I did not know his intention until I regained consciousness, and saw the blood upon my clothing and literature. This man paid a fine of ten dollars, and I continued the protracted meeting with a black eye, swollen lip and stiff neck.

Your colaborer,

W. H. MANNING.

WHEELING, WEST VIRGINIA, September 24, 1915.

*Editors Herald*: The death of Elder William H. Kelley, the late president of the Quorum of Twelve brought sadness to our hearts. It is like one of our brethren in the flesh passing away, notwithstanding we had anticipated his demise for some time. Just before leaving Lamoni we bade each other

the last farewell, as neither of us anticipated meeting again on this mundane sphere. I can assure you it was a sad occasion which will not pass from memory soon.

Brother Kelley and the writer had been associated together during thirty-six years, and intimately so. During this time we have lived as neighbors; occupied together in the Quorum of Twelve twenty-six years; traveled as missionaries, and thus I was given ample opportunity to learn the true worth of the man. A more generous-hearted person never lived on God's footstool than said brother. He would, as the saying is, divide the last piece of bread with his fellow worker, or any other person whom he thought was in need. The latchstring hung on the outside, and all were welcome who were worthy.

He was blessed with an extraordinary mind, far beyond the majority of his fellows. He had strong perceptive powers and a keen discernment. A good counselor, he weighed matters carefully before passing upon them. In the time of my early acquaintance with him, he was considered one of the ablest defenders of our faith. I once heard our late President Joseph Smith say of him, "I once heard him in debate, and never heard a public speaker present arguments with such convincing power and force as he did." When put to the test, I never saw any one display more courage and human grit, even to the time of his last sickness. He seemingly did not know what fear was.

On the Sunday following his death, as a mark of respect for our late brother, memorial services were held in the old historic Temple at Kirtland, Ohio. A large concourse of people were in attendance. The speakers on the occasion were U. W. Greene and the writer.

His demise caused a wave of sadness to pass over the Central Eastern Mission over which he had presided for many years. His many sacrifices, and over fifty years of ministerial labor in the interests of the Reorganized Church of Jesus Christ of Latter Day Saints, will not soon be forgotten by his colaborers.

A prince in Israel has fallen, but the change will be most glorious for him, as his spirit is now at rest in the paradise of God, waiting to come forth in a glorious body with the glorified Saints, with the King of kings, who will reward with everlasting life all who have been true to their trust and faithful in his service.

Peace be to his ashes. And our prayer is that our heavenly Father will comfort the sad hearts of his loved ones who are left to mourn his loss.

GOMER T. GRIFFITHS.

HIBBARD, INDIANA, September 27, 1915.

*Editors Herald:* Having been driven from church by priestcraft we began meetings in a schoolhouse where we held ten days, then school began and we had to give that up right when our meetings were reaping members each evening. Having no other place to hold forth at the time and being a little homesick, I went home for a week's visit.

When I returned a young man kindly offered us the use of his roomy house. Two rooms were turned into one large one by throwing open the double doors. Notwithstanding the break in the meetings, the interest continued, and from the beginning till our close last evening we baptized twenty-one. Two more think they will be baptized soon and several others are interested.

As ever,

O. R. MILLER.

CANTON, ILLINOIS, September 25, 1915.

*Editors Herald:* I am striving to the best of my ability to live the life of a Latter Day Saint, but it seems dark at times. I pray to God for light, and feel his Holy Spirit with me many times. I hope the time will soon come when we can

hear the gospel preached again. It needs some one with the Spirit to labor with the people; with the help of God we can do much, but without this power we are nothing. This is the greatest desire of my heart, to work and pray day by day, and follow in Christ's footsteps as best I know how, though I feel at fault and stagger at times.

The Lord has blessed me and mine many times, more than I have been worthy of, and I have seen many great things accomplished under the power of God. I have a great desire to work for the good of this great and marvelous cause, which has been restored in these last days. I can see things being fulfilled which the record tells us of that would come forth.

Hoping and trusting we may all hold on fast to the end, I am,

Your brother in bonds,

G. E. WHITEHOUSE.

1121 Chestnut Street.

GLENTANA, MONTANA, September 28, 1915.

*Editors Herald:* We have now been Latter Day Saints for more than a year. I have never had the pleasure of hearing a sermon preached by one of our elders. My husband had heard a number of sermons before we met, also before he became a Saint. We wish to have this opportunity somewhere near our new home. We expect to leave our homestead here in Montana, and live in Washington, on the Samish Island.

If any brother or sister living near there would kindly answer this letter, either in the HERALD, or to me personally, it will be greatly appreciated by us both. Address me at Samish Island, Washington.

Ever praying for an opportunity of being among the Saints, to learn and strengthen our faith, I remain,

Your sister,

MRS. ROY P. DAVIS.

#### Extracts from Letters

Sister S. M. Burgett, of Nevada, Iowa, writes as follows: "Our last Religio lesson was on love. Have we the love of Christ in our hearts? the love that Jesus manifested? He helped men in all conditions of life, and was found laboring among the poor and the sinners. Let us try to give our all to assist in this work. The time is here for us to make sacrifices. Let us all get busy and give amounts small as well as large and our church debt will vanish and there will be plenty to help the poor and spread the gospel."

The following has been received from Elder Thomas Jones, of the British Isles Mission, written at Exeter, England, under date of September 16: "I may say that I am at Exeter now, battling for a couple of months. Have done considerable tracting and open air work, with fair interest. There is much prejudice here regarding 'Mormonism,' as it is termed. I have had listening to me, the notorious Jarman, the 'ex-Mormon' priest. He is very straight yet, and is eighty-four years old, but seems to be getting partially paralyzed. We have five new Sunday school scholars added since I have been here, and several new listeners at the meeting place on Sunday evening as a result of the open-air preaching. Many seem interested for a time, yes, riveted to the spot. But it seems that the gigantic monster called Popularity is too much for them to face. Prejudice seems to be carried in the arms of Popularity, to the defeat of the truth. But God's word shall not return to him void. However, I am hoping to see some come out and serve God more fully."

Elder W. H. Greenwood, Manchester, England: "I am happy to say that we are well in health, though the experiences that

we are passing through are very troublesome. The conditions here are becoming more and more strained each day. . . . But we trust that we shall be able to keep up the interest in the work. All we can say is that we are doing our best to that end."

A. E. Warr, Bay Minette, Alabama, writes as follows: "Our reunion was held at Dicksonville, Alabama, September 18 to 26. Speakers were F. M. Slover, E. C. Shelley, A. G. Miller, the writer, F. A. Smith, D. M. Rudd. The week passed rapidly. The reunion was called a success. Six were baptized. Attendance from a distance was better than formerly, and we hope to hold a reunion indeed some day, as the reunion spirit seems to be growing. The committee was continued and arrangements are under way for a reunion at the same place next year."

Andrew Howard, Richton, Mississippi: "We wish an elder to come here to preach as soon as can be arranged. I have tried to get an elder and have failed. Let me know when you are coming and I will meet you at Richton, Mississippi."

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## News from Missions

### At the Exposition

In regard to our final talks with those mentioned in our last letter, will say that the gentleman of whom I wrote saying he would give all he possessed if he knew the truth, came back just before he was leaving the city, asked me for our card and address, and said we would hear from him. I said we would be glad to hear any time, and he bade us both good-by with a very hearty handshake.

The public speaker of New York is a charming lady and was coming out twice to hear Elder Pitt preach, but being a very busy woman, with so many occupying her time, she was unable to come, but has the church address in many cities she expects to visit. She said she enjoyed our talks very much, and our views on the different points. She has our literature, and I am to send her a couple of our books. I had told her of Brother Rushton, and desired she might meet him, and she was delighted and made arrangements for him to share part of the time she was to address the suffragists, but he not knowing of the arrangement we had made, did not get here in time. She was so anxious to meet him however, that we arranged for him to meet her at the ferry as she came in. She enjoyed the visit with him immensely, and with Sister Holling's efforts, whom she also met and was delighted with, we hope for good results. This lady is returning again to San Francisco for a short time before she departs for home. She came one evening and said to Elder Pitt, What impresses me so much with you people is, I believe you have soul, and that you are honest and sincere in your work, and that is so seldom found. Although she has been away but a couple of days, we miss her sweet presence.

An old gentleman came and looked at the painting of Joseph the Martyr, and said, You may be surprised to know that my father knew that man well. I said, I am pleased to know that, and shall be pleased to know what kind of a man he was, according to your father's statement. He replied, Well I do not belong to any church and neither did my father, but he always said Joseph Smith was a fine young man. He always liked him and spoke well of the family. This old gentleman, aged about seventy-eight, I should judge, is a librarian. He told me many interesting things. I asked him to be seated and rest. He gladly accepted and we talked for an hour or more.

He said he believed in being liberal and broad and charitable, and that in his library the Book of Mormon and other samples of our church literature is found. Some people have come to him and asked why he allows that "Mormon" bible in his library, and he explains to them that it is not a bible, that it is not held as such, but is a good book for everyone to read. He seemed favorable to our work. I asked him why he did not come in and enjoy the work with us and he answered, How can I know whether it is the right one or not? I told him to ask the Lord and it would be made known to him, if he asked in sincerity.

He told me he was interested some in Spiritualism, and asked me what I thought of it. I said, Well you tell me some of your experiences in it first; which he did. And when he finished I observed: Now we do not tell you like some other people might that there is nothing to it. There is a power there, but one you want to be careful of, for we do not consider it is from the right source. I explained to him that it is recorded that Satan and his agents will be able to answer all at the same time, I asked them to ex- were possible they would deceive the very elect. I asked him if those experiences have given him rest to his soul and a lasting satisfaction, and he said, No, they have not.

I told him the gospel story and he had tears in his eyes as he listened attentively, and I remarked, when he was about to go, Now you think it all over, and try to make up your mind to obey what Christ has commanded, and you will be ready then for the change that is coming soon for you. He shook hands good-by, and said he would consider all I had said to him. He took literature and promised to read it and study. He was born in Kirtland, Ohio, but left there when about six years of age.

A rather pleasant hour was spent one afternoon with a very large gentleman, about six feet two inches tall, and weighing about two hundred and twenty-five pounds. He had a pleasant face. I am describing him in the hopes that some one in the State of Iowa may possibly be able to place him and know his position regarding our work. He came along smiling and said, Well, what have you here? I was talking to five or six others, and answered, We have nothing new here, simply the old gospel of Christ. Come back to the old paths, walk therein, and ye shall find rest to your souls. He said, Well, go ahead and tell me what you believe. The other parties had asked questions, and not being able to answer all at the same time, I asked them to excuse me if I answered him first. They seemed pleased to listen, and after I talked a few minutes, he said, Oh, I don't believe in God. What kind of a God made the cyclones, the earthquakes, the tornadoes, the wars, the snakes and other miserable things? I let him go on past that part of the conversation, for I was hardly able to take it up.

I said, when he finished, Do you know, you are not half so bad as you appear to be from your remarks? He said, Don't you think so? I said, No, I can guarantee that you are better than many so-called religionists. That pleased him a little. He asked me what made me think so, and I replied, We believe in discernment to-day as one of the gifts of the gospel, and many times I can tell what church one is a member of. Is that so. Well what church do I belong to? This conversation took place before he had told me he did not believe in God. I said, You don't belong to any. He laughed heartily, and returned, Well, look here now, I used to be a member of a church years ago. I had a lady friend, and in order to stand in with her family better I joined, which one was it? My audience had grown to quite a number by this time, and of course I did not want to make a mistake, and unhesitatingly said, You were a Methodist. This

amused him greatly, and he said, You are all right, that is a fact. How did you know it?

Well, I explained the gospel to him for an hour, the others listening, and then he said, Well, now, I am going to tell you something. I am the superintendent of schools in a large city in Iowa, and I know of your people, and I will say this: they are among the very finest people I have ever known. I thanked him. He replied, I am not complimenting people, but that is a fact, and further let me tell you, there are only two churches in the world that could interest me at all: one is the Seventh-day Adventist, and the other the Reorganized Church of Jesus Christ of Latter Day Saints. He took our literature and our card, asked me where we were from, and said when leaving he was very glad he had met us.

Another pleasant half hour was spent in conversation with a minister of the Church of England. He came and looked at the painting of Joseph Smith and said, You may be surprised to know that my grandfather knew Joseph and Hyrum Smith. I said I would be glad to hear what was told him regarding them. He answered: My father always told me that his father declared that Joseph and Hyrum Smith were fine men, though continually persecuted, and that they never had anything to do with polygamy. That, he said, is what my people have always said about those men. I did not like to ask him where he resided, yet I would like to have known, for reference for others. But I am sure we can appreciate such statements, especially from a clergyman, one who has no interest except justice in the matter.

Have also had three rather interesting experiences with Catholic priests. One came along and said, When was your church organized? I replied: The Church of Jesus Christ was organized in 1830, the gospel being restored to earth again. He smiled and said, Rather late was it not, for the Church of Christ to come to the salvation of the race? I answered: It may appear so, but it is recorded in Revelation, "And I saw another angel fly," etc. I said, That is one of the points wherein we differ with the Catholics. He rejoined, You most assuredly do, for our church continued all the way down. Well, I said, if it did, and I don't deny that yours did, you have not the everlasting gospel, for it was up in heaven, or the authority rather. He was not pleased at all, as you can imagine, to have anyone talk to him about the Bible, etc. I said, further: Now just a minute (several were in the exhibit and heard our conversation), what do you claim about that rock your church is built upon? He answered, Peter is the rock. I said, You are sure? Yes, Peter is the rock, and upon this rock I will build my church. I said, Well, I am sorry, for if you really contend that, just a couple verses lower it is recorded that Christ says to Peter, "Get behind me Satan." So you see, according to your argument and your own statement, where it places you. And besides, Peter was not fully converted at that time, and so I can say to you, Repent and be baptized by immersion for the remission of your sins, etc. He was in a great hurry about that time. The people said, How could you talk to a priest? And I said, They are the very ones I enjoy talking with, for it is a great evidence to me, when I see how wonderful is the effect of the words of God and Christ when used by one so incapable as myself. Then I explained how it is recorded that the ordinances have been changed, the everlasting covenant broken, etc. This priest took some of our literature and I asked him to read it carefully.

Two other priests came at different times, and were the jolly kind. One listened for about ten minutes, and was all smiles. I thought I would take advantage of his good nature to try to do what I could at his reformation, and I said, You

must repent and stop drinking and smoking (for really both habits could be very easily detected). I told him we believed in our ministers as ambassadors for Christ living lives resembling as nearly as possible the pure, clean life of our Savior, and what he would expect them to do as his representatives, not only our ministers but all our members, who are trying to follow in his steps. He smiled and said, You are a pretty good girl. I answered, No, I am not so good as I should be, but I want you if you are representing yourself as an ambassador for Christ to live as you should. He took our literature, "Open letter to the clergy," and "The Apostasy and the Restoration."

We can usually discern what tract would be best for the parties who come along. If I see those who look like Mormons I get ready the "Corner stones of the Utah church," the "Church in court" and "All Brighamite roads lead to polygamy." When the Catholics come I have "The Apostasy and the Restoration" ready, and for those of other beliefs we have the "Latter Day Saints—Who are they?" This we find a fine tract for just such work as we are in here. It is condensed, plain as to our position, and very interesting. So many are anxious to know our position, and yet do not want to gather up much literature to carry.

One pleasant experience of Sister Holling's may be of interest. A very fine couple, a lady and gentleman of Ohio, came and she stopped and remarked as she looked at the painting of Emma Smith, Well, there is the picture of my Aunt Emma! Sister Holling inquired and learned from her that she is not a member of either church. She said that it was untrue that Joseph Smith had more than one wife, that Aunt Emma was his only wife. The evidences from those not in the church are pleasing. They gave us their address, and we hope to have the pleasure of meeting them again.

Perhaps the very most interesting and pleasing experience was the acquaintance of two Philadelphia ladies. They came and sat down to rest. I did not like to burden them at once with what I had to say, so talked of the fair, and their trip west. Then I said, Before you leave I want to tell you what we believe and teach. One especially was deeply interested and the other became so later on, and they visited with us many times. Finally, during the last week of our exhibit, they came and spent most of the afternoon of each day. They kept saying, Oh, how we wish we had met you people before! This is grand! This is what the world is starving for!—and many such remarks. They are reading our literature and we have the address of each, and are going to write to them and tell them more of the gospel. They came two afternoons to meet Brother Rushton, but were obliged to leave the city just the day before he came. They said the last afternoon, Oh, we are so glad we came to this exposition! for here we met you people. They said that Sister Holling and I were certainly a team in talking, and they seemed to enjoy every minute at our exhibit, and listened attentively to all we had to say to others who came. We feel certain that when they reach home, and our Brother Walter Smith and Brother Hoxie call upon them they will be earnest in this matter and perhaps come into the work.

The last month has been a very busy one. We both have been in constant service at the exhibit. Many have expressed themselves as having learned more in talking with us than ever before, and say they are pleased to know the truth, so they will be able to distinguish it, and help the church in its good work. Some people have said, The world is starving for just the plain gospel of Christ, and you people certainly present it in its simplicity, and it sounds good. We tell them that Christ said, My sheep know my voice, and a stranger they will not follow; and sometimes I relate our experiences

at Damascus Gate, in Jerusalem, when we used to stand and watch the shepherds as they visited and parted from each other. Many times there would be two or three hundred sheep together, and as the shepherds separated and each gave a call or a whistle, the sheep all scattered and each followed its shepherd, for they knew the shepherd's voice. And so to-day, I tell the people, after you have been around and heard the one hundred and one different religious beliefs represented here and you come and say "This is the best I have heard," we say that is because you recognize the voice of the shepherd, his word, and if you will study and investigate you shall know of the doctrine.

One pleasant, bright woman from Kansas came and listened, and when I had talked quite a while with her, she said, Really, I feel sure this is the true church, and I have felt it was for some time. I said: You should obey then, if you feel that way. She understands our position perfectly, and has heard some of our ministers. She said she thought she would join, she and her husband. I gave them the church address in Los Angeles, for they expect to be there until Christmas time. We hope they will move forward and obey.

Brother Rushton left yesterday after only a day here, and we can say that his association with the Saints and friends during the time we have been together has accomplished a vast amount of good for the cause in the many places we have visited, and we trust that we may have him with us again soon here in San Francisco. We are happy in our work,—and it is work,—for we both sense the responsibility placed upon us in this wonderful privilege and opportunity of getting this work before the public, and in having our position as a church better known throughout the world.

To illustrate how people come along from all parts of the world. One gentleman came, and as I commenced to explain he said, I know about this church: I know Mr. Waller of Hawaii. I said, Yes, he is of this church. He added: A very fine man indeed.

Elder Pitt is busy every hour, it seems. Sunday afternoon is the very busiest afternoon at the exhibit, for many attend the exposition that day and spend the afternoon in the education palace, so there is an opportunity to keep busy all the time. He preaches usually at Oakland in the evening and San Francisco in the morning, and explains the gospel each Sunday afternoon until 6 p. m. at the exhibit.

One little incident amused Brother and Sister Anthony very much. The other morning while in the city to meet the public lecturer, and while awaiting her arrival I stepped to the street, and as I looked, I saw a Church of England minister coming, and from force of habit, I was just about to step up and tell him, This is the Reorganized Church, headquarters at Lamoni, Iowa; but fortunately, I came to myself in time.

Best wishes to all from Brother Pitt and myself.

Your sister in the gospel,

ROSA PARKS PITT.

SAN FRANCISCO, CALIFORNIA, October 10, 1915.

### Western Nebraska and Black Hills

This finds the writer's companion and himself still on the famed prairies of the "Woolly West," near the boundary line which separates Wyoming from Nebraska.

The "dry" West has been noted this year for a rainfall the equal of which I question whether I ever witnessed in any other State or any other country. There are simply train loads of potatoes, which I dare say may be purchased in some localities for thirty cents a bushel if not less. Cabbage I think can be bought for about one half cent a pound.

Miserable windfall apples from the East bring one dollar a bushel here.

The homesteading opportunities of Nebraska are practically exhausted. There is some available land on the Wyoming side, but it is being rapidly culled and picked. I am always glad to help any of our people with information concerning any of these things, simply for the asking and a stamp for reply.

Rattlesnakes are quite numerous. Two have fallen victims to me this year. One I shot; the other I guillotined.

In the summer we motored to Hot Springs, which is in South Dakota, and noted for Wind Cave, its warm mineral springs and the soldiers' home, also soldiers' sanitarium. I preached the gospel in the city park and taught our message to the old soldiers. We tented at first in the valley at the north edge of the city. But answerable to a warning one evening, first by a delivery boy and soon afterwards repeated by the marshal, that our location would be flooded by a wall of water that was rolling down the canyon from above precipitated by a heavy rain, we hastily abandoned the cozy, sylvan spot and sped to higher ground. And when after a little while the swirling mass came down, carrying with it about six of eight bridges, we rejoiced that we had changed altitudes. There is nothing like coming up higher.

Next we encamped near the soldiers' home, which overlooks the city and defies the streams and freshets. We had in view to go farther north in the State, but floods and washouts forbade.

We found the houses mostly deserted on the way to and from there in South Dakota, due largely to drought. We got stuck once with our car in mud that those who are in a position to know said would stick chickens.

Quite a few of the Saints are looking toward Missouri. Some will come this year, or within three months, others later. And I am glad that they all are wise enough to talk of resuming there the same occupation they follow here—farming—instead of huddling on a little lot fifty by one hundred and fifty.

Will probably take a dash home in two or three weeks, where wife will likely remain for the winter.

I baptized one candidate a few days ago and feel that prospects are quite favorable at different points. Success to the missionary force everywhere and prosperity to the work of the Lord in general, is the heart's wish of the writer. My field address is Henry, Nebraska.

October 16, 1915.

ALVIN KNISLEY.

### Wyoming

I have closed my work in this part of the State and am starting to the northeastern part to look after the work there. I hope to reach there sooner, but the work here was not in shape to leave. I succeeded in getting some good reliable members to take up the work here, and organized a Religio, and we finally organized a branch. These people should now be able to care for themselves, at least in part.

Brother G. C. Connelley will act as president while here, and H. H. Robinson will help the work. Brother Edwin P. Anderson was ordained a priest, and will carry on the work when there is no elder present. He is a studious man and not afraid to take hold and do what he can. Otto Anderson was ordained a deacon and will look after his part of the work. There were seven members present, and two more in the neighborhood who were not present, who will be enrolled on the branch records, who have been baptized at this place and not recorded elsewhere. There were five others present, recorded on other branches, who will place their membership here as soon as letters can be secured. Seven others whom

we expected to be present and take part in the organization, live some distance away. We expect them to place their membership in this branch. There are others almost persuaded who will attend the meetings. There are twenty-five members of the Religio and it is in good working order, so we expect they will do well.

I visited Brother and Sister Zeager at Bosler, Wyoming, a while ago, and did some preaching there. My headquarters will be at Alva, Wyoming, for some time.

Yours for Zion's welfare,

J. M. STUBBART.

## News from Branches

### Independence, Missouri

A few of our resident elders who have lately returned from their missions are engaged in home affairs, and are giving well-appreciated service in the congregations of the Saints. Among these are Brethren Arber, Self, Hills, Hunt, Metcalf, and H. O. Smith.

The sad parting with loved ones who have been faithful soldiers of the cross, patient, tried and true, like Elders T. W. Chatburn and J. F. Pierce, and the afflictions and continued illness of some of our numbers, have been experiences that have elicited the deepest sympathies of the Saints. The obsequies of Elder L. A. Fowler, of Fourth Kansas City Branch, and H. Asbaugh, of Bennington Heights Branch, took place here during the past week also. Yet in the midst of all this there have come to us through faith and the gospel, joy, peace, and consolation, and continued confidence in the word of God.

The Lord is blessing his people with the spirit of renewed awakening, as evidenced by the zeal of our earnest young workers, and increased attendance at our Sunday morning, afternoon and midweek prayer meetings. The home department study, sewing and singing classes, also the aid society and Sanitarium Patronesses continue faithfully their work. The organ and orchestra music is inspiring and many attend and enjoy Sunday school and church services through its influence.

The elders who have from the pulpit ministered to the Saints recently and with the power of the Spirit to the edification of our people, are Brethren F. M. Smith, E. A. Smith, Joseph Luff, E. L. Kelley, F. M. Sheehy, Joseph Arber, and W. A. Smith, together with Elders A. H. Parsons, T. J. Sheldon and M. H. Siegfried, who have continued in their interesting series of special discourses.

On the part of the Woman's Auxiliary, the betterment of church, home and school conditions is not for a day lost sight of by the many willing workers in their far-reaching and arduous service for the Master, and we give due credit to the faithful sisters of this organization who are taking such good care of the interest of the children who attend our public schools. The parent-teacher meetings are giving thorough and unflinching attention to matters pertaining to home and school interest.

The Sunday school and Religio are very busy, the former having an attendance last Sunday of eight hundred and forty-eight, and the Religio has been the means of developing several of its members for usefulness in the church.

The Sanitarium must not be forgotten, for on account of the excellent care given, several have been enabled to return to their homes very much improved in health of late, among them Sister James McKiernan and A. P. Free. Others were also convalescent.

Brother W. Danielson, formerly of the Utah church and who has recently united with us, has been ordained an elder. He and his oldest son Vernon, have shown much interest in the reform movement carried on by the National Reform Association, which institution, by every means possible, is attempting to drive polygamy from our land.

May the light of truth continue to break through, and the darkness of error disappear, is our sincere desire.

ABBIE A. HORTON.

### Cleveland, Ohio

Cleveland Branch is advancing. Good attendance the last few meetings. The Sunday school has had a record attendance. Since last report we have been visited by Elders Griffiths, Green and Russell. Brother Greene gave us his illustrated lecture on Palestine. Brother Griffiths took charge of two ordinations, E. A. Webbe being ordained an elder, and Brother Mehlisch a priest. Both have served many years as teachers. Our choir has not been heard from lately, but the orchestra is going to be a success. Brother Alma Thomas is stirring up the Religio to action. Sister Edna Mehlisch has started kindergarten work to interest the younger children while the older people better enjoy the meetings.

We have apparently much work to do in this city if we warn our neighbors and prepare ourselves before we flee to Zion.

FRANK C. WEBBE.

### Manitowaning, Ontario

The Manitowaning Branch was organized about ten years ago with about fifty members, and for some time went ahead in a prosperous condition, increasing in membership to about eighty. Then many of the Saints moved away and became scattered, to various other places, so that there were only about a dozen left to carry on the noble work. However, those who remained struggled hard to keep the bark afloat by keeping up the meetings, with a Sunday school and Religio home class. With a splendid picnic every year, we were able to keep the financial part of our branch and church work up in a very satisfactory manner.

Last spring Elder Charlton and family, who helped to organize the branch here, moved back after an absence of seven years, and again took up the work with us. About the end of June we were blessed with the coming of our old friend, Elder John Shields, who labored as a missionary here for four years. The same day, Elder Robert L. Brown came to take charge as missionary of this field. These two brethren held a series of meetings for two weeks, and Brother Shields gave a great many blessings. As a consequence much good was done. Fourteen have been baptized into our branch this summer. The Saints have been edified and built up spiritually.

Brother Robert L. Brown is a young man of ability, and takes well with the Saints and outsiders. He has baptized seven, all fine, promising young people.

We also had a very successful two-day meeting. Every accommodation with meals was provided free by the Saints, who spared no pains in making the meeting a perfect success. Two hundred and fifty sat down to dinner and supper on the last day, Sunday, September 5. The meetings were all well attended. The leading speakers were, Elders John Shields, R. L. Brown, and Benson Belrose, of Owen Sound, who gave us some excellent discourses. The prayer services were spiritual and edifying. The gifts were enjoyed and the Saints instructed and strengthened generally.

As Brother Brown left for the district conference, October

## Miscellaneous Department

### Conference Minutes

DES MOINES.—October 9 and 10, Nevada, Iowa. Reports: Rhodes, Concord, Runnels, Oskaloosa, Boone, Clear Creek, Des Moines, Perry, Nevada, Fraser. Bishop's agent reported: Receipts, \$665.13; expenditures, \$661.93. Preaching by D. J. Williams, J. F. Mintun, E. E. Long. February conference will meet at Des Moines. Bessie Laughlin, secretary.

SOUTHERN MICHIGAN AND NORTHERN INDIANA.—October 16 and 17, Galien. Reports: Battle Creek, Belding, Buchanan, Capital City, Coldwater, Clearlake, Galien, Grand Rapids, Hartford, Jackson, Kalamazoo, Knox, Sparta. Decision rendered that all local ministers should report to presidents of branches, presidents to report to conference. Officers elected: G. A. Smith, president, O. H. Story and Samuel Stroh, counselors; W. P. Buckley, secretary-treasurer; E. A. Blakeslee, member library board. Delegates chosen to General Conference: G. A. Smith, J. D. Stead, E. A. Blakeslee, Samuel Stroh, J. F. Curtis, W. A. Blair and wife, O. R. Miller, E. K. Evans, W. P. Buckley. Doctor S. A. Clark given vote of thanks for paint given for church building in Galien. F. A. Cox, Jackson, ordained priest. License granted to Allen Hill, Belding, priest, and Carl Smith, Ray, Indiana, deacon. Walter Ryder, Grand Rapids, elected district chorister. Marcellus and Crystal branches disorganized. Three sessions of Michigan Quorum of Elders held. Preaching J. D. Stead, E. L. Kelley, W. A. McDowell, O. R. Miller. A beautiful spirit was present throughout the conference, and the Lord saw fit to speak to the Saints in the gifts. Adjourned to meet with Capital City Branch in June, at call of district presidency. W. P. Buckley, secretary.

### Convention Minutes

YOUNGSTOWN-SHARON.—October 1, 2.30 p. m., Youngstown. Called to organize district Sunday school and Religio. Sunday school was organized by election as follows: Superintendent, Dora Strachan; assistant, E. E. Cozadd; secretary-treasurer, J. C. Jones; member library board, Thos. Baldwin; home department supt. Anna M. Morgan. Religio organized by election: President, Edith Glassford; vice president, C. L. McDowell; secretary-treasurer, John C. Jones; member library board, C. L. McDowell; home department superintendent, Anna M. Morgan; good literature superintendent, Harold Headly. Motion prevailed that next convention of Sunday school and Religio be governed by time of next conference to meet day preceding. J. C. Jones, secretary.

EASTERN COLORADO.—Religio, Wray, September 2 and 3. Officers elected: President, C. E. Willis, Wray, Box 198; vice president, Homer Shupe, 819 East Ellsworth, Denver; treasurer, Mrs. Homer Shupe; librarian, Mrs. Alice M. Cowan, 571 Emerson, Denver; home department superintendent, Mrs. Kate Edmunds, Wray. Blanche Sampson, secretary, 571 Emerson, Denver.

### The Bishopric

#### CORRECTIONS BISHOP'S ANNUAL REPORTS

In 1913 report, under receipts by Presiding Bishop, insert, Nellie E. Sampson, Colorado, t \$50.

Iowa (1913 report), Fremont District, C. W. Forney, agent, receipts, the following should not appear under special debt fund: Skank, Ethel I., \$25, and Skank, Fred E., \$25 (page 43). These items should be credited to Graceland College debt fund as follows: Skank, Ethel I., \$25; Skank, Mrs. F. E., \$25.

Missouri, Independence Stake, R. Bullard, bishop (1913 report), expenditures: Sherman, Mattie and Bonie Scott, a \$27.15 should read, Scott, Bonie, a \$27.15 (page 25).

In 1914 report, disbursements by Presiding Bishop: Hansen, J. A., e \$75.10 should read, Hansen, J. H., e \$75.10 (page 7, column 3). White, I. N., f \$220, White, I. N., e \$40, should read: White, I. N., f \$140, White, I. N., e \$120 (page 9, column 1).

Idaho, M. J. Durfee, agent, receipts: Jackson, S. B. and wife, \$20, should read, Jackson, T. B. and wife, \$20 (page 13).

Iowa, J. A. Hansen, agent, receipts (special debt fund, page 41), the following items should appear: Harding, G. H. and wife, \$15, McKenzie, Robert and wife, \$450.

Michigan, Southern Michigan and Northern Indiana Dis-

trict, Samuel Stroh, agent, receipts: Fiske, Martha, t \$15, should read: Fish, Martha, t \$15.

Central District, G. W. Burt, agent, receipts special debt fund (page 42), the following should appear: Beaverton Local \$6.53. Hanscom, Isadore, \$2.

Oklahoma, Eastern and Central District, Ellis Short, Bishop: White, John S. \$80.96 should read, White, John S., and wife, \$18.96. Amount due church should read \$967.76 instead of \$1,029.86 (page 31).

Ontario, Chatham District, J. H. Tyrrell, agent, receipts: Gibson, Susan, \$5, should read, Gillson, Susan, \$5. (Page 32.)  
E. L. KELLEY, *Presiding Bishop*.

### Conference Notices

Eastern Montana, with Culbertson Branch, Andes, Montana, November 20 and 21. Branch and priesthood reports desired. All Saints who conveniently can, come prepared to provide for yourselves except for lodging. W. R. Hillman, president.

Western Maine, November 20 and 21, Mountainville Branch. Business 2 p. m., 20th. Have branch reports in hands of secretary one week before conference. George H. Knowlton, secretary.

### Quorum Notices

#### ELDERS

Elders residing and holding membership in branches in Southern Wisconsin, Northeastern Illinois, Kewanee districts and that portion of Nauvoo District in Illinois, who are not now members of Northern Illinois Quorum of Elders, please correspond with the undersigned regarding membership in said quorum.  
P. G. FAIRBANKS, *Secretary*.

CHICAGO, ILLINOIS, 4039 West Van Buren Street, October 16, 1915.

#### LAMONI STAKE PRIESTS

Lamoni Stake Quorum of Priests meets November 12, 1.30 p. m., Hiteman, Iowa, church. Members of the quorum and priests in the stake not enrolled are urged to attend. James J. Johnson, secretary.

### To Arizona Saints and Friends

Can we afford to miss the opportunity of placing a church exhibit and distributing booths for church literature at the Arizona State Fair for the small consideration of only twenty dollars?

We assume that the Saints will undoubtedly sustain a work which may be made effective at so small a cost; and shall proceed to install such an advertising exhibit for the church at the State Fair, which begins November 15. And if the Arizona people who read this fail to respond with the "needful" for the worthy work, we shall undertake to raise the amount, even if it be necessary to make an attack with a pick upon the interior of some Arizona copper mine. So please obey that impulse and make an offering to the fair exhibit fund.

Mail to Sister Clare E. Sturges, Phoenix, Arizona, 291 East Jefferson Street, who is branch clerk and treasurer. If there be a surplus it will be turned over to Brother S. D. Condit who is bishop's agent.  
Very truly,  
J. E. YATES.

PHOENIX, ARIZONA, October 16, 1915.

### Corrections for Junior "Quarterly"

In lesson 2, last quarter, 1915, third paragraph, fifth line read, "The *night* was over" instead of "The *light* was over."

Under subheading "The Bible in Germany" in fifth line read "thirsted for the word of God," instead of "The work of God."

On page 11, third line from the top, the word "*when*" is left out. Make it read, "What an awful condition the world was in *when* the word of God was kept from them."

In lesson 3, third paragraph, second line, read "*unconscious* of their real surroundings," instead of "*conscious* of their real surroundings."

Lessons 5 and 6 have been transposed. Have lesson 6, "The Sealed Book," studied for October 31, instead of November 7, and have Lesson 5, "The Sealed Book Translated," for November 7, instead of October 31.

In questions for last lesson read, "What do the *flowers* represent?" instead of "What do the *powers* represent?"

### "Quarterlies" Wanted

Anyone having following number of *Quarterly* will confer a favor on a missionary by sending to the address below: October, November, December, 1914. R. L. FULK.  
BEARDSTOWN, ILLINOIS, 1105 Monroe Street.

### Died

ROWDEN.—Mary Rosette Rowden, born August 23, 1888, Saint Thomas, Missouri, died October 13, 1915, of tuberculosis, after fourteen months of suffering. Baptized November 1907, by W. M. Davis. Married James Rector Rowden, March 23, 1905. To them were born 5 children, 1 having preceded the mother. She leaves husband, 4 children, mother, stepfather, 2 brothers. Her patience and lovable disposition were excelled by few. She was beloved by all. Services by Joseph Arber, from Methodist Church, Skiatook, Oklahoma. Interment in Skiatook Cemetery.

## Timely Reading

"The Pleasures of the World," a 3-act drama by John Preston, written expressly for Latter Day Saints, is selling rapidly.

Branches like San Francisco, Brooklyn, Saint Louis, Saint Joseph, and smaller ones have ordered it in quantities and are arranging to produce it.

As reading matter this play is very much worth while. It is nicely gotten up, and the price is unheard-of for such a work.

We are offering this play as publishers, but will put you in touch with the author if you desire to produce it or learn something about productions already undertaken. Takes two hours to enact.

68 pages of interesting  
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Price, 25c  
postpaid.

## A Religio Play

"Truants," (also by John Preston), a one-act play written especially for Religio program work, we also have on sale.

The right to produce it goes with 7 copies of the play.

Buy a copy and you will want to present it. Only 6 characters; takes half an hour to enact. Price 25c postpaid.

Herald Publishing House, Lamoni, Iowa

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**THE SAINTS' HERALD**

Elbert A. Smith, Editor; John F. Garver, Assistant Editor.

Published every Wednesday. Subscription price \$1.50 per year in advance.

When payment is made, the date on the margin always shows the time to which you have paid, or the time when your subscription expires.

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In order to place the finances of Graceland College on a better basis, those having the financial responsibility of the same have thought best to issue bonds to the amount of \$35,000.00.

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# THE SAINTS' HERALD

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

Entered as second-class matter at Lamoni, Iowa, post office.

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



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

VOLUME 62

LAMONI, IOWA, NOVEMBER 3, 1915

NUMBER 44

## Editorial

### "THE 'MORMON' CHRISTIAN WAR"

R. B. Neal, notorious for his senseless and unprovoked war on the latter-day faith, defames the term *Christian* in an article in the *Apostolic Review* for September 28, and in publishing the same the *Review* joins him in one of the most malicious and unprincipled attacks on an innocent and maligned people that we have ever noted.

#### IS THIS CHRISTIAN WARFARE?

Mr. Neal, under the above caption, "The 'Mormon' Christian War," discusses the confession, so-called, of John D. Lee, touching what is known as the Mountain Meadow Massacre. He quotes Mr. Lee as follows:

The council formed a prayer circle, and kneeling down, so that elbow would touch elbow, the Danites prayed for divine instructions. . . . The meeting was then addressed by some one in authority. He spoke in about this language: . . . The orders are that all the emigrants must die. Our leaders speak with inspired tongues, and their orders come from the God of heaven. We have no right to question what they have commanded us to do; it is our duty to obey.

Mr. Neal follows this with a quotation from the Doctrine and Covenants, section 19: 2:

Wherefore, meaning the church, thou shalt give heed unto all his [the seer's] words, and commandments, which he shall give unto you, as he receiveth them, walking in all holiness before me; for his word ye shall receive, as if from mine own mouth.

Then as if this quotation and the teachings of Joseph Smith and the Reorganized Church, and the record made by this people justify such a conclusion, he says:

There's the heart of the most infamous system the Devil ever planted on this earth! True to-day—the words of the "seers" at Salt Lake City, Utah, and Lamoni, Iowa, are to "be received as if from God's own mouth!" Each says the other is a bogus seer—but the followers of each to-day, if ordered to do a like deed, rape and murder women and children, would form "a prayer circle," giving each other "the elbow touch," and arise from their knees and execute the

orders of hell!—baptizing them in the name of God, our loving heavenly Father.

And he calls this a *Christian* warfare.

#### TO SELL WARES

And why all this furore? The concluding verse tells us:

Reader, can you not realize what a menace to church and state "Mormonism" is? Greater now than ever! Will you not enlist with us? Send to me at Grayson, Kentucky, for sample tracts.

Neal wants to sell his literature. In the front ranks with those who failed to make good in their anti-"Mormon" propaganda organized some years ago at Omaha, Nebraska, membership fee one dollar per; editor of anti-"Mormon" periodicals—*The Helper*, which didn't help much, *The Weekly*, so weakly it only survived for a short season, *The Sword of Laban*, which never pierced anybody besides Neal; unable through the columns of various journals identified with both factions of the movement organized under Alexander Campbell to resuscitate either of these anti-"Mormon hopes," by the gratuitous cooperation of these same periodicals he peddles his ungodly wares in pamphlet form. Praying on the morbid curiosity of an undying opposition to the truth, he creates a demand for his vituperations by the unprincipled methods cited—a sensational and libelous attack on the integrity of a God-fearing people and ministry.

#### STRAINING THE TEXT

It is not surprising that one of this disposition should strain the only text he presents which he seems to think he can construe as opening the way for the unnamable evils he says were the leaders of the Reorganized Church to perpetrate their brethren would cringingly execute.

The instruction given in the revelation quoted from is that the church shall give heed to the words of the Prophet as he reveals them "*walking in all holiness before me.*" There is not the remotest suggestion that the church, or any part of it, is to follow

the counsel of one, in whatever position, unless that counsel is righteous and in harmony with the law of God as revealed. Indeed, if the prophet or any man walk not, or speak not, in holiness, his words are not to be heeded.

Furthermore, as set forth elsewhere in the law, not even is the prophet and president of the church to direct the body in the giving of law, only as the matter he presents as the light of God is received as conforming to the law already given, and accepted by the various quorums and the church under the rule of common consent, by which rule all things are to be determined and disposed of in the church.

#### QUALIFICATIONS FOR THE PRIESTHOOD

The law governing the church when applied for ever protects the people against priestcraft. Accepting as the word of the Lord instruction given as early as May, 1829, the church holds that "no man can assist in this work, except he shall be humble and full of love, having faith, hope, and charity, being temperate in all things whatsoever shall be entrusted to his care" (Doctrine and Covenants 11: 4), which, "*with an eye single to the glory of God,*" qualifies him for the work (Doctrine and Covenants 4: 3).

These qualifications are gathered up in the concluding sentences of an admonition to the ministry received as the will of the Lord, January, 1831: "And go ye out from among the wicked. Save thyself. Be ye clean that bear the vessels of the Lord" (Doctrine and Covenants 38: 9).

Joseph Smith's position and teachings as to the qualifications for acceptable service in the priesthood are set forth in an epistle to the church, written at Liberty, Missouri, in 1839. He says:

There are many called but few are chosen, and why are they not chosen? Because their hearts are set upon the things of the world and are aspiring to the honors of men; they do not learn the lesson that the rights of the priesthood are inseparably connected with the powers of heaven; and that the powers of heaven can not be controlled nor handled, only upon the principles of righteousness. . . . No power or influence can, or ought to be maintained by virtue of the priesthood, only by persuasion, by long-suffering, by gentleness, by meekness and by love unfeigned; without hypocrisy, and without guile. . . . Let the (thy) soul be full of charity towards all men, and virtue guard thy thoughts unceasingly.—*Times and Seasons, vol. 1, p. 121.*

These principles have been reiterated to the Reorganized Church times without number, both by what the Saints have received as the word of God, and by word of mouth from the president and ministry. Anybody who teaches to the contrary has apostatized from the faith as restored in latter days. Anybody who attempts to put anything other than

this upon the Reorganized Church has laid aside his integrity and departed from the truth.

#### A PRAYER FOR MERCY

Many thrusts at the Saints and many attacks on the faith as held by them come to our attention, but seldom have we seen anything so deliberately vicious as this attack by Mr. Neal. Not only does it seek to write into the law something that is not there, but it charges the Reorganized Saints with a depravity little short of hell itself, and this, too, when they are known throughout the country as a law abiding and an exemplary people.

And what makes the whole affair more despicable still is that the facts set forth herein are known to—we were about to say Elder Neal, but God forbid that we should so vilify the term—to Mr. Neal. He knows the character of the Saints and the law by which they are governed. He knows that the leaders of our church would not order any such fiendishness as he suggests, and that if they or any of them did, the same would be resented with all the power and virtue of a godly people. Yet in his abandonment he insinuates all that his infamous libel implies, joining himself to the work of the Evil One, referred to by the Apostle Paul when he said, "In the last days . . . men shall be . . . false accusers," and "despisers of those that are good."

May God have mercy on a man who hurls himself to these ends in the craze of his campaign against the truth, and on those who allow him to do it through prostituted channels of the religious press.

J. F. GARVER.

---

#### THE ANGEL MESSAGE TRACTS

Orders may now be sent in for the Angel Message Tracts the text of which recently appeared in the *HERALD* and *Ensign*.

These tracts are being plated at present and as soon as possible after the plates are made, will be printed and all orders will then be filled,—probably within the next month or six weeks.

The series includes the following:

No. N 1, What did Jesus Preach? (An introduction to the gospel).

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one each of the eight, 15 cents; per set of one each of the eight stapled together, 20 cents.

Address all orders to Herald Publishing House, Lamoni, Iowa.

## CURRENT EVENTS

### SECULAR AND RELIGIOUS

**"HESPERIAN" TORPEDOED.**—That the *Hesperian* was torpedoed and not sunk by a mine as contended by Germany, is claimed by the United States naval department after investigation. A claim will be made for American goods lost on the *Hesperian*.

**NOMINATED BY REFERENDUM.**—The first referendum vote in any American political party for the nomination of candidates for president and vice president began on October 27, when nomination blanks were sent to Socialists from the party headquarters at Chicago.

**FOR PEACE.**—In cooperation with European powers, Japan has requested China to postpone the project for the establishment of a monarchical form of government, to prevent disorder, and to assure the peace of the Orient during the present war in the Occident.

**"F-4."**—A final report announces that the United States submarine *F-4*, lost at Honolulu last March, was sunk from a leak resulting from a corroded battery lining, and the failure of the boat through poor diving qualities to respond properly to rudder changes, which should have returned it to the surface.

**POOR PAY AND FAULTY CREED.**—At a conference of Baptist ministers in Massachusetts on October 26, it was shown by figures quoted that the average salary of Baptist ministers in the United States is one dollar and eighty-seven cents per day. At this conference Reverend Woodman Bradbury, of Cambridge, stated as quoted, that the apostles' creed contained "phases which the modern mind can not accept at their face value."

**WOULD DESTROY TRADE.**—Five men have been cited for trial charged with attempting to hamper the shipment of war munitions to the entente allies by placing bombs on rudders or propellers, timed to disable ships on their way across the Atlantic. That these men, as stated by one of them, a lieutenant in the German army, in a confession, were working under the direction of or in agreement with the German secret service or government, is denied by the German ambassador.

**MEXICAN AFFAIRS.**—Private E. Moore, shot by Mexican bandits near Brownsville, Texas, October 24, and who died the 25th, was the eleventh Ameri-

can soldier to be killed in skirmishes with Mexican bandits and raiders. It is stated that Carranza is trying to buy off Villa with gold and promises of amnesty. Villa is yet in the field, but detachments of men and officers continue to desert him to join Carranza authorities. Carranza troop trains have been allowed passage over the Southern Pacific Railroad across American territory from Eagle Pass, Texas, to Douglas, Arizona.

**EUROPEAN WAR.**—Both the Austro-German and Bulgarian forces have made advances in Serbia. Reports from this field are conflicting, but it is clear that the Serbs have yielded points on the railroad in their territory from Belgrade to their frontier, and extending through Bulgaria and Turkey to Constantinople. The Austro-Germans have also driven the Serbs from the banks of the Danube. That the French captured Strumnitza as reported last week has not been officially confirmed. They made a drive past that city in an effort to flank the Bulgarian army advancing into Serbia, and have since taken additional territory in the vicinity. The French report victory in the south of Serbia, where they have been joined by a British contingent. The allies are still sending troops to the Balkans. The Montenegrins hold Austrian territory, and are withstanding attack. The Italians report success over the Austrians, and are compelling them to strengthen their lines. The Russians are reported successful south of Dvinsk and in Galicia. Russian successes over the Turks are reported in the Caucasus, where Grand Duke Nicholas has been in command since his release from the direction of the defense against Germany. Germany has made gains south of Riga. The French report minor gains in the Champagne regions. A British transport has been sunk in the Ægean Sea, and a British steamer in the Mediterranean, by German submarines. British submarines have sunk four German steamers in the Baltic. From sources said to be authoritative, it is announced that while Greece is unwilling to sacrifice herself to benefit others, yet this country would enter the war on the side of the entente allies if they were to send to the Balkans a force which combined with the Greeks could defeat the Austro-German and Bulgarian armies. It is rumored that Rumania will allow the passage of a Russian army over her territory to attack Bulgaria on the north. The French cabinet has resigned and a new coalition cabinet has been formed. This action is said to follow general dissatisfaction over the government's foreign policy, especially in connection with conditions which brought Bulgaria into the war against France and her allies. The Russian Minister of Finance has been authorized to seek foreign credit to the amount of two billion, seven hundred fifty million dollars, a large part to be expended in England, similar to the

Anglo-French loan negotiated in the United States. Japan has joined Great Britain, France and Russia in their declaration of September 5, 1914, not to conclude peace separately during the war, or demand conditions of peace without previous agreement with the other powers of the alliance. Italy also became a party to this agreement on entering the war.

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### NOTES AND COMMENTS

**RUSSELL BUSY.**—The Editors are in receipt of the Clarksburg, Virginia, *Daily Telegram*, which contains a report of the meetings of Elder R. C. Russell, of the Twelve. Brother Russell has been preaching in the Brick Church at that place, also in the courthouse and on the street, and seems to have been successful in stirring up considerable interest.

**MINISTERS DIFFERENTIATE.**—We are informed that at a recent meeting in Kansas City, the ministerial alliance of that place, in connection with its present vigorous campaign against the Utah church propaganda, by a hearty vote passed a resolution presented by Mr. Vernon Danielson, of Independence, Missouri, a former Utah elder now opposing that church, and seconded by Doctor Meyers, president of the ministerial alliance, differentiating between the Reorganized and Utah churches.

**JOE PINE.**—The November number of *Autumn Leaves* contains the opening chapters of a continued story entitled "Joe Pine." This story is illustrated by Paul N. Craig of Omaha. Other numbers of this issue include, "Relation of Life to Wealth," by J. August Koehler; "Leaves from Church History," illustrated with pictures of the home of Joseph Smith at the time when he received his second vision, and the interior of the room in which the angel appeared to him; "Coming Back," by Earnest Webbe; "Song of Fellowship," by Willis Kearney, etc. Those who do not take *Autumn Leaves* should subscribe at once. You can not afford to miss it. It costs only one dollar per year, and those who sign up now will get the December number free.

**CHURCH AT VANCLEAVE BURNED.**—Elder Heman C. Smith is in receipt of a letter from Elder J. C. Cochran containing the news that the church building at Bluff Creek Branch, near Vancleave, Mississippi, burned Saturday morning, October 23. The Saints had held their convention Friday and Friday night, and as the church was not completely destroyed at daylight, it was supposed that some one must have set it on fire at sometime past midnight. The Saints, however, held a successful conference on

Saturday and Sunday, holding open air services. Two were baptized. They will endeavor to build again soon. No branch records of any consequence were lost. However, Elder Warr lost his books, typewriter, and some clothing, amounting in all to about one hundred dollars.

**WORK AT TULSA.**—Elder Joseph Arber has been at work in Tulsa, Oklahoma, and sends us copies of the *Tulsa Democrat* and the *Tulsa World* of recent date, both of them containing interesting articles from his pen, setting forth our belief and church standing. He also writes: "After a series of meetings of twenty sermons, I had the privilege of baptizing five fine people into the kingdom, leaving others near. Best of all, we were greatly blessed in our efforts with the good Spirit." Elder Arber moved from Tulsa to the vicinity of Ada, where he was conducting services at the time of writing. Elder W. P. Robinson, formerly in charge of the Children's Home, is about to move to Tulsa, where he will take up the work at that place. We trust it will move forward successfully.

**DES MOINES DEDICATION.**—The Des Moines Saints by a neat folder, announce the dedication of the church purchased there and opened in February, 1913, the service to occur on Sunday, November 14, at 11 a. m., in connection with their annual Home-Coming Day exercises. This church is conveniently located at 717 East Twelfth Street. The dedicatorial prayer is to be by Elder Heman C. Smith, the sermon by Bishop E. L. Kelley. Brother Heman C. Smith will speak at 3 p. m., and on Monday evening will begin a series of lectures on the history of the Smith family. The cantata "Ruth" will be given by the Des Moines choir on the evening of the 14th. The Des Moines Saints are to be congratulated on the purchase and preparation for dedication of this excellently located building. May its dedication make for a deeper devotion and a broader service on their part.

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We often hear people, young and old, complaining that they are not rich. We ourselves have probably all indulged, now and then, in this complaint. We like to dream of the things we would do if we had lots of money. But there is something that we all have plenty of. And if we used it rightly and wisely we might gain riches, or almost anything we chose to seek. It is something without which money or talent or any great possession is valueless. So, in a sense, it is more valuable than any of these things. Yet we waste it, and throw it away, as if it were the least important, instead of the most important, of our possessions. It is, of course—time.—*The Christian Herald*.

# Original Articles

## THE SONS OF PERDITION

### A CATECHISM

#### 1. What is the soul of man?

And the spirit and the body is the soul of man.—Doctrine and Covenants 85: 4.

#### 2. What is the redemption of the soul?

Now, verily I say unto you, that through the redemption which is made for you, is brought to pass the resurrection from the dead. . . . And *the resurrection from the dead is the redemption of the soul.*—Doctrine and Covenants 85: 4.

And the atonement bringeth to pass the resurrection of the dead: and the resurrection of the dead *bringeth back men into the presence of God*; and thus they are *restored into his presence*; to be judged according to their words; according to the law and justice.—Alma 19: 105, 106.

And because of the redemption of man, which came by Jesus Christ, *they are brought back into the presence of the Lord*; yea, *this is wherein all men are redeemed*, because the death of Christ bringeth to pass the resurrection which *bringeth to pass a redemption from an endless sleep*, from sleep all men shall be awoken by the power of God, when the trump shall sound.—Mormon 4: 72.

#### 3. Will all men be redeemed?

Yea, this is wherein *all men are redeemed*, because the death of Christ bringeth to pass the resurrection, which bringeth to pass a redemption from an endless sleep, from which *sleep all men shall be awoken* by the power of God, when the trump shall sound; and they shall come forth, both small and great, and *all shall stand before his bar, being redeemed and loosed from this eternal band of death*, which death is a temporal death; and then cometh the judgment of the Holy One upon them; and then cometh the time that he that is filthy, shall be filthy still, and he that is righteous, shall be righteous still; he that is happy, shall be happy still; and he that is unhappy, shall be unhappy still.—Mormon 4: 72-74.

For behold, the day cometh that *all shall rise from the dead* and stand before God, and be judged according to their works. Now there is a death which is called a temporal death; and the death of Christ shall loose the bands of this temporal death, that *all shall be raised from this temporal death*; the spirit and the body shall be reunited again, in its perfect form; both limb and joint shall be restored to its proper frame, even as we now are at this time; and we shall be brought to stand before God, knowing even as we know now, and have a bright recollection of all our guilt. Now this restoration cometh to *all*, both old and young, both bond and free, both male and female, *both the wicked and the righteous.*—Alma 8: 98-102.

Now behold I have spoken unto you concerning *the death of the mortal body*, and also concerning *the resurrection of the mortal body*, I say unto you, that *this mortal body is raised to an immortal body*; that is *from death*; even from the first death, unto life, that they can *die no more*; their spirits uniting with their bodies, *never to be divided*; thus the whole becoming spiritual and immortal, that they can *no more see corruption.*—Alma 8: 105-107.

And he (Zeezrom) said unto Alma, What does this mean which Amulek hath spoken concerning the resurrection of the dead, that *all shall rise from the dead, both the just and the unjust*, and be brought to stand before God, to be judged according to their works? And now Alma began to expound

these things unto him, saying. . . . Amulek hath spoken plainly concerning *death, and being raised from this mortality to a state of immortality*, and being brought before the bar of God, to be judged according to our works.—Alma 9: 14-21.

Yea, behold this death (the death of Christ) bringeth to pass the resurrection, *and redeemeth all mankind* from the first death; that spiritual death for all mankind, by the fall of Adam, being cut off from the presence of the Lord, or considered as dead, both as to things temporal and to things spiritual. But behold, the resurrection of Christ redeemeth mankind, yea, *even all mankind*, and *bringeth them back into the presence of the Lord.*—Helaman 5: 70, 71.

But, behold, verily I say unto you, Before the earth shall pass away, Michael, mine archangel, shall sound his trump, and then shall *all the dead awake*, for their graves shall be opened, and they shall come forth; yea, *even all*; and the righteous shall be gathered on my right hand unto eternal life; and the wicked on my left hand will I be ashamed to own before the Father; wherefore I will say unto them, Depart from me ye cursed into everlasting fire, prepared for the Devil and his angels.—Doctrine and Covenants 28: 7.

#### 4. When will the redemption of all mankind be completed?

And *when the thousand years are expired*, Satan shall be loosed out of his prison, and shall go out to deceive the nations which are in the four quarters of the earth, Gog and Magog, to gather them together to battle: the number of whom is as the sand of the sea. And they went up on the breadth of the earth, and compassed the camp of the Saints about, and the beloved city: and fire came down from God out of heaven, and devoured them. And *the Devil that deceived them was cast into the lake of fire and brimstone*, where the beast and the false prophet are, and shall be tormented day and night for ever and ever. And I saw a great white throne, and him that sat on it, from whose face the earth and the heaven fled away; and there was found no place for them. And I saw *the dead, small and great, stand before God*; . . . And *the sea gave up the dead which were in it; and death and hell delivered up the dead which were in them.*—Revelation 20: 7-13.

#### 5. And when all the dead shall come forth and shall "stand before God," what is to be done with them?

And the *dead were judged out of those things which were written in the books, according to their works.* . . . and they were *judged every man according to their works.*—Revelation 21: 12-13.

And it shall come to pass, that *when all men shall have passed from this first death unto life*, inasmuch as they have become immortal, they must appear before the judgment seat of the Holy One of Israel; and then cometh the judgment; and then must they be judged according to the holy judgment of God.—2 Nephi 6: 36, 37.

#### 6. When all mankind shall have been redeemed from death, what is to become of death?

And death and hell were cast into the lake of fire.—Revelation 20: 14.

#### 7. Is the lake of fire and brimstone known by any other names?

And death and hell were cast into the lake of fire. This is *the second death.*—Revelation 20: 14.

But the fearful, and unbelieving, and the abominable, and

murderers, and whoremongers, and sorcerers, and idolaters, and all liars, shall have their part in the lake which burneth with fire and brimstone: which is the second death.—Revelation 21: 8.

And according to the power of justice, for justice can not be denied, ye must go away into that lake of fire and brimstone, whose flames are unquenchable, and whose smoke ascendeth up for ever and ever, which lake of fire and brimstone, is endless torment.—Jacob 4: 15.

For he delivereth his saints from that awful monster the Devil, and death, and hell, and that lake of fire and brimstone, which is endless torment.—2 Nephi 6: 43.

For the atonement satisfieth the demands of his justice upon all those who have not the law given to them, that they are delivered from that awful monster, death and hell, and the Devil, and the lake of fire and brimstone, which is endless torment.—2 Nephi 6: 54.

8. After the last great battle has been fought and the victory made complete (Revelation 20: 9); after the Devil has been "cast into the lake of fire and brimstone" (Revelation 20: 10); after the earth and the heaven have been caused to flee away from before the face of the Lord, until no place was found for them (Revelation 20: 11); after the Lord has redeemed the whole human family from death, compelling the sea, and death, and hell, to deliver up their dead, both small and great, and has brought them back into his presence to "stand before God" (Revelation 20: 12, 13); after they have been judged, "every man according to their works" (Revelation 20: 13); and after death and hell have been destroyed, "cast into the lake of fire" (Revelation 20: 14); after all this has been done, and Christ has finished his work, will any portion of the human family die "the second death," that is, be cast into "the lake of fire," to suffer "endless torment"?

And whosoever was not found written in the book of life was cast into the lake of fire.—Revelation 20: 15.

Then shall he say also unto them on the left hand, Depart from me, ye cursed, into everlasting fire, prepared for the Devil and his angels.—Matthew 25: 41.

Wherefore, it came to pass, that the Devil tempted Adam and he partook the forbidden fruit, and transgressed the commandment, wherein he became subject to the will of the Devil, because he yielded unto temptation; wherefore, I the Lord God, caused that he should be cast out from the Garden of Eden, from my presence, because of his transgression: wherein he became *spiritually dead*; which is the first death, even that same death, which is the last death, which is *spiritual*, which shall be pronounced upon the wicked when I shall say, Depart ye cursed.—Doctrine and Covenants 28: 11. (See again Matthew 25: 41.)

Wherefore, I the Lord, have said that the fearful, and the unbelieving, and all liars, and whosoever loveth and maketh a lie, and the whoremonger, and the sorcerer, shall have their part in that lake which burneth with fire and brimstone, which is the second death.—Doctrine and Covenants 63: 5. (Revelation 21: 8.)

But . . . we must come forth and stand before him in his glory, . . . And now behold I say unto you, then cometh a death, even a second death, which is a spiritual death; . . . Then is the time when their torments shall be as a lake of fire and brimstone, whose flames ascendeth up for ever and ever;

and then is the time that they shall be chained down to an everlasting destruction, according to the power and captivity of Satan: he having subjected them according to his will.—Alma 9: 26-31. (Read also verses 14 and 21.)

The soul shall be restored to the body, and the body to the soul; . . . and then shall the righteous shine forth in the kingdom of God. But behold, an awful death cometh upon the wicked; for they die as to things pertaining to things of righteousness; for they are unclean, and no unclean thing can inherit the kingdom of God.—Alma 19: 58-60.

Yea, behold this death bringeth to pass the resurrection, and redeemeth all mankind from the first death; that spiritual death for all mankind, by the fall of Adam, being cut off from the presence of the Lord, or considered as dead, both as to things temporal and to things spiritual. . . . But whosoever repenteth not, is hewn down and cast into the fire, and there cometh on them again a spiritual death, yea, a second death, for they are cut off again as to things pertaining to righteousness; therefore repent ye, repent ye, lest by knowing these things and not doing them, ye shall suffer yourselves to come under condemnation, and ye are brought down into this second death.—Helaman 5: 70-74. (Alma 9: 57-59.)

9. What class of people die the second death, and what name is given them?

For behold, if ye deny the Holy Ghost when it once has had place in you, and ye know that ye deny it; behold, this is a sin which is unpardonable.—Alma 19: 8. (See Hebrews 10: 26-29.)

Verily I say unto you, All sins shall be forgiven unto the sons of men, and blasphemies, wherewith they shall blaspheme: but he that shall blaspheme against the Holy Ghost hath never forgiveness, but is in danger of eternal damnation.—Mark 3: 28, 29. (See also Matthew 12: 26, 27 with Matthew 12: 37-39, I. T.)

Therefore God gave unto them commandments, after having made known unto them the plan of redemption, that they should not do evil, the penalty thereof being a second death, which was an everlasting death as to things pertaining unto righteousness.—Alma 9: 52.

Thus saith the Lord, concerning all those who know my power, and have been made partakers thereof, and suffered themselves, through the power of the Devil, to be overcome, and to deny the truth, and defy my power; they are they who are the sons of perdition, of whom I say it had been better for them never to have been born; for they are vessels of wrath, doomed to suffer the wrath of God, with the Devil and his angels, in eternity, concerning whom I have said there is no forgiveness in this world nor in the world to come; having denied the Holy Spirit, after having received it, and having denied the only begotten Son of the Father; having crucified him unto themselves, and put him to an open shame: These are they who shall go away into the lake of fire and brimstone, with the Devil and his angels, and the only ones on whom the second death shall have any power.—Doctrine and Covenants 76: 4.

Wherefore I say unto you, All manner of sin and blasphemy shall be forgiven unto men: but the blasphemy against the Holy Ghost shall not be forgiven unto men. And whosoever speaketh a word against the Son of Man, it shall be forgiven him: but whosoever speaketh against the Holy Ghost, it shall not be forgiven him, neither in this world, neither in the world to come.—Matthew 12: 31, 32.

10. Will any others than the sons of perdition die the second death?

These are they who shall go away into the lake of fire and brimstone, with the Devil and his angels, and *the only ones on whom the second death shall have any power.*—Doctrine and Covenants 76: 4.

### 11. Is there any redemption from the second death?

And now behold I say unto you, then cometh a death, even a second death, which is a spiritual death; . . . *Then I say unto you, They shall be as though there had been no redemption made; for they can not be redeemed according to God's justice; and they can not die, seeing there is no more corruption.*—Alma 9: 28-32.

Therefore God gave them commandments, after having made known unto them the plan of redemption, that they should not do evil, the penalty thereof being a second death, which was an everlasting death as to things pertaining unto righteousness; *for on such the plan of redemption could have no power, for the works of justice could not be destroyed, according to the supreme goodness of God.*—Alma 9: 52, 53.

But behold, and fear, and tremble before God; for ye ought to tremble: *for the Lord redeemeth none such that rebel against him, and die in their sins; yea, even all those that have perished in their sins ever since the world began, that have willfully rebelled against God, that have known the commandments of God, and would not keep them; these are they that have no part in the first resurrection. Therefore had ye not ought to tremble? For salvation cometh to none such; for the Lord hath redeemed none such; yea, neither can the Lord redeem such: for he can not deny himself; for he can not deny justice when it has its claim.*—Mosiah 8: 61-65.

And then shall the wicked be cast out, and they shall have cause to howl, and weep, and wail, and gnash their teeth; and this because they would not hearken unto the voice of the Lord; therefore *the Lord redeemeth them not, for they are carnal and devilish, and the Devil has power over them.*—Mosiah 8: 72, 73.

### 12. Are there any others who shall not be redeemed?

These are they *who shall go away into the lake of fire and brimstone, with the Devil and his angels, and the only ones on whom the second death shall have any power; yea, verily, the only ones who shall not be redeemed in the due time of the Lord, after the sufferings of his wrath; for all the rest shall be brought forth by the resurrection of the dead, through the triumph and the glory of the Lamb, who was slain, . . . who glorifies the Father, and saves all the works of his hand, except those sons of perdition, who deny the Son after the Father has revealed him; wherefore he saves all except them; they shall go away into everlasting punishment, which is endless punishment, which is eternal punishment, to reign with the Devil and his angels in eternity.*—Doctrine and Covenants 76: 4.

### 13. Why can they not be redeemed?

For they can not be redeemed from their spiritual fall, *because they repent not, for they will love darkness rather than light, and their deeds are evil, and they receive their wages of whom they list to obey.*—Doctrine and Covenants 28: 12.

### 14. But is not it possible to bring them again to repentance?

For it is *impossible* for those who were *once enlightened, and have tasted of the heavenly gift, and were made partakers of the Holy Ghost, and have tasted the good word of God, and the powers of the world to come, if they shall fall*

*away to renew them again unto repentance; seeing they crucify to themselves the Son of God afresh, and put him to an open shame.*—Hebrews 6: 4-6.

### 15. Could not another sacrifice be made for them?

For if we sin *willfully after that we have received the knowledge of the truth, there remaineth no more sacrifice for sins.*—Hebrews 10: 26. (See also verses 27 and 29.)

### 16. But could not they pay the penalty, and then come out?

And while ye are in prison, *can ye pay even one senine?* Verily, verily I say unto you, *Nay.*—3 Nephi 5: 75.

### 17. When the sons of perdition are once cast into the lake of fire, will it be possible for them to return?

And the wicked on my left hand will I be ashamed to own before the Father; wherefore I will say unto them, Depart from me ye cursed into everlasting fire, prepared for the Devil and his angels. And now, behold, I say unto you, *Never at any time, have I declared from my own mouth that they should return, for where I am they can not come, for they have no power; but remember that all my judgments are not given unto men.*—Doctrine and Covenants 28: 7, 8.

And now, I have spoken the words which the Lord God hath commanded me. And *thus saith the Lord: They shall stand as a bright testimony against this people, at the judgment day; whereof, they shall be judged, every man, according to his works, whether they be good, or whether they be evil; and if they be evil, they are consigned to an awful view of their own guilt and abomination, which doth cause them to shrink from the presence of the Lord, into a state of misery and endless torment, from whence they can no more return: therefore, they have drunk damnation to their souls.*—Mosiah 1: 124-127.

And if it so be that the church is built upon my gospel, then will the Father show forth his own works in it; but if it be not built upon my gospel, and is built upon the works of men, or upon the works of the Devil, verily I say unto you, They have joy in their works for a season, and by and by *the end cometh, and they are hewn down and cast into the fire, from whence there is no return.*—3 Nephi 12: 22, 23.

And he that endureth not unto the end, the same is he that is also *hewn down and cast into the fire, from whence they can no more return, because of the justice of the Father: and this is the word which he hath given unto the children of men.*—3 Nephi 12: 30.

### 18. Is there any deliverance from that condition?

And thus the Devil cheateth their souls, and leadeth them away carefully down to hell. And behold, others he flattereth away, and telleth them there is no hell; and he saith unto them, I am no Devil, for there is none: and thus he whispereth in their ears, *until he grasps them with his awful chains, from whence there is no deliverance. Yea, they are grasped with death and hell; and death, and hell, and the Devil, and all that have been seized therewith, must stand before the throne of God and be judged according to their works, from whence they must go into the place prepared for them, even a lake of fire and brimstone, which is endless torment.*—2 Nephi 12: 26-29.

### 19. If there is "no deliverance," "no return" from the lake of fire, can mercy reach them there?

I say unto you, that the man who doeth this, the same cometh out in *open rebellion against God; . . . And now I*

say unto you, that *mercy hath no claim on that man*; therefore, his *final doom is to endure a never ending torment*.—Mosiah 1: 80-85. (Read verse 79, also.)

Therefore, they have drunk out of the cup of the wrath of God, which justice could no more deny unto them than it could deny that Adam should fall, because of his partaking of the forbidden fruit; *therefore, mercy could have claim on them no more for ever*. And their torment is as a lake of fire and brimstone, whose flames are unquenchable, and whose smoke ascendeth up for ever and ever. Thus hath the Lord commanded me. Amen.—Mosiah 1: 128-130.

20. What claim does mercy make upon the creature?

But there is a law given and a punishment affixed, and repentance granted; *which repentance, mercy claimeth*.—Alma 19: 104.

21. And if the creature refuses to repent, what will the result be?

Which repentance, mercy claimeth: otherwise, justice claimeth the creature, and executeth the law, and the law inflicteth the punishment.—Alma 19: 104.

22. If justice did not execute the law upon those who refuse to repent, what would result?

If not so, the works of justice would be destroyed, and God would cease to be God.—Alma 19: 104.

23. Then whom does mercy claim?

But God ceaseth not to be God, and *mercy claimeth the penitent*, and mercy cometh because of the atonement.—Alma 19: 105.

24. Will any besides the penitent be saved?

For behold, *justice exerciseth all his demands, and also mercy claimeth all which is her own*; and thus, *none but the truly penitent are saved*.—Alma 19: 106. (Read again Doctrine and Covenants 28: 12, and Hebrews 6: 4-6; also read 2 Nephi 6: 53.)

25. As the sons of perdition "will love darkness," and will not repent, is there any way to cleanse them from sin?

That which breaketh a law, and abideth not by law, but seeketh to become a law unto itself, and *willeth to abide in sin*, and altogether abideth in sin, *can not be sanctified by law, neither by mercy, justice, or judgment*; therefore, they must remain filthy still.—Doctrine and Covenants 85: 8.

26. But will they not be cleansed at the great last day, the end?

And another trump shall sound, which is the fourth trump, saying, These are found among those who are to *remain until that great and last day, even the end, who shall remain filthy still*.—Doctrine and Covenants 85: 30.

And they shall *come forth*, both small and great, and all shall stand before his bar, *being redeemed and loosed from this eternal band of death*, which death is a temporal death; and then cometh the judgment of the Holy One upon them; and then cometh the time that *he that is filthy, shall be filthy still*, and he that is righteous, shall be righteous still; he that is happy, shall be happy still; and *he that is unhappy, shall be unhappy still*.—Mormon 4: 73, 74.

And it shall come to pass, *that when all men shall have passed from this first death unto life*, insomuch as they have

become immoral, they must appear before the judgment seat of the Holy One of Israel; and *then cometh the judgment; and then must they be judged according to the holy judgment of God*. And assuredly, *as the Lord liveth, for the Lord God hath spoken it, and it is his eternal word, which can not pass away*, that they who are righteous shall be righteous still, and they who are filthy shall be filthy still; wherefore, they who are filthy are the Devil and his angels; and they shall go away into everlasting fire, prepared for them; and their torment is *as a lake of fire and brimstone, whose flames ascendeth up for ever and ever; and has no end*.—2 Nephi 6: 36-40.

27. Will Christ's work for the salvation of man be finished at the last resurrection?

These (of the teletial glory) are they who are thrust down to hell; these are they who shall not be redeemed from the Devil, *until the last resurrection, until the Lord even Christ the Lamb, shall have finished his work*; . . . these are they who are cast down to hell and suffer the wrath of Almighty God *until the fullness of times, when Christ shall have subdued all enemies under his feet, and shall have perfected his work, when he shall deliver up the kingdom and present it unto the Father spotless*.—Doctrine and Covenants 76: 7.

For as in Adam all die, even so in Christ shall all be made alive. But every man in his own order; Christ the first fruits; afterward they that are Christ's at his coming. *Afterward cometh the end, when he shall have delivered up the kingdom to God, even the Father; when he shall have put down all rule, and all authority and power. For he must reign, till he hath put all enemies under his feet. The last enemy, death, shall be destroyed*.—1 Corinthians 15: 22-26, I. T.

Having done this, that I might subdue all things unto myself; *retaining all power*, even to the destroying of Satan and his words *at the end of the world, and the last great day of judgment*, which I shall pass upon the inhabitants thereof, judging every man according to his work, and the deeds which he has done.—Doctrine and Covenants 18: 1.

28. Will the wicked die the second death after the last resurrection and after the final judgment?

And the sea *gave up the dead* which were in it; and death and hell *delivered up the dead* which were in them: *and they were judged every man according to their work. . . . And whosoever was not found written in the book of life was cast into the lake of fire*.—Revelation 20: 13, 15.

The soul shall be restored to the body and the body to the soul, . . . And then shall the righteous shine forth in the kingdom of God. But behold, *an awful death cometh upon the wicked*; for they die as to things pertaining to things of righteousness.—Alma 19: 58-60. (Read again Alma 9: 21-28; Doctrine and Covenants 28: 7; and 2 Nephi 6: 36-40.)

29. As Christ finishes his redemptive work with the last resurrection and the final judgment; and as the sons of perdition are not cast into the lake of fire until after the last resurrection and the final judgment; in what relation to the plan of salvation will they then stand?

Therefore the wicked remain *as though there had been no redemption made*, except it be the loosing of the bands of death.—Alma 8: 97.

Then I say unto you, They shall be *as though there had been no redemption made*; for they can not be redeemed ac-

ording to God's justice; and they can not die, seeing there is no more corruption.—Alma 9: 32.

But remember, that he that persists in his own carnal nature, and goes on in the ways of sin and rebellion *against God*, remaineth in his fallen state, and *the Devil hath all power over him*. Therefore he is as though there was no redemption made; being an enemy to God; and also is the Devil an enemy to God.—Mosiah 8: 77, 78.

30. And what would have been the condition of the human family, if no redemption had been made?

For behold, if the flesh should rise no more, our spirits must become subject unto that angel who fell from before the presence of the eternal God, and became the Devil, to rise no more. And our spirits must have become *like unto him*, and *we become devils, angels to a Devil*, to be shut out from the presence of our God, and to *remain with the father of lies*, in misery, like unto himself.—2 Nephi 6: 20, 21.

31. How long would this condition have continued, had there been no redemption?

And because man became fallen, they were cut off from the presence of the Lord; wherefore, it must needs be an infinite atonement; save it should be an infinite atonement, this corruption could not put on incorruption. Wherefore, *the first judgment which came upon man*, must needs have remained to an *endless duration*. And if so, this flesh must have laid down to rot and to crumble to its mother earth, to rise no more.—2 Nephi 6: 14-18.

Thus all mankind were lost; and behold, they would have been *endlessly lost*, were it not that God redeemed his people from their lost and fallen state.—Mosiah 8: 76.

32. And now, as all mankind were lost; and as they were "endlessly lost," and must have remained under that first judgment, had it not been for the redemption; and as the "plan of redemption could have no power" on the sons of perdition, and they are to "remain as though there had been no redemption made, except it be the loosing of the bands of death," how long will this last judgment pronounced upon them remain?

Wherefore, they who are filthy are the Devil and his angels; and they shall go away into everlasting fire, prepared for them; and their torment is as a lake of fire and brimstone, whose flames ascendeth up for ever and ever, and *has no end*.—2 Nephi 6: 39, 40. (See 21.)

Therefore the Spirit of the Lord hath *withdrawn from you*, and hath *no place in you*, and the Devil hath *all power over you*; and *this is the final state of the wicked*.—Alma 16: 234. (See again Matthew 12: 37-39, I. T.)

And now I say unto you, that mercy has no claim on that man; therefore, his *final doom* is to endure a *never-ending torment*.—Mosiah 1: 85.

33. What is the meaning of the word *final*?

Pertaining to the end; last; ultimate; conclusive; decisive.—Webster.

34. What text is sometimes used to support the claim that the torment of the wicked will have an end?

They shall go away into everlasting punishment, which is endless punishment, which is eternal punishment, to reign with the Devil and his angels in eternity, where their worm

dieth not and the fire is not quenched, which is their torment, and *the end thereof*, neither the place thereof, nor their torment, no man knows; neither was it revealed, neither is, neither will be revealed unto man, *except to them who are made partakers thereof*: nevertheless, I, the Lord, *show it by vision* unto many.—Doctrine and Covenants 76: 4.

35. Are there any texts that refer to the end of the wicked, in the same manner the foregoing refers to the end of their torment?

And the wicked shall go away into unquenchable fire; and *their end no man knoweth*, on earth, *nor ever shall know, until they come before me in judgment*.—Doctrine and Covenants 43: 7.

For many walk, of whom I have told you often, and now tell you even weeping, that they are *the enemies of the cross of Christ: Whose end is destruction*.—Philippians 3: 18, 19.

Therefore it is no great thing if his ministers also be transformed as the ministers of righteousness; *whose end shall be according to their works*.—2 Corinthians 11: 15.

36. What is the cause of "the sorrowing of the damned"?

But behold this my joy was vain, for their sorrowing was not unto repentance, because of the goodness of God, but it was rather *the sorrowing of the damned, because the Lord would not always suffer them to take happiness in sin*. And they did not come unto Jesus with broken hearts and contrite spirits, but they did *curse God*, and *wish to die*.—Mormon 1: 37, 38.

37. Where else have we an example of "the sorrowing of the damned"?

And it came to pass, that Satan cried with a loud voice, *with weeping, and wailing, and gnashing of teeth*, and repented hence; yea, from the presence of Moses, that he beheld him not.—Doctrine and Covenants 22: 15.

38. But why can they not be permitted "to take happiness in sin"?

Behold, I say unto you, *Wickedness never was happiness*. And now, my son, all men that are in a state of nature, or I would say, in a carnal state, are in the gall of bitterness, and in the bonds of iniquity; they are without God in the world, and they have gone *contrary to the nature of God*; therefore they are *in a state contrary to the nature of happiness*.—Alma 19: 74, 75.

But behold, *your days of probation are past*: you have procrastinated the day of your salvation, until it is everlastingly too late, and your destruction is *made sure*; yea, for ye have sought all the days of your lives for that which ye could not obtain; and *ye have sought for happiness in doing iniquity, which thing is contrary to the nature of that righteousness which is in our great and eternal Head*.—Helaman 5: 51, 52.

39. As the sons of perdition "are in a state" which is "contrary to the nature of happiness"; and as they love that condition of darkness, and "will love darkness rather than light," "being enemies to God"; and as it is impossible "to renew them again unto repentance"; and as their sorrowing is caused "because the Lord would not always suffer them to take happiness in sin"; what effect would it have upon their suffering, if the Lord should receive them into heaven to dwell with Christ and the angels, and with all of earth's redeemed and sanctified ones?

Behold I say unto you, that ye would be *more miserable to dwell with an oly and a just God, under a consciousness of your filthiness before him, than ye would to dwell with the damned souls in hell.* For behold, when ye shall be brought to see your nakedness before God, and also the glory of God, and the holiness of Jesus Christ, it will kindle a flame of unquenchable fire upon you.—Mormon 4: 63, 64.

Yea, and in fine, so great had been my iniquities, that *the very thoughts of coming into the presence of my God, did rack my soul with inexpressible horror.*—Alma 17: 12.

40. Why was it necessary for all men to die the temporal death?

For as death has passed upon all men, *to fulfill the merciful plan of the great Creator,* there must needs be a power of resurrection.—2 Nephi 6: 11.

And thus did I, the Lord God, appoint unto man the *days of his probation;* that by his natural death, *he might be raised in immortality* unto eternal life, even as many as would believe, and they that believe not, unto eternal damnation.—Doctrine and Covenants 28: 12.

41. What would have been the result, had man been permitted to evade this temporal death?

And now behold, if it were possible that our first parents could have went forth and partaken of the tree of life, they would have been *for ever miserable, having no preparatory state;* and thus the plan of redemption would have been frustrated, and the word of God would have been made void, *taking none effect.*—Alma 9: 44, 45. (See also verses 39-43.)

For behold, if Adam had put forth his hand immediately, and partook of the tree of life, *he would have lived for ever,* according to the word of God, having no space for repentance. Alma 19: 85. (See verses 86 and 90, also Genesis 3: 22-24.)

42. Can the sons of perdition die the temporal death again, after they have been resurrected?

I say unto you, that this mortal body is raised to an immortal body; that is from death; even from the first death, unto life, that they *can die no more;* their spirits uniting with their bodies, *never to be divided;* thus the whole becoming spiritual and immortal, that they *can no more see corruption.*—Alma 8: 106, 107.

Then I say unto you, They shall be as though there had been no redemption made; for they *can not be redeemed* according to God's justice; and they *can not die, seeing there is no more corruption.*—Alma 9: 32.

43. Then, as the sons of perdition can not die the temporal death again; and as they can not be redeemed again, having no space for repentance; unto what condition will they be raised up in the resurrection?

If they be good, to the resurrection of endless life and happiness, and *if they be evil, to the resurrection of endless damnation.*—Mosiah 8: 84.

*Raised to endless happiness, to inherit the kingdom of God, or to endless misery, to inherit the kingdom of the Devil.*—Alma 19: 67.

And thus did I, the Lord God, appoint unto man the days of his probation; that by his natural death, he might be raised in immortality unto eternal life, even as many as would believe, and they that believe not, unto eternal damnation; for they *can not be redeemed from their spiritual fall,* because they repent not, for they will love darkness rather than light, and their deeds are evil, and they receive

their wages of whom they list to obey.—Doctrine and Covenants 28: 12.

44. But will they not receive a kingdom of some kind, even though it be not a kingdom of glory?

He who can not abide the law of a telesstial kingdom, can not abide a telesstial glory; therefore, he is not meet for a kingdom of glory. *Therefore, he must abide a kingdom which is not a kingdom of glory.*—Doctrine and Covenants 85: 5.

45. And what kingdom is that which they "must abide"?

Raised to endless happiness, to inherit the kingdom of God, or to *endless misery, to inherit the kingdom of the Devil.*—Alma 19: 67.

46. And will they reign in that kingdom?

These shall go away into everlasting punishment, which is endless punishment, which is eternal punishment, *to reign with the Devil and his angels in eternity.*—Doctrine and Covenants 76: 4.

#### CONCLUSION

In the foregoing catechism, I have refrained from offering any comments on the texts quoted, preferring to give just what the books give so far as I have gone with the subject, and let each interpret for himself. True, I have tried to arrange my questions, and the answers to them, so as to present the matter in the light in which it appears to me; but I take no position on the final destiny of the sons of perdition. When they "die the second death," that is, when they are "cast into the lake of fire," the curtain drops; and it never rises again. I do not say it never will rise again, for I do not know what the Lord may be pleased to reveal to us in the future; but I find nothing in the three books concerning the sons of perdition, after they are cast into the lake of fire. One thing is sure: The three books of the church do not teach that they will ever be redeemed or saved from that condition.

I do not say there is no hope for them: eternity is a long time, longer than our minds can grasp or comprehend; and I know not what the Lord may have in store for them, "in the ages to come." It would be difficult to use stronger language than we have in the three books regarding the future destiny of the sons of perdition; but, as all God's judgments are "not given unto men," I am content, for the present, to leave it as it is given to us in the books. If others can hope that some way may be provided for their deliverance, sometime in the ages to come, I have no objection; but don't tell me that the books of the church teach that: the books *do not teach it.*

"Never at any time, have I declared from my own mouth that they should return," is the statement of the Lord. Then why should mortal man say so? "Deep and secret things belong unto the Lord," and the final destiny of the sons of perdition is one of the things which "no man knows; neither was it

revealed; neither is, neither will be revealed unto man, except to them who are made partakers thereof"; and not wishing to be a partaker of that torment, I am not insisting on knowing what it will be.

ISAAC M. SMITH.

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### JEHOVAH'S LAW OF BATTLE

Nations not yet directly involved in the present titanic struggle of war are likely to become involved. Subtle forces to thus ensnare men and nations, and to make them think they are excusable are always at work.

In this manner individuals sometimes capitulate to the doctrines of hate, under the sophistry that hatred is heroism, when it kills to avenge some former wrong, and millions of men become a unit in such delusion and hell on earth is the result.

What shall be the safe and finally the glorified attitude toward war, of the man who accepts godliness to be the true and workable rule of life? What should be the attitude of a Latter Day Saint? Is it important what we think, and how we express our thoughts upon the subject of war in these perilous times?

If actions and deeds count for anything, either good or ill, even so it is not a trivial matter as to what we think, or as to what phase of the great world controversy our thoughts, when expressed, shall support. Shall we descend from the support of a principle which is broad enough, and Godlike enough to apply in all times and everywhere, to some factionalism which is subject to local prejudicial influences?

Shall we deal with the present war situation from a pro-ally, pro-German, or pro-American standpoint? or rather from the standpoint of the demands of the more holy principle of universal brotherhood?

In attempting to answer that question another one arises, with which pacifists, who recognize the dominant principle of the gospel of the Lord Jesus Christ to be peace and not war, are grappling to-day. The question is this: Does not history show that in some instances war has been justifiable in the sight of God and where may the justifiable line be drawn?

The fact that each warring nation, in locating the line of justification for hostilities, first measures the wrongs or supposed wrongs which have been done by other powers, and then with all fervor proceeds to call upon God for success of their arms against each other, is evidence that it is a very difficult task to draw the line, and that the methods which have been employed in order to obtain that seemingly "unknown quantity" deduction, are not correct. The principles hitherto employed have been and are: Alert activity of the national jealous eye for the conservation of every interest which will contribute to

the selfish enlargement of national wealth, prowess and dignity, and a military preparation to resent forcibly any encroachment upon either possessions, possible opportunity to get more possessions, or any slur that would seem to question the bulldog fighting qualities of false dignity, miscalled courage.

In the light of the awful facts as to what war is, and the repetition of its blighting curse over and over again, and then this present astounding climax of carnage right in the very time when the intellectual wisdom of the ages is supposed to converge to a point of unexcelled splendor, it would seem that the threadbare arguments for a militarism which has wrought ruin for even the most victorious, would become obsolete in its stupendous failures; but not so. Nations still employ the old, old methods, and continue to advocate the perpetuity of them, and to pay the awful price.

### THE COST OF WAR

One Kirkpatrick, in summarizing the conditions and effects of war puts it in about the following manner:

War is wholesale, scientific slaughter.

### WAR IS

- For homes—emptiness.
- For wives—heartache.
- For mothers—loneliness.
- For children—orphanage.
- For sweethearts—agony.
- For the nation's choicest men—broken health or death.
- For society—savagery.
- For peace—defeat.
- For bulldogs—suggestions.
- For the Devil—delight.
- For buzzards—a banquet.
- For the grave—victory.
- For worms—a feast.
- For nations—debts.
- For justice—nothing.
- For "thou shalt not kill"—boisterous laughter.
- For literature—the realism of the slaughterhouse.
- For the painter—the immortalization of wholesale murder.
- For the public park—a famous butcher in stone or bronze.
- For Christ—contempt.
- For "put up thy sword"—a sneer.
- For preachers on both sides—ferocious prayers for victory.

For manufacturers of munitions—profits.

That represents a black picture indeed, but the truth of it can not be denied. A statement published in the *New York World*, a number of years before the outbreak of the great war, is as follows:

The preparations for war bear with tremendous weight in times of peace. . . . Six million picked men in the flower of youth are in arms in Europe. They are all strong men, those who would be most useful in industry. Great Britain's war cost (to-day in times of peace), including national debt service, is \$444,000,000 . . . and is now nearly six times as great as her elementary school costs. An even more bitter contest over a greater war deficit which must be met by increased taxation is going on in Germany. . . . Russia runs behind \$200,000,000 a year and famine is perpetual.

It is estimated that the annual cost of preparedness for war of twenty-one countries including the United States and Japan is eight billion dollars. The author quoted above states the matter further as follows:

One item alone in this cost of militarism is almost four billion dollars per year. That single item is the wealth that is not produced, but could be produced if the six million, five hundred thousand strong carefully selected young men in the standing armies of these twenty-one countries were engaged in producing wealth with modern machinery and modern knowledge of production. It is to be noted that in this estimate all of South America, China, and other large parts of the world are not included, \$8,000,000,000. This expense of twenty-one "highly civilized" countries for twelve months in *times of peace*, is equivalent to a continuous loss by fire burning day and night of more than \$913,000 an hour; about \$15,219 per minute. This sum worse than wasted annually to be prepared for slaughter—is equal to a loss by fire burning day and night throughout the year, devouring seven homes per minute, each home worth \$1,700, and each home containing \$475 worth of furniture.

Thus we get a glimpse of the cost of being ready for defense; so called, and even though the figures should be overdrawn by half, it is wanton waste, and should not receive the approval or commendation of those who, under gospel light, are expected to point to a better way, whether men will accept the better at present or not.

We quote another estimate from the same author, and then note another phase of the subject.

#### COST OF AMERICAN CIVIL WAR

Direct expenditures of the South, \$5,000,000,000.  
 Direct expenditures of the North, \$5,000,000,000.  
 Increase in national debt, \$2,800,000,000.  
 Interest on national war debt.

a. 1865 to 1898, \$2,562,619,835.

b. 1898 to 1910 (estimated), \$400,000,000.

Pensions, total to June 30, 1906, \$3,259,195,396.

One million selected men, slaughtered in battle or destroyed during the war by disease, or from wounds and disease rendered wholly or partially unproductive for an average term of twenty-five years following the war:

An average loss to society per man thus killed or weakened, of \$500 for twenty-five years for one million men—\$12,500,000,000. Grand total, \$31,521,815,231.

Thirty-one and a half billion dollars. This sum would pay for a \$1,700 home and also for \$400 worth of furniture for each home, for a total population of 90 million people, estimating six per family in each home.

This expense sum for one short war of less than five years would pay all the salaries of twenty-five thousand school-teachers at \$625 per year from the birth of Christ to the

year 1909, and leave sufficient to establish fifty universities, each institution provided with ten million dollars' worth of buildings and equipment, and each institution provided also with a ten-million-dollar endowment fund for running expense; . . . and we are not yet through with the Civil War's expense, and shall not be for a long time.

Every slave in the South could have been bought and liberated and every slaveholder pensioned during life with far less loss, aside from the slaughter, than was forced upon the Nation by war. The issues of that terrible war are, of course, settled, but the issues which are fraught with grave possibilities for a repetition of such a disaster, even in America, are not.

#### ARE THEY COWARDS?

In the current items of the press at this writing an open letter from eight college graduates of Philadelphia is found, wherein they address a certain leading advocate of thorough preparedness "against war" as follows:

In branding the motives of the pacifists as cowardly you are less generous than the pacifists themselves. They concede your sincerity. They too, uphold the ideal of heroism and self-sacrifice which endure suffering and meet death for righteousness, justice and honor. But they condemn the method of warfare as a means to attain these ends, because the act that renders warfare effective is not the sacrifice of oneself, but the killing or maiming of others; because the war spirit with its inevitable elements of ill-will, revenge and hate, can not further the highest ideals of our Christian civilization.

On the other hand, the true pacifists do not advocate mere passive nonresistance. They sound the call to the heroism of an aggressive, self-sacrificing, unrelenting good will, which will endure suffering or death, not to kill or maim an enemy, but to overcome with good the evil that is in him. The method is not based upon mere impracticable sentiment. It has proved supremely effective.

Jesus of Nazareth founded a kingdom upon love, and, rather than maintain his cause by violence, died forgiving his enemies. In the uplift of mankind, what soldier has surpassed him?

Seventeen centuries ago the spirit of the early Christians, was victorious despite the cruelest persecution by the Roman Empire.

The great need of our country is leaders to fire us with the same victorious spirit, to inspire us with the same high heroism. Young men and young women will give their lives for this service as courageously as ever men went forth to battle. They await the summons from the men of vision and influence in our nation. It may lead to martyrdom, but it will lead to victory.

A western editor who doubtless believes in the bulldogism of nations as the only safe defensive, remarks, in criticism of the open letter quoted above:

What has all this to do with the price of beans in New York? This may not be passive nonresistance, but if it is resistance at all, it is so ineffectual as to be of no value at all in this deadly practical world.

Somebody has started something in Europe, the like of which may be started anywhere, and it must be met with

something less vague and luminous than an "aggressive, self-sacrificing, unrelenting good will."

The "open letter" seems to contemplate that the pacifist plan will not necessarily have smooth sailing; that there will be hardship and even death, for there is a willingness to give up lives. Martyrdom may have been the seed of the church; it may call the attention of the unthinking to a moral principle, but it will be as dead against the selfishness of nations as faith is without works.

A nation whose victory is achieved by martyrdom would be in no shape to enjoy the fruits of victory.

The signers of this letter may not be cowards, they may be inspired by that high heroism of which they boast. They may be willing to participate in national suicide, but the epithet of mollycoddle must still attach to them.

The Christ method of resisting evil with good is thus reckoned by this editor "to be of no value at all in this deadly practical world." Perhaps the Lord made a mistake then, in teaching that the good for evil doctrine should apply in this practical world. He may have meant that doctrine to apply to some place where things are not done in a practical manner—where the place itself is not a practical reality—the sectarian conception of heaven, for instance.

So the Lord perhaps meant that if an imaginary Devil should slip into an impractical heaven, and cause evil to be done to any hypothetical angel, then it would be very effectual to return good for evil; but that would be the only place where the principle would work. Shame on a cause which needs such dodges of the truth, and such a silly mixture of white-wash to make it look respectable.

Those who with quiet, unobstructive courage refuse to join the majority and rush to arms crying "Vengeance against our foes!" may be called mollycoddles for advocating long-suffering and forbearance, but when the relative values of that kind of mollycoddism stand out in true comparison with the bestial slaying and preyism which characterizes war, and the coarse grades of heroism which it bestows, the supposed coward will occupy no inferior place.

It takes much more courage to stand with the despised minority for peace and the enduring of wrong when the excited majority says, "Let us rend and avenge," than it does to join the rush and flatter ourselves that we are making a most noble sacrifice by jeopardizing life and limb in order to slay and maim others of the common brotherhood of man.

#### A NATION AT PRAYER

President Wilson, as a consistent pacifist in the one point, at least, called the Nation to prayer, interceding before almighty God for peace in behalf of other nations.

#### A NATION AT PRAYER

Immediate results, so far as the laying down of arms is concerned were not visible; but upon the

divine principle that every effort in prayer or action for the good of another brings a measure of blessing to the thus active unselfish heart, the Wilson government has thus far been preserved from the curse of war. And so long as the people of our land shall so unselfishly hold the welfare of their brethren across the sea, and adjacent to us, so truly at heart that prayers continue to ascend in their behalf, our own peace is secure. But when we harbor rage or the spirit of retaliation against others, hell foment upon our national threshold.

#### JUSTIFIABLE WARS

Pursuing the thought as to whether wars are not upon occasion justifiable in the light of sacred history, it must be conceded that at times they have been, some perhaps are now, and undoubtedly some phase of future wars wherein right is defended against wrong will be justifiable.

But under what conditions are men justified in taking the sword? Since all combatants insist that theirs is the cause of righteousness, where shall we draw the line?

Did not Moses, as God's general, conduct a conquest by war? Yes. Did not Joshua go with his armies against the heathen to victory? Yes. Did not the Nephite armies upon numerous occasions receive God's council of wisdom in behalf of their cause to victory against a wretchedly wicked and depraved people? Yes, all this is a matter of reliable historical record, but where is the rule or law of God by which nations and armies may determine whether their cause be truly justifiable, without having to rely upon the human judgment alone, which in this important matter is so lamentably at fault.

#### GOD'S RULE FOR WAR

In this matter the Latter Day Saint people have as just a cause to a feeling of pride in the excellency of the world given to them, and of gratitude to God for the thorough completeness of the restoration of the gospel in covering all points of such vital interests to the welfare of men, as they have in all the calm, spiritual assurance they may have received concerning the validity of repentance from dead works and baptism for the remission of sins.

Let us here read God's rule of procedure for conducting war as given to this church through the Prophet in August, 1833, and it will be found to be commendable and Godlike council, fit to recommend to all nations even to-day.

I give unto you a commandment, that ye shall forsake all evil and cleave unto all good, that ye shall live by every word which proceedeth forth out of the mouth of God; for he will give unto the faithful, line upon line, precept upon precept; and I will try you, and prove you herewith; and whoso layeth down his life in my cause, for my name's sake shall

find it again; even life eternal; therefore, be not afraid of your enemies; . . . for I will prove you in all things, whether you will abide in my covenant, even unto death, that ye may be found worthy; for if ye will not abide in my covenant, ye are not worthy of me; therefore, renounce war and proclaim peace, and seek diligently to turn the hearts of their children to their fathers, and the hearts of the fathers to the children. . . . lest I come and smite the whole earth with a curse. . . .

Now, I speak unto you, concerning your families; if men will smite you, or your families, *once*, and ye bear it patiently and revile not against them, neither seek revenge, ye shall be rewarded; but if ye bear it not patiently, it shall be accounted unto you as being meted out a just measure unto you. And again, if your enemy shall smite you the *second time*, and you revile not against your enemy, and bear it patiently, your reward shall be an hundredfold. And again, if he shall smite you the *third time*, and ye bear it patiently, your reward shall be doubled unto you fourfold; and these *three testimonies* shall stand against your enemy, if he repent not, and shall not be blotted out. And now, verily I say unto you, *if that enemy shall escape my vengeance* that he be not brought into judgment before me, then ye shall see to it, that ye *warn him in my name* that he come no more upon you, neither upon your family; even your children's children unto the third and fourth generation; and then if he shall come upon you, or your children, or your children's children unto the third or fourth generation, *I have delivered thine enemy into thy hands*, and then if thou shalt spare him thou shalt be rewarded for thy righteousness; . . . nevertheless thine enemy is in thine hands, and if thou reward him according to his works, thou are justified. . . .

Behold, this in the law I gave unto my servant, Nephi; and thy father Joseph, and Jacob, and Isaac, and Abraham, and all mine prophets and apostles. And again, this is the law that I gave unto my ancients, that they should not go out unto battle against any nation, kindred, tongue, or people, *save I, the Lord, commanded them*. And if any nation, tongue, or people should proclaim war against them, they should first *lift a standard of peace* unto that people, nation, or tongue, and if that people did not accept the offering of peace, neither the *second nor the third time*, they should bring these testimonies before the Lord, then, I, the Lord, would give unto them a commandment, and justify them in going out to battle . . . and I, the Lord, would fight their battles, and their children's battles and their children's children until they had avenged themselves on all their enemies, to the third and fourth generation; behold, this is an example unto all people, saith the Lord, your God, for justification before me.—Doctrine and Covenants 95: 3-6.

The commanding superiority and excellent wisdom of the counsel contained in that revelation is its own guarantee of divine authority. It offers the key for successful pursuit of national tranquility and the only basis upon which a nation may justly claim divine support when wars are thrust upon them. This, through the all comprehensive restoration of the everlasting gospel, the pearl of great price, has been placed within reach of the nations; and when they increase their calamities by rejecting it, God is found to have left them without excuse; and the time speedily cometh when those who know these things and will not, as others, draw the sword to fight, will need to be called together for mutual protection under the law of God.

Let us be ready.

JAMES E. YATES.

## Of General Interest

### WHERE THE "HOLY WAR" RAGES

Soon after the Turkish rulers were persuaded to draw the sword . . . the Constantinople claimants to authority in Islam proclaimed the often threatened "holy war," urging all Moslems to slay all Christians. The purpose was well known; it was hoped to excite to revolt the scores of millions of Moslems in India, Egypt and French Africa.

That plan failed, but the barbarous Turk was not deprived of his desired feast of slaughter. In Armenia the "holy war" rages, and threatens with extirpation a moiety of the first Christian nation. For the Armenians have that distinction. Sixteen hundred years ago they were a "buffer state" between the Roman and Parthian empires. Their king, Tiridates, converted by Saint Gregory "the Illuminator," set the example later followed by the Emperor Constantine in making Christianity the official religion.

William T. Ellis, a student and traveler personally familiar with the lands and the peoples, in Wednesday's *Herald* gave two striking illustrations of the frightfulness of the "holy war" in Armenia. Its victims on the lowest estimate are more than in all the persecutions of Christians from Nero to Diocletian, when were enrolled that "glorious company of martyrs" of whom we sing in church. Five hundred *Lusitania* horrors rolled into one give but a small measure of the hellish deeds done in Armenia.

In all the world there were perhaps 3,000,000 Armenians, half of them in Turkey. Of these about 800,000 are believed to have perished already. . . . —*Chicago Herald, October 17, 1915.*

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### THE EMPTY HOUSE

Men and women have been pouring out their vitality since this century began and in the half century before with such prodigality and in so many ways that they have reversed Wordsworth's famous dictum, "The world is too much with us." Many of us have gone so completely out of ourselves that there is no one left at home; the doors and windows stand open, but the house is empty. The winds call to us, the birds sing for us, the stars rise and set in the inaudible song which they sang together at the beginning, nature waits for us at the door to lead us to places of silence and rest; but we see nothing, hear nothing, for we are far from the house.

We are doing a thousand things that are well worth the doing; we travel to the ends of the earth and set our hands to noble tasks; but we have answered so many calls from the fields near and far that there is no longer for some of us any home-keeping. Our hands are so busy that our hearts are tired; our loins are always girded for journeys, our

feet are set in so many ways of action that we have no time for shrines and quiet vigils of the spirit.

Many of us have so completely gone out of ourselves into a thousand activities that we have let the fire on the hearth go out, and when night falls and we are spent and weary there is no longer a house of rest for us; like those unhappy men and women who have overstrained their nerves, we go on with hectic, feverish energy long after our working power is gone; we have become automatic and mechanical in our good works instead of being spontaneous, vital, radiating strength and hope. He who came to serve men and to give himself in life and death wholly for men often withdrew himself from his fellows and sought renewal and refreshment of spirit in lonely places. They who work greatly must rest greatly; the vision grows dim and fades when the task takes all the time and strength. It is significant that the prophets often came suddenly out of solitude and as suddenly returned to it.

Bishop Hall, who lived in a stirring time like our own, when great tides of action swept the world, gave some wise counsel for those who are tempted to live wholly outside themselves:

A man need not care for more knowledge than to know himself; he needs no more pleasure than to content himself, no more victory than to overcome himself, no more riches than to enjoy himself. What fools are they that seek to know all other things and are strangers to themselves; . . . that seek to vanquish kingdoms and countries when they are not masters of themselves; that have no hold on their own hearts, yet seek to be possessed of all outward commodities! Go home to thyself first vain heart; and when thou hast made sure work there in knowing, contenting, overcoming, enjoying thyself, spend all the superfluity of thy time and labor upon others.

—*The Outlook, June 23, 1915.*

## Hymns and Poems

### Selected and Original

#### What Might Be Done

What might be done if men were wise—  
What glorious deeds my suffering brother  
Would they unite  
In love and right,  
And cease their scorn of one another.

Oppression's heart might be imbued  
With kindling drops of loving kindness;  
And knowledge pour  
From shore to shore  
Light on the eyes of mental blindness.

All slavery, warfare, lies and wrongs,  
All vice and crime might die together;  
And wine and corn  
To each man born,  
Be free as warmth in summer weather.

The meanest wretch that ever trod,  
The deepest sunk in guilt and sorrow,  
Might stand erect  
In self-respect  
And share the teeming world to-morrow.

What might be done? This might be done,  
And more than this, my suffering brother—  
More than the tongue  
E'er said or sung.  
If men were wise and loved each other.  
—Charles Mackey.

#### Across the River

When for me the silent oar  
Parts the silent river,  
And I stand upon the shore  
Of the strange for ever,  
Shall I miss the loved and known?  
Shall I vainly seek mine own?

Can the bonds that make us here  
Know ourselves immortal,  
Drop away, like foliage sear,  
At life's inner portal?  
What is holiest below  
Must for ever live and grow.

Therefore dread I not to go  
O'er the silent river.  
Death, thy hastening oar I know;  
Bear me, thou life-giver,  
Through the waters, to the shore,  
Where mine own have gone before!  
—Lucy Larcom.

#### Work for the Needy

Weary, near crushed, and with grief sorely tried,  
They came to the Master, asking release from the load.  
"Come, take my yoke upon thee," the dear Lord replied,  
"There are others more feeble who fall by thy side;  
Thus, work for the needy on life's dreary road,  
With faith gazing upward, to thy celestial abode."

"No, no, we're already o'erburdened, and sad is our plight,  
'Tis most cruel to ask us something greater to bear."  
"My yoke is made easy; my burdens are light"—  
The Master thus speaketh, his counsels are right.  
Coworkers with him these worthy deeds share,  
And in this find relief from their own weight of care.

When striving to walk in the paths he hath trod,  
With outstretched hands the law of love to extend,  
Thus raising a beacon light, pointing to God,  
A return of his peace will on thy own heart descend.  
God will give thee a spirit of meekness and grace,  
And a stamp of his own beauty within thy heart place.

When a heart filled with love for Christ's needy is found,  
There a radiance of sunshine bursts over that soul,  
(From all who are noble, good deeds will abound)  
And hope that brings gladness, sheds splendor around.  
Then faith kindled anew bounds up to its goal,  
Till peace like a river flows over the whole.

IANTHA B. STILLWAGON.

CUPERTINO, CALIFORNIA.

# Letter Department

## Of Passing Moment

NUMBER 9

The great day of anticipation with all good Latter Day Saints arrived, the dawn of which was hailed with gladness. Almost everywhere you could see the brethren and sisters moving along with lightness of step and cheerfulness of disposition. And the cheery "Good morning" was heard on every hand, while from every direction the Saints wended their way to the Brick Church, where the sixty-second Conference of the church was to convene at ten o'clock a. m.

Many were the greetings exchanged, and introductions made among the brethren. I met many new friends, and quite a number of old friends too, who were anxious to learn of the progress of the work in the homeland, the British Isles.

President Elbert A. Smith called the assembly to order, and the great conference opened with the singing of the good old hymn, "Redeemer of Israel." You may try to imagine what our feelings were during the passage of that glorious hymn! There were many who did not take part in the singing whose eyes were wet with tears. I shall not soon forget my emotions. When I tell you that there were nearly one thousand delegates present you will have an idea of the assembly, and the spirit in which that hymn was sung.

The opening prayer by the Presiding Patriarch, F. A. Smith, was full of intercession, fervor, and pathos, which seemed to breathe the spirit of kindness upon the whole assembly. The same spirit characterized the reading of the lesson by Elder Joseph A. Tanner, president of the Quorum of High Priests, who read the twenty-third Psalm. The lesson was presented in a calm and peaceful manner, that ministered comfort, confidence, and consolation. And as the words, "The Lord is my shepherd, I shall not want," fell upon our ears, I felt confident that the blessing would be with us, and even though we should not be able to trace the hand of the Lord in all things at that time, I felt ready personally to deny myself if need be for the work's sake.

Some have doubts and fears, not particularly with regard to the knowledge of the truth of the work, but in point of progress, organization, and management, and in many other ways. To such I would recommend a visit to the General Conference. Go with a clear and open mind, and with a fixed purpose in mind, even that of conferring with and assisting to a better understanding both self and others in every way possible. There can only be one result, and that will mean the enlargement of heart and mind, together with the wider experience of men and things, circumstances and conditions, that can not possibly be known and understood but by personal contact.

Many of the things and conditions that one might desire to see improved, or to suggest improvement in, would receive the kindest consideration from those whose duty and business it is to supervise any particular department. This has been my experience in the day and age in which we live, 1915.

President Elbert A. Smith read a telegram from President Frederick M. Smith in which he expressed regret for his inability to attend the conference, and his need for our prayers. He desired the work of conference to go on. He said, I am in the Lord's hands. May his spirit be with you to bless. This message seemed to cast a cloud over the conference just for the moment. Our prayers and sympathies were with our President; and according to his expressed desire the conference moved on with faith, courage, and a firmness that assured us of its final success.

President Elbert A. Smith addressed the assembly in a short and pointed speech, in which he said, "It is a time for courage and devotion and faith." Referring to a letter of instruction that was issued by the joint council of Twelve and Presidents of Seventies upon the death of President Joseph Smith he said, And I may say here that when we were reading the "Letter of instruction" and we came to the statement, If there shall exist jealousy or division or rivalry among the two remaining counselors, etc., we turned and smiled at each other, because the only rivalry under heaven we had ever known was the rivalry as to which was to have the privilege to prefer the other in any honor, and the only jealousy that we ever had was for the good name of this church, whose servants it is our ambition to be.

So we see the beautiful spirit and disposition that exists with the members of the First Presidency of the church. Brethren, this statement ought to encourage us onward and upward. Such unity can only have one effect, even that of binding together the whole forces of the Church of Christ on earth. Let us get in line. Our progress may not be rapid, but it will be sure and solid, if built upon such a foundation as given above.

The conference was organized, President Elbert A. Smith, Elders G. T. Griffiths, President of the Quorum of Twelve, and F. A. Smith, presiding patriarch, being unanimously chosen to preside, and provision being made for the successful carrying through of every department of church work throughout the conference.

Among the most interesting of the reports was that of the church recorder, who stated that the net gain for the past year to the church was 2,197, making the present enrollment of membership 73,899. These figures give an idea of the numerical progress of the work. This feature should give us encouragement, for while almost every other body is declining we are making progress, equal to any, if not more rapid, according to our enrollment.

The report of the historian, too, was very interesting. It dealt with the work accomplished during the past year in the several departments of great and grave importance to the welfare, progress, and representation of the status of the Reorganized Church, especially before the world in general.

HERALD readers should take up the General Conference Minutes with the same interest they would the latest novel, or any other work that might come into their hands. They would then read of the efforts that have been made, and of those that the church anticipates making, and it will save the trouble of asking, "What is the church doing?"

April 7, at 8 a. m., found quite a number of the brethren in attendance at the first of the series of lectures given by Elder S. A. Burgess, president of Graceland College, on the history of philosophy.

This series of lectures was given for the benefit of the ministry. The First Presidency are to be complimented for their part in managing the work, for it was truly educational, and can not but be productive of good to those who follow it with attention and interest, though to the untrained mind, much of that which was presented would no doubt be perplexing, and without further study would be meaningless. But this opportunity gave the ministry a splendid idea of the history of philosophy, and of its relation to science and religion, together with the difficulties that the philosopher without the aid of divine revelation, is likely to encounter in the study of nature.

I would not attempt to describe these lectures, for I feel that I have not the ability even if I desired so to do, but I take a few thoughts from my notebook that may stimulate the minds of those who read: Ideas are real things. The idea

truly is God, the only real thing. The Spirit of man, if it does not survive the body, then it did not preexist. Intelligence is not material: it is not mud, therefore it is not material. A material universe could not be made out of nothing: from nothing nothing can come. Does the idea exist before the thing, or after? The first philosophy concerned God and intelligence. Learning is not always virtuous. Space is the limit of the material. God is a being; we are becoming. Everything possesses form and being, and is becoming. The seed possesses the form of the tree within itself. God does not change. You are what you think you are. Our ideas are our own. No man can change your mind, if you refuse to change it. The true mind is that which is in tune with God.

These are some of the thoughts that appealed to me during my experience at the lectures of Elder Burgess. Brother Burgess is in no wise bound by these notes. I simply record them for the benefit of others. And if I have not been a good student I crave his pardon, and assure him of strict attention to the next series that I have the pleasure of attending.

April 8 we were again entertained with the first of the series of lectures upon the subject "The history of education," by Elder F. M. McDowell, also of Graceland College. These lectures were most instructive, and none could fail to receive benefit from them. Commencing with the ancient history of nonprogressive education, he outlined its progress right up to the present age.

I herewith append a few thoughts taken from my notebook, and I submit them to you upon the same conditions as the former notes:

Doing is learning: to learn you must do. Types of mind: The sponge, the funnel, the sieve: The sponge—takes all; the funnel—all goes through; the sieve—catches the solid. Twenty-five scholars should be the limit for each teacher. Teaching should preserve the mind, strengthen the character, give courage to each scholar.

Family training, the Jews were compelled to teach. They taught from the Scriptures. From these they learned to read, write, spell and pronounce, and also to speak, for public discourse. It is said that you can not find a Jewess in a house of ill-fame. This fact is due to the method of family training. Regarding intelligence, they had a way of bringing out the ability of each pupil by putting a scholar in charge of a class, thus testing his knowledge, and giving him a chance to succeed.

Temperance means temperance in thought. The hobbyist thinks in a circle. He is insane in part. He can not see the point presented by the other fellow. He is not well balanced.

We should not forget home life, home life is neglected too much. The downfall of the home means the downfall of the nation. We should educate the whole man. Even Saints need to pay attention to this feature of life.

The Romans were practical, though they borrowed their ideas from the Greeks. The Greeks had the idea. The Romans had the practice. The Romans took Christianity and through its influence they obtained the power over the world, hence the apostasy. The Romans made a great mistake in trying to adapt the Greek system to their condition; this meant ruin to the Romans. Each individual should have his own system. Your individual requirements, known to yourself only, you only can successfully supply.

I am pleased that I had the pleasure of meeting the brethren of my quorum in council for the first time since my call to the office of seventy, a period of thirteen years. I was ordained under the hands of Elder J. W. Rushton, Joseph Smith, and R. C. Evans, then of the First Presidency,

so I think I waited very patiently for my introduction to the quorum. I was received very kindly, and all the brethren gave me a right hearty welcome, and our confidence was such in a short time that we might have known each other all our lives. The only brother known to me personally in the quorum was Elder John Davis, who is still smiling, and looks as bright and cheerful as of yore. And it was his express desire that I remember him to all the good Saints of Saints of the British Isles.

I am pleased to note that these series of letters have been of interest to the Saints of the mission, and I hereby acknowledge their appreciation, as expressed by letter and otherwise.

Your brother,  
W. H. GREENWOOD.

### Rise of the Work in Battle Creek

About two years ago I came to the Battle Creek (Michigan) Sanitarium for physical examination, also with the hope of learning foods that would build up my health, as it was quite poor; and this I felt was proper to do, as I had often been administered to, and it seemed to please our heavenly Father to withhold the blessing needed.

I left home, Lamoni, Iowa, and before leaving visited the Herald Publishing House with the hope of learning that a number of Saints lived at this place—a city of thirty-two thousand population—but to my disappointment I could learn of none through the church recorder or the subscription list of the church papers. I learned, however, through Sister Cave, of Lamoni, of the address of one Saint living here.

On arriving, I visited the city papers, asking through them that any members of the Reorganized Church of Jesus Christ of Latter Day Saints noticing the ad should please meet at a stated place for services on Sunday.

The result was that after a few Sundays we had gathered twelve Saints that indeed were like sheep without a shepherd, and were very hungry for the gospel news and spiritual food. We continued our work and regular services, introducing the Sunday school, Religio studies, holding prayer services, and preaching on Sundays.

We have gradually increased our membership until at present date we have a live Sunday school and Religio with about a half dozen who have not placed their letters here with us as yet, for the reason that they may find it necessary to get to another vicinity to locate.

A number of these new additions have been received through baptism, while others have noticed the news stating we were holding regular services here in the city, and hastening to find the flock, came to us and were received with joy by the gathered ones.

I may just here state that a number of our new members recently baptized, have come out from the Utah church and were members of it in this city. The Utah faction had made about twenty-five converts when we arrived in this place, and it was through their elders that we learned of some of our Saints living here. They had baptized two of our members, and when we arrived and learned this we felt that two of our precious sheep had been captured (and indeed they had, for it was told them that the Utah church is the same as the Reorganized, so they stated to us), as these Saints had not had the branch privileges to any extent and therefore had not developed, as they had been isolated for some time.

The rest of our members here had been visited often, but these had had branch privileges, and through teaching and studying had learned their duty and place, so they were not moved from their position, and we feel they were especially strengthened by the Spirit and past teaching and experience in the gospel life.

We at once began to correct impressions left by the erroneous Utah teaching among their converts, also visited their elders, telling them we expected to so do and inform the people of the truth, inviting the elders to attend our services, which they did once, and we offered them half of the service to reply, which they declined.

The little band of Saints worked faithfully and the work grew and developed. The Lord was very good to us, and drew near, imparting the gifts of the gospel. A number of things were given us which encouraged us and revealed the development of the work, showing to us that if we were faithful a branch would be organized. Some of our young men were told they would be called to the ministry. After a few months this was fulfilled, and we have ordained an elder, priest, teacher, and deacon, who are faithful and so far proving true to their sacred trust.

We may also state that the Battle Creek Sanitarium has shown great kindness toward us, and permits our baptisms to be performed in the indoor pools where we have heated water and steam heated rooms.

The difference between the Utah church and the Reorganized is understood by them, as you will note by their being forbidden the pool for their baptisms.

The revered district officers and missionaries here in this district have gained the tender regard and love of these earnest Saints, and I trust shall ever hold the same through worthiness.

We have grown spiritually, but have failed to keep up our finances, until we are about eighty dollars behind and have no place for services except in our homes; even this we are pleased to have, yet know we need a public place so as to reach the many honest people here. This will seem strange perhaps, until you learn that our men are principally young married men with families that have no homes, with rent and expenses to meet monthly in this great manufacturing city, and during the winter a number could not get work, so had to go in debt for their family needs. In this condition they could not help the church work here, and as you know, a missionary can not live without food, clothing, a place to stay, etc., and therefore with all the sacrifice we felt we could make as a little branch, we yet had to borrow money or let the child branch go without proper care, which the district officers advised us not to do, and the work spiritually has increased as we have noted.

Like all other branches, we have our trials and weaknesses, yet feel we are kindly remembered by our heavenly Father, and trust him to care for the work to the extent of our faithfulness.

In behalf of our beloved bishop's agent of the district, we wish to say he has visited us often and looked after our interests; but we did not desire his help so long as we felt we could care for ourselves, yet we have had to accept a small amount during the last two months.

Our burden is made somewhat heavier by having some aged ones to care for, yet the city superintendent of the poor has given us a small amount each month for them and wishes to send them to the county home, but they can not endure the thought of being deprived of the association of the Saints, therefore we are reluctant to encourage them to go there.

Any Saints coming here, or passing through, will be very welcome to stop off and visit us, especially the ministry.

I hope to remain your worthy brother and servant,

ROY M. YOUNG.

BATTLE CREEK, MICHIGAN, 285 Champion Street.

[The following letter from Brother U. W. Greene to the Saints of the British Isles Mission assembled in mission conference is sent from England with the request that it be published in the HERALD.—EDITORS.]

WINTER HILL, MASSACHUSETTS, July 15, 1915.

To the Officers and Members of the British Mission Conference, Greeting: I am sorry that conditions are such that it is impossible for me to attend the conference this year. For a long time my companion in life has been in failing health, and, by consultation with the First Presidency, we have arranged to relieve her of home cares and sojourn by the seaside for a season, trusting that God will grant a return of health, thus enabling me to prosecute the work assigned me at the late General Conference.

You have assembled this year under the most trying conditions that have ever confronted you. Many of your young men and officers have responded to the call of "king and country." Our local organizations are partially disorganized, and your plans for the future upset. Because of the fiery trial that is coming upon the earth, and that rests so heavily upon your country, your hearts will be sad, and you will face the future with anxious forebodings. Not only will you wonder what the future has in store for the beloved Saints who are at the battle's front, but what it has in store for the work of God, we all love.

There can be no safety for us, unless we stand in holy places, keeping the covenant of the gospel, that the seal of God, his Holy Spirit, may rest upon us, and the destroying angel pass us by as he did Israel in days of old. I daily pray that God will watch over his Saints in all the lands distracted by this terrible war, and bring them through in safety; or, if they must lay down their lives, that God will grant them part in his great salvation, when the king of peace comes to reign over his own.

As all things are done by common consent in the church, the conference will select its own presiding officers; but I suggest that the associate minister in charge, Brother W. H. Greenwood, the bishop, Brother R. May, and such other brethren as are needed, be elected to preside. Other officers will be elected according to the emergency of the occasion.

There is nothing I care to recommend by way of special legislation, as I am not familiar with your needs. Brethren Greenwood and May will be able to do all that will be necessary, and I refer you to them.

In these days that try men's souls, it will be necessary for all who are able to contribute of their earthly substance towards the support of the work. To this end may God give the willing heart and mind. There will doubtless be many calls for help from the needy, and we should not close our bowels of mercy towards them. There will be many poor, maimed men, who will need sympathy and help, the offering of which will give opportunity for presenting the gospel message.

My dear brethren and sisters, I pray that God will be very near to you in this conference, comforting by his presence, supporting by his promises, and giving the assurance of your acceptance with him. May he pour his Spirit upon you as never before, and strengthen you for the conflict against the world, the flesh, and the Devil.

I shall welcome the day when my hands may be liberated and I can come to you with the wonderful message of life: not that you have not heard it, but that I may strengthen your faith in God and his work.

May the peace of God that passeth understanding be and abide with you for ever.

Your brother and colaborer in the Lord,

55 Grant Street.

U. W. GREENE.

OZARK, MISSOURI, September 27, 1915.

*Editors Herald:* Seven years ago the past summer, I allowed myself to drift away from this work. I was first influenced by reading the work of D. H. Bays and becoming convinced in all sincerity that he established his points against the cause. I united with a sectarian church. I tried sincerely to lead a Christian life while connected with that church, and might have succeeded had I any inducements. Seeing that the order I belonged to encouraged different sins and vices, I finally was moved with a desire to commit some of these, which I did. I drifted along in this way, until I became disgusted with religion, and not wanting to be a hypocrite, I finally pulled off from that organization.

On the night of August 17, 1915, my mind began to reflect back to the time I was a Latter Day Saint. I remember that I had not only resisted temptation while in the Latter Day Saint Church, but had no desire to commit any of the sins and vices I had since drifted into. I considered that this alone was sufficient evidence that I was in the right church formerly, when I was a Latter Day Saint.

I asked God for wisdom as to what further steps I should take. I asked his forgiveness for the wrongs I have done. I was impressed strongly from day to day to reunite with the Latter Day Saint Church and take up my duty where I left it off. Without haste, and with all consideration, I asked the branch I formerly belonged to, at Springfield, Missouri, to forgive me for all I had said and done against the church and the work the church is engaged in. Being outside the kingdom because of having been cut off, and in order to be again reinstated, I was rebaptized on September 19, 1915, by Elder A. W. Duemler, at Springfield, Missouri, and confirmed the same day by Elders J. W. Quinly and A. W. Duemler. I am now restored to the church, and again bear testimony that the Reorganized Church of Jesus Christ of Latter Day Saints is not only the true successor to the original church, organized April 6, 1830, but I know also it is the true band of Latter Day Saints.

During the short time I have been back with the church, I rejoice in the promises of God in his word to those who pay tithing and offerings.

I trust that if this letter comes to the attention of some Latter Day Saint weak in the cause, he will be persuaded to consider the lesson I have had in my past experiences, already explained. To such as may be wavering and weak, I wish to say that you may overcome temptations and remain with this great work, which is a marvelous work and a wonder.

If I have in any way offended any, I sincerely ask their pardon. I also ask the prayers of the Saints in my behalf, that I may hold out faithful to the end.

Your brother,

QUINCY ANDERSON.

MAGNOLIA, IOWA, October 5, 1915.

*Editors Herald:* The years have passed into history and multiplied into more than a third of a century since I preached my first sermon at a district conference. Few, if any, of those who heard that sermon were present at the conference just closed here. Most have gone to their account in the beyond. And thus it is that the dial of time marks the passing moments until one by one we are called to pass to the great beyond! Are we making the needed preparation?

In review this morning I leave home for a summer's campaign, freighted with hope. The incidents of chief import recalled are the various reunions attended and the manifestations of spiritual power attendant. At Clitherall, Minnesota, the home of the few remaining "Cutlerites," and where

the privilege was granted to listen to a funeral sermon (?) by their president, we had a time of rejoicing. Here we were permitted the services of Leon Gould as stenographer, and whose hand has not lost its cunning. Next a three day's reunion at Fargo, North Dakota, and where the spiritual manifestation was very marked. Thence to Logan, North Dakota, where another spiritual time was had, and the presence of the angels enjoyed. Both here and in Minnesota the Saints are not forgetful of the financial needs of the church institutions and the church at large, and here a goodly collection was taken for the Jerusalem Mission as well.

Next a stop is made in Minneapolis, where we always feel "at home," and thence to Erie Beach, Canada, where a real reunion was witnessed, and especially so at the social services, at the last one of the series one hundred fourteen testimonies being borne in the usual length of time! Accompanying the minister in charge we go next to Low Banks, Canada, where we receive a royal welcome, and where new acquaintances were made that we trust will never be forgotten. The Canadian Saints, as well as those on this side of the line, are royal entertainers.

Sisters Hunter and Hill did yeoman service in shorthand work, while Sister Miller in Canada, and Sister Shakespeare, in North Dakota, were faithful with longhand service. With nightly service back across Canada and over Sunday with the Chatham Branch, we pass once more into Uncle Sam's domain, to cross the line once again for a short stay in Windsor, 'mid a royal welcome, and over Sunday in Detroit under the influence of a Saintly welcome.

Westward ho! we wend our way, making Muscatine and Nevada one-night objective points each, these reunions contributing to Graceland's needed aid. Thence home for a two night's stay, and on to Stewartsville reunion, where another feast awaited, and where Sister Lehman contributed her shorthand aid. Thence a return to Lamoni to be present at the reunion there, for the second time in all the history of such a gathering at this place. This over and some physical labor performed, commensurate with our ability to occupy in this way, when a night message bids us hasten to North Platte, Nebraska, where physical endurance was taxed along our special line, and where we had among the most pleasing experiences of our patriarchal existence. Sister Richards did our writing in longhand.

Boarding the train at 8 p. m. for this place, at Lamoni, meant an all night ride, with snatches of sleep, to arrive in Omaha at seven the following morning. Here we breakfasted on two sandwiches and a glass of milk, and boarded a flyer for our destination. It had a diner on, and when noon came we were ravenously hungry, but paying about three prices for a meal was neither in harmony with inclination nor purse, besides we thought of the counsel given to others to sacrifice the gum, candy, peanuts, etc., and send the savings to help liquidate college and church debts, and felt that personal application of the advice offered to others would but be showing our "faith by works," hence abstained till the supper hour.

Turning the face eastward, western Iowa is reached, and so far an encouraging measure of both spiritual and financial success has been reached, one family of three giving one hundred dollars for Graceland! The Saints seem disposed to succor the college so that her doors will not be closed, and yet the responses so far are but a commencement of what is needed to keep the institution open! Have we forgotten that fifty cents per capita will save the institution? that three dollars per capita will pay both the church and college debt?

It is OUR institution! belongs to the whole church! Let US free it from DEBT!

The Bishop has made me a financial helper along all lines. May I hear from you at Lamoni, Iowa? Did you read the letter from the brother who said he owned just as much stock in our institutions as the president of the church, or any other member? Did you believe him? I did.

Very sincerely,  
J. W. WIGHT.

BRUSH, COLORADO, October 5, 1915.

*Editors Herald:* I am here all alone. I know of no Saints nearer than Denver, one hundred miles away. I have not heard a Latter Day Saint sermon in six years, and may never hear another, but I hope I may. The Methodist church is the only church we have here at Hillrose. All except myself, who belonged to other churches, have united with the Methodist people. I was asked to unite with them and live up to the light that I had. I answered that I could not be a Methodist. I think I have too much light to be one.

I do not know that these people would allow one of our elders to preach in their church, but I would like to see a good man try it. We would only want the best at first. These people will not believe we are not the same as the Utah Mormons. I have tried to tell them different, but they think otherwise, and some say they know what they are talking about.

I am a member of the ladies' aid and help them in that way all I can.

Hoping some time I may be able to help more in the church work, I am,

Your lone but not lonely sister in Christ,  
MRS. M. F. INGERSOLL.

## News from Missions

### Spring River

We came to Carthage, Missouri, the last day of August, put up the tent and commenced meeting the following night. We held forth here for three weeks. Brethren W. W. Chrestensen and O. P. Sutherland assisted me some of the time. Saints came over from Webb City also, a part of the time, and helped in different ways. We did not baptize any, but left some near the fold. Brother and Sister Green, Brother and Sister Jenkins, and a number of good Saints live here. All tried to make the meeting a success.

Utah elders were out one night. These people have a small following at that place. The night I preached on the differences between our church and that of Utah there was not one of these who came out. They do not like to talk about the differences. We should not call these people Mormons, but should call them Brighamites. They have disgraced the word *Mormon* and we should tell the people its real meaning and help to make the name honorable.

I shipped the tent to Joplin and stored it in Brother J. H. Graves's barn for the winter. I then went to Coody's Bluff, Oklahoma, and began meetings on the twenty-fourth. We have a noble band of Saints scattered about this place. The Christian people had been assailing us there, threatening us with a man of fame. We held forth three weeks, however, and baptized five adults, and only had a little complaint offered by one of their members. We baptized one Adventist lady and her husband.

The work was started here in this way: Sister Reed, a noble Saint, had heard the gospel in Pennsylvania as presented by I. M. Smith and others, and obeyed it. She and

her husband moved to Oklahoma. She distributed tracts and wrote to me wanting me to hold meetings. I was not able to answer her call for about two years, but she kept on asking me to come. I finally answered her request, and now we have about thirty-five members here, so you see what one person can do, and the end is not yet. Sister Reed has moved away, but others have come in with the same zeal, and the work is moving onward.

I am now preaching at a point eight miles north of this place in a schoolhouse fourteen miles from the railroad. We have about a dozen Saints here. They are conducting a Sunday school and are getting along quite well.

We need more preachers. There are only four of us in this district, and we could use ten or fifteen good men filled with God's Holy Spirit. What are we to do? We have the men, but can not support them. We wonder why it is so hard for some to pay their tithing. Some pay and others do not. May the Lord bless all and help them to do their duty. Some of our people are making a great sacrifice. They love the work as their own lives. Others love the things of this world. Jesus said there would be five wise and five foolish. Have we ever asked ourselves, "Is it I?"

I am blessed this year in my work.

Your brother,  
LEE QUICK.

### Pottawattamie

It is with profound feelings that I prepare a few lines for the sacred pages of the HERALD. I am happy to say I am well and rejoicing in the Maser's blessed work. God has been mindful of his dear children in this part. My work has surely been delightful this year. I have had the tender co-operation of God and his Saints, which is pleasant to think upon.

I just closed a three weeks' meeting at Underwood, Iowa, which shall long be remembered by me. There are many dear Saints there. At the close of these meetings seven souls presented themselves for baptism, three fathers, three young men, and one young woman. A happy band of us drove to Council Bluffs in cars to attend to the baptisms. The Saints there had the font in readiness. Following the baptisms we had a confirmation meeting, which was grand. A goodly degree of God's loving power was with us, which filled our souls with praise to him.

Brother John Carlile is president of Underwood Branch. He is a conscientious man. I found in him a beautiful spirit. He and his brother, Joshua Carlile, gave me much help by way of assisting me in services. Sister Clark Haws and her sister, Mrs. Aney, of Oskaloosa, Iowa, did nobly in furnishing music and song. So altogether we felt repaid for the efforts put forth. We could all realize great results if we would only put forth more determined efforts.

It was hard to say the parting words when we came on to Boomer, where Brother Alfred Darrington met me. We preached here at eight p. m. to a nice crowd of Saints and friends. A goodly number of Saints from Underwood came for the meeting last night. We had a profitable and enjoyable service.

So the work is onward and upward in Pottawattamie District. May God continue to bless and move his Saints to diligence, is the prayer of one who delights in his boundless love and mercy.

W. E. HADEN.

Thinking, or talking, or writing about religion is not religion, any more than a treatise on the philosophy of eating is food. Religion is an experience. Your life is your religion—not your theory of it. Religion is a life.

## Miscellaneous Department

### Conference Minutes

**CENTRAL OKLAHOMA.**—Convened August 28, near Terilton. No officers being present, Hubert Case was chosen to preside, Alice M. Case to act as secretary. Reports, Holdenville, Terilton. Officers elected: Joseph Arber, president; C. L. Sheppard, vice president; Alice McGeorge, secretary and treasurer. Adjourned to meet at Tulsa. Alice McGeorge, secretary.

**KEWANEE.**—October 2 and 3, Saints' church, Joy, Illinois. President Elbert A. Smith and Charles L. Holmes presiding. Reports: Kewanee 124, Joy 101, Buffalo Prairie 80, Twin City 86, Millersburg 79, Canton 57, Matherville 54, Peoria 53, Rock Island 29; Dahinda 86. Bishop's agent reported: Receipts, \$511.50; expenditures, \$503. Reunion committee reported probable deficit in joint reunion association funds. District presidency authorized to appoint committee to be known as reunion committee, to canvass matter of holding reunion in this district and to report findings to the June conference, Charles L. Holmes, Dale S. Holmes, John Constance being appointed. Standing auditing committee was authorized, D. S. Holmes, J. W. Bean, J. L. Terry being appointed for one, two and three years as named. J. G. Cole of Peoria was recommended for appointment as chorister. Following was adopted: "Resolved, That all brethren recommended for ordination to the priesthood be ordained by a vote of the district conference." Delegates to General Conference chosen: O. E. Sade, C. E. Willey, Henry C. Ziegenhorn, Kitty Pine, Albert Sackfield, Joseph Asa, Elizabeth Cole, those present empowered to cast full delegate vote, majority and minority. Those attending were much blessed and edified by the presence of President E. A. Smith. President Smith occupied in three preaching services with excellent liberty, and spoke in the Saturday afternoon business session. His remarks were much appreciated. He bore a strong testimony of confidence in President F. M. Smith, as the man of the hour and for the place. The Saints seemed to be of one heart and one mind concerning President E. A. Smith that God was blessing him for the good of his people. This was a good conference. Adjourned to meet at Rock Island, second Saturday in June. Mary E. Gillin, secretary, 115 Clark Avenue, Peoria, Illinois.

**NEW YORK.**—October 16 and 17, Niagara Falls, Gomer T. Griffiths and district presidency presiding. Bishop's agent's report and report of auditors thereupon accepted. Semi-annual collections as follows: Greenwood \$5; Niagara Falls \$3.30; Buffalo 85 cents. Delegates chosen to General Conference: A. E. Stone, William Anderson; alternates, A. B. Phillips, A. D. Angus. District president's bill \$3.25 allowed. Motion prevailed ordering two-day meetings in branches of district each quarter, to be provided for by district presidency. Bill of \$10 for lamps for district tent allowed. Georgia Spinnett chosen member social purity board, \$2 being appropriated for this work. Three dollars was appropriated for library work. Preaching by Gomer T. Griffiths, A. B. Phillips, William Anderson. Adjourned to meet at call of district presidency.

**NODAWAY.**—October 9 and 10, Union church, Bedison Branch. Reports of Sunday school association showed activity. Reports: Guilford 100; Mound Grove 75, gain 5; Sweet Home 40, loss 1; Bedison 69, loss 1. Bishop's agent, W. B. Torrance, reported: Receipts, \$481.46; expenditures, \$515. Treasurer A. Jensen, reported on hand \$2. Auditing committee reported bishop's agent's books and accounts correct. Officers elected: J. W. Powell, president; R. Lorensen, vice president; W. B. Torrance, secretary and recorder; Alec Jensen, treasurer; R. P. Ross, member library board; W. T. Ross, chorister. Following was presented for consideration at next conference: "Resolved, That the semiannual conference be changed from February to the Saturday before the third Sunday in May." Time for holding revival meetings in different branches was extended to next conference year. Adjourned to meet at Guilford last Saturday in February, 1 p. m. W. B. Torrance, secretary.

### Convention Minutes

**WESTERN MONTANA.**—Sunday school, October 1, Deer Lodge. Thomas Reese elected treasurer for remainder of term. Adjourned to meet same place as next conference. G. W. Thorburn, secretary pro tem.

## The Bishopric

### CORRECTING BISHOP'S ANNUAL REPORT

Under expenditures by Presiding Bishop, J. G. Jenkins, ex. f \$25; should read George Jenkins, ex. f \$25.

### Conference Notices

Eastern Maine, November 27 and 28, Jonesport. Minister in charge, G. T. Griffiths, will be with us. There will be some pleasant features at this conference. F. J. Ebeling, president.

Northeastern Missouri, November 20, 10 a. m., Bevier. Priesthood meeting 8.30 a. m. Send reports to William C. Chapman, secretary, Higbee, Missouri.

Eastern Montana, November 20 and 21, Andes Branch, south of Culbertson. Branch presidents, district officers, and statistical reports should be in hands of secretary by November 11. Chester Constance, secretary, Vida, Montana.

### To Locate Members

Information concerning the following will be appreciated by officers of First Chicago Branch: Sadie Boswell, Marietta McMillan, William G. Dorey, Courtney Dorey, Sam L. Smith, James H. Tate, Eliza Ozier, William Bardwell, Henry Goodman, Alfred Parker, Benno R. Schultz, Mable Daniels, Leonard Shaw, Jennie Rickert, Ida Crawford, George Williams, Margaret E. Gonyo, Mary Sackette, Sarah I. Hess, Jennie Schneider, Frank Cash, Edith McLaws, Louis Leist, Marie Madole, Alta Briggie, James Carter, Alice Carter, Henry Qualls, Della Johnson, Hannibal Tucker, Volney Fitch, Grace Fitch, Augusta Anderson, Mathilda Stade, Frederick Stade, James Pestin, Ollia Gagnon, Gertrude Hawley, Mary Jeremiah, Merton Kirkpatrick, Helen Blackman, William Marsh, Susie Marsh, Isabella Millman. Grace E. Johnson, secretary, 343 South Karlov Avenue.

### Correction

The following and closing part of the Manitowaning, Ontario, branch letter, except for the first line, was by oversight omitted from the HERALD of last week:

"As Brother Brown left for the district conference, October 1, the writer was called upon to conduct the funeral services of the only daughter of Brother and Sister David Arnold, a very intelligent little girl of eight years and two months. It was certainly a great shock to the bereaved parents. This child had only been sick about four days.

"October 14, 1915.

"W. R. SMITH."

### Appointment of Orchestra Leader

The first appointment to be made in the orchestral department of the general choir movement is that of Brother Arthur Mills, of Independence, the First Presidency approving of the same. Brother Mills is to proceed at once to organize a full orchestra at Independence, which will be known as The National Orchestra. This orchestra will act as an accompanying body of players in our combined choir work, as well as a solo body.

A. N. HOXIE, Jr.

### Died

**ARMSTRONG.**—Catherine Armstrong, born June 5, 1844, Lambton County, Ontario; died October 18, 1915, at Huron, Michigan. She has been a faithful member of the church for thirty years. Baptized by Elder Cornish at Sheridan, Michigan, February 27, 1885. Leaves companion, 6 children. Services at Huron, Michigan, by Elders Goodman and Burt, attended by a large number of friends and neighbors. Deceased was held in high esteem by all. She passed peacefully to the rest prepared for those who overcome.

**CHADWICK.**—Reverend William M. Chadwick, born in Kentucky in 1848; died of old age, October 22, 1915, at Sugar Creek, near Independence, Missouri, at the home of his son. His wife died 19 years ago. Seven children also preceded him. Two sons and many relatives were present. Services at Canon's Hall by F. C. Warnky, assisted by Abner Loyd. Interment in Mound Grove Cemetery. Deceased was a minister of the Baptist Church for 45 years, preaching in Kentucky, Arkansas and Minnesota.

**ST. LEWIS.**—Andrew St. Lewis, born September 3, 1866, Mission, La Salle County, Illinois; died October 23, 1915, Stewartsville, Missouri. Baptized at Chicago, Illinois, by Thomas Hougas, June, 1888; ordained elder March 28, 1897, Stewartsville; high priest in June, 1912, by Peter Anderson and I. N. Roberts. Married Hattie Johnson, at Davenport, Iowa, March 12, 1896. Five children were born to them, 1 having passed on before. There survive, companion, 4 daughters, father, mother, 5 brothers, 4 sisters, other relatives. Deceased was a kind, loving husband and father, delighting to do good to all his fellow men. Services at Saints' church, Stewartsville, in charge of T. A. Ivie, sermon by B. J. Scott, interment in City Cemetery. A large concourse of friends attended.

**HALL.**—Emmaline, wife of David Hall, born at Rock Port, Illinois, December 4, 1842; died at her home, Persia, Iowa, October 26, 1915. Married David Hall at Gallands Grove, Iowa, November 28, 1867. To them were born 4 children, Alva, Mabel, Mrs. J. A. Waterman, Nellie. Twelve grandchildren survive her. Husband and 1 grandchild preceded her to the land of rest. Baptized by E. C. Briggs, December 14, 1858, was a charter member of Gallands Grove Branch, has been a consistent church member ever since. Services in Saints' church, Persia, in charge of C. J. Hunt, sermon by Charles E. Butterworth. The large attendance gave evidence of the high esteem in which Sister Hall was held.

### The War and the Jews

Will the Jews get back to their own land of Palestine as one result of the world war? Many students of history and Bible prophecy think they will. The man who is said to know more about the Jews,—their past history and their present situation,—than any other living man is David Baron, of London. He is a distinguished Jewish Christian missionary and leader of missions to the Jews in several of the warring nations. Mr. Baron has written an article on the Jews and their land that throws much light on the question as to what effect the war will have upon Palestine and the Jews. This article will be published in two numbers of *The Sunday School Times*, an every-week religious paper, issued in Philadelphia. The publishers will be glad to send free copies of the issues containing Mr. Baron's article to readers of the HERALD who will send a request to *The Sunday School Times*, 1031 Walnut Street, Philadelphia, Pennsylvania.

### Book Reviews

**THE PLEASURES OF THE WORLD.**—John Preston, whose new Latter Day Saint novel, "Peter Bosten," is soon to appear, has written a three-act comedy-drama entitled, *The Pleasures of the World*. It is now on sale at the Herald Office for 25c postpaid. Bound in an attractive cover, it makes a booklet of about 68 pages, of artistic make-up. This play is designed particularly for special entertainments where a small price of admission is charged, and takes about two hours to present. There are 6 men and 6 women or girl characters, and only one stage-setting. The lines of the piece are bright and the situations tense and realistic. The plot centers around a family fireside and concerns modern people. The father is so conservative in his ideas about worldly "pleasures," that he constantly harps on the subject, finally driving his elder son from home. Time passes, and sadness has gripped the lives of the whole family. Joe, the son, does not turn up, and the home that was once happy, though frequently "upset" with the father's dogmatism, is now utterly lonely and miserable. Of course, everything comes out right in the end; but the way it is brought about forms a fabric of fact-fiction that will be exceedingly interesting to both young and old. As one reader remarked, there is a "sermon in the play"; but it is a sermon in different form than that to which we are accustomed. It will probably be considered more of a diversion, however, by many "critics," than a "sermon." Nevertheless, there is food for thought in it, as well as argument. It is so constructed that it makes just as good reading as it does material for stage presentation. Finally, it is something new and novel in church literature.

## Timely Reading

"The Pleasures of the World," a 3-act drama by John Preston, written expressly for Latter Day Saints, is selling rapidly.

Branches like San Francisco, Brooklyn, Saint Louis, Saint Joseph, and smaller ones have ordered it in quantities and are arranging to produce it.

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## THE SAINTS' HERALD

Elbert A. Smith, Editor; John F. Garver, Assistant Editor.

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# THE SAINTS' HERALD

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Entered as second-class matter at Lamoni, Iowa, post office.

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



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

VOLUME 62

LAMONI, IOWA, NOVEMBER 10, 1915

NUMBER 45

## Editorial

### TEMPLES TO ORDER

*Israel hath forgotten his Maker, and buildeth temples.—Hosea 8: 14.*

We are interested in statements made by Joseph F. Smith, president of the Utah church, at their [his] late semiannual conference. We quote from his address of October 3, as it appears in the *Improvement Era* for November:

#### WHY A TEMPLE WAS BUILT IN CANADA

I am reminded of one or two other items that I intended to mention. As you all know, we have been authorized and have undertaken, to build a temple in Alberta, Canada, and we have already expended very large sums of money upon that building. It is in course of erection and is progressing rapidly. The corner stone was laid only a week or so ago. The walls are being put up and it is nearing or will be nearing, soon, its completion, and readiness for the ordinances of the house of God. We took it there—why? Perhaps just one instance that was brought to our minds yesterday, or the day before, may illustrate. A young man, who has filled a good mission and returned home, living away off in the northern part of British Columbia, still clinging to the faith and wearing the harness of his ministry, doing all that he can for the benefit of mankind, desires to get married and to be married right. He lives hundreds and hundreds of miles away from a temple; he has been on a mission for years and has exhausted all his means; he returns home almost penniless, and has found some good girl who is willing to enter life with him on the ground floor, and he says to us: "What can I do? I want to begin a home for myself; it is according to the law of nature and of God; but I haven't the means to go to the temple. Will it be right for me to be married here, and then when I get the means sufficient to go to a temple, go and be sealed for time and for all eternity?"

Well, what can you do under circumstances of that kind? All we could do was to say to him: "Go to the nearest bishop or elder of the church that you can find, and with our permission and approval ask him to unite you in marriage for time, and as soon as you are able to reach a temple, where you can go to the altar and be united by the power of God, and not of man, for time and for all eternity, go and get your union sealed by the power of God that will unite you for eternity as well as for time, and will bring your children unto you under the bond of the new and everlasting covenant, as heirs of God and joint heirs with Jesus Christ." What else could we say to him? Nothing else, so we said it; but by and by we will have a temple up there, and those who are in these circumstances will not be compelled to waste all their substance in travel to come to a temple here. We were

in hopes, not many years ago, of being able to build another temple near the borders of the United States, in Mexico; but that nation's unfortunate people, oppressed by rulers ambitious for power at the cost of the lives of their fellow men, have driven out or expelled, practically, our people from their land.

#### NEW TEMPLE TO BE BUILT IN HAWAII

Now, away off in the Pacific Ocean are various groups of islands, from the Sandwich Islands down to Tahiti, Samoa, Tonga, and New Zealand. On them are thousands of good people, dark-skinned but of the blood of Israel. When you carry the gospel to them they receive it with open hearts. They need the same privileges that we do, and that we enjoy, but these are out of their power. They are poor, and they can't gather means to come up here to be endowed, and sealed for time and eternity, for their living and their dead, and to be baptized for their dead. What shall we do with them? Heretofore, we have suffered the conditions that exist there, and have adopted the best measures that we know how, always looking to the better and fuller requirements of the gospel of Jesus Christ.

Now, I say to my brethren and sisters this morning that we have come to the conclusion that it would be a good thing to build a temple that shall be dedicated to the ordinances of the house of God, down upon one of the Sandwich Islands, so that the good people of those islands may reach the blessing of the House of God within their own borders, and that the people from New Zealand, if they do not become strong enough to require a house to be built there also, by and by, can come to Laie, where they can get their blessings and return home and live in peace, having fulfilled all the requirements of the gospel the same as we have the privilege of doing here.

It is moved that we build a temple at Laie Oahu, Territory of Hawaii. All who are in favor of it, will please manifest it by raising the right hand. (All hands raised.) Contrary minded by the same sign. I do not see a contrary vote.—*Improvement Era, November, 1915.*

#### GETTING "MARRIED RIGHT"

We notice first the awful predicament of a worthy returned missionary who desires to be "married right," but finds himself hundreds and hundreds of miles from a temple and with a very, very empty pocketbook,—in both particulars quite unlike his church leaders.

No one can understand how this question of getting "married right" must worry him unless he knows what it means to be "married right" from that man's standpoint.

In the notorious so-called revelation on celestial

marriage, accepted by our Utah friends as divine, appears the promise to one who is "married right" and is "sealed" to his wife by "him who is anointed" that in the next world he shall "pass by the angels and the gods, which are set there," to "exaltation and glory in all things," and become a "God" and rule over the angels. Yes, even if he "commit any sin or transgression of the new and everlasting covenant whatever, and all manner of blasphemies," providing he does not "commit murder, whereby they shed *innocent* blood," he shall march right past the gods and the angels to exaltation and glory,—providing, always, he has been "married right."

Blasphemy, drunkenness, thieving, treachery, adultery, will not stop his upward progress into eternal glory with the retinue of his wives; but a failure to get "married right," because a temple was not convenient and money was scarce, brings him to a full and eternal stop, and makes a doorkeeper or a chamber-maid of one who might have been a god. You see, it is not a matter of merit or morals; it is merely a matter of "marrying right,"—a question of forms and ceremonies.

Suppose this unfortunate, returned missionary gets married away up there in Canada, trusting to luck to get money enough to go to Utah later and get "married right," but, alas, his life is cut short before his ambition is realized, and when he attempts to pass by those "gods and angels" to his "exaltation" he is halted and interrogated:

"Did you ever commit murder?"

"I never did."

"Were you ever guilty of adultery?"

"Never."

"Did you ever steal, bear false witness, or cheat your neighbor?"

"I never did."

"Were you 'married right'; according to the 'celestial law' and in a temple?"

"I was not. I was stranded a long way from a temple, without money, so I got married like any poor 'Reorganite,' by a minister of the gospel."

"Too bad, too bad. Here is where you stop. You can not pass by to your exaltation. You must become a servant of some more forehanded brother who was 'married right.'"

To add to the chagrin of this poor fellow, we may imagine that another man comes along just at this juncture, and is interrogated:

"Did you ever commit adultery?"

"Well now, do I *have* to answer that question?—it is really *very* embarrassing."

"Well, perhaps not. Did you ever steal?"

"I may have yielded to temptation along that line at times. I do not like to incriminate myself."

"Did you ever commit murder?"

"I did kill a man once; but he was a Gentile. His blood was not *innocent*."

"Ahem—well, were you 'married right,' according to the new covenant of 'celestial' marriage?"

"I was, in the temple in Salt Lake City."

"Good! Pass on by the gods and the angels to your exaltation."

Of course from our viewpoint such a thing never could happen; because we believe that men are judged according to their *works*, and if ever they are exalted it will be because they are like Christ, who was "anointed above his fellows" because he "loved righteousness and hated iniquity."

But this poor returned missionary believes this spurious revelation on celestial marriage which makes exaltation depend on forms and ceremonies in temples, and so to him the very thing that we have outlined seems possible—if he is inclined to reason things out to their logical conclusion.

No wonder he is very anxious to be "married right." So a temple must be built in Canada. It must be speeded up so as to be completed before this poor missionary dies, loses his exaltation, his wife, his children, and becomes eternally a bachelor-valet to more fortunate individuals, who have been "married right" and so have passed on by the gods and angels and are joyously busy with many wives peopling worlds without end.

#### COMPLACENT TEMPLE BUILDERS

The next thing that we note is the extreme ease, the *sang-froid*, with which temples are projected and built, without so much as a hint from on high that they are desired.

The law is that God shall give commandment when a temple is to be built: "My holy house, which my people are *always commanded* to build unto my holy name. (Doctrine and Covenants 107: 12.) God always commands when a temple is to be built.

The early church operated under this rule. Joseph Smith understood it well. During his absence, at one time, an effort was made to begin a temple at Far West without revelation. We read:

The same day, August 5, the Presidency, High Council, and all the authorities of the church in Missouri, assembled in council at Far West, and unanimously resolved to go on moderately and build a house unto the name of the Lord in Far West, as they had means, and appointed Edward Partridge treasurer, to receive all the donations and subscriptions for the erection of the house of the Lord; Isaac Morley to be his secretary.—*Millennial Star*, vol. 16, p. 54.

A little later they discovered their error and concluded to wait until the Lord spoke. So again we read:

Also voted unanimously, that it is the opinion of this council, that there is sufficient room in this country, for the churches to continue gathering from abroad; also that the building of the house of the Lord be postponed, *till the Lord*

shall reveal it to be his will to be commenced.—*Millennial Star*, vol. 16, p. 89.

Andrew Jensen, a Utah authority, tells us how this happened. He says:

When Joseph arrived there, he counseled that the building of that house should be postponed until the Lord should reveal it to be his will to have it commenced.—*Historical Record*, vol. 7, p. 434.

In every instance when a temple was built in the early church, special and direct revelation was received, in harmony with the law that God had given that he always commands the people when his holy house is to be built.

With the advent of Brigham Young as ruler over the faction that went to Utah, a marked change was instituted. No more bald or succinct statement of his perverted policy can be made than was made by Brigham Young himself when planning the great temple at Salt Lake, the mother temple of a growing brood: Let us see how the brood began. As reported in his own publication, he said:

Some might query whether a revelation had been given to build a house to the Lord, but he is a wicked and slothful servant who doeth nothing but what his Lord commandeth, when he knoweth his master's will. I know a temple is needed, and so do you; and when we know a thing, why do we need a revelation to compel us to do that thing? If the Lord and all the people want a revelation, I can give one concerning this temple. In a few days I shall be able to give a plan of the temple on paper, and then if all heaven, or any good man on the earth will suggest any improvements, we will receive and adopt them.—*Millennial Star*, vol. 15, p. 391.

Truly it might have been said, in the language of Hosea: "Israel hath forgotten his Maker, and buildeth temples."

In a general way the policy of Brigham Young has been carried out, and is still being carried out, minus his cynical and blasphemous way of presenting it.

So even at this late date, in the good year of our Lord 1915, a temple may be launched quite as casually as in the days of Brigham Young, and there is no occasion for God to take any notice at all of the proceeding.

The presiding officer merely stands up in the [his] conference, and in the midst of a speech on the general subject of temple building, announces the need of a new temple in a certain spot, formulates a motion, puts it to vote, announces the result, and orders the temple, almost without pause or punctuation, in effect something like this: "We think we need a temple in Hawaii—it is moved that we have a temple in Hawaii—all in favor of having a temple in Hawaii raise the right hand I do not see a contrary vote it is so ordered."

It looks easy. It is easy. It is as easy as voting to build a new theater or a new town hall. But some way we feel that God ought to appear in this temple building, from the moment when he makes the initial

move in his own due time, giving revelation to a reverent people, until the capstone is laid,—all the time overshadowing the undertaking with his authority, his power, and his blessing.

ELBERT A. SMITH.

## CURRENT EVENTS

### SECULAR AND RELIGIOUS

**WOMAN SUFFRAGE DEFEATED.**—Woman suffrage was defeated in New York, Massachusetts, and Pennsylvania on the 2d by large majorities.

**NO NEW CONSTITUTION.**—The proposed new constitution for New York State, involving the short ballot and other reforms, was lost by a large majority in the election of the 2d.

**CHINA REJECTS PROPOSAL.**—The Chinese Government has rejected the proposal of Japan, Great Britain, and Russia for the postponement of the effort to reestablish a monarchical form of government in China until after the European war. The powers are assured that order will be maintained in the event of the change in government.

**LAW UNCONSTITUTIONAL.**—The Supreme Court of the United States has declared unconstitutional the Arizona anti-alien labor law, requiring employers of more than five persons to engage not less than eighty per cent citizens and qualified electors. The court based its conclusions on the principle that to deny aliens a livelihood was tantamount to exclusion, which is a federal and not a state function.

**AMENDMENT LOSES.**—The state-wide prohibition amendment was defeated in Ohio on the 2d. The prohibition vote made a substantial gain over that of last year when the same amendment was defeated.

**FRIEDMANN FAILURE.**—The last of the institutes founded to sell the so-called Friedmann cure for tuberculosis, has failed. Science has declared this "cure" a failure, and now the people have condemned it as a failure and a fraud.

**MEXICAN AFFAIRS.**—After an attack on a Carranza army occupying Agua Prieta, opposite Douglas, Arizona, November 1, Villa withdrew his forces to the vicinity of Naco. In the fighting at Agua Prieta one American was killed and nine wounded by bullets crossing the border. United States forces are stationed at Douglas to protect the Nation's interests. Villa has been denied permission to move wounded soldiers from Naco to Jaurez over American territory.

**BRITISH NOTE.**—The United States Government has forwarded to Great Britain a new note further protesting England's orders in council. Previous notes have discussed the validity of the blockade of the German coast; Great Britain's interpretation and application of "continuous passage"; that country's enlargement of the list of contraband; and its

detention and search of neutrals. The late note declares that the British orders are "ineffective, illegal, and indefensible"; that the United States can not submit "to the curtailment of its natural rights," nor with "complaisance suffer further subordination of its rights and interests."

**ON PREPAREDNESS.**—Speaking in New York City the 4th on national preparedness for war, President Wilson said:

No thoughtful man feels any panic haste in this matter. The country is not threatened from any quarter. She stands in friendly relations with all the world. Her resources are known and her self-respect and her capacity to care for her own citizens and her own rights. There is no fear among us. Under the new world conditions we have become thoughtful of the things which all reasonable men consider necessary for security and self-defense on the part of every nation confronted with the great enterprise of human liberty and independence. That is all.

The administration's military program as announced from Washington by Secretary Garrison the 8th, would provide a regular army of 141,843; improvement of the national guard, of 129,000; a citizen army of 400,000; acquisition of reserve material; development of seacoast fortifications; the organization of trained civilians, including engineers, bridge builders, railroad men, etc, to aid the army in time of war. This program would require \$1,000,000,000 in addition to the \$1,000,000,000 for proposed naval improvement and enlargement. Speaking for the opposition W. J. Bryan said in a formal statement to the press the following day:

The plan is not only a departure from our traditions, but a reversal of our national policy. It is not only a menace to our peace and safety, but a challenge to the spirit of Christianity, which teaches us to influence others by example, rather than by exciting fear.

**EUROPEAN WAR.**—The Germans, Austrians and Bulgarians are slowly closing in on the hard-pressed Serbs. The Serbs continue to offer fierce resistance and to inflict heavy losses on their enemies. The Germans have taken Kraguyevatz, where is located the largest Serbian arsenal. Nish is reported from Berlin as captured by the Bulgarians. The Serbian capital has been removed from this place. The Germans and Bulgarians claim all the Belgrade-Constantinople railroad in Serbia except thirty-five miles running north from Nish. The French and British have made advances in the south of Serbia. British and French soldiers are still disembarking at Salonika. The Montenegrin army is yet holding its own on Austrian territory. The Germans have been forced to withdraw to the southwest of Dvinsk, where the Russians have been on the aggressive. The Russians have also won in Galicia, and have been aggressive all along their line except to the south of Riga. The Germans are on the defensive in the west also. The Turks are forcing the fight on the Galli-

poli Peninsula. The Turks report the sinking of a French submarine. French and British submarines are operating in the Sea of Marmora. Premier Asquith stated in the House of Commons on the 2d that the financial situation in Great Britain was serious, and that the nation must be prepared to make greater sacrifices than it had yet done. Field Marshal Earl Kitchener is in France, and the British public think on his way to the Balkans. After a discussion of foreign policies on the 4th, the Greek cabinet, refused a vote of confidence by the Parliament, resigned. Premier Zaimis declined to reconstruct the cabinet. M. Skouloudis has reorganized this body, composed of all members of the Zaimis cabinet except the ex-premier himself, and the former government's policy of neutrality will be maintained.

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## NOTES AND COMMENTS

NOVEMBER "CURRENT OPINION."—*Current Opinion*, for November, comes to our desk with its usual vigor and painstaking account of the world happenings this month. The Review of the World department in this number contains a comprehensive statement of the woman suffrage movement, showing its remarkable development throughout the world; discussions of the Mexican situation; the change in Germany's submarine policy; the recent so-called American loan to France and Great Britain; and of the European war in its various phases, with especial reference to the Balkan situation and the possible far-reaching effects of the war in the far east. The Persons in the Foreground department contains character studies of the unique figure King Ferdinand, of Bulgaria, of the Honorable Claude Kitchin, recognized leader of the Democratic majority of the new House of Representatives at Washington; and of the Mikado of Japan. The department of Music and Drama is unusually interesting, including "Young America," Frederick Ballard's new comedy. Science and Discovery department, among other things, presents "A new mechanical theory of the action of the ear"; "Revelation of some secrets of the German aeroplane engine"; and "The most important advance ever made in our knowledge of the atom." The Religion and Social Ethics department presents among other things a discussion of Doctor Hillis's confession; of "Jesus as a prophet of spiritual efficiency"; "The battle over birth control." The Literature and Art department including "Voices of the living poets," and The Business World department, round out a number having interest for all. For the busy man who wishes the best in world news and movements at a minimum cost, *Current Opinion* offers an excellent opportunity.

## Original Articles

### THE ELECT LADY

BIOGRAPHY OF EMMA HALE SMITH, WIFE OF JOSEPH SMITH THE MARTYR

#### THE PURPOSEFUL PLAN

All along the pages of the life story of the world that we call history, we are forced to see through all the manipulations of men and nations, the shaping of a master hand. There is a power that holds the balance of battle, and above the smoke and din of the warrings and contentions of men there is that purposeful power that awards the victory to the ultimate good of the great plan. That is our faith; and the history of the world, ever tending to the higher and grander, confirms it.

In the history of the nations we have the Dark Ages. Early in the fifth century the barbarians from the north of Europe swept down upon the little spot of the world which represented civilization, and seemingly for ever obliterated the glory and the glamor of Greece and Rome. But during the eclipse of centuries an admixture of the races was taking place that would give strength and fiber to a senescent people, that would make for the revival of old ideals, the replacing of the old, material civilization, and the regeneration of the race. And all the time, in obscure corners of the world, the faithful few kept burning the feeble torch, which was to some day burst forth—a new light—to diffuse again through the whole world, the civilization that had once belonged to a few men.

That light did come to the world—and swept it like a veritable fire. We all remember it from our histories, and literature—it was a new birth—an awakening. Historians called it "The Renaissance."

#### THE DARK AND CLOUDY DAY

There is a theory that every movement making for the good of mankind must pass through the same periods that world history has. Perhaps it is only the dreamy fancy of a dreamy philosopher, but we like it.

In our own church history we have a "dark and cloudy day." Upon the day of our greatest glory there came a night so long and so dark that many gave up in despair the dream of the dawning of a new day. In the hearts of a few, though, there still lived the old faith, a flickering, feeble ray that was yet to light God's people again with the old hope and "faith once delivered to the Saints." Far and away his people drifted, and one by one they gave up the hope, and some went to their far home, before the years passed and the day dawned. But the dark night did open upon a glorious morn. It, too, was

an awakening, a new birth—we all know the story—our wise men called it the Reorganization.

When the little band of the faithful saw the breaking of the day they looked for their leader, and they did not look in vain. They found the one they sought at the right time.

#### THE CENTRAL FIGURE

The central figure in the story of that dark and cloudy day is one we have all learned to love and revere, although few of us indeed, knew her in fact. One woman, alone battling against the stream of events, she stood. It is hard to conceive of what might have been if Emma Smith had possessed a less degree of courage and determination than she did. It is hard to picture the courage of a woman standing in the ruins of her home,—her religion, her life and that of her children in daily danger,—forced to meet life for the first time alone. On one side the lawless mob, to whom life and virtue were as nothing, on the other side the people of him whom she loved, offering safe, sure shelter; but they were a corrupted people. It took a kind of strength that beggars the strength of muscle and brawn to make that decision, but Emma Smith was strong. We all know how the choice was made. Can we estimate what the result would have been if she had accepted the proffered shelter in the valley of the mountains?

It is a great thing to be the prime mover of a cause, to see the onward progress of one's own ideals; but it is a greater thing to stand amid the crash of those ruined ideals, still strong and undaunted, and for the right. It was easy to drift away into the world, easier still to rush into false and contorted forms of the religion once beloved. It was characteristic of Emma Smith's faith that she waited, saying that when God needed her son, he would call him as he had done his father before him. It was the stronger, surer kind of faith.

Emma Hale was born at Harmony, Susquehanna County, Pennsylvania, July 10, 1804. It is a very little we know about her early life and ancestry. We can imagine her a thoughtful, dark-eyed, little maiden in the house of her father.

Tradition tells us that Isaac Hale was of Jewish descent, and we are told that "he believed not in the lowly Nazarene, the divine Son of God" but became a convert to Christianity through hearing the prayer of little Emma, who was a member of the Methodist Episcopal Sunday school. "Often," says a relative of the family, "he was heard to attribute this conversion to the doctrine of the Messiahship to her child's prayer."

#### TREASURE SEEKING

In the neighborhood of the Hale home was the scene of a legend that was the witching entertain-

ment of school children, talked of, too, on winter nights about the firesides of the farmhouses. To the credulous it became almost more than a mere folk story. It was rumored that long, long ago some Spanish pirates visited the regions round about Harmony, and extracted from the soil an immense amount of silver ore; taking some of it with them, they buried the rest deep in the earth, and left, never again to return.

The story grew with the years, as stories will do, and finally became a half-authenticated tale which found fond believers among the credulous and adventurous. One of these, a gentleman by the name of Josiah Stoyal (or Stowell), was then residing in Bainbridge, Chenango County, New York. Mr. Stoyal was deeply enough impressed with this story to start a plan to recover the mystical hidden treasure.

Mr. Stoyal had heard that living on a farm near his own village was a wonderful boy, the son of a poor farmer—a boy with the disposition of a mystic—dreamy and prophetic. The neighbors told strange stories of this lad—how he could discover lost articles and hidden treasures. He sent for the young man, who promptly undeceived him as to supernatural pretensions. He saw before him a big, healthy, blue-eyed farmer boy of nineteen, who gave the name of Joseph Smith. Although he admitted his failure as a treasure seeker, the young man was anxious and willing to hire out as a common laborer. This was done, and Joseph Smith, with the other "hands," was sent to the scene of Mr. Stoyal's undertaking. On arriving at the little town of Harmony, Mr. Stoyal put his hands "out to board" at the homes of different farmers. Some of them, among whom was our young hero, were assigned to the home of a wealthy old farmer by the name of Isaac Hale.

It is needless to say, that treasure seeking did not prove to be a very fortunate venture for Mr. Stoyal, and although Joseph Smith did not live up to his reputation as a supernatural finder of wealth, yet we think that the expedition was not entirely fruitless of treasure for him. He became acquainted with Emma, the young daughter of his host, and the friendship grew into a love which we can each imagine better than any of us can describe.

We like to think that they spent the long summer evenings after Smith had returned from Stoyal's gold digging just as all lovers do nowadays, and have done ever since the world began. Those were days of happy dreams to them, full of great promise for the future.

We sometimes wonder if those two lovers on the Pennsylvania hills could have looked into the future and seen the scenes through which they must pass, if Emma Hale would still have given her promise as unflinching to her young, blue-eyed lover. We think so. Emma Hale's was not the nature to sigh

for a cavalier to dance attendance upon her night and day. She saw in this strong-hearted farmer lad a man with a man's work to do, a man's battle to fight, and a man's triumphs to win, wheresoever they might take him, whether into the depths of disappointment or up to the things that are honored of men. Hers was that sort of love which could endure, and she was willing to follow him wherever he must go, to share whatever fate his might be—to live his life. All men dream of such a love—poets and story makers love to picture it, but we have only to turn back the single page of our history to read one of the world's great love stories.

For young Joseph Smith the allurements of the Spain-enchanted silver fields did not end with Mr. Stoyal's project. But he still continued to find attractions at Harmony after Stoyal had paid off his hands for the last time.

Then one day Emma Hale went with him to South Bainbridge, where they were married on January 18, 1827, by Squire Tarbell. It has been said that Joseph Smith stole his wife, but as Emma Hale was of age at the time, it would seem that the two had all the right in the world to take the vows they did, that winter night in the inn at South Bainbridge.

Isaac Hale was not in love with his son-in-law at first; but after the ceremony he relented, as nearly all stern fathers outside of story books do, and he took the young couple home for forgiveness. With Joseph Smith things were different, for as his mother says, "He called my husband and myself aside and said, 'I have concluded to get married, and if you have no objections to my uniting myself in marriage with Miss Emma Hale, she would be my choice.'" The choice was readily approved, and with true hospitality they urged the young wife to make her home with them. Mr. Hale, however, was not far behind them, and it was on a little farm near her father's that Emma Hale spent some of her early married life.

#### PERSECUTED FOR CUMORAH'S SECRET

In the following September, Joseph Smith was intrusted with Cumorah's secret to the world. It was then he realized that he had made no mistake in the choice of a helpmeet, for to the care of him and his wife was intrusted the joy and blessing of future generations. It was no idle interest that Emma took in her husband's secret, and it was about this time that she took her memorable, long ride on horseback to Macedon to warn her husband, when the sacred treasure was threatened. In the little home near her father's she wrote part of the Book of Mormon as she heard it from her husband's lips. She afterwards said that her experience as scribe for her husband proved one of her strongest testimonies to

the truth of the record, for she had seen and heard and knew that it was no imposture.

Almost immediately the persecution that was to follow her through life had begun its relentless pursuit. From Harmony to Manchester, to Macedon, and then to Waterloo, they went. To her was not permitted the joy of homemaking, so dear to every woman's heart, but she did not complain. She had her husband, and a faith and hope in a message that she believed was the greatest that could come to man. At Waterloo she was busy, for here she made cloth and cut garments with which to clothe the first missionaries ever sent out by the church.

She was made a member of the church, upon baptism by Oliver Cowdery, in Colesville, Broome County, New York.

Then came the move to Kirtland, and with it a measure of peace and prosperity, which did not last long. Here her twin babies were born and died, and on the same night in the home of Elder John Murdock twins were born, and on the same night left motherless. The motherless babes were immediately taken by Emma Smith to raise as her own. They were called Julia and Joseph. With these twin babies they removed to Hiram, a quiet little town in Portage, Ohio, September 12, 1831, for the purpose of giving the prophet time and leisure in which to work upon a revision of the Scriptures.

It was in this place, on the night of March 25, 1832, that a mob attacked and brutally mistreated Joseph Smith and Sidney Rigdon. On this night Joseph was sitting up, watching through the night with the sick babies while his wife slept, when the door was forced open and he was dragged out by an infuriated mob. This mob has been much discussed in history, as it is by even some of the most eminent historians contorted so as to make it appear that it occurred after the Kirtland bank affair, while in fact it took place some six years before. The next morning the mob found Joseph Smith, scarred and bruised, yet preaching to a large congregation.

Persecution soon became so intolerable that the family were forced again to flee, but not before little Joseph, one of the twins, had died, a victim of exposure on the night of the mob,—the first tiny martyr to the cause for which many were destined to lay down their lives—for love of the true brave man who led them, and the cause for which they counted life as nothing.

#### HAPPY DAYS AT KIRTLAND

The next move was into the little town of Kirtland, and there on November 6, 1832, another son was born, and his name was called Joseph—our own late President Joseph Smith. It was at Kirtland that the building of a house unto the Lord was commenced. These were stirring times in church his-

tory; the persecuted and driven believed they had found a haven at last.

Numbers flocked to the little village near the lake shore, and a people poor in money and lands, but rich in love and sacrifice, began the erection of a building on a plan that would have seemed preposterous to a people of less faith. The spot for the temple was chosen, in the northwest corner of a field of wheat, and the standing grain was leveled to provide a place to start the building. The following day after the spot was chosen the brethren began the work, and although at the beginning there were only thirty families in Kirtland, the force kept increasing, and work was never stopped for a single day on the walls until it was finished. They said they "gave no sleep to their eyes, nor slumber to their eyelids, until they found a place for the Lord, a habitation for the mighty God of Jacob." Every man, from the president of the priesthood down to the humblest laborer, worked on the walls and in the quarry until the long dreamed of temple at Kirtland was complete. The women made cloth; cut, made, and mended garments for the laborers; every man, woman, and child loved, sacrificed, and labored until the great day came at last when the house of the Lord was ready for dedication. Everybody knows what happened on that day; our fathers love to tell the story.

#### THE STORM BREAKS

Those were the happiest days of Emma Smith's life—one of the brief seasons of peace and prosperity, and then the storm broke again. There was land far to the westward, as it seemed in those days, where God had promised his people an inheritance. It was as blessed to the hard-driven Saints as was the promised land to ancient Israel. Starting at night, with hardly enough clothing to keep away the bitter cold, Emma Smith said good-by to Kirtland and took up the long journey westward.

After a two months' journey of more than a thousand miles, through a new country in the dead of winter, the pilgrims at last arrived at Far West, the little city of the Saints, on March 14, 1838.

The family were made welcome, and at home. The household consisted now of the adopted daughter Julia, little Joseph, and the sunny-haired and sunny-hearted little son Frederick, who was born in Kirtland; then in June, after their arrival in Missouri, was born Alexander Hale, who was destined to stand with his brothers Joseph and David, to bring anew the sweet angel message and clear his father's name.

The scenes that follow are too terrible for description, and only those who lived through those days can imagine their horror. It is not possible for us who live in peaceful, prosperous homes, even to form a conception of the brutality of those scenes. Emma Smith was driven from home with four children to

care for; her husband in the hands of a lawless mob, she did not know whether or not he was living, and she knew it would be a miracle indeed if ever again she could see him. Around her was a mob who cared nothing for life or virtue, to whom no deed was too violent or too cruel.

Then the news came that Joseph was condemned by court-martial to be shot next day on the public square at Far West. The sequel to this story, too, is well known—how a brave soldier dared to defy his superiors in defense of the right, and sent back the message to General Lucas, "It is cold-blooded murder. I will not obey your order. My brigade shall march for Liberty to-morrow morning, at eight o'clock; and if you execute those men I will hold you responsible before an earthly tribunal, so help me God!" This man was Major General Alexander W. Doniphan.

The message from Doniphan so unnerved General Lucas that he revoked the sentence and gave orders that the prisoners be sent to Independence, Jackson County. At their earnest request they were permitted, attended by a company of soldiers, to visit their loved ones. Joseph Smith was attended by a company of soldiers to his home, where he found his wife and children in tears, for they had expected that the death sentence had already been put into execution. He was given a few moments only to say good-by. We can picture it all, the children clinging to their father, and all surrounded by a mob of heartless, armed men, for a private interview had been denied.

It was only a minute or two, and then he was told he must go, but the children with their arms about him would not go, and were finally thrust from their father by the swords of the soldiers who guarded him. Little six-year-old Joseph clung to his father, crying, "Father, is the mob going to kill you?" The guard, with a savage oath, thrust the child back, saying, "You little brat, go back; you will see your father no more."

That was the life that Emma Smith shared with her husband in those days.

Finally came the order from the great chief magistrate of the great State of Missouri, the extermination order, that said that all "Mormons," man, woman, and child, must be exterminated or driven from the State. Under these conditions Emma Smith took her children and started on another sad, fearful flight, this time without her husband. She knew not where he was, or whether he was living or dead. When she came to the shores of the Mississippi she found the river frozen over, and with her two younger children in her arms, the other two hanging to her skirts, she crossed over the great Father of Waters on foot, into the safety of the free State of Illinois.

#### THE MARTYRDOM

And here she again found a little prosperity and peace. Her husband joined her. The "city beautiful" was built, the pride of the Saints, for it was their own city. She found herself again queen of a home in Nauvoo Beautiful; all the happiness and joy of home life was hers. The doors of the Homestead were flung open to all, and many guests tasted the hospitality of the Saints. The Homestead was of the Mansion were ever open, and we doubt if ever guests, and the Mansion House was built. The doors of the mansion were ever open, and we doubt if ever the house was without a guest—the lame, the halt, and the blind, the alien and the stranger found friends indeed in Brother Joseph and Sister Emma.

But all was not peace; trouble from without and trouble from within assailed them. It is one of the pitiful facts of life, that we may withstand myriads from without, but it is the stroke from our own that kills. Apostates and rebels arose within the ranks and joined hands with the world outside to try to ruin the man they had once professed to love.

One bright June day Emma Smith heard the one she had loved and followed through those perilous years say farewell to his people, and she knew the end had come. "Farewell, brethren, and farewell to the city I have loved. I am going like a lamb to the slaughter—" Those were his last words to his people, and soon after she saw him ride away, with his brother Hyrum, as ever by his side, to the county seat at Carthage, to give himself up to the officers of the law. There was a sort of boding sorrow to come, that hung over the city and the home during the next few days; even old Major, the big dog, so my grandfather has told me, could hardly be restrained from following his master, whose orders he had never before refused to obey.

On the sunny morning of June 27, Governor Ford, after pledging his protection to the men at Carthage, withdrew the majority of his troops to Nauvoo, where he saw fit to address the citizens upon law and order. Standing on the same platform where the Prophet had stood a day or two before and uttered that famous prophecy concerning his own death, the governor of the State now addressed the people, urging peace and reiterating his statement, that he had pledged the sacred honor of the sovereign State of Illinois, that the two prisoners at Carthage would be protected. At the same moment a gang of painted ruffians were assailing the jail left unprotected by the governor. On that same sunny afternoon in June, Joseph Smith was called upon to meet death, and he met it as he had met life, without fear in his heart, as he said he would do, "as calm as a summer's morning." Even his enemies protested that he never knew the meaning of fear. And his brother

too, was beside him in death, as he had been in life.

The messenger of sorrow brought the news to the loved ones in the Mansion House, and then for the first time grief overwhelmed the mighty faith of Emma Smith and she said, "Why, O God, am I thus afflicted? Why am I a widow, and my children orphans? Thou knowest I have always trusted in thy law."

Mr. Green, one of the messengers, offered the consolation that this sorrow would be her crown of life. She answered quickly, "My husband was my crown; for him and my children I have suffered the loss of all."

Love was the secret, for truly "they twain were one flesh." Not many years before he had said of her with strange pathos, "My beloved Emma—she that was my wife, even the wife of my youth, and the choice of my heart—again she is here, even in the seventh trouble—undaunted, firm, and unwavering—unchangeable, affectionate Emma." It was a true estimate of her character.

All that day preparations were made to receive the mutilated bodies of Prophet and patriarch. At last they carried them into the sweet home shadows of the old Mansion House, and laid them near the pleasant south window in the great dining room. Three times Emma Smith tried to go to the side of her dead husband, and each time fainted in the arms of those who supported her; then with characteristic resolution she said, "Now, I can see him; I am strong now," and refusing support she walked alone, and kneeling by his side she placed her hand upon his cheek, saying, "O, Joseph! Joseph! Oh, my husband! have they taken you from me at last!"

At last the family retired to their room to listen for hours to the steady footfall of the multitudes who passed through the house to look at those they, too, had loved. There were the curious few, and the many whom he had loved, and who had loved him, all in one apparently endless line. Early in the evening two coffins, empty of human freight, were borne out of the door of the mansion house, to be buried in state; and under the clear June sky that night at midnight the bodies were laid to temporary rest by true and tried friends near the shore of the river they had loved. And for years few have known their last resting place.

#### STANDING ALONE

We wish here we could tell how his people stood firm for the right, and faithful to the principles he loved in life, but that can not be said. The church was led into paths so corrupt that Emma Smith, true, brave woman that she was, turned with loathing from their practices, that corrupted the gospel she had once loved. She refused their proffered friendship, scorned their cowardly threats and, true to her

convictions of right and wrong, stood alone, determined to stay right there and bring up her boys in the way she chose.

On November 17, 1844, was born the son who was never in life to see his father's face, the beautiful, sensitive, beloved David. Perhaps never was any one more universally loved than this child. Quiet, studious, passionately fond of the world around him, he became his mother's comfort. He grew up to manhood also to become an instrument of good to God's people, and brought comfort and cheer by song and sermon into the hearts of hundreds of Israel's scattered children.

The members of the church drifted far and wide. They bade good-by to each other, and separated. Some took the long, long trail to the westward, or followed other ambitions or designing men into different paths, only to be again and again disappointed. Most of them drifted back again into the world, some burying their past with bitterness and hate in their hearts, praying never again to hear the name of Latter Day Saint; others sadly cherishing fond memories for the past and fonder hopes for the future, waited with a prayer in their hearts for the dawn. Emma Smith returned to the dear old Mansion House when all was over, and took up her residence there, earning for herself and family the respect of the community, formed mostly of the "new citizens" who crowded Nauvoo, after its evacuation by the Saints. One of these, Louis Bidamon, she married.

Later she moved to the Nauvoo House, where in quiet she spent the remainder of her life. It was surely a place of memories, a place that was an ideal one in which to live over the past. Across the street she could see "the Old Homestead," a little farmhouse with deep old doorways and quaint, many-paned windows, where she had spent the first happy days in Nauvoo. Near there, under the locust and haven trees, she bade the children play softly, and her eyes told secrets, that sleeping somewhere 'neath the tangled wild flowers was the body of the one she had loved so long ago, and loved still, until the sunset of her life.

#### RALLYING THE STANDARD

But that is only half her life, for she who was the comfort and stay of the church's first Prophet, lived to be the inspiration and counsel of her son, when he was called to stand in his father's place. Wisely, she did not advise or take sides with any of the factions, leaving it for God to reveal to the son, as he had to the father, but when the choice was made, she it was who went with him to Amboy, Illinois, where on April 6, 1860, young Joseph came to the church re-organized.

How it rejoiced the man-led hordes of old Israel

to hear the clear declaration of the young Prophet, "I wish to say that I have come here not to be dictated by any man or set of men. I have come in obedience to a power not my own, and shall be dictated by the power that sent me."

For nineteen years she was permitted to see the old-time Saints rallying to the standard; to see her three living sons going out again, to carry to the world the gospel their father had loved so well.

On April 30, 1879, she fell asleep in the Nauvoo House, on the shores of the old Mississippi, and was laid to rest in a quiet spot near the unmarked grave of her husband.

Although she has been dead for many years, her spirit still lives, and will live just as long as the Reorganization stands. Hers was a wonderful personality, and her life was a justification of the words of the revelation which called her "Emma, the elect lady"—the chosen lady—and as truly as Joseph Smith was chosen for his work, so Emma Smith was chosen for hers, a helpmeet to her husband, the guardian of her sons, through that dark and cloudy day.

Her character is best shown by her life. Her personality has often been described by newspapers of that time, as one that left a lasting impression on those who met her. She was said to be tall, stately, and handsome, with a "more intellectual face than her husband," the most impressive feature of which was her large, dark hazel eyes, which seemed "to look one through and through." Though the trials of her tempestuous life left their mark on her, after that sad June day in 1844, still to the end of her life she maintained that calm, dignified bearing and candor of speech that brought conviction with it. To the day of her death she was ready to bear a firm, consistent testimony to the work, and to brand in unflattering terms the accusations of her husband's traducers.

It is partly due, we think, to her influence that her sons spent their lives making honorable the name and work their father once cherished. All three of these sons have joined their mother on the other side—but the grandchildren who played about the old Mansion House, grown to manhood and womanhood, have taken up their heritage, and are carrying to all the world with voice and pen the peace and joy of the story their fathers loved to tell.

INEZ SMITH DAVIS.

\* \* \* \* \*

The firefly only shines when on the wing. So it is with man; when once we rest we darken.—Bailey.

Keep your fear to yourself, but share your courage with others.—Stevenson.

Mighty hopes make us men.—Longfellow.

## HOT DRINKS AND CANCER

It is quite a considerable time since I have written anything for your pages. Not from lack of appreciation or a desire to be like a sponge entirely, but feeling that abler pens and greater mental powers could more appropriately occupy the space I might utilize. There are times, however, that, notwithstanding these facts, we feel impressed to pen a few lines, believing it may do some good to record a few of the gleanings from the great laboratory of God or nature.

Anything that is profitable for the health and welfare of the Saints and which can be presented in simple language, easy to be understood when coming to our attention, should be recorded for the benefit of all.

We read in Doctrine and Covenants 86:1, last line: "And again, hot drinks are not for the body or belly."

This statement came to me with greater force than formerly, to-day, when reading an article in the *American Medical Association Journal*, September 25, 1915, an article written on "Gastric ulcer," by that eminent surgeon, William J. Mayo, M. D., Rochester, Minnesota.

He states: "Thirty per cent of all cancers in civilized man are in the stomach. The relative infrequency of the disease in primitive man and the lower animals suggests that there is some cause for their preponderance; that is, since the food of man and the lower animals is of the same character there must be something in its preparation or method of taking which predisposes civilized man to gastric cancer.

"There are many well-known illustrations of the fact that chronic irritation from heat disturbs the epithelium (the lining membrane), thus making malignant disease possible. It has been shown that when a considerable quantity of fluid is taken into the stomach it passes by the *canalis gastricus* (the veins of the stomach) along the lesser curvature (the small end of the stomach) and directly to the duodenum (the first division of the small intestine) without mixing with the food mass in the fundus (the large end of the stomach).

"This is exactly the situation of eighty-five per cent or more of all ulcers and cancers of the stomach and ulcers of the duodenum.

"Food is cooled during mastication, but liquids are often swallowed hotter than can be borne comfortably in the mouth. One can not help thinking that hot drinks may be one of the most important irritative causes of chronic ulcer and precancerous lesions. Extreme cold may have the same effect. Primitive men and animals do not take their drinks hot, and seldom have gastric cancer."

The Lord gave us warning concerning the dangers

that might come from using hot drinks a great many years ago in the words "hot drinks are not for the body or belly." And yet some have been so short-sighted and self-willed that they are not willing to give God credit for knowing what he was talking about, but seek to modify and curtail the wisdom exhibited in the word by saying it means only tea and coffee.

I took the position years ago, and I still maintain it, irrespective of the opinions and say-so's of those who profess to know that the statement as recorded in the Doctrine and Covenants means tea and coffee only, that from a physiological standpoint it means nothing of the kind, but that it does mean "*hot drinks*," including tea and coffee and all other drinks, adulterated and unadulterated, even to pure water itself.

Tea and coffee are injurious and should *not* be taken, but their injurious effects, if not taken too hot, are of a different character, and of a less malignant type than that which Doctor Mayo states is probably the result of "hot drinks."

Shall we profit by the wisdom presented to us in the Doctrine and Covenants and proclaimed by this eminent surgeon? or shall we go on debating the issue, that the Lord means only "tea and coffee," and only said "hot drinks" so that his people would have something to quibble over and speculate on, ever learning and never coming to an understanding of the truth?

For the last thirty years I have heard this small sentence debated by minister and layman and the chasm of disunion is as wide to-day as it was thirty years ago.

In conclusion, let us give God the credit of knowing what he wanted to say, and of saying what he wanted us to know; and not try to excuse his inability to explain in plain English what he would have us to understand. "*Hot drinks* are not for the body or belly"—*hot drinks!*

W. A. SINCLAIR, M. D.

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#### THE LAND SHALL BE MARRIED

Should it be published that Miranda Jones, age unknown, noted for her thinness and poverty, was about to be married, no doubt a hundred voices would exclaim, "Who, for goodness sake, is going to marry her; and what will be her new name?"

Quite often I have heard the statement made that the land was going to be married, with some particular concerning the wedding, reference being made to Isaiah 62: 4.

Not being quite satisfied with the accounts of the approaching wedding, a few years ago, I took the trouble to look up the authority concerning the mat-

ter, and found that the rumors current were very misleading.

We note what the Book says about it. The King James translation throws a flood of light upon the matter, but the Inspired Translation makes it very much more plain and satisfactory.

We find that the land of Jerusalem (which city, including the ancient fortress of the Jebusites, composes the Zion of the Bible—see 2 Samuel 5: 7-9; 1 Kings 8: 1; Isaiah 10: 32, together with a hundred and one other passages that we might name, besides histories, encyclopedias, Bible dictionaries galore) had been termed *forsaken* and *desolate*. God proposes that there shall be a change. A wedding is going to take place and some new names given; instead of the term *forsaken* for the city, the beautiful name *delightful* shall be given to it. And instead of the term *desolation* for the land, the significant name *union* shall be given to it. For God who for a long, long time, in a manner, for good reasons, had forsaken that land, is according to that prophecy, going to become wedded to it again. Verse 5:

For as a young man marrieth a virgin, so shall thy God marry thee; and as the bridegroom rejoiceth over the bride, so shall thy God rejoice over thee.

It would be time well spent should every reader peruse carefully the whole chapter: then no matter what he may hear by way of rumor concerning the wedding, he will have the consciousness of knowing the right of it.

It is one city and one land that the prophet is speaking of—not two cities nor two lands.

For particulars concerning the beauty and glory of this bride when God has married her, read Isaiah 60. "Haste to the wedding." H. J. DAVISON.

## Of General Interest

### THE RETURN OF THE SOUL IN PSYCHOLOGY

When a psychologist like Hugo Munsterberg of Harvard says that the day of the soulless psychology of the laboratories is about over, perhaps the layman who thought all the while that he had a soul may feel a little surer of his ground. The professor does not mean to say of course, that the scientific laboratory methods of the psychologists are either fruitless or improper. They have produced a causal psychology, a description and explanation of the mechanism of mental life, from which the idea of the soul is excluded, whereas the more important thing is to get some conception of the meaning and purpose of inner experience. Purposive psychology or soul psychology is coming to the front, according to Munsterberg, and "the stubborn, one-sided, causal psychology which does not admit a soul psychology at its side will be 'dead as a doornail.'"

This predicted "Return of the soul" appears in *The North American Review*. Physicians and students of abnormal mental life have seen it in what they have called subconscious mind. Professor Munsterberg considers this an obscure hypothesis for the explanation of conscious facts, and he seeks to show that the same facts can be explained better by another agency which we really know, namely, the brain. "Even if we prefer the subconscious for our explanations," he says, "we remain completely in that psychological world in which everything results from foregoing causes and must be explained from elementary processes. There is no freedom and no unity, and only in the valley of complete confusion some have provided such a hysteric subconscious mind with an attachment for wireless telephony to the absolute."

May there not be a fundamental error at the bottom of this whole discussion? It seems as if there were only two alternatives open. We understand mental life by explaining it with the help of a soul, or we understand it by explaining it without a soul. But is there not an entirely different, third possibility—namely, that we understand inner life without trying to explain it? It is not possible that human experience allows an entirely different approach? . . .

Surely, if there is anything (that is) an actual fact in our mental experience it is that it has mentioning for us who live through it and for those with whom we are in contact. To have a meaning and purpose and inner reference and aim is the most fundamental reality of our inner world. We do not propose it by fancy of our imagination, but it is the rockbed of our inner life. Every idea and volition and emotion means something and points to some purpose, and if we leave this out we omit just the concrete fact. We may be doubtful whether our mental life has causes, but we can not possibly doubt that it has a meaning. Even if we were doubtful about it, this doubt of ours would be such an act with meaning and purpose.

This much-neglected meaning aspect of our self, more important than the explanatory aspect, is the only real one. The other is artificial, according to Munsterberg. "It is a scientific construction which is far from our immediate life experience. It has a value only as long as we stick to our purpose of getting an explanation of inner life."

The meaning of inner life will soon be admitted through the wide-open front door of the temple of science. Then we shall have two independent systems of psychology—a causal and a purposive one. In the one, the causal part, the psychologist studies mental life in that artificial setting in which it appears as a chain of causes and effects; and in the other, the purposive part, he studies it in that natural setting of real life in which every pulse-beat of experience is understood in its meaning and in its inner relations. Both are perfectly justified as long as they are not carelessly mixed and as long as neither is pushed forward as complete. In practical life the two views are intertwined. Thus our neighbor is first of all the personal self whom we try to understand by grasping the meaning of his ideas and intentions, but he may at any moment become to us a mere object of observation which we try to explain.

As soon as this purposive psychology is acknowledged as a

fulledged science we can not go very far without discovering that it leads us straight to the old idea of the soul. We understand the meaning of a thought or memory or will act by linking it with the aim toward which it points, and this inner forward movement is understood as the act of a self. What do we know of this self? One thing above all—it is perfectly free. We saw that in this whole world of meaning everything is completely understood as every act is linked with its purpose, hence we have no right at all to ask for causes. It has no subconscious causes, and it has no brain causes. The mere inquiry after its causes would falsify its status. It has not causes any more than it has weight or color. Its whole reality lies in its purposiveness, and this detachment from any possible cause, this completeness in itself is the fundamental freedom of the self which stamps it as a soul.

"The soul, finally," concludes this psychologist, "expresses itself through the body, and the sense organs determine the selection of objects toward which it takes its attitudes, but the soul is neither in the time nor in the space of the physical molecules. If we curiously ask, 'How can we describe the soul?' we must learn to recognize the absurdity of the very question. Every description refers to an object, but the essential meaning of the soul is that it is never an object, but always a subject, always a self, always an action. We can not describe and we can not explain it, not because our purposive psychology is still unfit for this task, but because the task itself would be meaningless. A soul must be understood in its unfolding and in the inner relation of its acts."—*Current Opinion, March, 1915.*

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#### HONOR SYSTEM MAKES GOOD

The honor system in Illinois appears to have passed beyond the experimental stage. A report issued by the Illinois highway commission indicates that the convict road camps have demonstrated their worth beyond cavil.

The establishment at Reading is described. Through the use of convict labor Reading Township has been able to construct twenty miles of stone-crushed highways on a bond issue of sixty-three thousand dollars. The state commission says this has meant a saving of from three to five thousand dollars a mile over contract prices. From the purely business point of view the honor system pays.

Tested by the welfare of society or by the possibility of reforming the convict, the honor system has even more sharply demonstrated its utility. The men at Reading are guarded by their own honor. The official guards are unarmed. They work as normal citizens and they lead clean wholesome, out-of-door lives.

The discipline which surrounds them is no more severe than that to which soldiers and sailors willingly submit. The convicts do not wear prison clothes. They can not be distinguished from other

ordinary industrious members of the human race. In the road camp they are not even called prisoners or convicts. They are "residents."

It is an encouraging statement. Both in New York and in Illinois the honor system has had hard handicaps. In both States it is winning its way. It will not down. It is one of those fine dreams of the immortality of human worth, a dream much too precious to be rejected under even the most dispiriting circumstances.—*Chicago Herald, August 19, 1915.*

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**THE COST OF WAR**

Every week of the last year dispatches have carried estimates of the daily cost of the war, and the issue of one billion dollar credit after another, but the terrible economic toll of the conflict, and the beggarly returns which the winner will gain, can only be judged by a complete analysis of all the factors entering into the cost of the struggle.

The total war debt of all the European belligerents up to the present is estimated at \$30,000,000,000. Of this, the largest debt is Germany's, \$9,250,000,000, and the next is England's, \$6,310,000,000. The combined daily expenditures of these two countries is \$38,000,000, including a part of the burden of allies, so the daily cost of the second year of the war may be roughly and conservatively placed at \$70,000,000. If the war is half over, the debt of Europe, due solely to this conflict, will be in excess of \$60,000,000,000.

But this will not cover the entire public debt. Due largely to preparations for war, the militarist powers of Europe already have heavy obligations. By countries, as found in the 1915 *World Almanac*, their debts before the war were:

Austria-Hungary .....	\$ 3,700,000,000
Belgium .....	900,000,000
France .....	6,500,000,000
Germany .....	5,100,000,000
Italy .....	2,900,000,000
Russia .....	4,600,000,000
Serbia .....	100,000,000
Turkey .....	700,000,000
United Kingdom .....	3,700,000,000
 Total .....	 \$28,200,000,000

This makes a total public debt for the European nations of approximately \$90,000,000,000 at the close of a two years' war.

These same nations, when war broke out, had a total wealth of \$309,000,000,000. The public debt, therefore, totals 30 per cent of the entire accumu-

lated wealth and land values of the warring nations.

Interest rates on the old public debt vary from 2¾ per cent in the case of England to 5 per cent for Austria-Hungary and 6 per cent for Russia. Rates on the war debt run from 5 to 6 per cent. And the whole \$90,000,000,000 will probably average 5 per cent. This means annual interest to the amount of \$4,500,000,000, to be borne by the population of 426,000,000, most of which is already pauperized.

And this represents only a fraction of the burden. Wealth has been dissipated by the ravages of war. Industry has come to a halt, causing a loss of billions of dollars in current wealth. The zone of active fighting comprehends an area of 45,000 square miles, mostly of agricultural lands, which will lose in productivity for the next twenty years. The loss will vary from practically nothing up to fully 90 per cent. If placed at only 7 per cent, the loss amounts to \$1,000,000,000 on the value of the land, but it is probably nearer \$3,000,000,000.

Fifteen thousand cities and towns have been destroyed in the war, including communities larger than Des Moines. If these cities and towns were on an average as valuable as the little Iowa town of Mitchellville, the total loss from this source alone is \$10,000,000,000, with more losses to come.

The casualties of the war, to date, are placed at 15,000,000. Half of these men undoubtedly, will be restored to useful labors. But the war is not over. Casualties will be doubled, and the net economic loss will practically duplicate the present total of casualties. If a European is worth half as much as an American, the loss from this item approximates \$37,500,000,000.

As a result of the war, the people of Europe will suffer an economic loss of not less than \$140,000,000,000. The loss in men, perhaps, should not be charged against the accumulated total wealth of \$309,000,000,000, cited above, and yet the loss of these sturdy wage earners makes the burden of the remainder so much the greater, so that account may fairly be taken of this large factor.

The big, outstanding fact is that this war will cost Europe, directly and indirectly, nearly one half of the entire accumulation of wealth that has been made since civilization commenced. . . .

Either group of nations could annex its opponents as they will stand at the end of the war—annex them to the last square inch of land and the last piece of machinery and the last biscuit in Europe—and the annexing nation would be no richer than it was before the war started. Half of its own wealth, and half of the wealth of the enemy, is flaming and smoking on the altar of the god of war.—*The Des Moines (Iowa) Register, September 27, 1915.*

# The Children's Home

EDITED BY HEMAN C. SMITH AND CALLIE B. STEBBINS,  
LAMONI, IOWA

## A Pleasing Contrast

A few days ago we stood upon ground made sacred by the blood of martyrs, and tried to form a mental picture of scenes enacted there just seventy-seven years before, when, as described by another, "Children were playing on the banks of the creek, women were engaged in their ordinary domestic duties, the newly-arrived immigrants were resting under the trees, which were clad in the scarlet, crimson and golden leaves of autumn." When suddenly the air was filled with reports of firearms as a bloodthirsty mob swept down upon them and men, women and children were falling under murderous fire. Women and children were crying, screaming, fleeing across the mill dam to the shelter of the brush on the rugged hills beyond, or cringing under the banks of the stream that flowed by.

As we looked upon the spot where seventeen of these martyrs, including two small boys, were buried in a common grave, we thought of the pleasant home where our children were protected, and where at that very moment they were perhaps playing upon the greensward under the stately trees that adorn the beautiful home provided by the church for children too unfortunate to be provided for by parents or friends. We thought how different are present conditions as compared with then.

Fear is a stranger, and hunger and destitution unknown to the happy wards of the church. The church may have many severe trials still awaiting her, yet she must be developing and progressing when such a contrast is assured.

It was the happy dream of people in those days to see our present interests obtain and flourish, but it was only a dream, the realization never materialized.

Is there one Saint so blind to real progress as to not recognize the hand of God in the development of the past? or so weak in faith as not to trust him for the future? or so ungrateful as to withhold needed help from church institutions calculated to better the conditions until Zion shall arise and shine, and in her borders their shall be neither ignorance, wickedness nor poverty?

Our college, Children's Home, old people's homes, and Sanitarium are substantial and splendid monuments of material and economic prosperity, and blessings to the Saints, that can not be estimated in dollars and cents. If, as some assert, we have lost in spiritual power, it is to be lamented, but it is not an evil which can not be remedied. We can humble ourselves before God, renew our devotions and make the necessary sacrifices to bring us into a closer walk and deeper communion with God. It is not necessary or profitable to argue the point as to whether we have lost in spirituality or not. No matter how far advanced we are we can with profit make a reconsecration of all our powers to the service of God and our fellow men. In doing this we need not neglect to sustain the material interests that have contributed to conditions that form such a pleasing contrast with those days of terror and persecution of 1838.

## Change in Management of Home

On Tuesday, November 2, Brother and Sister W. P. Robinson, superintendent and matron, their daughter Helen, assistant matron, and Sister Lillie Cobb severed their connection with the home. The first three go to Tulsa, Oklahoma, where Brother Robinson expects to engage in missionary work. Sister Lillie Cobb went to Independence, Missouri, where

she will be under the care and advice of Bishop E. L. Kelley, whose ward she has been for several years.

We have heretofore expressed our appreciation of the Robinsons and their work. They have been connected with the institution since its beginning, and the board deeply regrets the necessity which led to their separation. Sister Lillie has also been connected with the home since the beginning, first as an inmate. She developed qualifications of extraordinary character as a helper in the care of children, so much so that when she reached the age where she could no longer be recognized as an inmate the board gladly employed her. She will be missed from the home circle where she would have been welcome to continue had she desired. Brother and Sister Robinson became so much attached to the youngest member of our home circle that they took him with them, and will hereafter provide for him as their own.

At the same time one of our home girls left the sheltering care of the home where she had been sheltered for several years to go to the home of her sister, who having been provided with a home of her own is anxious to share it with the sister. A very worthy and commendable thing to do.

Brother and Sister E. D. Briggs of Nebraska City, Nebraska, have been selected to succeed as superintendent and matron and will be here in a few days to enter upon their important labor of love. In the meantime our treasurer, Brother Joseph Roberts, will perform the duty of superintendent, and Sister Resseguie and Sister Stebbins will serve in the capacity of matrons. We bespeak for Brother and Sister Briggs, whom some of us have known for many years, as faithful and capable people, a hearty welcome in Lamoni. Brother Briggs is a nephew of Jason W. and Edmund C. Briggs, long and favorably known in the church, and on his mother's side is a Patten, related to David W. Patten, who was the church's first martyr among her leading officials. Sister Briggs is a daughter of Elder and Sister Armstrong, well known in southern Nebraska among the early defenders of the faith.

Other positions are not yet permanently filled, but prospects for obtaining faithful and competent persons are excellent. We look with confidence for harmonious and successful operation of this important arm of church service. We hope for the continued cooperation of all who love the Lord, in caring for the lambs of his flock.

## Mothers' Home Column

EDITED BY CHRISTIANA SALYARDS, LAMONI, IOWA

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Home and Child Welfare Department, Mrs. D. J. Krahl, 724 South Crysler Street, Independence, Missouri; Literary and Educational Department, Mrs. Lydia Thomas Wight, Lamoni, Iowa; Eugenics Department, Mrs. Jennie Studley, 17 East Cottage Street, Roxbury, Massachusetts; Domestic Science Department, Vera Goff, Sanitarium, Independence, Missouri; Sewing and Aid Department, Mrs. Edith Cochran, 1107 Powell Street, Saint Joseph, Missouri; Young Woman's Department, Mrs. J. A. Gardner, 707 South Fuller Avenue, Independence, Missouri.

## Home and Child Welfare Department

DECEMBER READING.—ADOLESCENCE

Adolescence is a time of new birth. The whole being is awakening for the work of mature life. Doctor Hall says, "Puberty is the birthday of the feelings and emotions."

Hitherto the child has been largely self-centered. Now he awakens to his relations with the world about him. He begins to recognize that as an individual soul he has rights

and responsibilities. "He has a new interest in adults, a passion to be treated like one's elders, to make plans for the future, a new sensitiveness to adult praise or blame."

#### AWAKENING OF INDIVIDUALITY

"With the entrance into the adolescent period, the boy and girl awaken to their own respective individualities. . . . The spirit of independence grips the young soul and the youth feels an intense longing to throw off all restraint, to follow his own cherished pursuits, to take his future into his own hands. The whole mental being is astir and new voices begin to clamor to be heard." "Hence arise the love of roaming or of trancy even, and the liking for solitude,—all these representative of the new life which has been excited in the child by the changes of his age. To this same cause is probably due the apparent irresponsibility of children of this age. It does not necessarily mean that the child is getting more careless or more depraved, but rather that a new and wide field of knowledge is the scene of his real interest and mental action. Consequently the old takes on less of importance in the light of this newer, wider, intenser life."—Doctor Rowe.

"Naturally, with these new stirrings within, comes a new positive consciousness of self—the self that demands attention and satisfaction. . . . The awakening of the self-feeling makes the boy irritable, impatient of control, boastful and stubborn and the girl bashful, awkward and lacking in self-confidence.

"The self-feeling is a most important instinct and should be carefully studied and trained in each separate child, for out of it grows the courageous, upright, self-respecting man or woman or the cowardly, weak-willed individual, afraid to take any stand whatever against others' opinions. With the strong, positive natures guard against variety, conceit and the tendency to center everything around self. . . . With the timid natures guard against too much humility, self-denial and submission. Such a youth, boy or girl, should be drawn out of himself and gently pushed into companionship with more positive natures. . . .

"In girls the good traits that develop from self-consciousness are modesty, care in dress, desire to excel in studies, or to become proficient in business. . . .

"The youth, boy or girl, should now realize more vividly than ever that he can control his own habits, acts, even thoughts, to a certain extent, by his own will power (under the control of the divine will) and therefore he is held morally responsible for the kind of character he will choose. Pure thoughts and pure living will result in a pure soul—the grandest possession possible to any human being. . . . Reason and principle should begin to rule rather than outside authority. We must lead and inspire if we would avoid arrest. Individuality must have a longer tether."

#### VOCATIONAL AWAKENING

"With the spirit of independence taking strong hold of youthful ambition, with desire for a larger life calling out into 'the world' many a boy and girl long to leave school when about fourteen in order to try their wings and be free from restraint. . . . Your boy may be admirably fitted for student life . . . yet he hates school because of its confinement . . . and longs to go into business for a change. What shall be done with him? If you feel sure in your own mind that he is capable of a good education, hold him to school by a firm yet gentle hand. Reason with him regarding the future and the necessity for such education if he would enter any of the professions. His future success may depend upon your firmness now . . . and later he will appreciate your

good judgment and realize that but for you he would have been unprepared to follow out his desires. Especially will this be so if the wandering spirit is a temporary outburst of the adolescent for freedom and passes away in a few months' time.

"Many boys break away from the training of the schools because they have wrong notions in regard to the meaning of work. Their desire for the possession of the things which are glaringly advertised and for the momentary enjoyment of cheap entertainments lead them to believe that the sole object of work is to provide them the means to satisfy these desires. . . . The purpose of work is to bring man to a complete maturity through the exertions he must make to meet his needs. . . . If in his youth a boy is satisfied only to acquire the wage earning capacity to meet his childish wants it is not likely that in his manhood he will have the capacity to meet his larger wants. . . . The vocational record of one young man showed that between the ages of sixteen and nineteen he had been doing nothing but turning threads on the barrels of fountain pens. Think of the effect of such a period of work on a growing boy's mind and body!"—Eli W. Weaver, in Uplift Book of Child Culture.

#### AWAKENING OF EMOTION

"One of the most noticeable awakenings and perhaps the most important because of its far-reaching effects, is the emotional awakening. Feelings in the adolescent are uppermost, so, although reason and imagination are prominent, he is more likely to act from feeling than from any other motive. . . . One might conceive of the inner being of the adolescent as a mass of tumbled feelings—anger, pride, jealousy, fear, hate, love, courage, despondency, hope, exaltation, follow each other in rapid succession. This is one reason why the adolescent is so contradictory at times."

Doctor Hall says, "There is a craving for strong emotions which give pleasure in exaggeration; and there are nameless longings for what is far, remote, strange, . . . which mark the normal rise of the presentment of something higher than self. . . . The young must tingle and crepitate with sentiment, and feeling is at no time quite so necessary as during the teens. If there are no worthy excitants the young are very liable to turn to grosser forms of pleasure.

"The sense of humor is exaggerated and manifests itself in joking and in giggling over nothing. . . . Teach self-control and the principle that there is a time to laugh and a time to be sober. But by all means allow plenty of fun and laughter in minor things, not however at other people's expense. Do not permit senseless giggling over nothing which is a habit hard to break when once formed, but the free, hearty overflow of joyous spirits will ease physical or nervous strain.

"But the very opposite to the sense of humor is too frequently met with for the physical and mental health of our girls especially,—namely, despondency. . . . Fear of some secret disease, an overconscientiousness, a reproof of which the one reproved thinks unmerited and countless other things, in themselves trifles, may lead, . . . to despondent spells and temporary melancholia. . . . 'Adolescent insanity' may result, if not actual suicide. . . . Whatever view one may take of the necessity of severe reproof at this independent age, certain it is that with some sensitive natures the tie that binds them to life is frail, and a little over-pressure in work or study, too much monotony, or severity in discipline may cause its snapping in some sudden and awful way.

"Perhaps the strongest emotion develops through the affections, for the instinct to love and self-sacrifice awakens to great activity. . . . The sympathies of the child begin to broaden, he begins to think of others besides himself and to

long to do some noble act to help mankind. It is now, if not before, that the deepest religious awakening occurs. . . .

"The love instinct manifests itself in many different ways. With boys it becomes hero worship. . . . If the ideal is a noble one the result is the developing of manly traits, but alas! if the ideal is an individual . . . lacking in moral principle and strong character. The harm from such hero worship is irremediable. . . .

"In girls this desire to 'love something or somebody' is shown by the sudden fondness for a little child—due to the awakening of the maternal instinct—and by intense admiration for a teacher or older friend. Too much show of emotion, such as kissing and hugging should be discouraged. Rather train the affections to do something to show love—thoughtful, unselfish deeds and a striving to reach the standard, if worthy, of the one admired. . . . But these ardent young natures crave the outward expressions of affection and unless the father and mother satisfy these longings, crushes, ill-advised friendships or too early love affairs are liable to come.

"The boy's love of the heroic touches the literary interest. The love of reading is likely to be strong, so provide books which depict noble heroes—those who have accomplished something not merely by one or two daring acts but by lives of strong, manly service for humanity or by achievements in the field of literature or science. . . .

"Girls' love of reading inclines more to stories of daily life, to descriptive writing, to stories embodying moral precepts, to poetry and to love stories. All these should be encouraged, especially the reading of noble, beautiful poems. . . . Love stories should be allowed only in moderation. Those of the silly unnatural type which give false ideas of morality and depict sensational happenings should be avoided entirely.

"Because memory reaches its climax about sixteen, the adolescent years should make of it a storehouse from which to draw in after life. . . . With memory active and the minds of the boys and girls stored with things conducive to right thinking, impure and unwholesome thoughts will necessarily be crowded out."

#### SOCIAL AWAKENING

Before the time of adolescence the child's desire for companionship has been satisfied with "just anyone to play with" in addition to the home folks who have supplied the atmosphere of love and of interest in his childish doings. But at this time of important changes, there arise new desires for special friends: "No matter how confidential the relations with the parents may have been, an important domain of the soul now declares its independence. Confidences are now shared with those of equal age and withheld from parents, especially by boys, to an extent probably little suspected by most parents. . . . There is now a longing for that kind of close sympathy and friendship which makes cronies and intimates. So the boy seeks his chum and the girl her bosom friend into whose sympathetic ears hopes, fears, dreams, ambitions, secrets are poured. Wise choice in these close friendships is most imperative, for seeds of evil sown now by a questionable comrade may never be wholly uprooted and, on the other hand, a noble, good-principled friend, be he of the same age or older may unconsciously mold the life into beautiful symmetry.

"The thirst for companionship satisfied by the choice of a good chum or two; wise sympathy with the new social desires, a spirit of comradeship on the part of father and mother by which they show an interest in all that concerns the youth,—these will hasten the renewal of the confidential relations with the parents, if indeed they have ever been broken."

The time for the seeking of a love mate now approaches and this is the central fact underlying all the social experiences of the young. But modesty and wise guidance will delay the choice until years have added wisdom and physical development is ripe for parenthood.

"Shall boys and girls not be thrown together then? By all means, yes. The wholesome comradeship between boys and girls as found in games, indoor and out, social gatherings and other activities, begun at a time when they naturally incline toward each other will do much toward a proper relation of the sexes later. But this companionship must be free from sentimentalism from the start and should be general, not narrowed down to one or two individuals."

A summary of the social activities legitimate for adolescents includes "games and athletics for both sexes; clubs, when conducted at proper hours and not secretly; occasional parties with proper chaperonage; plenty of opportunities for amusement at home with chums and acquaintances. These will in a large measure satisfy the cravings of the social nature, will help to crowd out desire for questionable entertainment and will do much toward a proper balancing of pleasure and work."

Extracts in this paper not otherwise credited are from *The Boy and Girl Adolescent Period*, by Emma Virginia Fish.

CALLIE B. STEBBINS.

#### Requests for Prayers

Mrs. Charles E. Smith, of Bennet, Nebraska, requests the prayers of the Saints for herself and year-old child, on account of ill health.

## Letter Department

### "Diction, Phraseology and Idiom"

No modern, who is educated as far as the grammar grades, thinks that Christ used the words *thee*, *thou*, and *thine*. Anyone who has become familiar with the English language, as it is taught to-day in our schools and colleges, must know that these words are forms of speech in common use as modern-day English.

Some who have not been taught in the correct use of the English language, make blunders in the use of these devotional terms; and it is good practice for such not to use the words at all. It is always best to avoid the use of any word that one can not use correctly.

We might be asked, Is it not better to use our own language, and to live in the immortal present? What is our own language? What is the language of the immortal present? Is it the turbulent stream of seething slang that such men as Mr. Sunday give to the people? How many of us would feel just right, when we kneel to pray, if a brother should break forth in such language trying to claim the divine benediction and the peace and presence of the Holy Spirit? If the poor man knew no better way of expressing himself we would bear with him; but, even so, there would be many who would be unable to appreciate his dearth of words. As a rule, those who would be the most critical are they who need the severest criticism.

What is the English language of the immortal present? William Shakespeare, a writer in the sixteenth century, John Milton in the seventeenth century, Oliver Goldsmith in the eighteenth century, and Charles Dickens in the nineteenth century, all of these men are looked upon by modern educators as writers of purest English. And strangest of all, the sixteenth century man is regarded as the best user of words who has ever written in the English tongue. Which of these men wrote in the language of the immortal present?

To be sure, we do not expect Deity to humble himself and say to us, "Wouldst thou go and do my bidding, I would spare thee such chastening." But when we reverse the process, it is natural for us to use more intimate terms and more endearing and devotional, when we try in our poor way to appeal to the great Father. As for me, I would delight in a "twentieth century," Inspired Version of the Bible and Book of Mormon. Even then they might properly contain a "thee" or "thou" or "thine" occasionally, for if I mistake not these are words considered in good use in the twentieth century; but they are not used commonly in speech and writing.

We are developing idiomatic speech in the English; and it is a common thing to have a number of different vocabularies for use upon different occasions. I am not ready to say that it is better so; neither shall I try to change the vocabulary of my brethren to suit my own fancy. The better policy is to read and study enough to get acquainted with the proper use of the words that bother one and then they will bother no more.

Yours for the one way,

BENJAMIN BEAN.

SACRAMENTO, CALIFORNIA, 2927 Stockton Avenue.

### Concerning Fertility of Palestine

ELBERT A. SMITH, Lamoni, Iowa.

*Dear Brother:* Having formed the acquaintance of several of the company that went to Palestine with George J. Adams, I took occasion to get a statement from three of them in reference to the fertility of that land. I inclose their statement herewith. If it may serve any good purpose, I shall be glad to have you use it for what it may be worth. These people are nearing eighty years of age, and were old enough to make proper inquiry about these matters at the time they arrived in Palestine.

Brother (Doctor) Joseph Luff was present at the conference and is a witness to this statement.

Very respectfully,

J. A. KOEHLER.

FALL RIVER, MASSACHUSETTS, September 6, 1915.

*"To Whom It May Concern;* This is to certify that we, the undersigned, were members of the company which, under the leadership of George J. Adams, left Jonesport, Maine, on August 6, 1866, for Palestine; that we landed at Jaffa on September 22, 1866, and remained in Palestine until November, 1867.

"During that time we made diligent inquiry of the natives regarding the past and present fertility of the land, and learned that, so far as the oldest inhabitants could bear evidence, until the year 1852 no 'latter rain' whatever had fallen in that country, nor had any dew been seen.

"In 1852 the 'latter rain' first made its appearance, and since that date it had been steadily increasing in quantity. We certify further that during the winter of our stay in Palestine the November rain was very plentiful. The spring rain was not so plentiful as the fall rain, yet it was sufficient for agricultural purposes.

(Seal) "George W. Ames.

(Seal) "Drusilla S. Ames (nee Ward.)

(Seal) "Isaiah B. Ames.

"Dated, Dennisport, Massachusetts, August 28, 1915.

"We, the undersigned, are personally acquainted with the parties whose names are fixed above, and certify that we were present and did hear them testify to the foregoing, and did witness the attachment of their signatures thereto.

(Seal) "Joseph Luff.

(Seal) "Charles L. Kelley.

(Seal) "J. August Koehler."

LITTLE DEER ISLE, MAINE, October 5, 1915.

*Editors Herald:* I left my home at Jonesboro, Maine, last Thursday and came to Cherryfield by rail, where I was met by the Reverend Alexander Case, who took me to his residence some three miles away. From here I was taken by team fifteen miles, staying over night with two members of the Christian Church (Charles Young and mother), where we were cared for as though we were of the family. The next day Reverend Case took me to Corea, where we held the Eastern Maine conference, which was a very good one.

Saints from different parts of the district came and enjoyed themselves, and why should they not have a good time, when it was hard to tell the difference between those in the church and those without? Several men whose wives belong to the church said that they believed the gospel as we preach it; in a short time, if their companions are faithful, they will obey and become workers together with us.

G. T. Griffiths has organized a branch at this place, and efficient men were chosen to lead on the noble cause, Brother John Sheehy being president. Brother Sheehy is well liked. He minds his Master's business.

The Christian minister who was kind enough to take me to Corea, a distance of twenty-three miles, had been a soldier in defense of his country in the Civil War, as well as myself. He has been a strong opposer of the latter-day work, but has learned it is hard to kick against the pricks. He said: "John, you are a good people, and I choose to respect you as such."

I have held six meetings here this week. I leave Monday for Haverhill and Boston, Massachusetts. I found Harland Billings, his dear old father, Captain John, and Hosea Eaton alive and caring for the flock.

Your brother,

J. C. FOSS.

VANDALIA, MONTANA, October 8, 1915.

*Editors Herald:* Elder Newby was here, had a good turnout, about a month ago. He held meetings at a schoolhouse about four miles from where we live, called the Lime Creek Schoolhouse. Some of the people have asked for baptism. I myself am one. A Baptist preacher tried to get the people to turn against Elder Newby, but could not do it. Mr. — told one man that Newby was a bad man; this man told the preacher that Newby taught Bible and that was more than he did.

This preacher had been hired to preach all summer every other Sunday for these people, but after Newby came they would have nothing to do with Mr. —'s doctrine. This same man left word that he was not wanted there, so he would leave.

I hope that Elder Newby will soon be here to do more of the dear Lord's work. I am your little friend,

SAM E. ELLSWORTH.

LEON, IOWA, October 8, 1915.

*Editors Herald:* It is a pleasure to me to be associated with a church that practices the teachings of Jesus Christ, which he laid down for his disciples to follow. If any are ashamed of these teachings found in the Bible, they are ashamed of the Savior. I am glad I was led to see the light of this glorious truth. I am sorry, however, that I did not see it sooner.

I read letters from Saints coming into the church who have not been taught the gospel principles, and I am glad to hear of their seeing the light. I was not raised in the latter-day work, being taught to believe in the Methodist faith; but thank God, I saw the true light before I joined any church.

Some object to a prophet in the church. I do not see how they can. Prophets were had in the beginning of time, so why not now? I am glad we have a prophet in our church, also apostles, and signs following the believer.

When I received my patriarchal blessing in 1912 I was told that I should understand the word of God and his work more perfectly than in the past. This was my first time at General Conference. It was a pleasure and a treat to me. According to promise, I have been more able to see and understand the things of God than before. Those who have not their patriarchal blessings are missing a grand thing, for they are a comfort when we feel as though we had more than our part of burdens to bear.

I ask an interest in the prayers of the Saints that I may do that which comes to my hand to do, that I may be able at all times to be ready for whatever duty is mine. I wish if Aunt Carrie Barron sees this she would send me her address, so I can write her, also Cousin Chester Smith.

With love and best wishes to all, I am

Your sister,

Route 3.

MRS.. E. H. BAILEY.

## News from Missions

### Southeastern Mission

The reunions of Alabama and Florida districts were a success. By the urgent request of the writer, Brother F. A. Smith, presiding patriarch of the church, attended the latter, which was held near Brewton, Alabama. The new church at that place was dedicated September 26, the day the reunion ended, and which has already been reported. A large audience was present, and the good Spirit was there to bless and encourage those who have built this beautiful place in which to worship.

After the reunion I took a tour of our field with the patriarch and his daughter Freda, whom he had brought South with him to act as his stenographer. During their stay of one month about one hundred received their patriarchal blessings, which is a strong indication that the Saints are trying to move up to higher spiritual grounds. It is very encouraging to note the great interest that was taken by the Saints in the work of the patriarch everywhere we labored. The only thing we regretted was that he could not stay longer and visit Saints in other parts of the field where his work is needed.

Near Pensacola on October 10, we dedicated a nice church in the country, which is beautifully located. Brother Smith preached the sermon and the writer offered the dedicatory prayer.

The Saints in the South are having a hard struggle by reason of financial depression, but as a rule are strong in the faith and are working to be able to wear a crown when the struggle is over.

I am now at the place where Reverend Huff, a Methodist minister, led a mob against our people about ten years ago. A part of this mob made an assault on Brother T. C. Kelley. Despite all this opposition from the outside and with troubles that have existed within, the work at Escatawpa still lives and the branch is in better condition than ever before. The Saints, though poor, have about completed a good church building and nicely seated it.

Recently one Reverend Hulbert delivered a half dozen lectures here against the Saints before a large audience in the Baptist church, and classed all the same as Utah Mormons and Joseph Smith as a polygamist, misrepresenting our work in various ways. A number of our local brethren were present and wished to make reply, but were refused even the

privilege of making an announcement. I was then appealed to by the president of the branch to come and make an effort to defend the work.

This man being determined to shut out every reply, a large supply of circulars were printed and spread far and wide among the people, containing our effort to meet the Reverend Hulbert in public discussion, of the following resolutions: "Was Joseph Smith a prophet of God?" F. M. Slover to affirm. "The Missionary Baptist Church is in harmony with the church of Christ described in the Bible, in faith, organization, doctrine, teaching, ordinances, worship, gifts and blessings," Reverend Hulbert to affirm. To this date there has been no response.

As we read in the papers of the Saints who are passing over the river one by one, it impresses us very strongly with the thought that all should be careful and diligent in the work, in order that they may be worthy to enter into rest when the time comes for each to pass over to the other side.

F. M. SLOVER.

### Pittsburgh District

The Pittsburgh District is moving along nicely. We had a splendid conference at Wheeling, West Virginia, September 25 and 26. Brother G. T. Griffiths was with us, and his cheerful talk and splendid sermons encouraged and instructed us all. The Spirit was with us to a marked degree, which indicates the development of the Saints. Our young missionaries, James Bishop, L. G. Burdick and John D. Carlisle, were present, and we are pleased to be able to say that they are doing a splendid work and each developing along his particular line. These men will make strong, useful workers in the church if they continue faithfully, as they have begun.

Last Friday I was called by phone to go to confirm six that were baptized by Brother John D. Carlisle that day. Two more gave in their names for baptism, which will be attended to in the near future.

Brother Carlisle is doing a good work in that region and his influence is extending, which shows the wisdom of keeping a man in the same field long enough to enable him to get acquainted and to carry out the policies he has adopted. His wife is a faithful Saint, living in Wheeling, and is doing her part well. He can do his work successfully and yet go home every few weeks. This is proper, for it keeps him and his wife cheerful and contented, so they are both doing much better than they would if separated for hundreds of miles for months at a time.

Elder Bishop and Burdick also have their families in the district, with similar results. This is in harmony with the revelation given for the doctrine of the church, when the Lord told Thomas B. Marsh to "Go from them [his family] only for a little time, and declare my word, and I will prepare a place for them; yea, I will open the hearts of the people and they will receive you." (Doctrine and Covenants 30: 3.)

It is not necessary for me to testify to the Saints that the "prophecies and promises," (Doctrine and Covenants 1: 7) in the revelations are true. Yet we may relate one instance.

Last year I traveled for some time with Brother W. W. Chrestensen in the Central Oklahoma District. In a certain community Brother Chrestensen created quite an interest. There was a small branch that needed help and there were many fine openings in the surrounding country. A gentleman, not a member of the church, offered Brother Chrestensen a suitable house, free of charge, as long as he wanted it, if he would move his family into it.

Brother Chrestensen was well adapted for the work in

that country and could have spent five years in a radius of fifteen miles of that town successfully. The Lord was doing his part according to the promise he had made to "prepare a place for" the family, as told in this revelation, and he will always do his part if we will let him. But Brother Chrestensen is laboring this year in another State.

Two have been baptized in Pittsburgh and three in Fayette City during the last few weeks. So the work slowly but surely wins its way.

The Pittsburgh Branch is fortunate in having such wise sacrificing officers in the lead. They are humble, teachable and full of zeal. They are ably assisted by the membership who give them their support and confidence, all working together in peace.

The lonely missionary can not help honoring such Saints, and the longer he stays with them the stronger the attachment grows. God is blessing them, and his blessing will continue and increase just to the extent that they live according to the principles that bring success.

The gospel will bring prosperity to those who live it, in spiritual and temporal things. But it does this according to law, and when we learn these laws they are only, as often called, natural laws. Often worldly people understand and comply with these laws that bring financial and temporal prosperity better than some of our people do. That is the reason these prosper often, more than some Saints.

Our people should by prayer, study and industry become the best workmen, business or professional men in the community. They should be among the most economical, industrious, and honorable of the land. If one is employed he should so conduct himself that he can be absolutely relied upon by his employer or the firm. He should become so proficient in his work that he will be entitled to promotion, and so profitable to his employers or firm that they can not afford to lose him. This will bring him success in temporal things. If he is unreliable and shiftless, he can pray and testify in the meetings and talk of the wickedness of the world all he pleases, but no prosperity will come to him. And as a rule, he would spurn the wise advice of a practical man who attempted to explain to him how he could succeed.

The business man who runs a grocery store may pray for prosperity, but the wise man does not expect the Lord to slip sugar into his barrel or potatoes into his bin during the night. He expects the Lord to help him to understand how to obtain customers that will pay their bills, and what he should buy, etc.

The same can be said for the professional man. Correct business principles are a part of the gospel. It is a sin to violate them, and all who do so will surely suffer. The missionary should be able to teach and should teach this part of the gospel as well as any other part. All private and church business must be carried on according to business principles or failure will, like the vulture, devour our business undertakings.

When we learn that religion is simply an understanding and observance of the natural laws that God has given to govern mankind, we will be able to break loose from the wild superstition that has tied mankind down and disgraced the name of Jehovah for ages. Of all people, Latter Day Saints should take the lead in this respect. This same principle applies to health, strength, mental and spiritual development, and should we, as a people, think and preach more about these principles that pertain to the practical and everyday affairs of life and less about Daniel and the book of Revelation, we would be better off.

W. E. PEAK.

PITTSBURGH, PENNSYLVANIA, 1805 Tonapah Avenue, October 27, 1915.

## News from Branches

### Perry, Iowa

After a season of quiet but earnest endeavor, the Perry Branch is again beginning to take on new interest with the preparations for the winter months. The church on North Fifth Street has been made more convenient and comfortable by the addition of a large vestibule, the enlargement of the basement and repairs to the furnace, etc., and we feel prepared to start on our winter's campaign.

Brother D. T. Williams begins a series of meetings the coming week. He will probably be assisted by Brother E. E. Long, whose coming is always greeted with enthusiasm by the Saints as well as by many who are not yet united with us.

The aid society has been very active during the summer and has done much toward relieving the financial situation for the church. Their food exchanges are not excelled by any of the larger denominations, and many expressions of praise are heard from patrons for the culinary skill of the sisters.

In the last few weeks we have had visiting brethren with us as follows: E. O. Clark and O. Salisbury of Des Moines, William McBirnie of Boone, C. E. Hand of Holden, Missouri, and J. F. Mintun, all of whom occupied to the pleasure and edification of the membership.

Since our last communication, our branch has felt the chastening hand of affliction, and as when one member is afflicted, the whole body suffers, so it has been with us. On September 15, our beloved leader and elder in charge, Brother H. H. Hand, was called upon to pass under the rod when his faithful and beloved companion passed over to the other side, after a brief illness culminating in an attack of apoplexy.

Sister Anna R. Hand was forty-one years old, just at the most beautiful time of a matron's life, when with her children growing up around her, the joys of motherhood and companionship seem at their zenith. Four winsome children, besides the husband and other relatives, are left to mourn their loss and to revere her memory.

In Brother Hand's loss, we have each felt a personal grief, as Sister Hand had that peculiar quality of endearing herself to every member, and her friends outside of the church were only limited by her acquaintance. There has been a vacancy and a depression in our meetings since her absence, and while not permitted at all times, because of her physical limitations, to do much that was her desire, yet she wielded a peculiar influence for good upon all with whom she was associated, both in and out of the church. Our prayer services were always more spiritual and uplifting when she was present. Her testimony was always helpful, and through her gift of prophecy we have been many times admonished and encouraged by the Spirit.

While human wisdom has not been able to make it clear to us why we must suffer these afflictions, yet by virtue of our faith in the divine guidance of a righteous and loving Father, we are made to feel that in the calling to a sphere not burdened with the physical infirmities and cares of this life, he is but manifesting his divine wisdom and loving care.

CORRESPONDENT.

### Fall River, Massachusetts

Recently we had with us Elder John Smith of the Lamon Stake Presidency. Brother Smith, who was for many years president of the Fall River Branch, preached twice to the pleasure of those who had been associated with him in branch work many years ago.

On October 24, the choir sang, "Olivet to Calvary" to a packed house. We were assisted by Sister Elenora Whiting, Brother Thomas Fielding, and Sister Susie Sinclair of Boston. Everyone is delighted with the outcome of this effort. The oratorio was sung under the direction of Doctor Milton Gilbert.

Fall River presents a peculiar situation. Eighty per cent of the population is foreign and Roman Catholic. Especially in the locality of our church building, the opportunities for proselyting are extremely poor.

While the Saints are scattered over the city, the attendance at services is well up to the average in other places where I have been. I find here many pleasant and congenial associations. This means much to me, for the especial reason that immediately upon my arrival here on the first of last June, I was elected branch president. Another encouraging feature is the "booster" spirit manifested particularly among the young men and women.

Activities of several kinds are carried on. We have a class in logic for the young men; also a mixed class in English. The "Orioles," about twenty young women in number, seem pleased with their regular programs and special functions. Deficits in branch finances are carefully watched by an ever active "Woman's auxiliary." "Thanks," says the deacon (and others). Industrial classes for boys and girls from the ages of eight to fourteen are conducted on Saturday afternoons. Not a few young men and women are doing special school work evenings.

I must say this is a busy lot of Saints. Just now announcements are out for three special social functions for the month of November. I think I am safe in saying that here, as well as elsewhere, there is growing up a body of young people to whose shoulders the burdens of church work may be safely transferred in the not very distant future.

October 27, 1915.

J. AUGUST KOEHLER.

## Hymns and Poems

### Selected and Original

#### One Little Boy

By heaven's first law my house was kept,  
The brass was polished bright,  
Each room was dusted well and swept—  
It was a pleasant sight.  
But now mud tracks are on the floor,  
And with them many a toy,  
And finger-marks upon the door  
Tell of one little boy.

Once quiet reigned, or silvery sounds  
Of music filled the air;  
Now tramp of many feet resounds  
And clanging up the stair.  
March martial bands, with fife and drum,  
All flushed with pride and joy;  
Behold at "double quick" they come,  
Led by one little boy.

Time was I pondered Browning's verse  
And Walter Pater read;  
Of Ibsen I could once converse,  
But now—a tired head  
Is cuddled close at "story time"  
When evening shadows fall,  
And I am wise in nursery rhyme  
And fable, that is all.

Once, when I tucked him into bed,  
He hugged me tight, and then:  
"What would you sell me for?" he said—  
I kissed him once again,  
And answered, "Not for diamonds, pearls,  
Nor gold without alloy;  
Nor all the wealth of all the worlds  
Would buy one little boy."—Selected.

### A Prayer

Oh, our heavenly Father, loving friend,  
For the truth may all thy Saints contend;  
May all our lives with thy love blend,  
To tell the gospel story.

Oh, may we here our mission fill,  
Cheerfully, always, to do thy will,  
Helping others to climb the hill  
To tell the gospel story.

Oh, bless thy elders wherever they be  
With faith and love to follow thee;  
Bless them with wisdom and charity  
To tell the gospel story.

And when at last our race is run  
May we hear thy words to us, "Well done,"  
And be with the faithful and thy dear Son  
Who lived the gospel story.

DETROIT, MICHIGAN.

IDA M. BROWN.

### The Lost Chord

Seated one day at the organ,  
I was weary and ill at ease,  
And my fingers wandered idly  
Over the noisy keys;

I know not what I was playing,  
Or what I was dreaming then;  
But I struck one chord of music,  
Like the sound of a great amen.

It flooded the crimson twilight,  
Like the close of an angel's psalm,  
And it lay on my fevered spirit,  
With a touch of infinite calm;

It united pain and sorrow,  
Like love overcoming strife,  
It seemed a harmonious echo  
From our discordant life.

It linked perplexing meanings  
Into one perfect peace,  
And trembled away into silence,  
As if it were loath to cease;

I have sought, but I seek it vainly,  
That one lost chord divine,  
Which came from the soul of the organ  
And entered into mine.

It may be that death's bright angel,  
Will speak in that chord again,  
It may be that only in heaven  
I shall hear that grand amen.

—Adelaide Ann Proctor.

# Miscellaneous Department

## Conference Minutes

WESTERN MONTANA.—October 2 and 3, Deer Lodge. Reports: Gallatin 71; Deer Lodge 160; Warm Springs 39; Bozeman 109. Time of holding conferences changed: Annual conference, Saturday before first Sunday in November; semiannual in June at call of minister in charge and district president. Officers elected: A. J. Moore, president; F. Christofferson, first vice president; Thomas Reese, second vice president; William I. Murray, secretary. Delegates to General Conference: Peter Anderson, G. W. Thorburn, Warren Eliason, Sister Bootman; alternates, Viola Eliason, Sister Curry. Delegates to General Conference to represent Sunday school. District secretary authorized to issue letters of removal to members not in branch. Adjourned to meet at Bozeman in June. Louise Reese, secretary pro tem.

KENTUCKY AND TENNESSEE.—October 30, Bethel Church, near Cottage Grove, Tennessee. Reports: Foundry Hill, High Hill, Farmington, Liberty Hill. Bishop's agent reported: Receipts \$290; expenditures, \$307. Preaching by J. R. McClain, W. L. McClain, C. A. Nolan. February conference will meet at Foundry Hill near Peryear, Tennessee. A good crowd attended, favored with ideal weather. Excellent spirit throughout. Meetings were continued during the week. C. A. Nolan, secretary.

## Convention Minutes

EASTERN MAINE.—The first Eastern Maine Sunday school convention convened at Jonesport, October 30. Organization was completed by selection of J. F. Sheehy, superintendent; Eliza M. Walker, assistant; N. M. Wilson, secretary; Bessie Manchester, treasurer; Lizzie Smith, superintendent home department; Jessie York, superintendent primary department; Mrs. P. R. Cummings, member library board; Herbert Rogers, chorister. This convention was a grand success. We are all working for the standard of excellence. Newman Wilson, secretary.

SOUTHERN INDIANA.—Religio, October 15, 1.30 p. m., Louisville, Kentucky. Reports: Hope, Louisville, Indianapolis. Total membership 123. Officers elected: James E. Warne, president; Katherine Schmidt, vice president; Goldie V. Brook, secretary and treasurer; Rose Davis, home department superintendent; Maude M. Fish, librarian; Walter E. Kreutzer, superintendent gospel literature bureau; James Welch, superintendent temperance department. Delegates selected to General Convention: J. W. Metcalf, F. A. Rowe, J. E. Warne, Charles A. Fish, Katherine Schmidt, Goldie V. Brook, Maude Warne, L. C. Moore, Jane Newton, Grace Morrison, Pearl Newton. Goldie V. Brook, secretary.

## Conference Notices

Southeastern Illinois, December 4 and 5, Springfield. Send reports and assessments to W. E. Presnall, Xenia, Illinois.

Massachusetts. First ministerial conference to be held at Providence, Rhode Island, November 27, 7.30 p. m. All the priesthood in district requested to be present. The topics are live issues for all. W. A. Sinclair.

## Convention Notices

Nodaway Sunday school, November 20 and 21, Guilford, Missouri. Frank Powell, secretary.

Western Maine Sunday school, November 20, 1 p. m. Mountainville. Election of officers and delegates to General Convention. William Anderson, superintendent.

## Addresses

Leonard Houghton, Chetek, Wisconsin.

## Died

OBRECHT.—Flora Obrecht, born January 31, 1836, Elhantz, Bohemia; died October 26, 1915, at the home of her daughter, Sister C. H. Athey, Taborville, Missouri. Deceased had been a member of the church about 20 years, and lived a consistent

Christian life until death. Services in charge of L. A. Lyon, sermon by R. T. Walters. Interment in Taberville Cemetery. SHERMAN.—Mattie S. Sherman, born May 25, 1871, Baldwin County, Alabama; died September 12, 1915. Baptized and confirmed September 25, 1910, Van Cleave, Mississippi, by A. E. Warr. Father, mother, brothers and sisters preceded her. She leaves husband, 1 son. Services in charge of John Mizell, sermon in Saints' church, Escatawpa, Mississippi, by F. M. Slover.

## Book Reviews

GOLD SEEKERS OF '49.—Edwin L. Sabin, J. B. Lippincott Company, Philadelphia, \$1.25. This is a story of Charlie Adams and his father, who in the year 1849 set out for far-off California to discover gold. It tells how they crossed the tropical isthmus of Panama by canoe and mule to the Pacific side; how they landed at last in San Francisco; relates their adventure among the high Sierras; how they encountered fortune and misfortune in that new land of people from every country of the globe. The story is prefaced by a short history of California, also a history of the Panama Canal. In his foreword the author says: "The discovery of gold in California was hailed as an occasion for getting rich quick; but its purpose proved to be the development of character. It seems a long, long way back to forty-nine, when across the Isthmus and across the plains thousands of men—yes, and not a few women and children—pluckily forged ahead, bound for the land of Gold. Some made their fortunes, but the best that any of them achieved lay in the towns that they founded, the laws that they enacted, the homes that they established, and the realization that these things were of more importance than the mere frenzy for quick wealth."

## THE SAINTS' HERALD

Elbert A. Smith, Editor; John F. Garver, Assistant Editor.

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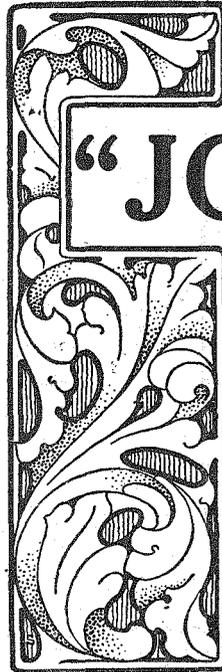
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"If ye continue in my word, then are ye my disciples indeed; and ye shall know the truth, and the truth shall make you free."—John 8: 31, 32.



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

VOLUME 62

LAMONI, IOWA, NOVEMBER 17, 1915

NUMBER 46

## Editorial

### PASTOR RUSSELL WARNS AGAINST US

We have come into possession of a copy of a letter written by C. T. Russell, of Millennial Dawn fame, during the year 1897. Though some time has elapsed since it was written, it may still be of interest to the Saints. It was forwarded to us by Elder F. M. Slover, and reads as follows:

ALLEGHENY, PENNSYLVANIA, June 16, 1897.

MR. JAMES RIGGLE, Louisville, Kentucky.

*Dear Brother and Sister Riggle:* We learn through Brother Davis that you are in danger of confusion at the hands of people calling themselves "Latter Day Saints"; that you are so far in sympathy with them that you are cooperating in spreading their doctrines by entertaining them at your house, etc. It seems to me quite probable that you are not quite well informed respecting this people and their views, and therefore, I write you a few words of caution.

They are what is commonly known as "Mormons," some of them however, do not practice polygamy as those of Utah used to do; otherwise their doctrines are identical.

(1) They do not accept the apostle's statement to Timothy to the effect that "The word of God is sufficient that the man of God may be thoroughly furnished unto every good work." On the contrary, they claim that an additional revelation was given to and through them. We hold this is entirely contrary to the Scriptures, and contrary to reason. In Millennial Dawn we show that God's word is a great storehouse which contains sufficient food for every period down to the very close, and you will remember that it especially deals with this harvest time and the errors of this time—one of which we forewarn you is Mormonism.

(2) These Mormons believe in a transmigration of the soul, and in the immortality of the soul—both of which doctrines you should recognize at once as antiscriptural.

(3) By mixture of the "law" they establish certain ones of their number in authority as a kind of hierarchy and degrade the individual Christian under them. Our answer to these boastful claims would be the same as to the claims put forward by papacy and other denominations, namely, that they are human arrangements which are not only without authority in God's word, but opposed to the simplicity of the gospel of Christ. We show this in the *Tower* article bearing on "The one true church." We hold that none but our Lord and his twelve apostles ever had special authority in the gospel church. "All ye are brethren, and one is your Master, even Christ." What authority have the "Mormon" elders? They certainly do not claim any apostolic succession, such as papacy claims; their claims are based entirely upon their "fraud" of a new revelation.

(4) That they are not taught of God should be evident

from the fact that they neither recognize the ransom for all, nor the fruits of that ransom as that Scriptures show they will be developed during the millennium.

Of course, if you fully investigate the matter, and then conclude in contradiction to the Scriptures that these people are walking in the light and actuated by the Spirit of Christ, you will act accordingly, but if you find their claims to be false, as above set forth, we advise you to have no fellowship with the unfruitful works of darkness.

With best wishes and Christian love, I remain,

Your brother and servant in the Lord,

C. T. RUSSELL.

It is interesting to learn that Pastor Russell should find time from his earnest, strenuous, and almost successful efforts to attain perpetual vocalization to write private letters of warning against us, for at that time the persons addressed were investigating the teachings of the Reorganized Church of Jesus Christ of Latter Day Saints.

It is evident that all the way through his letter he has confused us to an extent with the Utah Mormons. Fearing that others might not be "quite well informed," he exposed his own lack of information while attempting to enlighten them.

The church at that time being investigated by Mr. Riggle in whole and in part is and ever has been opposed to polygamy, and has never in any manner sanctioned its practice. In his effort to enlighten "dear Brother and Sister Riggle," Mr. Russell said that "some of them however, do not practice polygamy as those of Utah used to do," thus creating the impression that some of our members do practice it.

We may assume however that he was making a well-meant but very unsatisfactory effort to draw a line of distinction between the Reorganized Church and the Utah Mormons. His efforts to locate the Millennial Dawn would not warrant one in expecting great accuracy. But his further statement that in other matters our doctrines are identical is very erroneous, and convinces us that he is not "quite well informed respecting this people and their views." We differ from the Utah Mormons on other vital questions of doctrine and church polity.

Continuing with his epistle he notes four points on which he thinks we are in error. First he assumes that we reject the apostle's statement in

Timothy (2 Timothy 3: 16, 17), which, by the way, does not read at all as he quotes it.

We most heartily accept and indorse the statements made in the passages to which he refers. Never at any time have we rejected them.

In the Book of Mormon, Lehi says of his vision:

And I beheld a rod of iron; and it extended along the bank of the river, and led to the tree by which I stood. And also I beheld a straight and narrow path, which came along by the rod of iron.—First Book of Nephi 2: 62, 63.

In the third chapter and sixty-eighth verse of this same book we are told that the rod of iron that he saw leading to the tree of life along the straight and narrow path was the *word of God*, and that those who clung to it and followed it were saved.

In the Book of Doctrine and Covenants the elders are instructed to teach the things that are contained in the word of God, as found in the Bible, Book of Mormon, and in the church covenants. In our epitome of faith we declare that we believe in the word of God as contained in the Bible, so far as it is correctly translated.

These statements are introduced to refute the insinuation that in some way we reject the word of God. To the contrary, we have always insisted that it should be the end of controversy.

The trouble is that Mr. Russell attempts to make the passages referred to, and others, mean that *all* of the word of God is found in the Old and New Testaments making up our present version of the Bible. This is a wrong assumption not warranted in the Scriptures.

God's word is indeed a great storehouse containing sufficient food for all time; but his word is not all contained in the Bible. Jesus himself said to his disciples that he had many things to tell them but they were not ready at that time to receive them.

The arbitrary closing up of the canon of scripture by the theologians at some time later did not cut him off from the opportunity to reveal his will further.

Even Mr. Russell has not that authority. Indeed a little further on he repudiates authority. We read that Jesus spake as one "having authority" and not "as the scribes." Mr. Russell wishes us to distinctly understand that he and his associates speak as those having *no* authority, *like* the scribes and Pharisees. Behold Mr. Russell come to confession!

His second charge is that we believe in the "transmigration of the soul and in the immortality of the soul." We do not even know just what he means by charging us with a belief in the transmigration of the soul. Perhaps he has in mind some of the vagaries of Utah Mormonism about peopling other planets, building up kingdoms in other worlds, Adam coming to this planet with one of his wives, etc., we do not know. Evidently he is not "quite well informed respecting *this* people and their views."

So far as the immortality of the soul is concerned, it is written in the word of God by which he sets such store: "Our Savior Jesus Christ, who hath abolished death, and hath brought life and *immortality* to light through the gospel" (2 Timothy 1: 10).

If we are able to see and believe that which Jesus hath "brought to light," and Mr. Russell is not able to perceive it, judge ye concerning whom these words refer: "This is the condemnation, that light is come into the world, and men love darkness rather than light."

Next he raises the question of authority. He may make his own argument against the papacy. We have not "degraded" individual members of the church. The fact that certain ones are called to do a specific work and given authority to do that work does not indicate that other church members not so called and ordained are degraded. If it did, then the authority conferred upon Jesus and the twelve degraded all other members, as he admits that Jesus and the twelve held special authority. His argument is a boomerang.

His assertion that none but "the Lord and his twelve apostles ever had special authority in the gospel church" will not stand investigation for a moment:

After these things the Lord appointed other seventy also, and sent them two and two before his face into every city and place, whither he himself could not come.—Luke 10: 1.

And the seventy returned again with joy, saying, Lord even the devils are subject unto us through thy name.—Luke 10: 17.

To these men he said: "He that heareth you heareth me." Scores of other references might be cited: To Paul, sent out as a special witness; to Ananias sent to lay hands on Paul that he might be healed and receive the Holy Ghost; to Philip, preaching, baptizing, healing the sick by divine authority; to the elders ordained and set in various cities with power to regulate and set in order; to Titus, who was to "exhort and rebuke *with all authority*."

Mr. Russell may make his own confession of a lack of any special authority; but he must not assume that such lack is typical of the ministry of the true church of Jesus Christ in this or any other age. Such poverty is not of God. It is distinctly of man.

Just what is meant by his assertions in the paragraph numbered four we can not say. Certainly it is not true that we fail to recognize Jesus as the Savior of all men who accept his gospel; nor do we reject any of the fruits of his work that are to develop during the millennium.

In his final injunction in the closing paragraph Mr. Russell gave some very good advice to Brother and Sister Riggle. We are happy to say that they acted upon his suggestion. Having investigated the matter, and having become convinced that this people are walking in the light and actuated by the

Spirit of Christ, they united with the Reorganized Church of Jesus Christ of Latter Day Saints (not, however, in contradiction to the Scriptures, but in harmony therewith), and ceased to have fellowship with unfruitful works of darkness.

ELBERT A. SMITH.

## BLINDNESS OF OPPOSITION

### OTHER OX GORED

The following statement from the *Gospel Advocate*, written by Elder E. C. Fuqua, of Denver, Colorado, editor of the *Word of Truth*, discontinued, and identified with what is commonly known as the Non-Progressive Christian Church, is interesting when considered in the light of recent history:

Let no one be alarmed regarding a report emanating from Greeley purporting to be a statement of my work in Colorado. The true church of Christ in this State is behind me more than ever before, it seems, and we will win even though beset by every form of opposition. We have no time nor disposition to stop to notice seriously persecution from without or within the church, especially when it is manifestly waged to retard and counteract the good work. Our life and life's work here and elsewhere stand guard while we diligently labor for the conversion of souls and the spread of the truth. We have met every form of report from bigamy to blasphemy, and have always prospered in spite of such efforts of enemies of Christ to deter us and defeat our purposes.

Elder Fuqua has been foremost among those who by the repetition, aggravation and creation of "persecution" have sought "to retard and counteract the good work" of the cause we represent; and he opened wide the columns of the *Word of Truth* for every effort to do so. He has been ready at all times to pass on "every form of report from bigamy to blasphemy" against us; and at no time has he been known to make allowances for the overanxiety of the "enemies of Christ to deter us and defeat our purpose."

He has stood and now stands with a class who have ceased not to defy denial, and who have alleged that if the Saints are not willing to follow them into every ungodly avenue of misrepresentation and unfounded attack, it has been because they dare not do so for fear of bringing to light further dark deeds of a terrible past which they wish to see dead.

But how different when one is himself attacked—and we note, too, from the *Gospel Advocate*, that the complaints against Elder Fuqua come in the form of charges "sent out from Greeley, Colorado, by parties claiming to be the Church of Christ," or from the former home congregation of Elder Fuqua at Greeley. When attacked himself, our friend has neither time nor disposition to "stop to notice seriously" charges drawn up by his own brethren. We would not, however, be so rude as to suggest an application of the same rule he and his kind have sought to apply to us.

We do not refer to this matter to injure Elder

Fuqua personally. We only do so to note the blindness of the opposition to the cause of the latter-day restoration: Anything from whatever source is true when urged against us; matter urged against our opponents, even when brought forward by their own people and congregations, is of no consequence. The difference seems to be in whose ox it is that is gored.

We may remark in passing, that while the Latter Day Saints and the cause they have espoused have been subjected from the beginning to opposition, blind and otherwise, yet, in the language of our persecuted and maligned friend of Colorado, we may thank God that

We have met every form of report from bigamy to blasphemy, and have always prospered in spite of such efforts of enemies of Christ to deter us and defeat our purposes.

J. F. GARVER.

## CURRENT EVENTS

### SECULAR AND RELIGIOUS

**DESTRUCTIVE STORM.**—A tornado sweeping over Kansas towns and centering at Great Bend on the 11th, killed eight and destroyed considerable property, leaving hundreds homeless.

**INFORMATION ASKED.**—The United States Government has asked of Great Britain information concerning the recent search of the American ship *Zelalandia* in the Mexican port Progreso by a landing party from a British cruiser. The *Zelalandia* is said to have a German crew aboard, and a cargo of resin consigned to Sweden.

**LINER SUNK.**—The Italian liner *Ancona*, outward bound for America, carrying six hundred and forty-two passengers and crew, has been sunk in the Mediterranean by a German or Austrian submarine. Many lives are thought to have been lost, possibly including Americans, who were aboard. Particulars are not known at this writing.

**MEXICAN AFFAIRS.**—Villa forces attacking Fuerte have been defeated. Zapata's army in southern Mexico is said to be disintegrating rapidly. The soldiers are being given amnesty by Carranza. The American consul at Juraz has warned Americans to leave the state of Chihuahua before a suspension of railroad connections, which is threatened.

**JAPANESE CORONATION.**—Amid spectacular ceremonies, the people of Japan and representatives of foreign countries, for the first time in the history of the country, witnessed on the 10th the coronation of a Mikado, when Yoshihito acceded to the throne of Nippon. The ceremonies, covering a period of three weeks, cost \$5,000,000. The United States was represented by Ambassador George W. and Mrs. Guthrie.

**AMERICAN PREPAREDNESS.**—The discussion pro and con of proposed American preparedness for war

is bringing out the extravagance of the United States in establishing naval yards, army posts, etc., without sufficient consideration and in some instances with no consideration of their need and strategic importance, and extravagance in other lines. If there is to be additions to the army and navy, there is coming to be a well-defined insistence that they shall be made and maintained along lines of fitness and economy.

**BOOKER T. WASHINGTON DEAD.**—Booker T. Washington, the famous negro teacher and educator, died at his home in Tuskegee, Alabama, November 14. This remarkable man was born in slavery near Hale's Ford, Virginia, in 1857 or 1858. After freedom came to him through emancipation, he gathered together sufficient money to pay his stage fare to Hampton, Virginia, where he entered the school for negroes, and worked his way through the academic course. Later he became a teacher in Hampton Institute, and still later organized an industrial school for negroes at Tuskegee. This institution started in a rented shanty church and to-day owns three thousand, five hundred acres of land in Alabama, and has nearly one hundred buildings valued at about five hundred thousand dollars. Among other honors bestowed upon Booker T. Washington we note the honorary degree of Master of Arts conferred by Harvard in 1896, and the honorary degree of Doctor of Laws in Dartmouth in 1901.

**EUROPEAN WAR.**—Germany, Austria and Bulgaria have continued to gain in the north and center of Serbia, while in southern Serbia and southwestern Bulgaria the allies are successful. The Russians have been on the offensive in the north, over a front from Riga to Dvinsk, where they have the advantage over the Germans. There is no material change on any other front. German and Austrian submarine activities have been revived, especially in the Mediterranean, requiring increasing vigilance on the part of the navies of the allies to insure the safe conduct of troops to the Balkans. Several British steamers, a French steamer and a British torpedo boat destroyer have been sunk. Two German submarines have been sunk by British cruisers in the Strait of Gibraltar. Premier Asquith stated on the 9th that Earl Kitchener had gone, "I hope for a short time only, to survey at close quarters the situation in the near east." Winston Churchill has resigned from the British Cabinet and will join the army in France as major of the Oxford Yeomanry. The premier has announced in the Commons plans for the establishment of a permanent Anglo-French war council, in which Russia and Italy would likely join. The premier also announced on the 11th a committee of five from the Cabinet to direct the war. Lord Derby, director of recruiting for Great Britain, stated

on the 11th that to avoid compulsory service "young men physically able and not indispensable in any business of national importance or any business conducted for the general good of the community" should volunteer before November 30. A loan of \$8,000,000 from Great Britain, France and Russia to Greece has been arranged. The new Greek Cabinet has given to the allies formal assurances "to continue our neutrality, with the character of our sincerest benevolence toward the entente powers." The new cabinet holds to the attitude of the former cabinet toward the allied forces landing at Salonika, being "too conscious of the real interests of the country and of what it owes to the powers which are protecting Greece to swerve from this line of conduct." In defiance of the war party, headed by ex-Premier Venizelos, King Constantine has dissolved the Greek Parliament and ordered an election to occur December 16.

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### NOTES AND COMMENTS

**LIQUOR AND LIBERTY.**—A man must have a very poor understanding of liberty if he construes liberty to mean that to gratify his appetite for drink he has a right to bring ruin upon others. . . . The man who puts his appetite above the security of his neighbors has yet to learn the first principle of liberty and freedom. No man can so exercise his liberty as to do harm to other people; the man who insists upon the open saloon in order that he may be a patron subordinates the common welfare of the community to his own personal desire.—W. J. Bryan.

**COST OF WAR.**—The *Literary Digest* for October 2 has the following estimate of the cost of the present world war:

That "Money talks" is once more proved by the comment of editorial observers on the latest figures from London and Paris which show what the war is costing. The state of things on any of the battle fronts is an unheeded topic for the moment as they contemplate the European nations mortgaging their future generations. The war is now costing Great Britain \$25,000,000 a day, we learn from cable dispatches, and the third war-budget introduced in the House of Commons by Reginald McKenna, Chancellor of the Exchequer, is the greatest in the world's history. In France Mr. Ribot, Minister of Finance, presenting a bill for the appropriation of \$1,240,000,000, "for the expenses of the last quarter of the year," stated in the Chamber of Deputies that the average monthly war-expenses of Russia are \$360,000,000 and that of Germany approach \$500,000,000 per month. At present France is spending daily about \$10,000,000, estimators calculate on the basis of the figures of last June, which were \$8,700,000 a day. In the judgment of the *Boston News Bureau* "all the active belligerents in the war can not now be spending much if any less than \$75,000,000 in aggregate a day." If we reckon in addition, says this journal, the indirect costs of the conflict in "property-destruction, waste and loss and diversion, destruction or crippling of human energy, at another fifty millions a day," we have "a gross cost of close to \$1,400 for every second of the war, day and night."

## Original Articles

### VALUE OF THE WORD OF WISDOM

The Word of Wisdom was given Wednesday, February 27, 1833. It was given "for the benefit of the council of high priests, assembled in Kirtland and church; and also, the Saints in Zion. To be sent greeting, not by commandment or constraint, but by revelation and the word of wisdom; showing forth the order and will of God in the temporal salvation of all Saints in the last days. Given for a principle, with promise; adapted to the capacity of the weak, and the weakest of all Saints, who are or can be called Saints."

This is a peculiar and unique document, but we think it will bear the closest investigation; and though it is now over eighty-two years old, and the subjects treated have been investigated and discussed by men of learning, it will be found to be in harmony with or in advance of the best of the age.

The Word of Wisdom was given by revelation, showing forth the order and will of God in the temporal salvation of all Saints in the last days. We are dealing with a revelation direct from God. Let us keep that in mind. We will treat on the subjects contained in this revelation in the order in which they appear in Doctrine and Covenants, 86.

### STRONG DRINK

I have warned you, and forewarned you, by giving you this word of wisdom by revelation, that inasmuch as any man drinketh strong drink among you, behold it is not good.

God in his infinite love for mankind deigned to warn his people against that which was not good for them. It was so with the first of the human family in the Garden of Eden. Man was told not to eat certain fruit of a certain tree; if he did he should suffer for it, nevertheless, he could take his choice. We see what the effect will be if man disobeys God.

Wine, whisky, beer, and all other strong drinks are classed as alcoholic drinks. Diseases of the heart and vascular system; the kidneys, brain and liver and of the respiratory system, particularly pneumonia and asthma, the predisposition of which is greatly increased by the habitual use of alcohol.—Robert Ludy, M. D., Late Assistant Surgeon, United States of America.

Excessive imbibition of alcohol causes congestion of the stomach with altered gastric secretion, precipitation of pepsin during gastric digestion, congestion of liver and finally destruction of many of the liver cells. On entering the circulation it acts as an irritant to the whole vascular system and to the kidneys. It also causes subnormal temperature. Alcohol causes a great lessening in the excretion of the products of tissue waste.

In small doses it acts as a cerebral stimulant, while larger doses greatly depress, and abolish nervous activity, and check digestion. The habitual use of alcohol is accompanied by a disposition towards fatty degeneration, particularly of heart muscle, liver and kidneys, and in enlarged and dilated

condition of the smaller blood vessels and a degeneration of all nervous structures.

### LESIONS CHARACTERISTIC OF CHRONIC ALCOHOLISM

In the nervous system a form of multiple peripheral neuritis (alcohol neuritis) characterized by swelling, redness, infiltration, and degeneration . . .

The typical beer drinker's liver is a much enlarged organ showing fatty degeneration. The stomach and intestines may be dilated. . . .

The arteries usually show arterio-sclerotic changes, frequently associated with cardiac dilation. The superficial capillaries and venules, especially of the cheeks and nose, are dilated and have thickened walls (acne rosacea). The resistance to tuberculosis and other infectious diseases is decreased. The will and intellectual faculties are greatly impaired, and there is perversion of the moral tendencies.—A. C. Morgan, M. D., Philadelphia, General Hospital.

Doctor Goldwater, Commissioner of Health, in the city of New York, has this to say, as quoted in *The Saints' Herald*, August 25, 1915:

A diminution in the consumption of alcohol by the community would mean less tuberculosis, less poverty, less dependency, less pressure on our hospitals, asylums and jails. Intemperate drinking cuts into the support of the family. Drinking mothers lose twice as many babies as do sober mothers. More alcoholism is found in the parents of feeble-minded children than in the parents of normal children. The children of drinkers develop more slowly and do poorer school work than do the children of abstainers. Alcohol impairs the tone of the muscles and lessens the product of laborers; it depreciates skill and endurance of artisans; it impairs memory; multiplies industrial accidents; causes chronic disease of the heart, liver, stomach and kidneys; increases death rate to pneumonia, lessens natural immunity to infectious diseases.

Thus we see that medical science proves to the world that all alcoholic drinks are not good for man. God said in 1833 that it was not good for man to partake of strong drink. As Saints of God we do not have to wait for the medical profession to prove to us that God knew what he was talking about when he said that strong drink was not good for man.

### EVIL CONSEQUENCES FROM USE OF TOBACCO

They are: Catarrhal inflammation of pharynx, tonsils, and mouth. Nervous disorders of the heart, palpitation, and insomnia also result. Derangement of the stomach with loss of appetite, and impairment of vision, together with paralysis of optic nerve; nervous tremors, and muscular twitching may result.

Some of the results of tobacco smoking are: It depresses the circulation and produces palpitation of the heart. It causes low grades of inflammatory processes in the upper air passages, catarrhal conjunctivities, mental lethargy, with inability to sustain mental application.

Here are a few cigarette facts: It is estimated that twelve hundred American boys begin the cigarette habit every day. A boy conquered by the ciga-

rette is conquered for all else. In the smoke of the cigarette the most precious opportunities of life float away beyond recall. No devotee of tobacco ever graduated at the head of his class at Harvard. High-school teachers say that cigarette smokers stand at least ten per cent lower than their nonsmoking classmates, and that they are untrustworthy, untruthful and deceitful. All the largest railroad companies, business firms, insurance companies and banking institutions in the United States practically debar the cigarette smoker.

God says: "Tobacco is not for the body [neither inside nor outside] . . . but is an herb to be used for bruises, and all sick cattle, and to be used with judgment and skill."

Mr. Will S. Hale, Superintendent of the Oregon School of Training for Delinquent Boys, says:

It is my opinion that no boy who smokes or chews tobacco will ever make as good a man physically, morally, or mentally as he would have made if he had left tobacco alone; and in ninety-nine cases out of a hundred the victims of this habit are complete failures as men, while a large percentage do not even reach maturity.—*Youth's Temperance Banner*, July, 1915.

Where do boys learn to smoke or chew tobacco? From men who are old enough to know the evils resulting from this filthy habit, and who should set a better example; are any of them Latter Day Saints?

#### HOT DRINKS

"And again, hot drinks are not for the body." This has long been interpreted to mean tea and coffee. W. D. Halliburton, M. D., F. R. S., Professor of Physiology, Kings College, London, England, has this to say:

Tea, coffee, and similar drinks are stimulants, chiefly to the nervous system; tea, coffee, mate (of Paraguay), guarana (of Brazil), cola nut (of Central Africa), bush tea (of South Africa), and a few other plants used in various countries all owe their chief property to an alkaloid called theine or caffeine, cocoa to the closely related alkaloid theobromine, coca to cocaine. These alkaloids are all poisonous, and when used to excess, even in the form of infusions of tea and coffee, produce overexcitement, loss of digestive power and other disorders well known to physicians. Cocoa is not only a stimulant, but a food in addition; it contains about fifty per cent of fat and twelve per cent of proteid. Still as ordinarily prepared as an infusion, the quantity taken does not contain much of these food materials.—*Kirk's Handbook of Physiology*. Edition 7.

Like alcohol in small quantities, tea, coffee, cocoa are all stimulants. This is due to the alkaloids contained in them. Tea has in addition an astringent of the nature of tannin. The alkaloid of coffee (there are about two grains of caffeine in each cup) with a volatile oil called coffeon makes this beverage strongly stimulating to the nervous system and kidneys. Cocoa also contains fats (sixty per cent), starch and albuminous matter, and thus must be looked upon more as a food than the others.—Anthony Bassler, M. D., Professor of Clinical Medicine, New York.

Coffee is in no sense a food, because it can neither build

up the tissues nor provide them with potential energy. Coffee produces a disturbance of digestion due to a direct interference with the chemical part of the process, but in part also indirectly brought about by the nervous system; it also produces a dyspepsia which is of the atonic type, and a slow digestion, accompanied by flatulence, with a disturbance of the heart's action, so that it is decidedly contraindicated from a feeding point. Coffee is a cardiac stimulant, quickening the heart action in small doses, and depressing it in larger quantities. Such symptoms as muscular tremor, nervous anxiety, and dread of impending danger, as well as palpitation; cardiac intermissions, and an uncomfortable feeling referred to the cardiac region can be traced to coffee. It is a diuretic, and increases the excretion of urea; it produces insomnia, nervousness, and fear; also choreiform movements. Caffeine has been known to produce paralysis in lower animals, and might produce a similar effect if taken in large quantities.—*Diseases of Infancy and Childhood*, p. 202, by Louis Fisher, M. D. Fifth edition.

Doctor Turner, late of Sandwich, Illinois, in treating Brother William Newton for paralysis strictly forbade tea, coffee, tobacco, alcoholic drinks, or meat to be used by the patient. Doctor Turner also stated that a law should be passed prohibiting anyone to use tea or coffee after they became thirty years old. He also says, "Meat should be used very sparingly." After giving the evidence as rendered by four of the most prominent physicians of the age in which we now live, do I need to add that the Great Physician knew his business when he said in 1833, that hot drinks are not for the body or belly?

In Matthew 4:4, Christ makes this statement: Men shall not live by bread alone, but by every word that proceedeth out of the mouth of God.

Also in Matthew 7:30, I. T. we read this language: Verily I say unto you, it is not everyone that sayeth unto me, Lord, Lord, that shall enter into the kingdom of heaven; but he that doeth the will of my Father who is in heaven.

This revelation (Doctrine and Covenants 86) was given to the Saints showing forth the order and will of God. We are told that it was given for a principle—a principle of the gospel, surely.

#### MEAT

Yea, flesh also, of beasts and fowls of the air, I, the Lord, hath ordained for the use of man, with thanksgiving. Nevertheless, they are to be used sparingly; and it is pleasing unto me that they should not be used only in times of winter, or of cold or famine.

When Daniel with his three friends was in captivity in Babylon, he refused to defile himself with the king's meat and wine. At the end of ten days he appeared fairer than those who had partaken of the king's meat, and he was granted thereafter a vegetable diet.

More than once in the annals of the Old Testament do we find that flesh was excluded from the diet of God's people. When the children of Israel came out of Egypt, God gave them a diet of manna. Many of

them still had Egyptian appetites and complained against Moses, declaring that he had brought them out of Egypt to die in the wilderness. They would not be satisfied without flesh, and God rained quail upon them, giving them meat to the full until it became loathsome to them. They were smitten with a great plague because of their faithlessness (Exodus 11).

Let us remember that a flesh diet was not in the original bill of fare. God gave the first man for food every herb, bearing seed, and fruit of every tree, yielding seed (Genesis 1:31, I. T.). This diet has never been withdrawn and is adapted to-day to all classes.

#### FIRST PERMISSION TO EAT FLESH

The first permission to eat flesh was given to Noah after the flood. Man was under the curse. The conditions of Eden having disappeared, the flood had swept over the earth, the climate changed, and thus facing a scarcity of food, Noah was permitted to eat flesh. At the same time, however, the blood of the animal was restricted, being a type of the shed blood of Christ on the cross. The blood thereof shall they not eat, for it is the life of the flesh,—and only in this manner were animals permitted to be slain.

It is a fact that the more flesh man eats the more like an animal he becomes. The slaughter of thousands of creatures for food produces moral deterioration. Men engaged in this business become hardened to the cry of the agonized brute, and the sight of quivering flesh, and streaming blood loses its horror.

Why should people clamor for flesh food when they have better health without it? It is not necessary for strength. Beefsteak does not make one strong like an ox, for the ox gets its strength from corn, or a vegetable diet. Animal food is vegetable food second-hand. The flesh of animals is saturated with poisons and is the fruitful source of many diseases. This is the verdict of science. There are several classes of diseases resulting from a flesh diet,—parasitic diseases, tuberculosis and trichinosis. These parasites bore their way through the blood vessels, get into the blood streams, circulate through the body, and thus imperil life.

Oysters are a fruitful source of typhoid. Meat eating causes gout, rheumatism, Bright's disease, cancer, and epilepsy.

Physicians have done much to enlighten the public on these subjects, and it is time for the people to call a halt, abandon their carnivorous propensities, and listen to the God who created them. If God knew how to create the human body, he certainly knows how it should be taken care of, and preserved from the ravages of disease.

#### FRUIT IN SEASON

Every herb and fruit has been given for the use of man "in the season thereof." What other time could you gather them? Don't try to gather apples or pears in the winter, when everything is frozen solid, or you will be disappointed; but gather them when they are in season. "All these to be used with prudence and thanksgiving." Webster defines prudence as practical wisdom.

Wisdom should be exercised in the storing of the different fruits and herbs for future use. They should be stored so as to be kept in a state of perfection. Potatoes, for instance, will keep better if buried in the earth deep enough so they will not freeze and where no air can get to them. If left in the open air they will soon begin to decay. Fruits also will decay quicker if left in the open air or even when placed in cellars where air has access to it. So if the fruit can not be kept in its natural state, the only other way that presents itself is to can it.

Some have taken the position that fruits or vegetables when canned die, from the lack of air. If left in the air they decay, so what are we to do that we and our children might have food? The fact of the matter is this, that when fruit or vegetables are separated from the vine or tree, there is no more life there, because they are separated from that source from which they received life.

All grain is good for the food of man. Nevertheless, wheat for man, corn for the ox, and oats for the horse, and rye for the fowls and for swine,—and barley for all useful animals. This statement is plain enough. It needs no comment.

In writing about the value of the Word of Wisdom I have endeavored to cling to the verdict of science and the medical world upon the various subjects contained in the Word of Wisdom. Does it remain for poor, weak, puny, humanity to come forward and prove to the world, and especially to those who call themselves Saints of God, that God's word is true? That God knows what is best for the human body?

God said in 1833 that alcoholic drinks, tobacco, and hot drinks are not good for the human body and are not intended for the use of man as a food. Medical science claims the same.

#### THE PROMISE

God said that meat should be used sparingly, and that it was pleasing to him to only use it in cold weather or famine. Medical science has also advanced this theory, and claims man will have better health by doing so. Does medical science hold out any promise of reward if we follow their advice? Yes, but the reward goes to the physicians who give the advice. Does God hold out any promise of reward? Yes.

And all Saints who remember to keep and do these sayings, walking in obedience to the commandments, shall receive health in their navel, and marrow to their bones, and shall find wisdom and great treasures of knowledge, even hidden treasures; and shall run and not be weary, and shall walk and not faint; and I, the Lord, give unto them a promise that the destroying angel shall pass by them, as the children of Israel, and not slay them.

Has God at any time refused to keep his promises made to the children of men, when they follow his instructions? Nay, verily, he has not.

Some have said that this is not a commandment to the church, and so it does not make any difference whether we keep it or not. In Doctrine and Covenants 58: 6, we read: "For he that is compelled in all things, the same is a slothful and not a wise servant." Again in the same verse: "But he that doeth not anything until he is commanded, and receiveth a commandment with doubtful heart, and keepeth it with slothfulness, the same is damned."

In John 14: 23, 24, we have this language: "Jesus answered and said unto him, If a man love me, he will keep my words: and my Father will love him, and we will come unto him and make our abode with him. He that loveth me not keepeth not my sayings."

We hope that those who read or hear this article will be spurred on to a greater determination to take God at his word and to heed his advice in all things whenever given.

H. WILLIAMS.

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## THE SACRAMENT

### A PART OF THE LAW OF PARDON OR REMISSION OF SINS

He shall save *his people* from their sins.

There is such a variety of opinions about the law of pardon, or remission of sins, among those who believe in Christ, that many are unable to discern what the truth in Christ Jesus is, and do not seem to see there is danger in religious beliefs that are not in accord with the teachings of Christ. Yet the Savior said, "If the blind lead the blind, both shall fall into the ditch" (Matthew 15: 14.) Paul said:

Because they received not a love of the truth, that they might be saved. . . . God shall send them strong delusion, that they should believe a lie: that they might all be damned who believed not the truth (2 Thessalonians 2: 10-12. See also Ephesians 5: 6.)

To obtain accurate information upon the question one must learn facts as they are recorded in the Holy Scriptures. Great men are great thinkers; knowledge and wisdom are the results of thinking; deception is a rare caller upon the thinker who is governed by evidence and reason. Reason is a God-given faculty by which knowledge and understanding may be apprehended by the human mind. (Matthew 22: 37.) Let us search the Scriptures, then, for God's plan revealed to man, for pardon, or remission of sins.

## THE MISSION OF JOHN

It is important that we note first the mission of John the Baptist. His work was foretold by his father, Zacharias, who, when filled with the Holy Ghost, prophesied saying:

And thou, child, shalt be called the prophet of the Highest: for thou shalt go before the face of the Lord to prepare *his ways*; to give knowledge of salvation unto his people by the remission of their sins.—Luke 1: 76, 77.

When John grew to manhood he was sent of God to preach repentance and baptism for the remission of sins (John 1: 6-33; Luke 3: 2, 3.)

Baptism was for remission of sins committed in the past; and John gave no promise of remission of sins committed after baptism. All must look to Christ for a re-remission.

In the Mosaic law there was a way provided, by obedience to which God's people could receive a remission of sins from time to time; not so with John's teachings, there was but one baptism for each person. Jesus was to finish the work that John was sent to commence. He would provide for a re-remission of sins.

The *beginning* of the gospel of Jesus Christ, the son of God. . . . The voice of one crying in the wilderness, Prepare ye the way of the Lord, make his paths straight. John did baptize in the wilderness, and preach the baptism of repentance for the remission of sins.—Mark 1: 1-4.

This that John taught was making the paths of the Lord straight; surely faith, repentance, and baptism for the remission of sins is the strait gate, the gate of righteousness (Matthew 7: 14; Psalm 118: 19, 20).

## THE MISSION OF CHRIST

And the teaching of John the Baptist was the beginning of the gospel of Jesus Christ. Jesus took up the work of John and taught and practiced the baptism of John. Jesus went to John to be baptized of him, thus indorsing the work of John as being authorized of heaven, and he said, "Thus it cometh us to fulfill all righteousness." And he said to the chief priests and elders, "John came unto you in the way of righteousness, and ye believed him not" (Matthew 21: 32).

Let us examine the statement of the angel to Joseph about the birth of Jesus and his mission:

"And she (Mary) shall bring forth a son, and thou shalt call his name Jesus: *for he shall save his people from their sins.*" Two important points in this statement should be noted carefully; who are his people here referred to? And how will he save them from their sins?

## WHO ARE HIS PEOPLE?

Jesus said, "I am the good shepherd: the good shepherd giveth his life for the sheep. . . . and I lay

down my life for the sheep." (John 10:11-15). Jesus gave his life for his sheep, and he said:

Verily, verily, I say unto you, he that entereth not by the door into the sheepfold, but climbeth up some other way, the same [are not his sheep] is a thief and a robber. But he that entereth in by the door is the shepherd of the sheep. To him the porter openeth.—John 10: 1-3.

Jesus entered in by the door (baptism), and John the Baptist was the porter.

Surely all ought to see that faith, repentance, and baptism in water for remission of sins, constitute the door to the sheepfold, the strait gate. We read again:

For as many of you as have been baptized into Christ have put on Christ [entered the door to the sheepfold]. . . . And if ye be Christ's, then are ye Abraham's seed [sheep], and heirs according to the promise.—Galatians 3: 27-29. See also Romans 6: 3-6.

Jesus said, "He that believeth *and is baptized* shall be saved" (Mark 16: 16); or, in other words, "My sheep hear my voice, and I know them, and they follow me: and I give unto *them* eternal life" (John 10: 27, 28). His people, his sheep, are they who enter the door into the sheepfold. And he will save his people from their sins. He laid down his life for *the sheep* (John 10: 15). His blood was shed for the sheep.

#### SINS AFTER BAPTISM

Notice! He would save his people, his sheep, from their sins; and they did not become his people, his sheep, until they had been baptized for the remission of sins. Then his blood must be for remission of sins committed after they were baptized. And did his people commit sins after they were baptized? It must be so. John says:

If we [Saints, his people] say that we have no sin, we deceive ourselves, and the truth is not in us. If we confess our sins [one to another, James 5: 16], he is faithful and just to forgive us our sins, and to cleanse us from all unrighteousness.—1 John 1: 8, 9.

How?

But if we walk in the light, as he is in the light, *we have fellowship one with another*, and the blood of Jesus Christ his Son cleanseth us from all sin.—1 John 1: 7.

Did the blood of Christ remit sins before they were committed? Paul says not:

For all have sinned, and come short of the glory of God; being justified freely by his grace through the redemption that is in Christ Jesus: whom God hath set forth to be a propitiation *through faith in his blood, to declare his righteousness for the remission of sins that are past*.—Romans 3: 23-25.

Much more then, being now justified by *his blood*, we shall be saved from wrath through him.—Romans 5: 9.

#### FOR REMISSION OF SINS

The great question is, In what way is the blood of Christ applied to his people for remission of sins? And is there any way revealed for remission of sins other than baptism and the blood of Christ? Is there a law provided by the Lord, by obedience to which we may have a remission of sins from time to time? I think we will discover there is. Let us examine briefly the passover supper.

The preparation for the paschal supper was as follows: A male lamb of the first year, without blemish, was to be killed while the sun was setting, the blood to be sprinkled upon the two side posts and the lintel of the door of the house. The lamb was then roasted, whole; there must be no bone broken. In studying the festival of the passover, we see it was both commemorative and typical. The deliverance which it commemorated was a type of the great salvation it foretold. (Smith's Bible Dictionary.)

There is no type or shadow of the salvation introduced by the Savior, that can vie with the festival of the passover. The lamb slain was a type of the Lamb of God, Christ, who died as the sun was setting; not a bone of him being broken. A beautiful symbol of unity; and by his blood are his people delivered from the bondage of sin, when they are obedient to his commandments. As Paul wrote to the Philippian brethren, "work out your salvation with fear and trembling." Notice! The passover was useless unless eaten, and Jesus, the lamb of God said:

Verily, verily, I say unto you, except ye eat the flesh of the Son of man, and drink his blood, ye have no life in you. Whoso eateth my flesh, and drinketh my blood, hath eternal life; and I will raise him up at the last day.—John 6: 53, 54.

The Jews strove among themselves, saying, How can this man give us his flesh to eat? Many of his disciples when they had heard this, said, This is a hard saying; who can hear it. From that time many of his disciples went back and walked with him no more. They knew not that his flesh and blood were to be partaken of in the bread and wine of the sacrament; and but few to-day understand his words, as addressed to his disciples, when the sacrament was instituted at the last passover supper.

And as they were eating, Jesus took bread, and blessed it, and brake it, and gave it to the disciples, and said, Take, eat; this is my body. And he took the cup, and gave thanks, and gave it to them, saying, Drink ye all of it; for this is my blood of the new testament, which is shed for many for the remission of sins.—Matthew 26: 26-29.

It is right here, we must look closely: The wine was to represent his blood and was for the remission of sins that were past (Romans 3: 25). Justified by his blood as we receive it in the sacrament (Romans 5: 9). Jesus said he gave his life a ransom for many, his people, his sheep (Matthew 20: 28; 26: 28; Mark 10: 45; Hebrews 9: 28). He shall save his people

from their sins, the good shepherd giveth his life (blood) for the sheep (John 10:11). It was while eating the passover supper that Jesus substituted the eating the lamb of God, symbolically, in the sacrament.

The bitter herbs of the passover supper to be eaten before partaking of the paschal lamb were a type of the bitterness in repentance and confession, confessing our faults, or wrongs one to another, seeking reconciliation that we may have fellowship one with another, or fellowship with all, and a remission of sins, so that we may have his spirit to be with us (1 John 1:7-9; Doctrine and Covenants 17:22, 23).

As the Israelites ate the passover prepared for the journey, or their flight out of Egypt, so his people must prepare, by repentance and confession, for their escape from sin, and to have the Spirit to be with them as their guide and protector.

The three that bear witness in earth, the Spirit, the water, and the blood, is it not water baptism, and the blood, as in the sacrament? I think so (1 John 5:8).

John on Patmos saw a vision:

I beheld, and, lo, a great multitude, . . . before the lamb, clothed in white robes. . . . And one of the elders answered, saying unto me, What are these which are arrayed in white robes? And whence came they? And I said unto him, Sir, thou knowest. And he said to me: These are they which come up out of great tribulation, and have washed their robes, and made them white *in the blood of the lamb*.—Revelation 7:9-14.

Notice! Each one had done his own washing. *The bride had made herself ready* (Revelation 19:7-9).

The writer of Hebrews has given a warning we must consider, Hebrews 10:26-29:

For if we sin willfully after that we have received the knowledge of the truth, there remaineth no more sacrifice for sins, but a certain fearful looking for of judgment and fiery indignation, which shall devour the adversaries. He that despised Moses' law died without mercy under two or three witnesses: Of how much sorer punishment, suppose ye, shall he be thought worthy, who hath trodden under foot the Son of God, and hath counted the blood of the covenant, wherewith he was sanctified, an unholy thing, and hath done despite unto the Spirit of grace?

It would seem that all sins, committed knowingly, are committed willfully, yet few would willfully do despite to the Spirit of grace. It may be this refers to the unpardonable sin, or sins of that character (Hebrews 6:4-8).

#### SACRIFICE AND PRIEST

Now we ask a question: Does all wine represent the blood of Christ? The answer is, No, of course not. In what way, then, is it made to represent the blood of Christ? Can anyone who may wish to,

invoke such a blessing as will cause the wine to correctly represent the blood of Christ? And we answer, No; it is a spiritual sacrifice for sins, and is to be offered by one appointed to represent Christ, a priest of God; as we read:

For every high priest taken from among men is ordained for men in things pertaining to God, *that he may offer both gifts and sacrifices for sins*.—Hebrews 5:1.

A holy priesthood to offer up spiritual sacrifices acceptable to God by Jesus Christ.—1 Peter 2:5.

The sacrament is of great value to all who are in Christ, (his people); and as his flesh and blood were a part of his body while upon earth, so it is in his body, his church to-day, and no one can have access to it unless he is of God's people, his sheep, members of his body, or church, for he said, I lay down my life *for the sheep*; and the angel said he would save *his people* from their sins (John 10:1, 11, 15; Matthew 1:21).

This is an important question, a great question. Many great men have studied it, many councils have discussed it. The study of this question has been going on for centuries, yet how few understand it.

God will save *his people* from their sins by making it possible for them to wash their robes and make them white in his blood (the sacrament), as operative in the perfect law of liberty.

L. E. HILLS.

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#### LIFE OF ELDER F. C. KECK

Elder Floyd C. Keck was born October 13, 1855, at Aurora, Kane County, Illinois. He removed to Missouri in 1873, where he married Miss Emma Shade, October 31, 1875. He spent the early part of his life on the farm.

When the latter-day work found him he was living in Vernon County, Missouri. Elders I. N. White and Emsley Curtis came into his neighborhood and began preaching.

Brother Keck had always been of a skeptical nature, and had never been attracted by any religious theory. He went to hear these men through curiosity. During the first sermon he felt the power of the Spirit, causing him to realize it was the work of God, and on May 22, 1887, he and his wife were baptized. February 17, 1889, he was ordained an elder, by I. N. and Alfred White, at Virgil City, Missouri.

The first time he was called upon to administer was about a month after he was ordained. His wife had a very hard chill, and under his administration she was healed, which was an evidence to him of the divinity of his call, and strengthened him for the work before him. He labored locally, working on a farm and filling appointments over Sunday, sometimes holding a series of meetings with good interest.

He met with a serious accident about December, 1892, in which he got a broken leg. It was a bad break, but he received such a blessing through administration that he went on crutches in two weeks, and began a meeting at Walker, Missouri, and continued it with good interest.

After this he decided to heed the call to devote all his time to the work, and the next spring, 1893, he took his first General Conference appointment. Since that time he has been a diligent, faithful missionary. He was ordained to the office of seventy, October 18, 1894, at Eldorado Springs, Missouri, by Joseph Luff, I. N. White and T. W. Chatburn, and was a member of the second quorum.

He labored extensively in Missouri, Kansas, Arkansas, and Oklahoma, and many were made to know the beauties of the gospel through his efforts. Sometimes the burden seemed almost too heavy, and he was tempted to quit the field, but October 4, 1902 a revelation was given him that if he did not loose his hands and go into the ministry and devote his whole time to it he would come to poverty.

In his work he has witnessed many marvelous manifestations of the Spirit in the signs that "follow them that believe." In notes he made before he died he tells of many experiences. The following are some he mentions:

The first healing he ever witnessed was soon after he came into the church. His wife was very sick with fever. Brother Abner Lloyd administered to her and she was instantly healed, and arose and helped get supper.

August 9, 1894, he was preaching south of Lebeck, his home. While in secret prayer it was shown him that something was wrong at home. He was greatly worried, but preached at night. While in the pulpit, Brother George Swenson came after him and told him his wife was very low with typhoid fever.

He went home and was there eight weeks before she was well enough for him to leave. He had found it very hard to stay in the field because of homesickness, but he promised the Lord if he would spare his companion he would stay in the field without complaining.

February 7, 1898, he was called to administer to a man who did not belong to the church. This man had dropsy, and was so bad he could not lie down, but had to sit in an invalid's chair thirty days and nights. The man told him he had seen his name in gilt letters on the wall one night, and asked his mother to send for him. After explaining that there was no power in *him* to heal, but that God must give the blessing, he administered and the man was healed. In five minutes after the administration he breathed naturally, and that night he went to bed and slept well, and was able to be up the next day. He never came into the church.

In October, 1906, Sister Lloyd Gouldsmith was very sick with lung trouble. Her mother died of consumption, and it looked as if she would, too. She had small children, and he thought how much they needed a mother's care. In the administration the Spirit came with great power, and she was healed and is living to-day.

December 17, 1902, he was called to administer to Sister Eva Goff, who was very low with typhoid fever. He administered fourteen times before the blessing came. Such was his perseverance.

February 23, 1903, he was called to administer to Brother Christie's little girl, who had pneumonia. The doctor said there was no use for him to come back, for the child's lungs were solid. Brother Keck administered to her and she was healed and became strong.

By the power of the Spirit, demons were cast out on several occasions, and persons who were raving maniacs were made well and their right mind restored. One whose wife was a faithful Saint afterward accepted the gospel.

April 7, 1898, he was called from Independence General Conference to preach a funeral sermon at Oranogo, Missouri. After the burial he administered to a little boy. The child was born with a crippled foot, that turned to one side. During the administration the foot was drawn back straight without a groan, or quiver of the body.

He testified to hearing angels sing at Coal Hill, Missouri, July 1, 1891, and conversed with angels later.

Thus passed his life until he was taken sick three years ago. Since then he preached as he was able, but was compelled to spend considerable time in the Sanitarium and at home. It was one of the great burdens of his life not to be able to preach the gospel he loved so well, and often he expressed the wish that he might be released here and permitted to go where he could labor without the hindrance of bodily afflictions.

Sometimes when he thought his wife was sleeping, she would hear him praying to go where he could work unhindered. He felt his time was near, but was cheerful to the end. He attended the conference at Coal Hill, June 25 to 27, and Sunday afternoon preached his last sermon—the funeral of Sister Bernice Russell, who was buried with her babe in her arms.

The next Sunday, July 4, he attended service at Nevada. It was rally day, and he seemed to enjoy the services. He announced that he would speak the next Sunday night on his experiences, but when that time came he was too weak to fill the appointment. He was still able to be up, and Wednesday morning, July 14, he arose early, feeling better than

common, but at the breakfast table, complained of feeling queer and blind. His wife helped him to a couch; at times he partially recovered, only to sink again.

He called his brother, C. W. Keck, to administer, and told him not to ask for his recovery, but only for his peaceful release. He had the realization that the end was near, and said he saw a messenger standing in the door and could see the place being prepared for him.

He told the doctor he was not afraid to go, for he knew *where* he was going. He only regretted to leave his faithful, sorrowing Emma, but told her not to grieve for him, but to still be brave.

He called all to his bedside and bade them an affectionate farewell, and made some requests in regard to his funeral, among them being that a plain black casket be used, saying, "It was good enough for Brother Joseph, it is good enough for me."

So ended a useful life, at 8 p. m., July 14, 1915. peacefully as he had asked, without a twitch of a muscle or even a gasp.

MRS. A. C. SILVERS.

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## Of General Interest

### NEW METHODS AT SINC SING

The old barbaric theory which regarded the treatment of criminals as a matter of retribution and punishment is gradually giving way to the civilized theory of reformation and education. Yet it remains a fact that our whole system of criminal law is still based upon that old and hateful theory.

The first duty of a prison reformer, therefore, is to impress and reimpress upon the public the doctrine that the present theory of the law must be changed,—that its aim should never be punishment, but *prevention* and *reform*. The theory of punishment is condemned by religion, discarded by experience, contrary to democratic ideals, and a disgrace to civilization.

There must be a more enlightened system of justice, which shall include the administration of both county jails and State prisons; a system which shall aim at reform rather than punishment; which shall encourage those unfortunate fellow men who have broken the laws to learn to adapt themselves to the proper conditions of organized society.

Law itself is but the formulated expression of the conscience and convenience of society, and to change the law we must first arouse public opinion to the need. The ordinary man thinks and talks of a criminal as a creature of a different breed than himself, and one that must be mastered; and punished as a matter of course.

The interest that people are now taking in the

question of prison reform is encouraging. I confess that I have been greatly surprised at the way in which the public have gained a clear-headed notion of what we are doing at Sing Sing.

#### SELF-GOVERNMENT FOR PRISONERS

... The self-governing system now in use at Auburn and Sing Sing not only goes a step beyond the honor system, but is totally different in kind,—for it trusts not the individual, but the entire prison community. The individual is made responsible not to the warden or to some autocrat, more or less benevolent, but to the whole body of his fellow prisoners.

What we have done at Sing Sing is to lay the foundation for all good prison work, by getting a right spirit of cooperation among the prisoners. This has been accomplished by allowing the prisoners to form themselves into a Mutual Welfare League. To the league all the privileges have been given; and the league, as an organization, becomes responsible for the good conduct of its members. Each violation of discipline or good conduct becomes an offense against the league, punishable by its duly constituted officers. Thus we bring to the aid of the prison authorities the public opinion of the prisoners, the loyalty of a man to his friends,—to the "gang,"—which is characteristic of prisoners.

My firm belief is that under such a prison system the men will become desirous and capable of leading an honest and useful life.

#### ESSENTIALS OF AN ENLIGHTENED PRISON SYSTEM

The very foundation of our prison system needs to be rebuilt; and at the bottom must lie three principles:

First—The law must decree not punishment, but temporary exile from society until the offender has proven by his conduct that he is fit to return.

Second—Society must brand no man as a criminal; but aim solely to reform the mental conditions under which a criminal act has been committed.

Third—The prison must be an institution where every inmate shall have the largest practicable amount of individual freedom, because "it is liberty alone that fits men for liberty."

The plan of sentencing a convicted man to an indefinite period of imprisonment,—the length of which is to be determined by his conduct and tendency to reform,—has been tried and has proved itself. It should be extended. After the verdict of "guilty" is pronounced by the jury the man should be told by the court that, as he has transgressed the laws of society, he must remain in exile from it, *until he has shown by his conduct that he is fit to return.*

Then every help should be given him, every re-

source of the State should aid him, every incentive should be offered him—to learn his lesson. When he has learned it, be that time long or short, society should welcome him back to its midst. It should not turn its back upon him, because his very return will show that he has worked out his own salvation, that from the bitterness of experience he has learned the truth he would not or could not learn without it. . . .

But always the basis of the system must be not more and more repression, but simply less and less liberty; the accent always being on the liberty. As much freedom as the man can stand; no attempt to close the avenues of wrongdoing; but rather that the avenues to wrongdoing be left open and very apparent, so that he may learn to avoid them.

"It is liberty alone that fits men for liberty," as Mr. Gladstone wrote regarding Ireland's demand for home rule. The prison system now endeavors to make men industrious by driving them to work; to make them virtuous by removing temptation; to make them respect the laws by forcing them to obey the edicts of authority; to make them far-sighted by allowing them no chance to exercise foresight, to give them individual initiative by treating them in large groups; in short to prepare them again for society by placing them in conditions as unlike real society as they could well be made.

Character, however, is made not through absence of temptation, but by resistance of temptation. That is one of the fundamental mistakes of the old prison system. There was a vague idea in the minds of many people that men can be made better by training in absence of temptation; so the endeavor always was to remove all temptation in prison life. . . .

#### THE PRISON LABOR PROBLEM

It is recognized now clearly that in all our prisons men should learn to labor. But it is not so clearly recognized that when you force men to labor that is slave labor; and there are few people who learn to love work by being forced to do it. You are grating against all the grooves of human nature when you take such action. If it is desired that these men should work willingly when they come out of prison (and with many of them voluntary honest labor is the first necessity of their reformed life), then they should be taught while in prison voluntarily to choose labor rather than idleness. In order to do that you must give them liberty to remain idle; but let them bear the economic results of idleness—starvation and dependence.

Outside the walls the man must choose between work and idleness—between honesty and crime. Why not let him teach himself these lessons before he comes out? Such things are best learned by experience. . . .

It should never be lost sight of that it is the duty of the State to make the prison a school where men can be trained for citizenship,—and that includes the learning of some industrial pursuit, so that a man may be able to live by honest work.

#### A PRISON-REFORM CREED

I have stated in my recent book, *Within Prison Walls*, and in more than one public speech, certain general principles that my further experience further supports. Some of these follow:

No sensible person proposes to sentimentalize over the lawbreakers. Call the prison by any name you please, yet prisons of some sort we must have so long as men commit crime; and that, from present indications, will be for many generations to come.

So far from setting men free from prison, I would put more men in prison than are there now; for we should send up all who now escape by the wiles of crooked lawyers, and we should include the crooked lawyers.

But behind the prison walls we should relax the iron discipline—the hideous, degrading, unsuccessful system of silence and punishment—and substitute a system that will be fair to all men, a limited form of freedom, and work in the open air.

My personal observations of the working of the Mutual Welfare League at Auburn and Sing Sing have made me realize more firmly than ever before these doctrines discussed in the volume just mentioned:

(1) The prisoners are men—real men—your brethren and mine.

(2) If you treat them like beasts it will be hard for them to keep from degenerating into beasts. If you treat them like men you can help them to rise.

(3) If you trust them they will show themselves worthy of trust.

(4) If you place responsibility upon them they will rise to it.—Thomas Mott Osborne, in *Review of Reviews*, October, 1915.

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#### ZIONISTS AND PROPHECY

Jewish propaganda for restoration to Palestine is apparently gathering force as the great war progresses. The Jews alone of all the races have not so spiritualized the promises of prophecy that they have lost their historic value. They cling to the belief that, however the war may result, the disposition of the old land in the manner indicated in prophecy will go forward. If we may accept the view of the foremost Zionist journals, their leaders look forward confidently to the ultimate realization of their hopes. Controlling vast wealth, they are prepared to use all the means at their disposal to find a way to an agree-

ment, with Turkey if need be, providing for the Jewish occupation and colonization of Palestine.

Their dream, as their journals describe it, looks to a "development on a scale which no other nation would attempt." Strangely enough, the fact that Jews are fighting on both sides in the European war does not seem to complicate the case in their judgment, as they hold to the belief that the same Divine Power which led their nation in the old days will so overrule conditions as to bring about the fulfillment of the prophetic promise of national rehabilitation.

For the first time in modern history what may be called the Jewish patriotic spirit is awakened. The first official flag of Jewry, which flew at the masthead of the steamship carrying the delegates to the recent convention in Boston, has been accepted as a favorable omen. It is a great hope, suddenly kindled, and one in which a very large proportion of Christians throughout the world have a sympathetic interest.—*Christian Herald*.

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### MAKE HARD TO GET

When a raid was made in South Dakota recently, the *Sioux City Journal* reported that "champagne, beer and whisky were fished from a well, liquors were found in a chicken coop and a demijohn was found in a sack of oats."

Antiprohibitionists are using the *Journal's* recital as a basis for an attack on prohibition on the theory that the picture of a hole-in-the-wall makes the picture of a saloon more attractive. "This," says the *Creston American*, whose editor is Postmaster Robb, "is how prohibition works everywhere."

Be that as it may, it should occur to every anti-prohibitionist and prowhisky man that if drinkers have to fish booze out of a well or a sack of oats, or rummage around a chicken coop for it they will be less likely to hunt for it or enjoy it after they find it. Nothing could be less inviting than swigging bottled riots at a chicken coop bar, and it is reasonable to assume that men will not long search for a supply in places of that sort unless completely lost.

Of course the liquor interests have contended with elaborateness that prohibition increases the consumption of booze, oblivious to the absurdity of their position in fighting the movement if that were true; but common sense will lead any sane man to the conclusion that if the enticements of brilliantly lighted saloons are withdrawn from the liquor business it will have a hard time keeping up when it has to do its atrocious work from a chicken coop or a sack of oats or a deep well.—*The Des Moines (Iowa) Register*.

## The Staff

AUDENTIA ANDERSON, OMAHA, NEBRASKA

### An Irreparable Loss

Since our last writing we have been called to part with one who had endeared herself to all with whom she came in contact, Sister Ada Smith. Our loss is great. The constancy, faithfulness, generosity and kindness of her nature were unailing, and her sympathy quick and helpful. Of clear judgment, seeking always the real, vital things of life and scorning the shams and hypocrisies, with a heart keenly sensitive to another's need, and a hand ever ready and willing to succor, her loss is irreparable; but we bow to the will of God, and in trust and confidence look to him to compensate for her departure in ways which, however inscrutable, we feel will be just and right.

### Encouraging Lines

We certainly feel encouraged! The choir movement is becoming better understood, its working forces organized and methods are being employed that must produce results. The choir convention idea is spreading. Omaha has gone down in history, Lamoni follows shortly, and Saint Louis no doubt will get the benefit of Brother Bell's journeys to these respective places, while other affairs of the same nature are being planned elsewhere.

The graded anthem course is bound to attract and enlist the small choirs in the choir movement. In the East we are interesting many musicians who are astounded at the possibilities and results of this combined work. The Staff is doing fine work in spreading the good message.

In the last three weeks we have answered over one hundred inquiries from all over the country. Do you wonder that we feel good? and that we feel encouraged to formulate greater plans than what our vision at the inception of the choir movement would warrant?

Have you placed your orders for anthem books yet? The 1916 Conference Series can only be secured in book form by ordering now.

To-day, not to-morrow, is the watchword these days. So let us work with a will and cooperation that will surprise even our very selves.

I extend to all fall and winter greetings, and may our work be characterized by the spirit of humility.

ALBERT N. HOXIE.

### Omaha Convention

Unfortunately for us, we were compelled to be absent from the city during the first two days of the music convention here. We are told, however, that the concert given by the Omaha choir on Friday evening, October 22, was a real success, the men's chorus, in their Cadman number carrying off the honors in that line.

The choir was assisted by Sister Marie Riggs, of Kansas City, lately returned from her studies abroad and in the East. We were delighted to find her work so advanced, the rich promises of three years ago having been largely materialized. She played again on Sunday evening, to the delight and edification of all present. It is needless to say, Sister Marie will be enthusiastically received by the Omaha Saints any time she chooses to favor them with her charming presence, and her beautiful work as a pianist.

None must think this excellence has been obtained lightly, or by the simple expenditure of money. That is impossible; there "is no royal road to learning" now, any more than there

was of old. Sister Riggs has worked hard and faithfully, making many sacrifices undreamed of, and unappreciated, by the thoughtless or casual listener. Would that there were more and more of our young people willing to make similar efforts and sacrifices so necessary to properly "cultivate the gift of music."

The institute meetings Saturday forenoon and afternoon, were well attended, and great enthusiasm prevailed. Fifty or sixty out-of-town visitors responded to the wide invitations sent out to the neighboring branches by our energetic and tireless enthusiast, Brother Craig. The topics discussed were: "Is a choir possible for every branch?" "Should membership in our choirs be limited or restricted?" "Is the district choir practicable?" "Does our Sunday school music reach our ideals?"

A picnic lunch at noon introduced a pleasant note of sociability, and gave everyone a chance to get acquainted with everyone else. That evening Brother Bell, our assistant general chorister, directed a very enthusiastic choir rehearsal, preparatory to the music of the Sabbath. Brother Bell possesses, to a marked degree, the essential elements which go to make up the successful choir leader. He is a musician; he is progressive; he is enthused about his work, and able to impart that enthusiasm to others; and above all, he is consecrated to the cause of music in the church.

Sunday morning Brother H. A. Scott gave a talk on how a choir may assist a branch, and Brother Bell followed on the district choir. In the evening Sister Leeka talked of choir ideals, and Brother J. A. Dowker told us of music as a factor in missionary work. All of these addresses were fine and timely. The music was under Brother Bell's direction, for the most part, though one special number was rendered by the singers of the Council Bluffs Choir, directed by Brother Craig.

All these good things, with the valuable edition of a prayer service in the afternoon, combined to make our Omaha convention a grand success, and its influence and the impetus imparted will be felt for many miles. The delegates (from as far east as Des Moines, and west as far as Lincoln), carrying back with them many helpful and encouraging ideas, will put more vigor and life into the service of song everywhere they can, and will realize that this work is a special privilege, and carries with it joy and gladness and satisfaction.

AUDENTIA ANDERSON.

OMAHA, NEBRASKA, 2009 Locust Street.

### Chords from Other Choirs

We understand that the Central Kansas City Branch had a rally day not long ago, and that the evening service was devoted to music, a splendid concert being given by the branch choir, under the direction of Sister Belle James. We have not the items in full, but we are gratified to even know that the event transpired, as it is but another indication of the aroused interest in music which is being manifested all over the church. Gradually we will see music taking the part in our thoughts which God intended it to occupy, and we will be made to realize, to a greater or lesser degree, the wonderful power it will exercise in our efforts to put our work before the people, in convincing, and then in encouraging and uplifting afterwards.

Independence choir at the Stone Church, gave another of its very popular "Composer's Concerts," on the evening of October 24. Mendelssohn was the master chosen, and, with the combination of solos, by voice, flute, and organ, and orchestra and chorus numbers, well-chosen and well rendered, and an address by Brother Arthur Mills on the life and work

of the composer, the evening was another to be remembered as uplifting and educational, as well as entertaining. President Frederick M. Smith made announcement of the appointment of Brother Mills as director of a national church orchestra and Brother Mills arranged for the initial meetings for organization. This is another step forward in our church music work, and the future alone can demonstrate its value. Sister George Hulmes is still directing with faithfulness and efficiency the work of the Independence choir, and Brother C. B. Eaton, with his Sunday school orchestra, is ever ready to cooperate with the singers in these expositions of the works of the great masters of music.

A. A.

### Eastern News

#### BROOKLYN

It was anything but a jubilant gathering of choristers that attended the farewell tendered to Brother Earl Audet, for some years organist of the Brooklyn, New York, Branch.

The splendid sentiments expressed during the evening of Brother Earl's consecrated talent and devotion to the cause of Christ will ever be a source of comfort and joy to him. The director of the choir, Sister Ella Squires, presented to Brother Audet a fountain pen, with a very broad hint of its intended use. His response touched us all and made us sense keenly how we are to miss him in our work. Brother Earl has moved to Independence. We commend him to the Saints, especially to those interested in the musical welfare of the church.

A. N. H.

#### PHILADELPHIA

Considering the experience we have had musically, we approached the study of "The Messiah" with a considerable degree of hesitancy, but with a willing spirit, born of great determination, we have bent to our task.

The result has been glorious and satisfying. The beauty and character of Handel's writing is being constantly revealed as we master every phrase, and the enthusiasm of choir members grows with each succeeding rehearsal. Elaborate preparations are being made for its production; we will make announcement in due course as to the soloists, and date of performance. It is also worthy to note that the Brooklyn Branch is taking up this serious work, and it is hoped to combine these two splendid choirs, making over one hundred voices in the ensemble.

We are endeavoring to impress upon those who are participating in this work that a spiritual preparation is one of necessity. To sing "The Messiah" "with the Spirit and the understanding" will produce an effect of indescribable beauty and majesty.

We rejoice in the possibilities of our work, and our hearts are made glad in the new note of triumph contained therein.

The fall program of choir endeavor calls for a banquet, halloween party, Thanksgiving concert, and "The Messiah," a review of all anthems of the 1913, 1914 and 1915 series, and excerpts from "The Holy City." After January 1 we will take up the 1916 General Conference Series.

We are having glorious times in Philadelphia, but how much more so would they be if we could sense the seriousness of God's work and the joy of constant service.

A. N. H.

### Announcements

We have a number of bulletins announcing the graded anthem course, and instructions how to procure same. These will be gladly mailed upon application, and your inquiries should be accompanied by a self-addressed, stamped envelope.

All orders for music will receive greater care and prompt attention by addressing: "The Theodore Presser Company, 1712 Chestnut Street, Philadelphia, Pennsylvania. (*Attention Mr. George H. Benzon.*)"

We announce the appointment of the following district choristers: New York District, Sister Ethel Hagerman, 1920 Whitney Avenue, Niagara Falls, New York; Eastern Iowa District, Mrs. Cora B. Hart, 1416 Harrison Street, Davenport, Iowa; Nauvoo District, D. J. Williams, 725 Lewis Street, Burlington, Iowa. A. N. H.

### With Our Correspondents

SAINT LOUIS, MISSOURI, October 13, 1915.

*Editor Staff:* We have learned that earnest effort has always produced its results, and always brings satisfaction and pleasure to the laborers, and blessings to all concerned.

Since coming to the Saint Louis District, I have discerned that among other persistent workers and helpers in the spreading of the gospel message, there are in the district a corps of singers and musicians who have been very faithful in their support of the work, and in helping the work of the missionary. I am sure that it is always better to give encouragement and approval where such is due, and to make all who labor to sustain the work feel our appreciation of their earnest efforts.

In our last year's campaign we had splendid success, and much credit is due the good efforts of the singers of the district, who have been so ably supported and directed by the untiring efforts of Brother E. C. Bell. He has worked hard with his choruses, and spent much time and effort, when others were sleeping, in trying to develop the musical talents of the young of the church in this district, and the work is bearing fruitage.

I was well pleased to observe the following favorable notice received and the comments in the Weekly Musical Review section of the *Saint Louis Star* for Saturday, October 9, which I believe should be encouraging to the workers of the church in this department of the Lord's service.

"Edward C. Bell, 2817 University Street, prominent in the West as a conductor of choruses, especially singing sacred music, has been named as the assistant national director of the general choir movement of the Reorganized Church of Jesus Christ of Latter Day Saints. This is the largest choir movement now proceeding in this country and one of the most general in influence. This movement was begun in 1912, but the promoters feel that it is now just fairly under way. The motive is to coordinate the work of the various local choirs so as to make possible better choral and congregational singing at conferences and conventions.

"The use of uniform music makes possible the assembling of district choirs. The work of a district is intrusted to a district chorister, which office is under the direction of the general chorister."

My prayer is for the success of the choir work, and that it may be as great a success as its worth to the church merits or demands we will ever intercede at the throne of grace. May those who have the selection of the music for our services be directed by the spirit of wisdom, that they may consider the mass of the people—the body as a whole, and its needs, and be directed wisely to meet to the fullest that need.

There are few if any who are not benefited and uplifted by the power of music. Henry Ward Beecher said, "Music cleanses the understanding, inspires it, and lifts it into a realm which it would not reach if it were left to itself."

In your selection of music and the carrying out of your great mission you are in the same position as the minister,

who must deliver a message suited to the minds of his hearers. Sermons or music will never "cleanse, inspire, or lift up, until it reaches the understanding.

So your duties will be fraught with much of difficulty, and encounter much of opposition, but there is nothing that is good but what has its opposites; there is no easy road to success in any good undertaking; but you can afford to be faithful, with the knowledge of the power of music, and the good that is to accrue, though your efforts may not always be immediately appreciated.

"Almost all occupations are cheered and lightened by music," and the best sort of music is what it should be: sacred. And we should see that it is sacred, so far as that we employ is concerned. "The time is probably not far distant (if not already here) when music will stand revealed perchance as the mightiest of the arts, and certainly as the one art peculiarly representative of our modern world, with its intense life, complex civilization, and feverish self-consciousness." May we reach the world with the power of inspired song; may our music be pregnated with the divine atmosphere, and appeal to every spiritual mind, uplifting and satisfying, a power for good.

"Music, . . . so long as it preserves its purity, may consecrate all the forms of art by raising them into its own atmosphere,—govern them as the soul the body." The "soul" of our own music has been so fully attested, its superior spirituality so manifest, that I pray always for more inspired composers in the ranks of the church, more revelation to the minds and hearts of the leaders of this great and glorious work, and more earnest support and cooperation in the body of Christ in all the earth. And here at this stage of the work that is being performed, let me pledge myself anew to the support of every honest effort for good, spiritual, soul-cheering music.

Fraternally,  
WARD L. CHRISTY.

## Letter Department

### Easton-Kuykendall Debate

I send greetings from the late battle field at this place. After considerable agitation by one J. C. Easton, a Baptist minister, who was boasted as a mighty warrior, we finally signed up for a debate at Manning, near Adamson, Oklahoma. The matter hung fire for a few weeks, when finally, in consultation with the authorities, we were advised that we might secure Brother Glau I. Kuykendall to meet this Baptist minister.

Accordingly, we got in touch with Brother Kuykendall, and he agreed to come. He arrived October 18, the date set for the debate. The Baptist minister was two or three days late. The discussion began October 21. General church propositions were discussed, there being twelve sessions of two hours each. The Baptists insisted on their propositions being considered first.

To say that they were defeated is putting it mildly. As the people and outsiders in general remarked, the Baptist preacher was completely snowed under, and made a complete failure on his affirmative. With their own books and the Bible, Brother Kuykendall showed that the Baptist Church was not scriptural in origin; that their source or beginning could be traced only to the Anabaptists of the sixteenth century. Brother Kuykendall had to force the fight all the way, as the Baptist minister would not bring out their organization, and very little of their doctrine. Our brother brought their institution out for them, and then riddled

their theological boat and sent it to the bottom in complete failure. Thus the first six sessions passed and our man was master of the situation.

This Baptist minister boasted that he was going to fix Brother Kuykendall on the last proposition, but he failed to make good his promise. His greatest stock in trade was polygamy. Brother Kuykendall followed him, and again truth was made evident to nearly all outsiders, and our cause was vindicated. Brother Kuykendall built firmly and securely in his affirmative argument, and it stood towering above the efforts of his opponents to overthrow it. All the negative argument offered by the opposition was easily and successfully met by Brother Kuykendall.

Elder Easton at first seemed to attempt to intimidate and browbeat Brother Kuykendall because of his being so young. These tactics availed the Baptist nothing, save the disapproval of the people, and instead of bothering Brother Kuykendall, it had not the least effect. He smiled through it all and was always perfectly composed.

The last night was a big one for us, and the victory was complete. The Saints rejoiced greatly over the outcome. Some of the more intelligent Baptists admit defeat. Doctors, preachers, school-teachers, and the intelligent outsiders in general claim that the Baptist preacher failed in trying to meet our "boy preacher." So a victory has been won for the truth, and our praise is unto the Lord for the same.

The writer acted as moderator for Brother Kuykendall. He is an able defender of our faith. He is a fine young man, and liked by all outsiders here. We were ably assisted by the Saints of Wilburton, as well as the Haileyville Saints. Everybody is satisfied with the debate, unless it is the Baptists.

We are feeling fine in spirit, believing the work will gradually grow until many yet in this country will be convinced of its divinity. Trusting all will work together for good, and praying for success, I am,

Sincerely your brother,

V. L. LUNN.

### South American Finds

In Desire Charnay's work, *Ancient Cities of the New World*, page 15 of the introduction, we find the following: "The earlier theories furnished many instances of ingenious hypotheses and naive credulity. To those whose sole desire was to make the history of man in America conform to revelation, Noah's ark presented itself as a convenient *deus ex machina*. Lescarbot fails to see why Noah should have experienced any difficulty in reaching America, when—his reason is remarkable—'Solomon's ships made voyage lasting three years.' Another opinion is that the sons of Noah reached America by land; while Orrio, in order to show that one human pair was equal to the task of populating the Old World and the New, assures us that 'one woman can in two hundred and ten years become the ancestor of one million, six hundred and forty-seven thousand and eighty-six persons.' In support of a derivation from Noah, we are constantly referred to the tradition of a foreign origin and the native flood myths. According to Lord Kingsborough, who is a willing believer in scriptural analogies, the Mexican tradition of the deluge bears 'unequivocal marks of having been derived from a Hebrew source.' But there is little reason to doubt that such of these traditions as are not wholly spurious are in the most essential parts 'improved' by the Spanish chroniclers and priests, who were not unaccustomed to draw upon their imaginations for their facts. As a sequel to the flood myths we come upon traditions of the building of a tower of refuge, and this led some writers to identify the Americans with certain of the builders of Babel, who were scattered

over the earth after the confusion of tongues. Indeed, there is no limit to the fancy of the chroniclers."

One may readily conclude from the foregoing that M. Charnay ridiculed the connection of the myths and traditions of the primitive American with the Old Testament narrative of the creation, the deluge, and the building of the tower of Babel. Furthermore, there is in it a trend of insinuation that the early missionaries of the Catholic Church, and the chroniclers of the time, drew largely upon their imagination for an explanation of the origin of these peoples. Baldwin says in his *Ancient America*, that no one short of a lunatic would try to connect these myths with the Old Testament narrative of the deluge and the building of Babel.

The general inference of these writers is that some one has jumped at conclusions, called upon their imagination, and then palmed off upon the people a supposed tradition or myth of these events. For you will notice that Charnay says: "But there is little reason to doubt that such of these traditions as are not wholly spurious, are in the most essential parts 'improved' by the Spanish chroniclers and priests, who were not unaccustomed to draw upon their imaginations for their facts."

The University of Pennsylvania has for the past two years been investigating and exploring various regions of the Amazon basin, with marked success. A brief survey of the work of the expedition and many photographs can be found in this month's *Travel* magazine. The article is entitled, "Native life in the Amazon wilderness." In an editorial it is stated that some of the aboriginal tribes encountered were never before seen by white men. Then on page 22, there is a photograph of a huge snake, with the following text appended: "These huge snakes which are plentiful in the Amazon forest, are regarded as sacred by certain tribes. Doctor Farabe has recorded several myths current among these people which bear a marked resemblance to the stories of the creation and the flood as related in the Old Testament."

Compare the above with page 15, introduction, *Ancient Cities of the New World*, and pages 110, 165 to 167 of Baldwin's *Ancient America*. In the comparison please remember that some of these tribes had never before seen a white man, and that Doctor Farabe is not influenced in the least by any preconceived idea. Neither is he trying to prove the Scriptures.

Among other interesting photographs is one of an Indian girl of southern British Guiana spinning cotton by hand. The health of the natives is excellent; it would seem that none of the diseases familiar to civilized people have reached them.

And again these people are very cleanly, the men and women bathing two and three times a day, and using bamboo scrapers instead of towels after the bath.

Trusting that this review will be of worth to some of the HERALD readers, I beg to remain,

Your brother in Christ,

DENNIS E. BENBOW.

NEW PHILADELPHIA, OHIO, September 12, 1915.

ATMORE, ALABAMA.

*Editors Herald:* I am still in God's service, praising his holy name. We read in the book of Doctrine and Covenants that this is pleasing to the Lord, and that the angels rejoice over our prayers. We read again that that which is governed by law is also preserved by law, and perfected and sanctified by the same. Therefore if we are clean we are truly sanctified by doing his will.

I want the Saints to pray for me that I may ever be like Christ, found doing his commandments, that I may always

be ready to be used at his will and time. I am trying to do my part.

I shall be pleased to hear from any of the Saints.

Yours in the faith,

DORA BOOKER.

QUINCY, ILLINOIS, October 13, 1915.

*Editors Herald:* Some time ago I saw a statement by Brother Wight that if each member of the church would send in fifty cents it would pay the debt of Graceland College, and if each one would send three dollars it would pay the church debt and Graceland also. I thought, Why not get busy? I promised God that if he would make it possible for me I would send three dollars this month, and I did so.

I am a poor man. I draw a pension of nineteen dollars a month and have to send one hundred ninety-one dollars a year to my wife for rent and water tax, so it takes nearly all I have. I came to the home here in the hope that I could make a little out of my trade to help in church work.

My one thought in writing is to try to encourage each Saint to do his duty in tithes and offerings.

I long for Zion's redemption and the building of the temple.

Your brother,

J. M. P. DELANCY.

BELLAIRE, KANSAS, November 2, 1915.

*Editors Herald:* The Saints here are still striving in their weak way to serve the Lord. The reunion held at Lebanon in September was a success. Although there were but few of the Saints in attendance, it helped to allay prejudice, and there was plenty of it.

The editor of one of the papers gave us a fine, though brief write-up, which was followed with *The Epitome of Faith*. I am trying to interest him by giving him *HERALDS* containing Sister Pitt's letters telling of the work done at the exposition. I also have given him Brother Roth's book of sermons.

I think there could be more good done here if the reunion just past could be followed by another one next year.

I am anxious to see the serial written by Sister Estella Wight, and appearing in *Stepping Stones*, published in book form. It is a fine thing for both old and young, and should be in every Saint's library. It is the only thing I have been able to interest one gentleman in, in this neighborhood.

Ever praying for the welfare of Zion, I remain,

Your sister in Christ,

MRS. H. O. TURNER.

## News from Missions

### Eastern Iowa

The Eastern Iowa District comprises twenty-one counties, seven of them border on the Mississippi River; the greatest distance north and south is about one hundred and fifty miles. The number of branches is nine, and the total membership is about five hundred and fifty. Five of the branches are located in cities, and four in the country, and small towns. There are ten Sunday schools and several Religios.

The writer is one of the appointees of the General Conference, and was selected as one of the presidency of the district at the June conference, and since that time has made one complete tour of the district trying to spend about two weeks in each branch, and also in Waterloo, where there is a Sunday school but no branch. As a result of this systematic

visit a fair knowledge of conditions has been obtained, some conclusions arrived at, and some plans for the future considered.

Before stating my opinion of the condition and needs of the district, I wish to express my profound sympathy for my immediate predecessor and all others that may have been in a like manner situated, i. e., having to be engaged in secular employment to provide for their families. How a man can care for this, or any other district, and be occupied with the busy affairs of the world is beyond my comprehension; it is not possible to render a faithful and efficient service unless the person can devote his entire time to the work.

The conditions are similar to what I have observed in other districts where I have traveled, with some things a little more annoying. Some few are very faithful; some are lukewarm; and some so dead that it will take something akin to the resurrection or judgment day to awaken them. Pleasure that does not "enrich the soul" is a stronger incentive to some than the pleasure that is found in the house of worship; with some, rainy Sundays keep them at home, and on fine Sundays the time is used for visiting. Such conduct not only kills them spiritually, but also their children.

One of the very pressing needs is shepherds to feed the sheep: they are starving for food that is needed to give them spiritual strength; they are like lost ones out on the mountains "bleak and bare," hungry and cold, dying for the need of nourishing food. We are short of true, faithful, tender, loving shepherds, and also short of the material from which they are made. It is just as true to-day as in the past—"the harvest truly is great, but the laborers are few."

Some branches have no meetings except when the missionary calls; in one branch the only resident officer is the secretary; several of them are quite well organized, have a Sunday school and Religio, and are making a commendable effort to render a faithful service.

The largest branch has one hundred members; fifty per cent are absent. The next has eighty-two, and ten per cent are absent. One has forty-four per cent absent. Thirty per cent of the district are reported absent. The number present in the various branches at the preaching services while I was present, which included week night services, was about forty-three per cent of the number resident in the branches.

The disintegration of the branches comes mostly from natural causes. The branch in the country may be composed of several families with a large number of young people. John makes up his mind that he will be a doctor, and goes off to a medical college. James concludes that he will be a merchant and goes to the city. Charley intends to be a farmer, and when he gets married he wants a home and concludes he can not pay one hundred and fifty dollars per acre for land, so goes out West where he can buy cheaper land. Bessie becomes a school-teacher, gets married to a doctor and goes out into a new country to begin life. Mary marries a farmer, and with her husband is soon on their way to Canada or Washington to secure a home. Rachel marries a mechanic, and moves to one of the stakes. And the old folks may die, or move to where some of their children are.

The above is a fair pen picture of what is going on in this and other districts, with slight variations, continually. There is no way at present to stop this outflow, because it is controlled by conditions and not by individuals. Whenever we get to that point in our work that the gathering is directed by the proper authorities, the tide of immigration will be toward the stakes, and much that is now lost to the church will be saved.

The missionary force laboring in the district is competent, experienced and faithful (this does not mean the writer, be-

cause he was changed to pastoral work), and are well qualified to carry on the work, but are greatly hindered because of our traditions. It is a matter of current history and government reports that the telephone, rural mail, and the automobile have brought the country, town and city people to be close neighbors; the isolation of the past is largely removed, and rural churches in the near future will be to the religious world what the stage coach is to the railroad. A few years ago the States of Illinois and Kansas each reported about fifteen hundred empty rural churches.

In the time of Paul the missionaries went to the market place where the people resorted. In the time of the pioneers of this church the people gathered in the grove, both for political and religious meetings. That day has passed by, and in its place has come the modern town and city, the convenient, well lighted, and comfortable hall, auditorium, and theater. Where we have no church building of our own, these are our only convenient places of reaching the public, and with our present method of carrying on our missionary work we have no money to meet the expense for the use of such places. The time must come when such expenses will be met by funds from the church set apart for that special purpose, until a branch is built up and is strong enough to care for itself.

The children of this world are wiser than we are because they make special provisions to assist in the missionary work. It seems unreasonable to think that in a city of thirty thousand or more that after more than twenty years' labor there is only a small branch.

The trouble with us is that we are trying to do twentieth century work with eighteenth century methods. We are trying to fit square pegs in round holes. The gospel never changes, but our methods must change to meet changed conditions.

Your brother,

EDWARD RANNIE.

November 3, 1915.

### Southern Wisconsin

It is a number of years since a two-day meeting has been held anywhere in this district, and since there are always those who are unable to attend the reunions, I believe it is unfortunate that the two-day meetings in the branches have been discontinued, considering the results of those just held, in the spiritual uplift of the saints, as well as the favorable notice that has come to us from the outside.

Of the latter, the inclosed extract from *The Fenimore Times* for October 27, is to the point. Those who have labored in Wisconsin know that favorable mention of our work on the part of representatives of the press is rare:

"But while Flora's old glory seems to have departed, one distinguishing feature is left, and that is the Reorganized Church of Jesus Christ of Latter Day Saints, of which there are but two in Grant County, the others being located on Buckwheat Ridge in the town of Ellenboro. Two-days' meetings were being held at the church, which we had the pleasure of attending. The speakers present were Elders Lester Wildermuth, of Plano, Illinois; B. C. Flint, of Evansville, Wisconsin; and Ervin Lenox, of Soldiers Grove. They gave earnest, thoughtful addresses and were assisted by Philip Davenport, Jr., of Soldiers Grove, and D. R. Holly, of Chetek, Wisconsin, and the local representatives, Messrs. Edgington and Noble. Elder Flint had his wife and baby with him.

"This church believes in the organization as it existed at the time of Christ, and that these are the 'latter days,' immediately preceding this second coming, hence the term 'Latter Day Saints.' Its followers are often unjustly classed

with the Mormon Church in Utah, but there is no connection. The Reorganized Church repudiates polygamy, which has made the Mormon Church a reproach to the Nation. The founder of the church was Joseph Smith, afterwards assassinated. After his death, Brigham Young led a portion of the church to Utah and instituted polygamy and similar doctrines. But those who would not accept such doctrines reorganized and were recognized by court decision as the lawful successor to [and] the continuation of the church founded by Smith, on the grounds that the Utah church had departed from the original faith by the introduction of polygamy.

"The headquarters of the Reorganized Church are at La-moni, Iowa, and Independence, Missouri. These are matters of interest with which the general public is not familiar, and it is but fair to the members of this church who seem to be just as sincere and earnest in their convictions as adherents of others, to state them. Few people would continue in a 'despised' organization or church unless they believed in it, and while the members of the Reorganized Church feel hurt to be misrepresented as they are, they know a knowledge of the facts will soon remove the unwarranted stigma. . . ."

Mr. Rothe, from whose article the extract was taken, is the editor of the paper mentioned. He has also held the office of assemblyman in the State Legislature for several terms, and at the primaries three years ago was a candidate for governor.

Mr. Rothe attended our two-day meeting at Flora Fountain all the way through, and the favorable mention he gave us was wholly voluntary on his part. This fact, together with Mr. Rothe's standing, makes this a unique case in Wisconsin, as we have always had great difficulty in getting anything like fair treatment from the editors generally throughout the State. Hence we are sending this statement to the church papers for publication, believing it worthy of special notice.

Generally speaking, I believe the work is onward in this field. I have not been as active as I would like to have been the past season, being still quite weak from an operation last spring at the Sanitarium, but as I gain I have reason to feel that the improvement will be permanent, and in the near future I will be able to resume my old-time activity in the work I love above all else.

I have as traveling companion Elder Ervin Lenox, a young man just entering the missionary service. He is faithful, earnest, and energetic, and bids fair to become a very useful man when he shall have become fully developed.

Hopefully in the conflict,

B. C. FLINT.

## News from Branches

### Independence, Missouri

The announcements from the stand Sunday, October 31, when the Saints were pleased to receive admonition, instruction and spiritual food from Brethren Sheehy and Vanderwood, showed that there are just now many meetings going on that are of interest to all.

The Religio had an attendance of seventy-five seniors, forty-four juniors, eleven teachers, twelve officers, forty-seven visitors, and a collection of one dollar and ninety-two cents on the evening of November 5. The program, including a whistling and piano solo, a reading by one of the high school faculty, and an instructive talk by Brother McWithee, of Saint Louis, proved an interesting feature. The officers of this society have in view a one-mile hike with a sumptuous weenie supper to be undertaken shortly for the benefit of the

seniors. The veterans and crippled members will also be expected to go along.

The bazaar and bake sale of the Laurel Club for the benefit of the church will take place in a room near "The Square" next Friday and Saturday. The Laurel Club are young folk who merit the patronage of the Saints, for they are financially a power in this branch.

We have had cause to mourn the departure of our beloved Sister Ada Smith, who was in our midst a loving friend and helper. She was one of those of whom we may well say:

"She paused to comfort them  
Who feared the storm and stress;  
Where sorrow was, she left the glow  
Of sturdy cheerfulness."

May we as Saints pursue the way, though long and rugged, being joyous in our warfare, that glorious may be the victory.  
ABBIE A. HORTON.

## Hymns and Poems

### Selected and Original

#### The Reflection

I saw upon the river yesterday  
The clear reflection of the setting sun;  
The dusk had tinged the distant hills with gray,  
And all the treetops, in their sleepy sway,  
Seemed saying softly that the day was done.

Deep tinted lay the purple of the west  
Upon the hilltops, and a hovering cloud  
Swept low to kiss the calm horizon's breast,  
Then glided, phantomlike, to its own rest  
Amid the shadows of the twilight's shroud.

Slow paled the water, save where, quivering,  
The great, red orb lay sunken in the stream;  
Sweet evening vespers tuned a mellow string,  
And from the thicket one lone bird, a-wing,  
Went, calling shrilly, through the witching gleam.  
—Lurana Sheldon.

#### Gospel Life

(Tune: "Send me forth, O blessed master.")

In the beauty of the gospel  
We can see the works of God  
By our daily consecrations to his word,  
And the love that shines about us,  
As we tread this earthly strand,  
Gives us courage in the service of the Lord.

Chorus:

O there's joy in gospel living  
When we give the heed we should  
To the teachings and the lessons of God's word.  
And our hearts they swell in gladness  
When his spirit with us strives,  
And we try to live each day pure and good.

Let us watch and pray as Jesus  
Has commanded that we should,  
And Satan's tempting powers all dismay;

Then when trials and afflictions  
Shall be ours to withstand  
The Comforter shall drive all clouds away.

Chorus.

But we must each one our crosses bear  
With patience and with cheer;  
Murmur not, and do your duty without fear.  
For the time of Jesus' coming  
Draweth nearer every day,  
Soon our blessed Lord and Savior will appear.

Chorus.

ORVAL L. THOMPSON.

#### The Chamber of Hope

There is a room upstairs, a little room,  
With sunlit silence filled the long day through;  
Where climbing roses breathe their faint perfume  
And nod and smile at me—as if they knew!—  
When I sit sewing there beside their bloom.

A cradle waits there, all soft, snowy white.  
And heaps of clothes—such little, little things  
That seem to shine with some deep, inner light  
As if the thoughts I stitched had dipped their wings  
Into the glory of my joy's far height.

All good that has been mine as maid and wife  
Is gathered there as in a sacred place;  
My fruits of sacrifice, of inward strife,  
Are laid before the Future's veiled face  
As altar-trove to bless the dawning life.

And when I dream in silence there—or pray—  
A brave parade of all the great ones gone  
And all that are to come wends happy way  
Before my heart. In shining outlines drawn  
They point the prescience of my coming day.

#### Before the Gates

Wistful stood he before the temple's gate,  
A youth whose eyes reflected heaven's blue;  
So young and yet the plaything of the fates,  
By race a Jew.

And as he gazed upon the gilded star,  
That swam in silver light above the street,  
He heard "Te Deum" winging from afar,  
In strains most sweet.

"Long have I listened to these holy bells  
That ring the triumph of the Nazarene,  
For in my heart, a ceaseless longing wells  
For God's demesne.

"Forgive my people, Lord of Truth and Right,  
If they in blindness passed the Infant's cot  
On that divine, resplendent winter's night  
And knew him not.

"Thy benisons how gladly would I win!  
There gleams the cross and yonder calls the star,  
I know not now which gate to enter-in,  
Both stand ajar!"

—Maurice A. Beer, in *Literary Digest*.

# Miscellaneous Department

## Conference Minutes

PITTSBURGH.—Wheeling, West Virginia, September 25 and 26, G. T. Griffiths in charge, assisted by W. E. Peak and J. E. Bishop. Time devoted chiefly to institute work. Preaching by G. T. Griffiths and W. E. Peak. Adjourned to meet in Pittsburgh, February 19 and 20, 1916. Emma Lockard, secretary, 622 Sickles Street, Wilkinsburg Station.

SOUTHERN INDIANA.—Louisville, Kentucky, October 16 and 17, Charles H. Fish, J. E. Warne, J. W. Metcalf presiding. Reports: Union 39; Louisville 147, gain 14; Hope 125, gain 2; Byrneville 101, gain 5; Indianapolis 79, gain 4. Bishop's agent reported: Receipts, \$327.77; expenditures, \$308.28. Preaching by F. A. Rowe, J. E. Warne, J. W. Metcalf. Adjourned to meet at Indianapolis. Pearl F. Newton, secretary, 962 Congress Avenue, Indianapolis, Indiana.

## Convention Minutes

LONDON.—Religio, London, Ontario, October 7 and 8. Programs interesting and instructive. Gomer R. Wells was present and gave splendid advice and instruction. Business session the 8th at 10 a. m., district presidency in charge. Reports showed work to be in fairly good condition. It was decided to have a three-day rally about July 1, 1916, in order to get the young people interested. Officers elected: John Gleason, president; James Winegarden, vice president; George Tomlinson, jr., secretary; Mrs. A. Else, treasurer; Rose Tier, librarian; Percy Yerkes, home class superintendent. George Tomlinson, secretary.

## Convention Notices

Nodaway Sunday school convention date published in HERALD of last week should have been November 13 and 14 instead of 20 and 21.

Northeastern Missouri, Sunday school, November 19, Beverly. Thena Rogers, secretary.

Eastern Montana, Sunday school, Andes, Montana, Friday, November 19, 1915. Mrs. Mark C. Hutchinson, secretary.

## Two-Day Meetings

At Nina, near Oak Harbor, Ohio, November 20 and 21. All Saints of Northwestern Ohio District requested to attend. Take Northwestern Ohio Traction, L. S. & M. S., or Wheeling & Lake Erie Railroads to Oak Harbor. Conveyance to Nina will be provided by notifying Louis Finken, Oak Harbor, Ohio, R. F. D. 1. William G. Kimball, secretary.

## Died

SHAW.—George Gordon Shaw, born April 22, 1881, Ripley, Ohio; died at Saint Joseph, Missouri, November 1, 1915. Married Anna Lloyd at Saint Louis, Missouri, September 14, 1904. To them was born 1 son. Baptized August 14, 1904, at Saint Louis. Deceased had been in poor health two years before death. Survived by mother, 2 brothers, 2 sisters, son,—his wife having died in 1908. Funeral from his mother's home in Kansas City, interment in Mount Washington Cemetery.

## Book Reviews

MAKING MONEY.—Owen Johnson, Frederick A. Stokes Company, New York City, \$1.35. A story of Wall Street, the great modern money mart, of which the publishers say: "Making Money has a universal appeal—a wider interest than any of Mr. Johnson's previous works. In it is an absorbing love story that is an essential part of his plot. Many will feel that 'Patsie,' his new heroine, a wholesome, mischievous, wholly delightful person, almost puts into the shade the hero and his friends who are making spectacular plays in the Wall Street game. Beauchamp Crocker, known to his friends as 'Bojo,' at work and in love is a type frequently met. Young, eager, able, determined to succeed, he is blinded by the successes of his friends in Wall Street and meets adventures in business and love that bring him to a dramatic situation that will bring responsive thrills to all who know ambition and romance."

DAVE PORTER AT BEAR CAMP.—Edward Stratemeyer, La-

throp, Lee and Shepard Company, Boston, \$1.25. "Just before locating with his chums at Bear Camp, in the Adirondacks, Dave Porter, the favorite young hero of all boy readers, saves some moving-picture actors caught on a burning steam yacht. One of the actors claims that he was stolen from home when a child and put into a poor-house, the very thing that had happened to Dave, and that he is the real Dave Porter, and the latter still a person unknown."

## THE SAINTS' HERALD

Elbert A. Smith, Editor; John F. Garver, Assistant Editor.

Published every Wednesday. Subscription price \$1.50 per year in advance.

When payment is made, the date on the margin always shows the time to which you have paid, or the time when your subscription expires.

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All articles, letters for publication, notices, etc., and communications concerning the same, should be addressed to "Editors Herald." All business letters should be addressed to Herald Publishing House, Lamoni, Iowa, and all remittances should be made payable to the same.

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

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

Entered at post office, Lamoni, Iowa, as second-class mail matter.

Subscriptions received for "Zion's Ensign," also orders for all "Ensign" publications.

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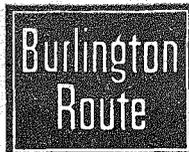
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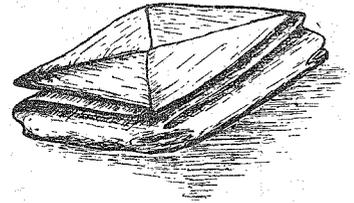
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Official Publication of the Reorganized Church of Jesus Christ of Latter Day Saints

Entered as second-class matter at Lamoni, Iowa, post office.

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



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

VOLUME 62

LAMONI, IOWA, NOVEMBER 24, 1915

NUMBER 47

## Editorial

### OUR INFLUENCE ON DOCTRINE

THE CHURCH OF JESUS CHRIST OF LATTER DAY SAINTS  
AS A FACTOR IN SHAPING THE WORLD'S RELIGIOUS  
OPINIONS

The Latter Day Saint is frequently asked, "What is the principal difference between your church and others in matters of belief?"

While attempting to reply with a concrete statement of differences many will occur to him; for instance the question of authority,—a vital question on which we differ from nearly all others, whether Catholic or Protestant and with the odds all in our favor.

Yet he will be struck with the fact that many differences which might have been named in 1830, and for years after, apparently do not now exist.

Many items of doctrine preached by few if any and opposed by most when we began their exposition are now either quite generally taught by many orthodox believers or are looked upon with much more favor, and every decade they receive a wider acceptance.

You may run over the list: The gathering of the Jews; the second personal appearing of Christ; healing of the sick; probation after death; yes, even continuous revelation; gathering; tithing and consecration of properties. Others will occur to you perhaps. At the same time many obnoxious tenets opposed by us have been dropped from the creeds, or if retained, the public promulgation of them has ceased.

Why this change? Many who have opposed us, and who yet oppose us, are much more nearly on common doctrinal ground with us than in years gone by. Yet we have never abandoned a single position taken by us in the beginning.

The statement that Latter Day Saints have been one of the greatest human factors in forcing a revision in the world's religious opinions would probably be hooted by many prominent divines. Yet it is no less or more than the truth.

Our missionaries have for many years carried on an aggressive campaign, reaching most parts of the United States, Canada, England, Scotland, and

Wales, as well as parts of Germany, France, Australia, Scandinavia, New Zealand, Palestine, and the islands of the sea. Multitudes have listened to their convincing presentation of doctrines, who have been loath to unite with us but not slow to borrow those doctrines.

Thousands of influential clergymen have attended these meetings or otherwise investigated the message, mostly with a view to debate or combat. Very many have actually engaged in public debate. They have found our position on doctrinal points invincible, and as a sheer matter of self-protection, have themselves aided in the work of revision. In addition to this, most of our adherents the world over have been actively engaged in teaching their neighbors.

Probably no other religious movement ever received greater publicity, and it has had its effect. Furious and constant attack has been made upon us and we have met it with strenuous and unexpected resistance.

Many a lance has been broken on the helmet of truth and the aggressor has retired with battered theological mail, only to reappear as a reformer on his own account. It is easier to imitate than to surrender.

So to-day other voices than ours are preaching our doctrine; voices of ministers whose particular denominations bitterly opposed that doctrine fifty years ago.

In the one item of the doctrine of the second coming of Christ, and its imminence, what a change in a few years! The voice of God to us, in October, 1831, was, "Prepare ye the way of the Lord, make his paths straight." It was much like the commission to John the Baptist, and conditions were somewhat similar.

Christ was coming in the first instance with blessing. It was but just that the people be told, otherwise his paths would not have been straight, or strictly in harmony with justice. John was sent as an authoritative messenger to warn; yet his was not the only work. The Jews themselves preached Christ's coming and daily looked for it. The Messianic idea was at its height among them when he

came; it afterward declined. John warned them and they warned each other.

Christ is coming again, this time to judge as well as bless. It is but just that the people should be warned with authority, as they have been; and now they themselves have taken up the work.

At a so-called "prophetic conference," held in the Moody Bible Institute in Chicago, in 1914, a new creed or statement of faith was adopted by the seventeen hundred or more delegates present representing churches all over the United States and Canada. As reported in the *Sunday School Times* for March 21, 1914, the ninth article of that creed reads:

We believe in the second, visible and imminent coming of our Lord and Savior Jesus Christ, to establish his worldwide kingdom on earth.

If there shall not be a work of getting ready as well as preaching, when Christ comes he may justly say, "Why are you not ready? My paths were straight. You were warned, and you yourselves taught my coming."

At times it would seem that this borrowing of our doctrine has robbed our message of its force. Yet when we take a comprehensive view of God's work we are satisfied. Our work is to warn. People will be judged not alone by what we have preached to them, but also by what they themselves have preached to one another.

The work of warning has been more thorough and comprehensive than we had thought; and we need not feel badly that others have relieved us of a part of the responsibility.

ELBERT A. SMITH.

### A NEW COMPANY

[Believing that the Saints will be interested in news concerning the formation of a new company on the stewardship plan, we give place in the editorial department to the following statement prepared by Brother F. B. Blair, one of the company.—EDITORS.]

Prior to the fire which destroyed the Herald Office in January, 1907, a gasoline engine furnished the power and kerosene lamps the lights for that institution. The manager was making investigation of the cost of using electricity for power and light at the time of the fire.

When the new plant was provided for it was arranged to electrify the institution in every practical way. It then was thought best to provide electric lights for the other church institutions in Lamoni as a matter of economy and safety. Before the plans were fully worked out, the town council expressed a desire for twenty-five street lights, and then the citizens advanced the argument that so long as the plant was required to run for these other customers that service should be supplied to residences.

So the business of the Lamoni Electric Light plant

started—without the intention to go into the central station business.

In April, 1910, it was sought to separate this business from the Herald Publishing House business, and a separate manager was appointed, as the Board of Publication did not think it wise to operate an electric light plant under the charter given them by the State of Iowa authorizing them to do a publishing business.

On February 21, 1912, the Board of Publication "met to consider the incorporation of the electric light plant," but no definite plan was decided on.

On April 29, 1914, the board appointed a committee to suggest a plan to incorporate a new company to hold the property and conduct the business of the electric light company.

On December 17, 1914, the board offered to sell the electric light plant to the Lamoni Order of Enoch but the offer was not accepted.

Finally, on May 26, 1915, the board authorized the sale of the electric light plant "to a company to be organized under the direction of the Presiding Bishopric, to operate the electric light plant, as outlined in the law under the stewardship plan."

In carrying out this resolution, A. Carmichael, Joseph Roberts, H. C. Burgess, R. C. Willey and F. B. Blair incorporated the Lamoni Electric Company, and have taken over the electric light department of the Herald Publishing House, paying the full invoice price for the same.

The articles of incorporation and by-laws of the new company, together with the plans of the new company, were submitted to and approved by the Joint Council of the First Presidency, Quorum of Twelve and Presiding Bishopric. Special care is being taken so that when the articles are finally completed they will represent an official interpretation of the law relating to stewardships.

The profits of the company, if any, are to be distributed as follows:

*First*, to pay the legitimate expenses of the business. No stockholder or officer receives a salary from the company except when engaged as employee, and then the salary is intended to cover just wants and needs.

*Second*, to pay the expense of extending the business.

*Third*, to pay the indebtedness of the company.

*Fourth*, the balance to go into the treasury of the church as surplus.

The members of the company can see no reason why the farmer and the business man should not conduct their business on the plan laid down in the law the same as those in the ministry or those otherwise engaged in church work.

The revelation of 1887 says, "Let him that laboreth in the ministry and him that toileth in the affairs

of the men of business and of work, labor together with God for the accomplishment of the work intrusted to all." What will be our answer to this instruction?

### "STAR-TIMES" ON LATTER DAY SAINTS

Brother I. A. Smith, of Independence, Missouri, sends us a clipping from the Kansas City *Star-Times* of November 10, and comments on it as follows: "I got hold of the morning *Star-Times* and noticed an item of interest in the Questions and Answers department. It struck me with very great force as well as with gratitude that the day has come when this question would be answered as it is. A brighter day dawns in the realm of publicity. We are better known than ever, and the Reorganization is the active—the only active body that is causing the name of Joseph Smith to be had 'for good.'" The item referred to is as follows:

#### LATTER DAY SAINTS

*To The Star:* Is the Mormon Church of Utah and the Reorganized Church of Jesus Christ of Latter Day Saints one and the same?  
STAR READER.

The Church of Jesus Christ of Latter Day Saints, as founded by Joseph Smith, was organized April 6, 1830. After the death of Joseph Smith in 1844, Brigham Young assumed a leadership which resulted in a movement westward and a settlement in Utah, where doctrines and teachings foreign to the original church were promulgated. In 1852 the church as founded by Joseph Smith was reorganized and in 1860 the late Joseph Smith of Independence, Missouri, became its president, he being succeeded at his death by his eldest son, Frederick M. Smith, of Independence, Missouri. The Reorganized Church of Jesus Christ of Latter Day Saints is the original church in succession, and is in no way connected with the Utah Mormons. The Reorganized Church has always been an active and vigorous opponent of polygamy, and its members have the reputation of being law-abiding, peaceful citizens. The above facts are clearly set out in the decision of Federal Judge John F. Philips in the famous "Temple Lot" case.—*Kansas City Star-Times, November 10, 1915.*

### CURRENT EVENTS

**FEEBLE MINDED STERILIZED.**—Under a law recently passed, ten feeble-minded male inmates of the Wisconsin State Home at Chippewa Falls, have been subjected to operations for sterilization.

**GEORGIA PROHIBITION.**—The Georgia legislature has passed a bill prohibiting publication of liquor advertisements and limiting the amount of alcoholics a person may receive from outside the State to two quarts of whisky, one gallon of wine, and six gallons of beer per month.

**MUNDAY GUILTY.**—Charles B. Munday has been found guilty of conspiracy with former Senator William E. Lorimer and others to wreck the La Salle Trust and Savings Bank and its four Chicago sub-

sidaries. The jury fixed the penalty at the extreme sentence, five years in the penitentiary.

**MEXICAN AFFAIRS.**—Villa has withdrawn his army from Naco and is personally directing an attack for possession of Hermosillo, Sonora. It is claimed by Villa followers that General Obregon has been repulsed near Cananea. Quiet reigns along the international border. The Carranza agency at Washington has announced that bull fights, cock fights, and all games of chance have been prohibited in the State of Mexico and Mexico City.

**TOLERANCE IN PERU.**—An amendment to the constitution of Peru has passed the Congress granting religious tolerance. President Pardo is a progressive Roman Catholic and is expected to sign the act. The present constitution reads: "The nation professes the Roman Catholic apostolic religion; and the State protects it and does not permit the exercise of any other." The amendment strikes out the words "and does not permit the exercise of any other."

**LINDSEY FINED.**—Ben B. Lindsey, judge of the Denver Juvenile Court, has been held guilty of contempt of court and fined five hundred dollars and costs. The case grew out of his refusal to disclose information in the trial of Mrs. Berta Wright on the charge of murder, said information coming to him he claims in a privileged manner through the confession of Neal, the twelve-year-old son of Mrs. Wright. Thirty days are allowed for appeal.

**THE "ANCONA."**—Italy has addressed a communication to all neutrals claiming that the *Ancona* was sunk without warning; that the vessel was shelled and passengers wounded and killed after the ship was stopped. Two hundred men, women and children are reported shot or drowned, including Americans. The Austrian Government assumes responsibility for the sinking of the *Ancona*, claiming that the vessel attempted to escape; that it was not shelled after it was stopped; that ample time was allowed passengers and crew to enter lifeboats, and that it was torpedoed only when another ship appeared.

**CHINESE AFFAIRS.**—Eighteen of twenty-two provinces of China have given support to the proposal to establish a monarchical form of government. The Chinese Government, however, yielding to protests from Japan, Great Britain, France, and Russia, has announced that no change will be made this year. Efforts to include China in the alliance of powers against Germany are reported as being made. The addition of China to these powers is thought to be advised as a political necessity, not with an idea of her participation in the war, but to insure against antially propaganda carried on from China to disturb India and Persia.

**PHYSICIANS' ETHICS.**—The refusal of Doctor Haiselden of Chicago, to perform an operation in an effort to prolong the life of a deformed child he

thought likely to be deficient mentally and morally, and an epileptic, and the concurrence of the child's mother in the decision not to operate, has created considerable discussion throughout the country. Six eminent physicians, composing the coroner's jury and inquiring into the death of the infant, while holding in their verdict that they found no evidence from physical defects that the child would become mentally or morally defective, that in doubtful cases competent consultation should be sought and that a physician's highest duty is to relieve suffering and prolong life, held also that "morally and ethically a surgeon is fully within his rights in refusing to perform any operation which his conscience will not sanction."

EUROPEAN WAR.—The Anglo-German and Bulgarian gains in the northern and central part of Serbia have continued, until they have possession of the greater part of the country and all the Belgrade-Nish railroad running into Bulgaria, and to Constantinople. The Serbian army in this territory for the more part at least, has been driven to the mountain strongholds, and the situation for the Serbs is thought to be critical. Gains for both the allies and Bulgarians are reported in southern Serbia. The Russians have advanced on the north of their line against Germany, and have shown considerable strength elsewhere. Weather conditions are unfavorable in the west, where the fighting has been confined to artillery work and mining, centering in the Champagne district. The British have been in the offensive at the Dardanelles on both land and sea, and have made slight gains. The British hospital ship *Anglia* and a Norwegian steamer have been sunk by mines. The Germans announce the sinking of two British gunboats by submarines in the Mediterranean. An Austrian submarine has been destroyed in the Mediterranean. An official statement announces that the cost to Switzerland of guarding her neutrality to the end of October was \$51,000,000. An order has been issued confining the sale of alcoholics in greater London to five and one half hours on week days and five hours on Sundays. That there is disorder and threatened revolt in India is denied in London. The first meeting of the joint Anglo-French war council occurred at Paris on the 17th. It was announced in the House of Lords on the 18th that Earl Kitchener had been sent to the Eastern Mediterranean because in his opinion the evidence at hand did not seem sufficient for a conclusion upon the questions of policy involved. There is uncertainty as to what the attitude of the King of Greece would be toward the entente armies if they were forced to retreat to Grecian soil, it being intimated that he might attempt to disarm and intern them. The entente countries demand guarantees of safety for their forces. Great Britain has ordered that all Greek vessels in

British ports except those loaded or loading, be held until further notice, and France has ordered that no further shipment of goods destined for Greece be accepted.

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## Hymns and Poems

### Selected and Original

#### The Things Divine

##### THE THINGS DIVINE

These are the things I hold divine:  
 A trusting child's hand laid in mine,  
 Rich brown earth and wind-tossed trees,  
 The taste of grapes and the drone of bees,  
 A rhythmic gallop, long June days,  
 A rose-hedged lane and lovers' lays  
 The welcome smile on neighbors' faces  
 Cool, wide hills and open places,  
 Breeze-blown fields of silver rye,  
 The wild sweet note of a plover's cry,  
 Fresh spring showers and scent of box,  
 The soft pale tint of the garden phlox,  
 Lilacs blooming, a drowsy noon,  
 A flight of geese and an autumn moon,  
 Rolling meadows and storm-washed heights,  
 A fountain's murmur on summer nights,  
 A dappled fawn in the forest hush,  
 Simple words and the song of a thrush,  
 Rose-red dawns and a mate to share  
 With comrade soul my gipsy fare,  
 A waiting fire when the twilight ends,  
 A gallant heart and the voice of friends.  
 —Jean Brooke Burt, *The Outlook*, August 25, 1915.

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#### Twilight

How many things are like this sad, sweet hour,  
 When neither light nor darkness rules the world—  
 And nature lulls to slumber ev'ry flower  
 Before night's dusky banners are unfurled.  
 A solemn hour when all things bright must die,  
 That made the world so radiantly fair;  
 The sun's pale crimson fades upon the sky,  
 The breath of night is in the perfumed air.

Perchance there's some desire in our hearts  
 That, like this dying day, will never see  
 The light that hope to everything imparts,  
 And never blossom to reality.  
 Some secret love that never must be told—  
 Some hidden wish—some thought of ungained fame,  
 All sink on life's horizon, dark and low,  
 Just like the sunset's dying evening flame.

Whose life is there this twilight does not mark—  
 Whose heart is there that does not hold within  
 Some poor, dead hope that once burned like a spark,  
 And struggled hard its victory to win?  
 So struggles day against the coming night,  
 Till, weary with the shadows on her breast,  
 She yields to darkness all her treasures bright,  
 And slowly sinks, just like our hopes—to rest.

—Joseph P. Galton.

### Consolation

To those who struggle onward  
O'er life's uneven path,  
And overcome in triumph,  
A crown for them at last  
Awaits them at the judgment,  
When the good receive reward,  
For devotion, consecration,  
And service to their Lord.

We wonder why the trials,  
Why burdens we must bear;  
And forget celestial glory,  
And the crown that we might wear.  
Turn rather to the blessings  
Which outnumber trials by far;  
Think kindly of the Father,  
That his Spirit we may share

To assist us in the warfare,  
As we travel hill and vale,  
Which will every comfort give us  
When all mortal powers fail.  
To God we owe our being,  
Our blessings day by day,  
So let us trust him, trust him,  
As we wend the narrow way.

LORA HUNTER STRACHAN.

### Unbelief

There is no unbelief;  
Whoever plants a seed beneath the sod  
And waits to see it push away the clod,  
He trusts in God.

Whoever says when clouds are in the sky,  
"Be patient, heart; light breaketh by and by."  
Trusts the Most High.

Whoever sees 'neath winter's field of snow  
The silent harvest of the future grow,  
God's power must know.

Whoever lies down on his couch to sleep,  
Content to lock each sense in slumber deep,  
Knows God will keep.

Whoever says, "To-morrow," "The unknown,"  
"The future," trusts the Power alone  
He dares disown.

The heart that looks on when eyelids close  
And dares to live when life has woes,  
God's comfort knows.

There is no unbelief;  
And day by day, unconsciously,  
The heart lives by that faith the lips deny.  
God knoweth why!

—Edward Robert Bulwer Lytton.

## Original Articles

### CALLING TO THE PRIESTHOOD

The following was prepared and read before the Quorum of High Priests at the General Conference of 1915, by Elder J. W. Wight.)

#### SHOULD ANY ACCEPT AN ORDINATION TO THE PRIESTHOOD WITHOUT A PERSONAL REVELATION?

Why not? "Well," says one, "do not the Scriptures positively declare that he shall not?" Not that we have been able to find. All revelation of God to man clearly points to the fact that none should be ordained without being called of God, but does it follow that such a call shall of necessity be of a personal nature? or may it not come through those chosen and ordained of God without the necessity of such personal call or revelation?

"All they who receive this priesthood receive me, saith the Lord, for he that receiveth my servants receiveth me" (Doctrine and Covenants 83: 6). This seems to answer the question quite clearly, in that it sets the bounds of receiving from the servants of God and thereby receiving God himself. This thought seems to be fully portrayed in the calling of Paul and Barnabas (Acts 13: 2). It is here declared, "As they ministered to the Lord, and fasted, the Holy Ghost said, Separate me Barnabas and Saul for the work whereunto I have called them." The inference is here clear that the Spirit, using one of these prophets or teachers as an instrument, called these two men into the ministry, and no thought intimated that they did not receive this call until they had received a personal testimony. The rather the language implies to the contrary, as follows: "And when they had fasted and prayed, and laid their hands on them, they sent them away."

But it is not to be understood that the position is assumed that none are to get a personal revelation, for there are times and conditions when it is absolutely necessary. Instance the case of John the Baptist (John 1: 6). "There was a man sent from God, whose name was John." John further emphasizes this thought in verse 33 of the same chapter by saying: "And I knew him not: but he that sent me to baptize with water, the same said unto me," etc. Here was a case when none upon the earth was occupying by divine authority, and as a consequence such authority had to be revealed.

In such cases, then, it is to be understood that there is a direct necessity for such personal call or revelation, and there may be and doubtless are other instances where God gives a personal call, the circumstances being such that it is necessary. But to absolutely refuse to accept a "call" through another unless in some way there is a personal revelation, is to take an unwarranted position and but assumes

that God must come to our terms or else we will refuse to have anything to do in the matter.

The safer position to occupy is that the direct revelation is to be to the church, and thence ramify through the various departments thereof. As the parent stock in the vegetable world receives its nourishment direct from the forces that operate in producing such effect, and which in turn feeds the various dependencies by sending the vital forces to the remotest extremities, so the law governing revelation manifests by direct revelation to the church as a whole and to its various departments through the "heads of departments," so to speak, until finally the extremes of the church, even to its membership, feel the influence divine without necessarily getting it from the fountain source direct—God. This is clearly seen in Doctrine and Covenants 87: 2, as follows:

Verily I say unto you, The keys of this kingdom shall never be taken from you, while thou art in the world, neither in the world to come; nevertheless, through you shall the oracles be given to another; yea, even to the church.

It may be argued that this has reference to revelations given to the church as a whole and not to the individual. While this is granted, yet the real thought brought out by the quotation is that there is a direct rather than a promiscuous method of revelation, by which confusion is avoided. For the direct method of revelation avoids confusion, while the promiscuous method would only serve to enhance it.

The oracles or revelations to the church would necessarily come then to and through the presiding head of the church, and be subject to quorum scrutiny to determine as to whether they were in harmony with revelations already approved. Being satisfied that they are genuine, then, they become binding without having to await the fact of a personal revelation individually before being accepted as being from God.

So it should be in calling men into the priesthood. To such as might be in a presiding capacity over the particular department in which such individual might be occupying, the revelation should come, and the one to whom the "call" has thus come should seek to determine as to whether it is in harmony with revelations calling men to the ministry, rather than to cast the shadow of doubt upon such revelation by demanding that he must have a personal revelation before accepting the "call" made by revelation to other than himself.

Of course such personal revelation may come to one, and then again it may not. But to refuse such call as a revelation unless God shall confirm it by personal revelation, is to do one of two things, cast doubt upon the revelation itself, or else upon such method of giving revelation, and makes one, by such

refusal at least, an advocate of the personal revelation method, or the giving of revelations promiscuously. It should at once be seen that such a method would be one of confusion rather than of order, and that out of it unity could never come to the church. There may not be any method in one's madness, but a lot of madness in his method!

It was the turning away from the method chosen of God to reveal himself unto his people that led the people astray in the forties. Listen: "And if my people will hearken unto my voice, and the voice of my servant whom I have chosen to lead my people, behold verily I say unto you, they shall not be moved out of their place." That they were moved "out of their place" none can deny. It was the turning unto the more promiscuous method of receiving revelations that did the mischief, for here and there arose the assumers, each claiming the right of personal revelation from God, until there was "confusion worse confounded," and people were led here and there as sheep without a shepherd.

In Doctrine and Covenants 107: 39, it is shown that the presidency are "to receive the oracles for the whole church." Suppose that there shall come the oracle of revelation calling one to occupy in the apostolic quorum, should he refuse to so occupy unless he get a personal revelation as to his call?

But the objector to this line of reasoning interposes that in Hebrews 5: 4 we are told that "No man taketh this honor unto himself, but he that is called of God, as was Aaron," and then immediately asks, "What are you going to do about that?" Well, here is the way the Lord did about it, just called Aaron through his brother Moses! "And take thou unto thee Aaron thy brother, and his sons with him, from among the children of Israel, that he may minister unto me in the priest's office" (Exodus 28: 1). Aaron did not say, "Unless I can get a personal revelation I will not accept"; at least we have no hint of such a statement from him. In fact the quotation favors the position taken in this paper rather than having in it any proof to the contrary.

Hence we feel that the rule should be to accept the call, if we are satisfied that the revelation is from God, the acceptance to come from the fact that the revelation is in harmony with previous revealments, rather than that one should demand a personal revelation before accepting the "call."

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Little self-denials, little honesties, little passing words of sympathy, little nameless acts of kindness, little silent victories over favorite temptations; these are the little threads of gold which, when woven together, gleam out so brightly in the pattern of life that God approves.—Farrar.

## CATHOLICISM

AS VIEWED BY ITS FRIENDS AND REPRESENTED BY ITS OWN BOOKS

Is Protestantism still a protest?

Is not the genius of Protestation rather modified lately? Was there sufficient heresy in the mother church to warrant the zealous protest which gave modern Protestantism its being?

If so, can Protestantism now be consistent in a compromise with the mother church which would include her as a custodian of the faith, and as being orthodox?

The reformers said to the mother church: You have departed from the faith; you are an apostate and an heretic—you jeopardize our souls' salvation,—we withdraw from you and organize churches of ourselves, free from your accursed doctrines of men.

These churches now having grown large enough to command some attention in the world as daughters, and to supply many comfortable places for men who crave prominence and place—is it consistent now for these daughters to offer an arm to the church which they have deserted as an heretic and say: Come, mother, let us of a kind—we representatives of Christ's kingdom—walk together.

Can two walk together unless they be agreed? Evidently in this time when Protestantism in its various divisions is showing such a tendency to compromise its own discords in the interest of amalgamation, the spirit which at one time fired the zeal of the reformers against the heresies of the mother church is on the wane.

### DURATION AND CONQUEST NO CRITERION

The boast of the Roman Catholic Church that "She has been at the cradle and the coffin of legions of her organized defamers," being to an extent true, and the further fact that her numerical strength and the great worldly power is indeed colossal, cause many to stand in awe of her, practically for those reasons alone.

Of course, if long duration and mighty conquest is a safe gauge by which to measure a church or institution, then the Catholics and Mohammedans have the arena, and all others had as well roll up their little old short scroll of history and retire by the rear exit.

But even if age and power are to be considered important in reckoning the merits of a given cause, then Satan wins all, for he got the start of the Roman Church, with his institutions, by quite a lap, and he too has been at the cradle and the grave of quite a number of his opponents.

But the antiquity of a deception, the prestige of its claims, or the numbers of its dupes, can never transform an error into the truth; and errors and

deceptions, though they be as old as the stars, and though they be spread abroad as far as the curtains of heaven, must die when Babylon the great shall fall.

Neither is it safe for any who desire to give all due credit for their proper value to rely upon an enemy's statement concerning a church or institution; nor yet upon the representation of friends entirely.

### AMONG HER FRIENDS

As an example of patronage to the Roman Catholic Church because of her commanding proportions, let us notice the following. Congressman Wooten, of Seattle, Washington, though not a Catholic, said:

The Catholic Church to-day is the only form of organized Christianity that is vital enough to merit consideration, and faithful enough to command respect.

William Allen White says:

The Roman Catholic Church, whether we like it or not, still must be admitted by serious-minded persons of every faith, to be the cement that is holding civilization together. If the influences of the Catholic Church were removed, barbarism and anarchy would rise rampant in the world.

We believe, however, that a considerable portion of "serious-minded" people would be perfectly willing to take all chances on the "rampant" without fear of it being worse than some of the rampant which obtains where Catholicism predominates.

Vice President of the United States, Thomas R. Marshall, said:

I am not a member of the mother church; but I can say that throughout my life, the best friends I have ever had, the most honored associates, worshiped at her shrine. The sainted men and women who have devoted their lives to the service of the Eternal, have won the admiration of all people and of all creeds.

Mr. William Winters, a dramatist of New York City, is quoted as saying:

To think of the Catholic Church is to think of the oldest, the most venerable and the most powerful religious institution existing among men. I am not a churchman of any kind. That, probably, is my misfortune, but I am conscious of a profound obligation of gratitude to that wise, august, austere yet tenderly human ecclesiastical power which, self-centered among the vicissitudes of human affairs, and provident of men of learning, imagination and sensibility through the world, has preserved the literature and art of all the centuries, and has made architecture the living cymbol of celestial aspiration, and in poetry and music has heard and transmitted the authentic voice of God.

We would just remark that if she has transmitted the "authentic voice of God," then most assuredly some of the literature (the Bible) which was wrested from her secret grasp and given to the world in spite of her, and at a fearful cost in martyrs' blood—then said revered literature gives an awful misrepresentation of what the authentic voice of God should sound like.

Mr. C. A. Windle says:

Truth compels me to say that the Catholic Church was the first Christian organization to consecrate itself to the mission of reclaiming mankind from slavery. She planted the first banner upon the ramparts of paganism; and single-handed and alone, she has sustained the battle for nearly fifteen hundred years before the birth of Protestantism.

Something might be said in this connection about taking from so-called slavery of the wild and free life of unsophisticated people and making them tributary to such a great wealth-gathering institution as is represented as having her banner upon certain "ramparts" single-handed, high-handed and "alone," etc., but a word upon that is sufficient.

So while these nice things are being said by men (some of whom at least) whose gaze is smitten by the eternal bigness of the mother church, it might be well to reflect that true merit is best judged by the quality of a product rather than by dimensions alone.

Where Catholicism predominates in Europe, is superstition and ignorance wanting? Are the people of those countries any nearer the standard of Christ—love your enemies, do good to them that hate you, revile not again,—than they were before Catholicism subjugated the people?

What of Catholic Mexico? What of South America, where in some states the law is made to *prohibit* any other religion than Roman Catholic?

#### ROMAN CATHOLIC WORKS

Opponents of Romanism, speakers and writers, give the impression that if that church represents Christianity at all it must be in a woefully distorted form; but a study of that church from an observation of its services and from its own literature will erase from the open-minded such an impression, and will establish the *fact* in the exact spot where said impression was erased.

All of the following quotations are taken from a Roman Catholic work by Priest J. E. McGavick. The title of this book is: *Catholic Relief and Practice*.

#### AN OPENING FOR HERESY

We must believe that Christ established a church and only one church for the whole world and all people; and that she is the Catholic Church; that Christ is her invisible head and the Holy Ghost her guide; that she as a visible head on earth, the pope, who holds his office by virtue of his being the successor of Saint Peter, whom Christ made chief of the apostles and his vicar on earth; that this church is infallible, and shall exist to the end of the world, and has the authority to rule and govern the faithful. We must believe that a revelation was made by God to man, or that God spoke words to man; that this revelation is contained in the sacred scriptures and in tradition.—Page 8.

Catholics, then, must believe, not only in the Scriptures, but also in doctrines of men which may

be foisted upon the credulous under the mask of *tradition*.

What a lovely opening for any heresy of the doctrines of devils is here! If the church introduces a worship of Saints, a reverence and adoration for bones of the dead, and for traditional holy relics; grants an indulgence to any who may possess a crucifix or a string of beads which has been blessed; teaches that the sprinkling of "holy water" around the room will be a protection against evil or calamity—if the church introduces these and a thousand other poisonous superstitions, and the objection be raised that there is no authority for such in the Scriptures, the dodge can be made nicely: "We must believe in the revelation contained in the Scriptures and *Tradition*, with a capital T for *tradition*."

In the question cited, the "T" is actually capitalized. An attempt to justify their countless innovations upon Christianity necessitates the capitalization of the entire word TRADITION, admitting endless heinous contortions and counterfeits which the use of such a subterfuge makes possible.

To give due authority to all adopted traditions, without question or investigation by the people, the next step is: "We must believe in the infallibility of the church." Then, in the interest of mysterious profundity which is always profitable to the manipulator of mysticism, we are asked to believe that the bread and the wine of the "Eucharist contains truly, really and substantially the body and the blood, with the soul and divinity of our Lord Jesus Christ" (page 9).

Then to incite people to "deeds of charity," no doubt in money consideration, as penance to go along with prayers for the dead relatives whom the priest may report to be in purgatory, that we may pray and pray them out:

We must believe in a communion of Saints, that is, a fellowship between the members of the church on earth, the Saints in heaven, and the souls in purgatory. We can help one another by our prayers and deeds of charity; we can pray for the souls in purgatory and thus help them, and to the Saints in heaven, and they can pray for and help us. We believe also, that the Saints in heaven should be honored and venerated, and that this veneration is good and useful.—Page 9.

Then, in order that any and every manner of sugar-coated performance of the church may be swallowed down by her votaries as being divinely authentic, whether it has ever been written in any scripture, preached in any place, or hatched from any tradition before or not:

There are other doctrines which a Catholic must believe, but they are really contained in the above, as, for instance, the definitions of the church assembled in her General Councils which follow from her infallible teaching authority.—Page 10.

Thus an infallible pope may call an infallible church into General Council and issue edicts which must be obeyed without question.

Besides the Ten Commandments, the church has framed certain laws or made binding certain precepts which must be obeyed. The chief of these are six, namely: To go to mass every Sunday and holy day of obligation; to fast and abstain on days appointed; to go to confession once a year; to go to holy communion during Easter time of each year; to contribute our share towards the support of the church (binding in charity).—Page 11.

#### QUOTATIONS OF INTEREST

The next quotations following herein immediately are inserted here for their general interest and are given without comment:

The church has marks by which she may be known. The church is Catholic, because she is universal as to time, place and truth, or she subsists in all ages, teaches all nations and maintains all truth. A national church is not universal, hence not Catholic. It is true that the Catholic Church is called Roman, but this appellation is not given because she is intended solely for Rome, but to designate that the chief seat of her authority is Rome.

She is finally apostolic, because she was founded on the apostles and teaches what they taught, and is governed by their successors. No church can claim to be apostolic that was founded centuries after the apostles.

Besides the above marks the church has three attributes; namely, Authority, infallibility and indefectibility. By her authority is meant the right and power to teach and govern the faithful. By her infallibility is meant her inerrancy in defending or teaching doctrines of faith and morals. She speaks infallibly in her General Councils, as through the pope when he speaks "ex cathedra" or defines a doctrine of faith or morals to the whole church. By her indefectibility is meant that she will last to the end of time.

No church has these marks and attributes but the Catholic Church. A church in which any one of them is wanting is not the church which Christ founded.—Page 17.

Christ said of little children: "Of such is the kingdom of heaven." Romanism teaches that unless children are baptized they are lost.

On account of its absolute necessity, children are baptized as soon as they can be brought to the church with safety. . . . There is great danger in delay.—Page 25.

In baptizing infants the priest asks the question: "Dost thou renounce Satan?"

Sponsor speaks for the child in answer: "I do renounce him."

"And all his works?"

Sponsor for the babe: "And all his works."

"And all his pomp?"

Yes, the little innocent babe renounces all of Satan's pomp, at least the sponsor says, "Yes," for it.

Priest: "Dost thou believe in God the Father Almighty Creator of heaven and earth?"

Sponsor: "I do believe."

Here follows a list of similar questions, and the

infant believes them all. Then the priest says: "Dost thou wish to be baptized?"

Sponsor: "I do."

Then the priest pours water on the child's head, and hands the sponsor a lighted candle made of beeswax, and the child is considered to have been duly baptized, and is by reason of this ceremony now in a saved condition. Any little innocent child which might chance to die before thus being baptized is considered so unholy that its poor little body would pollute a holy Catholic burying ground, therefore unbaptized children are denied the rites of Catholic burial.

The privilege of Catholic burial must be denied to those who die in infidelity, heresy or schism; to those who are excommunicated and die evidently impenitent; to those who, unless deprived of their reason, take their own lives and die without repenting; to those who die in a duel *even though they repent before death*; and also to *unbaptized children*.—Pages 46, 47.

#### CEREMONIES FOR DEAD

As an effectual means of holding a tight grip upon the affections of the people, the church goes into tradition and brings out a set of ceremonies for the dead, all of which tends to make capital of the tender affections of the mourners for their dead to the enrichment of the church coffers.

It works this way: The church is thought to be infallible. The church teaches that charitable acts for the dead are helpful to the dead. Money can not be paid to the dead in person, but the next best thing is, pay it to the church. While the sorrowing heart mourns, the hand is free to give for the welfare of their loved ones. Who would be stingy with their means if they really believed that their contributions helped their dead?

And the Catholic Church loses no opportunity to work that little scheme to its fullest yielding capacity, as for instance, note the following:

From the very beginning the church has recommended a high or solemn high mass for the dead, not only on the day of the funeral, but also on the third, seventh and thirteenth day thereafter, as well as on the anniversary.—Page 49.

So the mourner is reminded of his obligations to the dead on the day of the funeral, and then again in three days, and then again, lest he forget, there is the seventh-day ceremony, and again if in thirty days more he could make another gift of charity for the poor sufferer in purgatory his mind is refreshed by solemn mass to do so.

Then after the lapse of one year they get back to him again in the same manner; and then if circumstances are favorable other anniversary masses are indulged, and in time the said mourner dies, and then some one else carries the good work on in *his* behalf. Is it any wonder that with such an endless

claim this church can build such fine buildings and fatten their ministry so well?

The church teaches that the sacrifice of the altar is of infinite value and can deliver not only one soul, but all the souls in purgatory.—Page 49.

We should be careful, therefore, to remember the anniversaries of those who were near and dear to us. It is a Christian duty.—Page 49.

The Scriptures teach that the sick should call for the elders and be anointed with oil in solemn prayer. Catholicism teaches that the priest should be sent for to administer extreme unction in the Eucharist and that he should be met at the door with a lighted candle, made of beeswax. (Pages 63, 109.)

#### BLESSED ARTICLES LOSE INDULGENCES

Blessed articles, which are commonly designated as movable, and to which an indulged blessing is attached, such as rosaries, crucifixes, medals, statues, or other articles generally carried about the persons, lose the indulgences attached to them, first by being destroyed either by wear, breakage, fire or any other cause; secondly, by losing the ownership of them through sale, purchase, or by giving them away after becoming the owner, or in any other way. . . .

Statues when slightly damaged and repaired do not lose the indulgence blessing. If the chain of a rosary be broken and mended again, or if a few of the beads be lost, or if the beads be resting on another chain, the indulgences remain. . . . Religious articles are bought or sold before being blessed, and blessed afterwards.—Pages 87, 88.

#### HOLY WATER

Holy water is water that has been blessed. Its origin dates back to earliest times, and its use became universal in the Catholic world. To such an extent is this true that the church makes use of it in all ceremonies, blessings and functions of religion. . . . The people are advised to keep it in their homes, and sprinkle themselves with it on various occasions, and also to sprinkle their homes with it. The spiritual benefits resulting from it are most salutary. It is a safeguard against the attacks of the evil spirit and commands him to depart. It invites the presence of the Holy Spirit at all times; and it brings health to the soul and body.—Page 108.

#### SPIRITUAL LIGHT AND BEESWAX

Light is always used in celebrating the sacred mysteries. It dispels darkness and is symbolical of God who dwells in light inaccessible. . . . In this connection the candle is the light of the church. It must be made of beeswax. No other material has ever been allowed, except in a few very rare cases. There is a special day in which candles are blessed for the whole year. That day is the feast of Purification of the Blessed Virgin which is held on the second of February.—Pages 109, 110.

#### THE ROSARY

The Rosary of Saint Dominic, which is the one in most common use, is a form of prayer to the Mother of God said on beads. It consists of one hundred and fifty "Hail Marys," fifteen "Our Fathers" and fifteen "glories." These are divided into three chaplets, and each chaplet is divided into five decades. Each decade consists of ten "Hail Marys" and is begun by an "Our Father" and ended with a "glory." . . . The beads are used for the counting of the "Our Fathers" and "Hail Marys."—Page 107.

#### THE CALL TO COME OUT

So we have a bowing down to worship before a woman, Mary, rather than the Lord, and this is idolatry.

These innovations were concocted by the craftiness of priests who sold "holy" articles and indulgences, and this constitutes a wicked form of priestcraft. Vain tradition suggests the counting of beads in lieu of prayer, and this is superstition.

This saying of prayers on beads reminds one of what is related concerning the Irishman who not having time to say all his prayers, had them written and tacked to the head of his bed, and upon retiring at night he would simply point to the written paper and say: "Lord, them's my sentiments."

Superstition, priestcraft, idolatry—component parts of Babylon which is great, and shall continue so, till the mighty, sudden, and calamitous fall portrayed in Revelation 18.

*"But in vain do they worship me, teaching for doctrines the commandments of men."*—Matthew 4: 9.

While the Lord still tarries, while we await his coming, at which time error is to fall and truth to be made manifest, the call is to all the honest hearted who are ensnared in Babylon or any of her institutions: "Come out of her, oh my people, that ye be not partakers of her sins, that ye receive not of her plagues."

JAMES E. YATES.

## Of General Interest

### WAR LOSSES WE DO NOT GRASP

There is not a person in America who really comprehends what is going on in Europe. We cannot grasp the situation. Figures simply roll off our tongues like so many ciphers with a numeral before them. They give no conception of the actual state of affairs. . . .

The British casualties to date—the actual losses from battle, capture and disease—are greater than the total number of soldiers who fought for the South during the Civil War.

The British losses in a single charge at Gallipoli, which was not given two inches of space in the dispatches, were greater than the combined losses of the federals and confederates at Gettysburg.

The British war loans now total \$8,000,000,000, and within two weeks will be \$10,000,000,000. The United States Government financed the Civil War on a loan of \$1,000,000,000.

British war expenses to date are greater than the total expenses of all wars of Christendom between the years of 1790 and 1860, including the entire Napoleonic campaign, the Crimean war and the struggles of Prussia, Austria and Italy.

The war loans of Europe for one year were greater than the total cost of all wars of the last 125 years, these loans covering only a part of the cost of this war.

The German and French casualties in the recent offensive in the Champagne were 50 per cent greater than the total number of soldiers of both sides who fought in the battle of Waterloo.

More men are killed every week in Europe than the total of northern soldiers slain in all the battles of the Civil War.

The German losses in the Champagne battle equaled the northern losses in the twelve greatest battles of the rebellion.

If all the men lost in the war were stretched out in rows, it would take the fastest transcontinental train a month to pass them, running twenty-four hours a day.

The losses in the European war, up to the present time, are equal to one person from every family in the United States, as the population stood in 1900.

The death list is greater than the total loss of life in all the preceding wars in Europe for 150 years.

But all this gives no real appreciation of what is happening. What one needs is to see a procession of the war cripples, hobbling past on wooden legs or swinging their ghastly iron hands. It would take them a year to pass a given point.—*The Des Moines (Iowa) Register, November 13, 1915.*

\* \* \* \* \*

### PREACHER AND HEARER

WHAT THE MAN IN THE PEW EXPECTS FROM THE MAN  
IN THE PULPIT

We are most apt to be influenced by the man who is evidently ready for the next life, but is obviously fit for this one. Suppose that our preacher announces his text in the tone and manner from which in the past we have not infrequently suffered. Instantly everybody is filled with gloom. If a man from the outside crowd happens to have found his way into a pew, he at once concludes that the unhappy preacher is borne down by the weight of a great sorrow. His tone suggests not only that awful things have happened in the immediate past, but also that the worst is yet to come. The man accustomed to his place in the pew knows that this is not the true explanation. The preacher is merely one of those who have fallen into the bad habit of lugubriousness. "Cheer up," I venture to shout. "If you are going to preach the gospel, please do not forget that you are the bearer of tidings of great joy. If you are not going to preach the gospel, we should have had warning, so that we could stay away."

Such is a characteristic bit of advice offered by a layman in the Yale lectures on preaching this year.

The course was given by George Wharton Pepper, LL. D., a prominent lawyer and churchman of Philadelphia. Mr. Pepper is the trustee of the University of Pennsylvania, who, in connection with the dropping of Professor Scott Nearing from the Wharton School of Economics, said "free speech means the right to proclaim views not discordant with the ethical sense of the community, and so proclaimed as to evidence due consideration for the sensibilities of those holding different views." Doctor Pepper's brilliant addresses at Yale are coming out in book form under the title, *A Voice from the Crowd* (Yale University Press). It was the first time that a layman had been invited to deliver this series known as the Lyman Beecher lectures, and both the style and content arouse interest far beyond the theological student body.

On the difference between the written and spoken word in the matter of compelling power Mr. Pepper is emphatic. The written word is the message only. The spoken word is the message plus the man.

It is impossible to exaggerate the weight which the man in the pew attaches to the integrity of the preacher. Let the hearer even suspect that all is not well with the man who is exhorting him, and the message, however true, will have lost its penetrating power. The man in the crowd not only asks of the preacher's message, "Does it work in practice?" but he insists upon inquiring whether it works in the case of the preacher himself. The man in the crowd is apt to declare that the preacher himself is Exhibit A to his own message. "I reject his advice," he may say to himself, "if following it will make me like him." This is brutally frank, but it is the expression of a state of mind that must be reckoned with.

In talk with other men in the pews about the kind of men they need in the pulpit, Mr. Pepper finds that a very large percentage of them want what they describe as a "spiritually-minded" man. They want an intelligent man, of course, and a man with gumption enough to administer congregational affairs. But there is an increasing emphasis upon the spiritual note:

When men in the crowd cry for a spiritually-minded man, they are clamoring for one who is not content to be at one time this and at another time that, but for one who is always struggling to be simultaneously a mystic and a man of action. They want a minister who is himself a demonstration that, as God knows more about heaven and earth than anybody else, so his most faithful servant is one fitted to be thoroughly at home in both places. They know in their hearts that there is no opposition between the qualities that make for happiness in the two spheres of life, and they long for a man to whom they can point as a living reason for the faith that is in them.

But in the task of interpreting the world to men so as to make them realize that life is full of God, Mr. Pepper pleads for an understanding of men in the pew-crowd as they are. As a matter of fact his observation is that their spiritual equipment is apt to be overestimated by the preacher.

I think it is safe to say that in nine cases out of ten the

man next me in the crowd, whether he is or is not an occasional churchgoer, has an idea of God that is too hazy to be communicable. If you essay to draw him out, he betrays signs of nervousness, as if fearful that an attempt at statement will make him lose his hold on the modicum of belief that he has. His God is the God of whom he heard in childhood. Experience has neither matured nor enriched the conception. If he prays, it is apt to be a prayer his mother taught him. If he should attempt to talk with God in prayer, even if no one else were nigh, it is probable that his self-consciousness would almost suffocate him. . . .

In the great majority of instances thoughts of God play no appreciable part in his daily life. He "believes" in God. Certainly. He recognizes that his belief is something to be clung to. He suspects that the belief might become a real power in his life and he hopes that some day it will be. In the meanwhile he is like a man holding in his hand an unopened telegram. He knows it is important, but he is half afraid to read it. . . .

If you are ever with a man from the crowd when serious illness lays its hand on wife or child, your heart will ache when you see his utter hopelessness or note his mute appeal to you for help to express himself in prayer. When he stands beside the new-made grave he is of all men the most miserable.

This is an effect of the habit of Americans to be too busy to stop and think. They have no reservoir of spiritual power upon which to draw in time of need. On reflection, Mr. Pepper suggests that it would be surprising if the situation were different. Why should we expect Americans to be rich in faith?

An enormous territory, vast resources and great prosperity fill the imagination of the man of privilege and of power; while the sight of these things just beyond his grasp is becoming a madness to the man who lacks capacity or has never had a chance. Surely there is little place for God in the thoughts of either. If ever there was a man choked with the cares and the riches and the pleasures of this life, it is the man in the American crowd. If he is very rich, he is busy nowadays pleading to indictments and is most of the time in resentful mood. If he is a man of affairs, the telephone rings while he is in his bath. If he is in moderate circumstances he is continually looking for a way in which to become suddenly rich. If he is very poor, the daily struggle absorbs all the energy he has, except that with which he tells you that the poor man nowadays does not get a square deal.

But assuming that the object of preaching is to reveal God to man, here then is the day of the preacher's opportunity. What is usually meted out to the listening crowd?

In a very great number of cases it is a sermon replete with references to spiritual experiences which the man in the crowd does not have, and presupposing a greater knowledge of God than the man in the crowd in fact possesses. As far as mere use of terms is concerned, preachers are apt to forget that much of the language which to them has a precise theological meaning is understood dimly or not at all by the man in the pew. . . . The preacher should not forget that in his case it is not merely a question of understanding terms, but a question of having or not having the experiences of which he familiarly speaks. I have in mind such common words as God, prayer, forgiveness, immortality, and not merely terms seldom used except by theologians.

Let me try to make my meaning more clear by giving some instances of the way in which pastors often make the mistake

of feeding meat to babes. You will agree, I think, that if the man in the pew knows little of God it must follow that for him prayer is not much more than a form of words. The decent humility which characterizes him must not be mistaken for a sense of sin. The need of redemption is to him not obvious. The forgiveness of sins is not what he would describe as a live issue. The suggestion of eternity makes him nervous. A life after death seems to him at best but a leap in the dark.

Try to imagine what kind of an experience to such a man is an exhortation to prayer, a plea for the acceptance of a redeemer, or a dissertation upon the condition of the blest in paradise. Allusions to the doctrine of the trinity, the atonement, the incarnation, are as nearly meaningless to most American men as are references to abstruse scientific principles of which they have heard all their lives but have never understood.

Mr. Pepper does not impugn the validity of the teachings referred to, nor does he think creeds outworn. He declares whole-hearted belief that the most important aspects of God's revealed truth are within the ken of every man in the crowd, however much his spiritual capacity may differ from his brother's. But he solemnly protests that:

You must get something like a working conception of God into his mind before you can edify him by the proclamation of Christian doctrine. Once give him even a glimpse of God and you can proceed by precept upon precept, line upon line, here a little and there a little, until you have helped him to add many cubits to his spiritual stature.

We have all noted the mute agony of the father of the family escorted to a symphony concert by a music-loving wife and daughters. He is not tone-deaf by any means, but there is much for him to learn before he can really appreciate Bach and Wagner. The man in the pew must be made aware of the unseen world before he can be interested in its life. God must precede theology. The man must be taught to face the problems of life of which Christian doctrines are intended to be the solution. The trouble with much preaching is that it is directed at the solution of difficulties of the very existence of which the man in the pew is not aware.

Compassion, not condescension: preaching for the sake of the pew-crowd, not for his own satisfaction; and conviction that he has something to offer which, if received, will mean light and leading to his hearers, make up the secret of effective preaching, according to Mr. Pepper. He calls a sham sermon an offense to God.

The sham may take any one of several forms. A detestable species is that in which the preacher gives glib and conventional answers to questions which have never troubled him, and offers hearsay solutions of problems with which he himself has never wrestled. Perhaps the most common sham is the appeal to experiences to which the preacher is a stranger, or the proclamation of beliefs upon which he has a slender hold. It is extraordinary how quickly the man in the pew can distinguish between that which has its source in the recesses of the preacher's being and that which comes only from the lips. A proposition announced by a man convinced of its truth and power may carry the preacher's conviction to many a heart, when the same words will be utterly ineffectual if spoken by one to whom they mean little or nothing.

It is just because the man counts for so much that

his elocution and fluency count for so little, Mr. Pepper goes on to say. And by way of reenforcing this point he adds:

Cato the Censor, so Cicero tells us, used to wonder why one soothsayer did not laugh when he met another. There are cynics in our own day who are ready to impute a like insincerity to the clergy. As a generalization this is utterly unfair and unjustified. But insincere and disingenuous preachers give color to such a charge. Theirs is a weighty responsibility. They counterfeit and debase the currency of the King of kings.—*Current Opinion, October, 1915.*

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### MONKEY DIED LIKE A MAN

The death of Bill Snyder, the veteran baboon of the Central Park zoo, from acute indigestion, is chronicled in the day's news. Bill was not one of the higher order of the monkey family; his kinship to the human race, if he had any, was remote. Yet surely in the manner of his death he displayed a simian resemblance to man.

He died as hundreds of thousands of beings higher in the scale of evolution die, as countless numbers of our "best citizens" die—from overeating. He was as reckless in the indulgence of his appetite for food as the most cultivated member of the human family, and if the circumstances of his death excite surprise, it is that his natural instincts did not preserve him from the fate of the most intelligent human beings.

Bill's death points a dietetic moral for monkeys that exchange the nuts and roots of the jungle for the richer food of zoo captivity and idleness. The application of the moral to mankind need not be considered. A vastly greater number of men die from overeating than from starvation, and the death of a humble simian in the circumstances from this characteristically human ailment, may serve to emphasize the fact.—*New York World.*

When news finally had reached him that Lee had surrendered, and the officials began to make preparation for the entry into Richmond, just as immediately Lincoln put his foot down and said: "There shall be no triumphant entry into Richmond. There shall be no demonstration just now." He made his way to Richmond and walked through the city alone. He walked with his head down, with heavy step and sad heart, and when he reached the Southern capitol and went to Jefferson Davis's room, he bade his two officials step aside and leave him alone. After a few minutes had passed by, one of them, out of curiosity, looked to see what had taken place, and there sat Lincoln, with his head bowed on Jefferson Davis's desk, his face in his hands and his tears falling. His great, sympathetic heart saved the republic.—Cortland Myers.

## The Children's Home

EDITED BY HEMAN C. SMITH AND CALLIE B. STEBBINS,  
LAMONI, IOWA

### New Relations and Responsibilities

The evening of Thursday, November 4 saw the arrival at the home of the new superintendent and matron, Brother and Sister E. D. Briggs, of Nebraska City. A little company of friends connected with the home had gathered to give them welcome, and with the older children of the home family awaited their coming, after which a social hour was spent together.

A hearty greeting from their new friends had set the children at ease from the first and before their somewhat belated bedtime, one and another was saying, "I like them," and, "So do I." A momentous thing it is, the adopting of a new father and mother!

The introduction of the other children occurred before breakfast the next morning, and all were reassured by the smiling faces and kindly words with which they were greeted, while the little ones went straight into the motherly arms open to receive them.

Then in their accustomed way the children ranged themselves in line and marched to music to their places at the tables in the dining room. Being seated they listened with bowed heads while the new head of the house asked God's blessing upon the morning meal and upon all their association together.

Prayer followed breakfast as usual, and then the boys and girls went to their various tasks in order to have their work done and to be on time at school. Of course the boys were much interested in showing father about the barn, and so on, and mother must come and see the calf and the chickens. There were many things to see and learn, and each turn disclosed some new view of the great possibilities undertaken. But these are faced with a brave and cheerful spirit and a firm reliance upon the great Helper and Father of all.

The first Saturday proved to be a gala day for the children. An extra horse had been secured (only one being kept at the home) and father was going to the country for apples. A load of apples had been offered for the home on condition enough help should be furnished to pick them up from the ground where they were lying. Four of the oldest boys were delegated for this service and gladly accepted the privilege.

While they were gone word was received through Brother Heman C. Smith that free admission to the home children had been kindly granted for a series of stereopticon lectures. These were to be given by the Athenian Literary Society at the college on six successive Saturdays, beginning that day, the afternoon being devoted to the children. Then everybody helped, and the Saturday bathing and donning of fresh clothing was quickly accomplished, and a clean, happy lot of children started out to enjoy the afternoon. This time they were under the chaperonage of Sister Inez Davis, recently returned from the Hawaiian Mission. The absence of the apple boys was regretted, but there would be other days when they could go too.

These boys came home hungry enough to do full justice to their late dinner, which they enjoyed, sitting at the same table with father. When it was over they were ready to work with him again, and soon they had the apples transferred to their place in the fruit cellar.

Other donations of apples had been received as well as a fine lot of pears; but many of these would not keep to be used in the fresh state, so one of the early experiences of the new matron and superintendent was that of meeting a num-

ber of willing-hearted sisters who gathered in to help put up the fruit. On three afternoons they worked, until all were sorted and those in need of attention had been put up.

In the forenoon of the second Saturday the boys were permitted to accompany father to a sale of stock which was held at the Saints' Home. In the afternoon all who chose to do so went with mother to see the pictures at the college.

There have been several flying trips in the bishopric automobile, lately donated to the stake. Sometimes it has looked like the old woman's shoe overflowing with children, and once, for a three minute-trip, little Roy "sat all alone in the back seat!" while his playmate, Harriet, rode with Brother Roberts.

These are some of the outside attractions which, however, cannot dim the story hour, the Sunday afternoon with pop corn and nuts, or other happy and profitable times when father, mother and children are drawn close together in common interest.

May the bonds of love be so strengthened as to prove a safeguard to the children and an aid in solving the many problems connected with their care.

C. B. S.

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## Letter Department

### Touching the Keys Aright

We have been at this place for over a year and have no church privileges, so far as our own church is concerned. There are other churches, but there is nothing satisfying in attending them. My desire is still for the angel's message. The gospel is just as dear to me now as it was when I embraced it years ago. I hope I may be ready, when called, to hear the blessed "Well done." If we can only keep in accord with the latter-day work there are blessings in store for us.

Some one near by was playing a flute, high, clear and sweet. The melody rose, then the player struck a wrong note; sweetness and melody vanished—no longer was there joy in it. This only reveals that the instrument of life is true and sound. If played right it will always give forth sweetness; it is only when played wrong that discord comes. The fault is not in the instrument, it is in the player. We are apt to blame fate or circumstances when life goes wrong. If we would look carefully into the matter we would discover we have struck a wrong note. This has thrown our life out of tune. We may recover the melody, and except for the hurt of the slip, little ultimate ill is done, or we may get farther and farther off the key until life ends in utmost discord.

We should not blame life. The instrument is true, and if we keep ourselves tuned to the Spirit of truth we shall play it correctly. Whenever we hesitate as to the right key to be struck there is always an inner guide that not only tells us the individual note, but the motive of the whole melody of our life sings in our heart. It is only when we refuse to listen or to follow that the melody grows faint, and if we turn a deaf ear it is lost entirely. With every passing day it becomes more easy to play the instrument of life lightly if we wish to do so. To what wondrous melody would this old world move if we all touched the right keys. Everyone would voice his own sweetness but no discord would arise. It would be one grand symphony.

Let us strive to so live that we may play the instrument of life rightly, is the prayer of,

A sister,

Mrs. S. A. Foss.

AUBURN, MAINE, November 2, 1915, 188 Main Street.

[The following letter from the editor of *The Avery Boomer*, who became interested in our work during services held at Avery, Iowa, some months ago, will be of interest to the Saints.—EDITORS.]

AVERY, IOWA, September 28, 1915.

MR. A. N. HAZELTON, Lamoni, Iowa.

*My Very Dear Sir:* Your letter at hand and read with pleasure. I am very glad to hear from you people at Lamoni. I send you what few *Boomers* I have left of the edition you mention. I printed about one hundred extra of this number to help your elders who were expecting to come here. My idea was to see if we could not arrange for a debate between them and our Methodist minister, but he would not debate. So I got up a petition and secured about forty-five or fifty signatures to it, and your elders gave us two lectures, one on "Joseph Smith, was he a prophet of God," the other on the Book of Mormon. These lectures were a great success, and the people turned out well to hear them.

You may tell your church authorities at Lamoni that we people here in Avery think well of the elders and preachers who have been sent here, and hope that they will come again. Although not a Latter Day Saint, I like the Saints, and I like to hear them preach. I believe Joseph Smith was a true prophet of God. I see nothing unreasonable in believing that the Book of Mormon may be an historical account of the wandering prehistoric children of Israel on this continent. I have read some works and books on Joseph Smith and have read the first three histories of your church, published at Lamoni, Iowa.

If you wish to send some church literature here I shall be very glad to receive it and read it, and will judiciously distribute it so that others may get the good of it too. The people here at Avery are taking a good deal of interest in your church, and I believe you could keep up your propaganda further with profit and good results. There are three or four of your families in Avery. They are all nice, respected and well-esteemed people. I have suggested to some of them that they obtain discussional literature and start a circulating library and let people read how your church interprets the Bible.

I have written several articles for Swedish and American papers on Joseph Smith and his character, stating that he was a good man and did not originate the doctrine of polygamy, as it is sometimes urged that he did.

Yours truly,

AXEL PETERSON.

AMHERST, NOVA SCOTIA, October 22, 1915.

*Editors Herald:* We are still trying to keep the gospel banner afloat. Although isolated from church privileges we are still hopeful and are looking forward to the time when we shall enjoy the companionship of those of kindred faith.

Some Saints who are isolated think that they can do nothing towards helping along this great work; but that is where they make a great mistake. We can all become workers together, by paying our tithing and living the law that the Master has made so plain. I often think, what a shame that so many of the Saints withhold just tithe, when they know that they owe it to help God's work, and some of those who are able to pay are among those who do not. Saints, turn to Doctrine and Covenants 64:5, and read what latter-day revelation says about those who withhold the just tithe; read carefully, think the matter over, and ask yourself the question, Does that mean me? Then read Malachi 3, and note the promise God has made to those who are faithful in their stewardships.

Some of those who will not pay anything and who are able to do so, when Christmas time comes can find money to spend on presents. Ask them for a dollar for the church and they tell you they have a hard time to make ends meet. Saints, do you think you can deceive God? When you stand before the great judge, what excuse will you have to offer?

Ask yourself the question, Have I been doing what I should to help along the work that I love so well? Take an inventory of your past life and find out how much you have paid, and then take another inventory of what you own and mail it to the Bishop, asking what you should give to keep along the Master's work.

May the God of peace continue to bless you. I remain,  
Your brother,  
BOYD JOHNSON.

[The following letter is from a brother who, in January, 1914, wrote for certain information of the Bureau of Publicity, and who became further interested in the work, and with his wife and brother was baptized by Brother J. W. Metcalf. He is showing a creditable development, and should be of assistance to the cause.—EDITORS.]

LOUISVILLE, KENTUCKY, October 22, 1915.

MR. ELBERT A. SMITH, Lamoni, Iowa.

*Dear Sir and Brother:* I am in receipt of and have read to-day your editorial concerning the "Book of Abraham" in the HERALD for this week. The matter is entirely clear to me now, and I feel as though I shall be in a position to offer defense in this connection when occasion demands. Like many other subjects, when they are threshed out, this one proves the same conclusion—that it is hard to bring to naught the work of God by attempting it in roundabout ways by means of propositions with which the Saints are not familiar. This work to us is truth, and we need not fear but what the trap is set at all points along the line or road, and persons who attempt to prove their pet theories and endeavor thereby to blind the eyes and minds of the honest people who really want something stable to cling to, are sure to get in the trap sometime, somewhere, if merely let alone in the territory they want to roam in.

The fact that the Spalding Romance showed up on the islands proves a watchful eye is kept on the slow but sure advancement of the Book of Mormon and its teachings, and further proves the purposes mentioned therein will not fail. But not having encountered this particular feature of the various objections offered by outsiders to annul the claims of Joseph Smith, I wrote you for light and information.

I want to say this, that when I write you or Brother Garver, in fact each of those to whom I have written at either Lamoni or Independence, have always been given thorough information on the subject in hand.

Yours in the work,  
W. O. ROBERTSON.

DELOIT, IOWA, November 5, 1915.

*Editors Herald:* The Gallands Grove District in general and the Saints at Denison in particular are much pleased with the good support the nonmembers of Denison are giving them in the erection of a church, as noted in the following from *The Denison (Iowa) Review*:

"A special business meeting was held in Denison by the Latter Day Saints on Monday evening of this week, at which time it was decided by a unanimous vote to erect a church building. . . .

"Plans and specifications have not been fully agreed upon, but it is expected that the building will be about thirty by

forty-six, and it is hoped to have it ready for use by Christmas.

"The Monday evening meeting was in charge of Elder C. J. Hunt, financial agent for the Latter Day Saints in north-western Iowa, and he will appoint a soliciting committee to aid the building committee. There were present at this business meeting Elders C. E. and J. L. Butterworth, of Dow City; C. W. Winney and J. T. Spence, Deloit. Members of the Latter Day Saint church in Crawford County will aid the Denison Saints in every way possible in making a success of the undertaking here.

"The local organization has long been in need of a meeting place, and for a year or more the members have held Sunday school and preaching services in private homes, but, owing to increased membership, they are greatly in need of a church in which to accommodate the congregation. Without doubt they will receive the support of the business men and residents of Denison."

Denison is a town of about four thousand.

Very truly yours,  
C. J. HUNT.

RAVENWOOD, MISSOURI, November 6, 1915.

*Editors Herald:* The HERALD has been a source of strength to me many times. I am thankful that I am permitted to live in this momentous day and age of the world; a day in which the Lord has set to gather his elect. Dear Saints, we should set our affection on things above. Too many of us are going along thoughtless as to what our duty is, and as to the questions that we may be called to answer at the great judgment day. The Lord in his goodness has required only the small sum of one tenth as the first tithe of all this world's goods that he has blessed us with, to carry on his great work here on earth.

One cry is that we need more laborers in the vineyard, but there must be means to support them. Will we be called to answer when we stand before the great white throne, Why did you not pay unto the Lord's storehouse that which was due? Let us now answer the question, Are we doing all we can to assist in this great work? If we are not, let us begin right now. Our brethren leave their homes and families and give up all for the gospel's sake. Why can not we sacrifice at least one tenth of that which the Lord has blessed us with? Think what a small sum that is. Can it be said that we were faithful if we keep not the law? I fear not.

The Saints of Sweet Home Branch are making some progress. The Lord has blessed us in our efforts for good. We have regular preaching services every Sunday except sacrament day, and every Sunday night. We have prayer meeting and Religio one night during the week. Some of our young people are beginning to take an active part, which encourages us, and we are sure the Lord is well pleased with their efforts.

May the good Master help us as Saints to come up to higher planes, is the humble prayer of

Your sister,  
MRS. MARTHA NELSON.

FONTANELLE, IOWA, November 7, 1915.

*Editors Herald:* It is interesting and encouraging to read of others' experiences. We hope that our experiences may encourage others. Some former members of this branch have moved away. We still have a small band trying to hold our candle high for a light to the world. We hold Sunday school every Sunday, and had prayer meeting to-day. Those who attend do not become discouraged, but try to hold out

faithful and pray for all. We ask an interest in the prayers of the Saints, for we need God's help to present the truth to the people, some of whom think we are foolish.

One man, an Adventist, told me I believed in spiritualism, because I said I believed we were conscious after death. I corresponded with the minister in charge of this territory and have challenged this people to debate on soul sleeping and church propositions, or any other questions including church propositions. Their elder is away now and we are waiting for their members to find out what they will do. This controversy started by Elder J. H. Baker preaching a sermon on the future destiny of man. After he was gone their man called me over to hear an answer by a sermon on future probation.

This man said there was no chance for a man after he died in sin. He said that 1 Peter 3:18-20 referred to Christ's Spirit preaching through his prophets to the spirits in our bodies. I tried to explain to them our belief, and they said if any man told me that, I had better leave that man alone, hence the challenge to debate. Then they said they were not trying to down anybody's work, that they were out to save the people. I told them that was what I was after, that I wanted to get the truth before the people, and if they had the truth they ought not to be afraid to debate in public. So I am waiting in hopes, for the neighborhood is interested and excitement is running high.

We have no church building and only one officer, a teacher, L. O. Lents, who gives us some good talks. Our branch president, a priest, E. D. Blair, is in Lamoni taking treatment for his nerves. He is getting better, so we are looking forward with gladness to his return in the spring. He is a very able talker, and Sister Blair is a help to all with her words of comfort.

Your brother,  
V. G. LENTS.

BAY CITY, MICHIGAN, November 7, 1915.

*Editors Herald:* We receive benefit from the letters of others in the HERALD. We are all busy here, working in the several departments. This conference year finds us renewing our covenant for service. Brother O. J. Hawn has been holding tent meetings which lasted about four weeks, being interrupted only for our conference. Eighteen were baptized, and more heard the gospel and we are satisfied that the work here is not done.

Truly the kingdom of God is like a net which gathers in every kind. We have baptized some Catholics, some Methodists, some Salvation Army soldiers, some Presbyterians. One from Lansing, hearing the gospel in our little tent, obeyed, and went back with the promise to help advance the gospel there.

The Saints are now talking about renting a large theater for some meetings this winter.

The writer is much interested in Sunday school and Religio work. We think the last conference in Central Michigan was an incentive to better work and more systematic effort along these lines. Our district association offers three prizes, first, second and third, to schools having the highest grading in the following points: First, best reporting; second, best report of home class work; third, best showing in cradle roll work. This ought to encourage every school. Every live worker wants to get to the top.

We are making an earnest effort to make our district first grade, and feel sure that we can do it. So let one and all put forth the best effort, and what our hands find to do, do it with our might. We hope every Saint in Central Michi-

gan will catch the real spirit of the work and do his best to make this our best year. There is work for all. Our Sunday school and Religio convention voted to meet semiannually, so we will have a better opportunity for work.

Earnestly desiring to advance the cause, I am,

EDITH SMITH.

706 North Linn Street.

COUNCIL BLUFFS, IOWA, November 12, 1915.

*Editors Herald:* I just closed three weeks of meetings at Spring Valley Schoolhouse, six miles southwest of Creighton, Nebraska. Sisters Thompson and Jones sent for me to come and hold meetings. We had a full house every night. We left five or six near the kingdom, who will be baptized ere long. Much prejudice was broken down, and many friends made to the cause. On leaving I was invited to come back again and to go to the houses of the people and talk with them.

Sister J. M. Thompson and Sister J. R. Jones are true and noble Saints. They are alone in the church, but will soon have their noble husbands in the work with them. I baptized Sister Thompson at Loveland, Iowa, two years ago.

This is a grand and glorious work, and one that is dear to my heart.

To the scattered Saints of Northeastern Nebraska District—what is the chance of opening up the work? If any want me to come and hold meetings, write me at my home address, Bartlett, Iowa. Let me know your needs and I will arrange to come your way.

H. N. PIERCE.

#### Extracts from Letters

J. M. Terry, Seattle, Washington: "Our church work is moving along quite well. We are just inaugurating an effort to pay off remaining debt and properly seat our church house and prepare it for dedication. We owe four hundred dollars, and two hundred more will seat it. I am very busy, but it seems to take much work for apparently small results. Wife's health is quite poor yet. She keeps on going for the sake of the good cause. I am having good health,—yet years begin to tell. Brother Peter Anderson was with us a few days with his daughter. He was feeling well in the work. Is in Portland now en route to his field again."

Elder George H. Graves writes from London, Ontario: "The work here in this city is onward. God speed the right. To the dear Saints scattered abroad, greeting."

E. A. Ulrich, Hardtner, Kansas: "I have been isolated from the fellowship of the Saints the greater part of ten years. I was baptized in December, 1898; was ordained a priest in March, 1902, by Brethren Baldwin and Ebeling, at Toledo, Ohio. During the above-mentioned years I was a regular subscriber to the HERALD. Since 1906 I have moved about a great deal and have lost possibly much of what I might have attained under a more spiritual environment. Yet the angel's message to-day to me represents the same uncompromising and unyielding truth. Those under present economic conditions who fear they may be swept from their place, should maintain their integrity and loyalty to the order of God as set in the church. To me the responsibilities of the ministry, especially those who publish the tidings of the church, is great. Jesus said, Ye are the salt of the earth; but if the salt has lost its savor it is thenceforth good for nothing.

Sadie Burch, Independence, Missouri: "As Saints we should stand in holy places, putting away the sins which so easily beset us. We should work, watch and pray, for the hour of desolation is at hand. The time of trouble is upon us."

## News from Missions

### Michigan and Indiana

News that would be interesting to many of the HERALD readers, known to many of the missionaries, if it was published, would be appreciated by them. The several items which go to make up the experiences of a missionary, one who is moving from place to place in his field of labor, are such commonplace things with him, that many times when things happen that would be interesting to others, he gives them but little more than a passing notice, when if they were properly written up and published would make interesting reading to a great many, besides there would be very much in the experience of the average missionary that would be encouraging to those who are interested in the onward progress of this latter-day work.

I have neglected to write for publication much that might have been written for the benefit of others, and perhaps that would be true of most all of our missionaries. Several reasons might be given for neglecting this duty we missionaries owe to the membership of the church who are sustaining us in the field. One of the reasons that we seldom if ever hear from some of us is that we are not gifted in the use of poetry or prose, we are not so well qualified to write as some of our gifted brethren, and we are not anxious to expose our lack of ability along literary lines. We have missionaries who are excellent speakers but who are not good pen-pushers. If all are to labor according to their gifts and callings, and if some of us are not gifted along literary lines, we could not reasonably be expected to write much for the papers. However, some may be gifted more in that way than they are aware, and with a little more practice they might develop along literary lines in a way that would surprise them.

If the foregoing is sufficient apology for letters and articles not appearing often in the columns of the HERALD over the signature of the undersigned, then may I not be excused for not writing oftener?

Southern Michigan and Northern Indiana District is still on the church map, with some three or four missionaries busy most all of their time in gospel work, I do not recollect the exact number of people that have been baptized by our small force of missionaries this year, but I would not miss the number far if I were to say fifty.

Our work has not been done without the usual amount of opposition by those who differ from us religiously. This may or may not be a good indication of progressive work done by our missionaries. I believe it was Goethe who once made the statement, "I always know that I am traveling when I hear the dogs bark." I am inclined to think however, that it is possible for a missionary to say and do things that will create the displeasure of others, and not be making much progress either.

We were called on to defend our work in March in a sixteen-session debate near Galien, Michigan, with Elder B. E. Kesler, of Puxico, Missouri, representing the Church of the Brethren. I think he was the equal of any man I have ever met in debate in "mud slinging." Mr. Kesler had the "mud," and knew how to mix it, and he was proficient in throwing it. (I was informed that Elder Kesler had been a lawyer in the past, but is giving all of his time to debating now.) His stock in trade was the usual tirade of abuse. His principal textbooks were *The True Origin of Mormon Polygamy* and *The True Origin of the Book of Mormon*, by Charles A. Shook.

Some people in Hibbard, where I am at this writing, have done what they could to hinder the work here. Brother O. R.

Miller came here in July and forged his way through much opposition, succeeding in baptizing more than twenty before leaving, first and last. Since he left our enemies have flooded the town with "anti-Mormon" literature of the Reverend John D. Nutting brand. I am inclined to think, from what I have heard, that these "Guardian Angels" of men's souls have already discovered their mistake in much that they have said and done. Some of the best people here are not slow in taking a stand with our people, and are outspoken against those who are the leaders in this movement against our work. Our opposers have injured themselves more than us in the eyes of most everyone.

I leave this place Monday for Lansing, Michigan, to engage Bishop E. Fagan, of the Church of Jesus Christ of Holiness Workers, in a twelve-session debate, on the usual church propositions. The bishop informs me that he wants a clean, honorable debate on the Scriptures, and will not resort to "mud slinging" under any circumstances. He says if we have the truth he wants to know it, that is what he is seeking, and if he shall succeed in proving to me that they have the truth, we ought to be equally anxious to know it and be honest enough to accept it. When I left the bishop and his wife I told them that I should expect to baptize them into our church at the close of the debate.

The work in this district, I am pleased to state, so far as I am acquainted with it now and in the past, is in as good condition as at any time in the past. There have been three new branches organized within the last twelve months, and prospects are good for one or two more in the near future.

In a number of places where I have held meetings of late, quite good interest was manifest among those who are not members of the church. At Ora, the last place I preached before coming here, the attendance was quite large, numbering from forty to one hundred and forty. Out of this large number there were not more than ten or twelve Saints present. When we are successful in getting as many as forty or fifty nonmembers out to hear preaching in this district, we think we are doing well, and when we can do better than that we are very much pleased.

Our labors in this district have been made very pleasant by the Saints and friends that we have been privileged to labor among. I have been kindly treated by all; have been blessed with quite a large measure of the Holy Spirit in all of my work. Taking all things together, I have no reason to complain. I think that I am in the faith, I know if I am not, I want to be.

Yours in gospel bonds,

J. D. STEAD.

HIBBARD, INDIANA, November 12, 1915.

### Spring River District

When I last wrote I was at the Wimar Schoolhouse, in Oklahoma. I closed there on Sunday night, October 24, with a full house and good interest. We have a fine band of Saints at that place. All they need is help. The school director did all in his power to make the meetings a success. He is a fine young man.

The next morning we started with Brother Green with a load of oats for the railroad, a distance of twelve miles. We got stuck in a mudhole, but a good neighbor helped us out, and we got to the station all right. We reached home Tuesday noon. About the first thing we heard was, "Brother Quick, are you going to preach for us?" We consented to preach Friday and Saturday nights, and twice on Sunday.

We had been requested by a lady of the Christian Church to preach on "Hell," so we announced for Sunday night the

subject, "Is hell literal fire?" We had a full house, and all seemed pleased. Sunday afternoon myself and wife, and Brother H. C. Hughes and wife, went about twelve miles to see Brother Hillman's family. They are passing through a great trial. Their oldest boy has been sick for two or three years. He is about twenty years old. He is a member of the church. His mind is strong, but his body is weak. Saints, pray for him.

On Friday I again had to do the hardest thing of my life, bid wife and children good-by, and we were off for the conference at Pittsburg, Kansas. At Fort Scott we met our good Brother A. C. Silvers. We were soon in Pittsburg, shaking hands with the good Saints. We all ate at the same table, Sister Bird being the head cook.

Brethren F. M. Sheehy, Charles Fry, and T. C. Kelley were made presidents of the conference. To say that they did well is putting it mildly. Bishop Ellis Short was there doing his part of the work. Brother Short has always been interested in the Spring River District. After a social meeting in the afternoon, we hurried away to this place to commence a two-weeks meeting. We were ten minutes late, but tried to make up for it.

Bob Jones, the evangelist, is in Joplin, occupying in a big tabernacle. He is going after the people in Billy Sunday style. Here are some of his statements, which the papers call "Jones's Jolts":

God Almighty was never able to do anything with a man who argued with him.

You ought to be ashamed of yourself if you are a Christian and are not able to tell men how to be saved.

The most of you have about enough religion to keep you uncomfortable.

A man may quit drinking, quit swearing, and quit lying and still go to hell.

There is nothing that disgusts me quite so much as to hear an insignificant girl say, "I do not see any harm in dancing."

There are mothers in this town who would rather see their daughters in society than in heaven.

To my mind some of these statements are good for our people to think over. Jesus said we might go in and out and find pasture.

Everything seems to be moving along nicely in this district. The missionary force is at peace with each other, and we ought to be at peace if we are followers of the Prince of peace. Brother Fry, our district president, seems to be the right man in the right place.

Your brother,

LEE QUICK.

WEBB CITY, MISSOURI, November 9, 1915.

### Central Oklahoma

Down here in the Southeastern part of Oklahoma, where cotten grows, and crops are varied, we have been given evidence of the productiveness of this country under favorable conditions, such as there have been this year. We are hopeful for the sake of many poor people that the droughts that have been so prevalent in late years have now ceased, at least for some time to come. Here, as elsewhere, the struggle for existence continues, in some instances practically resolving itself into the Darwinian theory of the "survival of the fittest."

This finds the writer preaching in the town of Fitzhugh, which is the forensic battle ground, where there have been two debates held between the Christians and Latter Day Saints; the first one held was about five years ago, when Elder W. M.

Aylor met Elder Chism, and again last fall Elder W. E. Peak met Elder Witcher. From all I can learn, while these people are still very bitter towards us, they have had all they want of debates, as the usual thing has happened, and proven disastrous to their cause.

Previous to coming to this place I held a very successful two-weeks' meeting eight miles southwest of Ada, in the Lightning Ridge Schoolhouse, where I organized the few faithful Saints of that vicinity into a Sunday school, also ordained Brother Herbert C. Backus to the office of priest, and Brother William F. Page to that of deacon. Both men are of sterling quality, and will prove efficient workmen if they will continue humble and faithful to him who has called them. Two were baptized, a Mr. John Crabtree and his wife, who are also a credit to the cause.

This conference year so far has proven an unusually busy one. I have performed labor very satisfactory to myself, and I trust to all others, in the following places: Bartlesville, Vera, Holdenville, Shawnee, Oklahoma City, Witcher, Ripley, Mounds, Bristow, Sperry, Skiatook, and in the oil fields near Cleveland, also in the city of Tulsa, where for three weeks we enjoyed splendid liberty in presenting the gospel truths; and one evening for two hours and a half I made a reply to the Utah elders, following this effort up with a lengthy article that we were enabled to get in the *Tulsa World*, and the *Tulsa Democrat*, two widely circulated papers, showing the difference between the Reorganized Church and the Utah church.

Our appreciation and thanks are due our heavenly Father for the bestowal of his assistance by way of the outpouring of his blessed Spirit that has given so much encouragement in all our work, and in him only we hope to be victorious in the end.

There are so many calls for preaching that it is a little perplexing to know where to go first. The work in this district is moving towards higher planes. A number are seeing the necessity of complying with the law in paying their tithes, and it is pleasing to our heavenly Father that all, rich and poor, should become obedient to this as well as all other commandments. Shall it be said of Saints, as it was said of the Pharisees by Christ, For ye pay tithe of mint and anise and cummin, and have omitted the weightier matters of the law, judgment, mercy, and faith; these ought ye to have done, and not to leave the other undone.

The fall weather has been ideal, but now we are having a little cold snap.

Everywhere I have been treated with the utmost kindness by all, and my appreciation is extended to everyone who has so nobly assisted us in our work.

As president of the Central Oklahoma District, I would be pleased to hear from every elder and priest not under branch appointment, with a view to have them try and make new openings, and I am sure all the missionaries will assist them all they can. Mail sent to my home address, 1517 West Maple Avenue, Independence, Missouri, will be forwarded.

May God bless his Israel everywhere. Ever praying and working for the redemption of Zion, I am,

Your brother in gospel bonds,

JOSEPH ARBER.

FITZHUGH, OKLAHOMA, November 15, 1915.

### Oklahoma

A delightfully pleasant cool summer has yielded a bountiful harvest; too much rain for the wheat, but the corn and other crops are excellent.

The work of the Lord is onward in many places in the

State, though some seem to be sleeping and very indifferent. The harvest is great and the laborers few. Three of the missionary force have left the field, making the burden much heavier on the few who remain.

Our work at Tulsa and near-by towns seems a very inviting field since our meeting there one year ago. We have had "strong men" there who have stood by us with their means and influence, such men as Robinson and James, also Adamson, Lancaster and others. Brother W. P. Robinson is now located there with his family to look after the work.

The writer opened a good new point about thirty miles west of Tulsa in the oil fields, resulting in eight baptisms and many interested.

The effort at the State Fair to advertise our work and make some money to build our first church in the capital city, resulted in a net gain of about five hundred dollars for eight days' work in our booth, serving regular meals and cold drinks.

The Indians are on the move during the summer months, making it difficult to hold regular meetings. However, we have about twenty baptisms to report among them, and five more ready for the water. Brethren Cook and Taylor visit the various camps and talk the gospel and preach occasionally. We hope to build our first church among them soon near Kingfisher.

Our three reunions were held at Eagle City, Piedmont, and near Terlton. Too much rain, and too few people were so much in evidence at Piedmont that it nearly spoiled the meeting, but at the other two places we had fine meetings.

We need volunteers, not for Germany nor the allies, but for the work of the Lord, not sinners, but Saints, who will work, rendering willing service, by their means and influence. If we get the ready response we should the work will go forward as it should.

Your coworker,

HUBERT CASE.

## Des Moines

### NOTES AND OBSERVATIONS

The work in the Des Moines District is onward. Reports from every branch except one were received at the Nevada conference October 11 and 12, all showing more or less activity. New churches at Boone and Rhodes are being erected and will soon be ready for occupancy. The Nevada and Perry Saints have made some timely improvements on their church buildings, adding comfort and convenience. Isolated Saints are making noble efforts to get the truth before their neighbors.

There are wonderful opportunities at the door of every Latter Day Saint, and the possibilities are great. Everywhere men and women are hungering for the truth. The sham and shallow religion of the shouting hallelujah sort that catches so many in its delusive drag-net does not give satisfaction. They can not deliver the goods. The substitute for the bread of heaven only increases the hunger. The promised water of life is no more than a delusive mirage. Once the poor victim awakes he finds it is all a nightmare.

From my limited observation, the spiritual condition of the district is good, the Saints generally being active, and little or no friction being manifest. Branch officers, for the most part, are alert and have matters well in hand, ready to repulse the enemy with a little effort. The district authorities, too, are on the watchtower, and can scent danger afar off. With a well organized defense guard, and wide-awake watchmen, the enemy has considerably less opportunity for making attack of any consequence.

The missionary department is considerably behind, there

being but two of us in active field service at present, outside the city of Des Moines, with more calls for labor than we can possibly answer. Brother D. T. Williams and the writer have worked together most of the season, but are laboring separately at present, to meet the pressing demands for preaching.

After the Nevada conference we went to Montour, Tama County, and began a meeting in a schoolhouse two miles out, staying with (it ought to be brother) Felt Kennell and his good wife, Mary. She says she is ready to give up her religion any time for something better; because if it is any better than this it is "awfully good." Felt, the brother of "Sol," is a good-natured "half brother," who makes the missionary feel at home, and if any one says anything against the church he can make his resentment felt. Ask Roth, Christy, or Reiste.

Brother Williams was shortly called to Perry, leaving the writer to continue the effort alone. We had a good attendance. Some excellent people became interested, and one woman requested baptism. At this juncture Satan began to rage and she was hindered, one of her sons threatening to shoot her if she was baptized. If I had a brother who would make such a threat against his mother I would put him under peace bonds or in jail until he learned that the right to rule belonged to the mother and not to the son. However, it is usually a good omen when Satan rages in such a fashion, and this boy, like many others, may see the error of his way and repent.

Another young man accompanied his mother to the meetings, manifesting a proper regard for her feelings, whether he was interested or not. What a wonderful contrast between the two boys! One was influenced by the rabble, the kind that crucified the Christ, and actuated Saul of Tarsus. The other was impelled by a loving respect for his mother, regardless of sentiment or popular prejudice. He will be a man among men, honored and respected by all. The young man who will honor and respect the feelings of his mother will seldom go astray, and will number among his friends the best people of the community. The other fellow often has an undesirable career.

I have noted with interest the action of the Ministerial Association of Kansas City. The doings of that body are not all on the surface. I speak advisedly. The rumblings of distant thunder, though the clouds may be below the horizon, indicate an approaching storm. The Lord's vineyard has been devastated by storm more than once, and we have been warned and warned. There is only one thing that will subject the Saints to the dangers of another catastrophe, and that is a reckless disregard for the counsels of God. We have been admonished time after time to separate ourselves from worldly influences, and God has said he would spare none that remained in Babylon. He has also declared that the pleasures of the world will not enrich the soul. Yet many of us continue to feast on them to our spiritual undoing. When will we heed the admonition so often given to "come up higher?"

I am not opposed to the use of pictures, moving or otherwise, for educational purposes; but moving pictures, or anything else, used solely for the purpose of gratifying an appetite for pleasure is detrimental to spiritual development and should be avoided. The modern picture show appeals to the carnal nature, and to be carnally minded, we are told, is "death." Not will be, but *is* death—death already. We may hypnotize ourselves with the delusion that we can keep it under "proper control." But the ulcer, with its tentacles penetrating the vitals of the body, will break out at intervals with its sickening putrescence, blighting the bloom of spirit-

ual life with the touch of its deadly virus. As a matter of fact, they are already under "control." Every blood and thunder film in use has the approval of some one or more of the numerous army of censors. The censorship rises to the level of the moral sensibilities of the censor, and no higher. And none of them are in a position to set the standard high enough for Latter Day Saints.

A meritorious feature of Des Moines District gospel work is a fund known as the "Church Literature Extension Fund." This fund, in the hands of the bishop's agent, is maintained by the voluntary contributions of branches and individuals, and is used solely for the purpose of placing the church literature in the hands of Saints who are "cold" and indifferent, or poor, and outsiders who might be interested in our work. If every district in the church had such a fund, and it requires but little effort to maintain it, the subscription to the church papers would be quickly doubled, and many who now sit in darkness would be enlightened by the rays of gospel hope. We often meet strangers in our travels who manifest an interest, and a desire to know more about us. This fund will send a preacher to that home fifty-two times a year, and afford an opportunity to thousands of Saints to bear testimony from various parts of the world. It affords every one an opportunity to push, boost, and do.

I came to Clear Creek yesterday, the 8th, and will begin meetings to-night. My stay here will necessarily be short, as I am soon to meet my former opponent in debate at Brown-ing, Illinois. This fellow, Roberts, has been flaying "Mormons" for some time, but it is beginning to dawn on some who have put up the cash that they are losing more "Camp-bell skins" than they are getting "Mormon hides." But so long as he can find some who are willing to pay the price he will continue to follow his trade. We have nothing to fear from him. His reputation as a debater is bigger than his ability.

I almost forgot to mention that I spent five weeks in the Eastern Iowa District with Brother L. G. Holloway. He, with the use of Brother Fred Clark's Ford car, had made an opening in a union church building eleven miles distant. We made the trip to and fro a few times until it was no longer necessary, friends being made to the cause, and we having invitations abundant to "stop." The result of that effort was four baptisms, all adults, and others near the kingdom. Thanks to the little Ford.

Right there I was "converted." Some day I hope to have a car for gospel work. Why not? A Christian minister told me that one of his brethren gave five cars to traveling ministers last year. If one man will give five cars to propagate a fragment of the truth, what ought some Latter Day Saint do for the spread of the gospel in its fullness? Now, you stay-at-homes who are driving nice cars, don't be surprised if we come at you soon for a liberal donation. Here is an opportunity to "divide up," and the missionary will not be the sole beneficiary.

I will not relate my first experience at the wheel. L. G. may do that. I will say, however, that it will not happen again.

Hopefully in the conflict,

E. E. LONG.

## News from Branches

### Burlington, Iowa

Thursday, October 14, Bishop E. L. Kelley came through Burlington, and stayed over with Brother Williams, speaking for us at the Thursday evening meeting.

The following Sunday, October 17, Brother Williams was

called to New London to preach a funeral sermon, and Brother Ed Schweers, branch priest, occupied the morning hour.

Sunday, October 24, Bishop George P. Lambert was in Burlington, speaking morning and evening. In the afternoon, Brother Williams baptized two, Sister Marie Kunz, and her niece, Ruth Kunz, a little girl of nine.

Friday, October 29, Brother L. G. Holloway, of Lamoni, Iowa, came through just in time to attend our Religio, and favored us with a short talk on the "Harvest time," showing that he had not forgotten his boyhood days by interweaving some Halloween reminiscences.

The following Sunday we were all glad to listen to Brother Williams again, after his two weeks' "vacation."

Sunday, November 7, was a busy day, and thoroughly enjoyable, to auxiliary workers in particular. Brother G. R. Wells came in Saturday afternoon on his way home from Canada and Michigan, and arrangements had been made to devote Sunday to auxiliary work, with his assistance. He spoke with his usual stirring intensity Sunday morning, on "Efficiency," and at an afternoon session on "Getting acquainted with our own boys and girls." After this talk opportunity was given for discussion and questions, and some helpful points were brought out.

The attendance at Sunday school exceeded our enrollment, and among the visitors we were glad to have with us Brother W. H. Thomas, superintendent of the Rock Creek School. A new feature which is proving of considerable interest is a sand box which our "beginner" teacher is trying in her curtained corner, with marked success. We believe, too, that there is an increased class interest as a result of a chart showing the relative standing of the classes from week to week.

An oyster supper given by the men's organized Religio class November 10, is reported as having been quite successful, the proceeds of which, we understand, will go toward church improvement.

CORRESPONDENT.

### Saint Louis, Missouri

Thanksgiving time has again come, and while we give thanks daily for our many blessings, at this time when we consider the abundance of God's love he has poured out upon us during the entire year, our hearts are filled with gratitude for all he has bestowed upon us.

We have received excellent instruction since last report, and we trust we may retain the same, and grow and be the means of helping others see the beauty of this glorious work. Our pastor, Brother G. S. Trowbridge, is an untiring worker, and good results will surely follow. Brother Christy has been laboring in the district recently, returning to Saint Louis when practicable to preach to us on Sundays. Our district president and bishop's agent, Brother Russell Archibald, has also been out on church duties the past six Sundays. Brethren Paxton and W. A. Smith are working hard for the Master's cause, which we know they love well.

The morning of November 14 Brother Christy inducted into the kingdom three precious souls for the Master, Sisters Elvina Wagoner and Ruth Morgan, and Brother Albert Lee Cooke. It is always impressive when a man of God asks the candidate just about to be immersed if she or he is willing to take the name of Christ and keep his commandments. These thus promising were confirmed at the prayer service by Brethren Christy and Archibald.

The Sunday school and Religio are doing very nicely. The interest of the young seems especially improved. The man's class of the Sunday school is coming into prominence. This class is organized and holds regular meetings for benefits and improvements of Christian service. Their prayer meetings

are reported as being very encouraging and uplifting. It is good to see so large a band as they are, unitedly working in so noble a cause.

The Religio has been having interesting and instructive programs, the lessons being beneficial and enjoyed. Thus our young are well looked after, and the present preparation will develop into a grand future.

For all these blessings and opportunities we are thankful.

Your sister in Christ,

2637 Greer Avenue.

ELIZABETH PATTERSON.

## Miscellaneous Department

### The Bishopric

#### AGENTS' NOTICE

To the Saints of Spokane District; Greeting: "The needy shall not always be forgotten: The expectation of the poor shall not perish forever" (Psalm 9:18). This year is nearing the end, our books will close December 30. I wish to thank all who have honored the temporal law this year and request that they and others send in their portion, so that the elders' families can be supplied.

Is your faith in God and his work sufficient to move you to obedience? "Faith without works is dead." Is your name written in the tithe book for the amount due your Creator this year? All will be rewarded in the day of judgment according to their works. Let us make up our minds to pay a tenth of our increase to the Lord, so we can reasonably expect his blessings. "I, the Lord, am honored when you do what I say." Do you believe it? If so, your duty is clear.

Would you rather have all that comes into your hands and have no promise from the Lord, or pay one tenth and have all the promises God has made to his people fulfilled? It takes effort and diligence on our part. This is a day of sacrifice, the Lord says: "Gather my Saints together unto me, those who have made a covenant with me by sacrifice" (Psalm 50:5).

We must work out our salvation according to the pattern, not in some other way. Saints of God, let us wake up (if asleep) to our privileges and duties; we are no better than others unless we do better. Real Saints must prove themselves and make reasonable effort to do what the law says.

Sometimes we cannot see just how things are coming out, so we wait. Some have waited too long—like the foolish virgins. Let us have faith in God and his promises, as suggested by the above illustration, recorded by Malachi.

W. W. FORDHAM.

SPOKANE, WASHINGTON, South 238 Haven Street.

### Requests for Prayers

Prayers are asked for Alphonse Milotte, of Kansas City, Missouri, who is reported suffering with softening of the brain.

L. S. Tipton, of Kountz, Texas, who has been in ill health for a year and a half, helpless a large part of the time, requests the prayers of the Saints.

### Conference Notices

Spokane, December 11 and 12, Saints' chapel, Spokane, Washington, 10 a. m. the 11th. Have branch and priesthood reports and other matters in secretary's hands week previous. Spokane Sunday school meets day previous. W. W. Fordham, secretary.

### Convention Notices

Spokane Sunday school, December 10, Spokane, Washington. Let reports be sent in time and an effort be made to insure good attendance. W. W. Wood, secretary, 127 South Regal Street, Spokane, Washington.

### To Presidents in Mission Number 5

I have sent out new application blanks to each minister in charge, and request these to be used in our work this year.

Please see that all missionaries and applicants fill in as fully as possible. If any have failed to receive the roll of blanks, notify undersigned at once, and I will forward roll.

JOHN W. RUSHTON,

Minister in charge, Mission Number 5.

INDEPENDENCE, MISSOURI, 1522 West Short Street, November 15, 1915.

### Addresses

Elder Paul M. Hanson, 65 Nelson Street, Rozelle, New South Wales.

### Died

HAUGHT.—Samuel Alfred Haught, born September 19, 1887, near San Antonio, Texas; died October 12, 1915. Baptized June 21, 1908, at San Antonio, by W. M. Aylor. Services at the home, in charge of T. J. Jett, sermon by John Harp. Deceased leaves wife, 1 daughter, father, mother, 2 sisters, many relatives and friends. He was a model of patience through his suffering, and his kind and genial disposition won him many friends.

MCCALL.—Minnie Irene McCall died at the home of her parents, Columbus, Kansas, September 16, 1915, aged 24 years, 1 month, 8 days. Deceased was held in high esteem by all who knew her, as was shown by the many beautiful flowers sent her during her sickness and death. Services by E. A. Davis.

SLOAN.—Sister Sarah B. Sloan, born February 20, 1832; died September 26, 1915, at the home of her daughter, Mrs. King, 1035 Ogden, Denver, Colorado. Funeral at Hoffman, undertaker's parlors, sermon by Ammon White. Interment at Pleasanton, Iowa.

## THE SAINTS' HERALD

Elbert A. Smith, Editor; John F. Garver, Assistant Editor.

Published every Wednesday. Subscription price \$1.50 per year in advance.

When payment is made, the date on the margin always shows the time to which you have paid, or the time when your subscription expires.

If not changed within a month after payment is made notify us.

This paper will be promptly discontinued at date of expiration.

All articles, letters for publication, notices, etc., and communications concerning the same, should be addressed to "Editors Herald." All business letters should be addressed to Herald Publishing House, Lamoni, Iowa, and all remittances should be made payable to the same.

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

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

For advertising rates apply to the business department.

Entered at post office, Lamoni, Iowa, as second-class mail matter.

Subscriptions received for "Zion's Ensign," also orders for all "Ensign" publications.

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**December "St. Nicholas"**

December *St. Nicholas*, it is announced, will be altogether a Christmas number. The seasonable features will include an Arthur Rackham frontispiece in colors; a special cover design by Will Bradley; a Christmas play, "Mr. S. Claus's predicament," which children will be able to act for themselves; "Anna Belle's Christmas eve," a story by Josephine Scribner Gates, in which Anna Belle interviews a Christmas fairy and discovers just what the holiday means and how to observe it; "The spirit of Christmas," a story by Dora H. Hooker, which tells how old Mr. Grouch was cured of his bad temper; "The little fir tree," a Hans Andersen-esque parable by Carolyn Wells; "The fate of the Christmas pie," a rollicking ballad by Ellen Manly with pictures in color by Reginald B. Birch. Other favorite illustrators who will contribute special Christmas illustrations are Maurice L. Bower, C. Clyde Squires, C. M. Relyea, and Fanny Y. Cory.

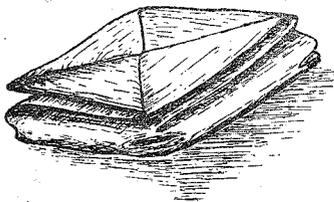
These Christmas features are, it is said, to occupy nearly half the number.

**December "Cartoons Magazine"**

A survey of the entire field of world politics, from President Wilson's engagement to the German drive through Serbia, is presented through the eyes of the cartoonists in the December *Cartoons Magazine*. Subjects treated editorially and in cartoon include Wall Street's speculation in "War brides"; President Wilson's demand for a "line-up": Britain's cabinet crisis; the Weehawken bomb plot; the Balkan situation and its meaning; the shooting of Miss Cavell; the defense program of Uncle Sam; the Armenian massacres; the race for the Golden Horn; Carranza's recognition, and Russia's newly-given lease on life. Erik Sjoestedt of Paris writes intimately of some of the French war painters—George Scott, J. Simont, Lucien Jonas, and others—who are recording for future generations the heroism of the "Poilus."

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\* What would make a nicer or more appropriate gift than a card case with cards—the case made of genuine morocco, with name stamped in gold with 50 fine cards for \$1.50, postpaid.

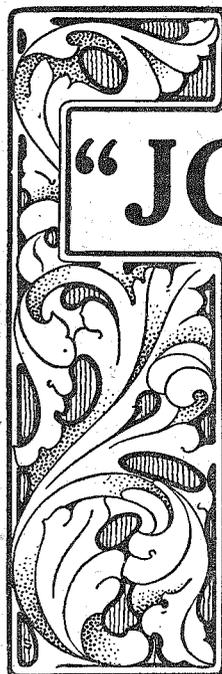
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"If ye continue in my word, then are ye my disciples indeed; and ye shall know the truth, and the truth shall make you free."—John 8: 31, 32.



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

VOLUME 62

LAMONI, IOWA, DECEMBER 1, 1915

NUMBER 48

## Editorial

### FATHERS' DAY

(An address by Elbert A. Smith, at Lamoni, Iowa, October 31, 1915, reported by Winsome Smith.)

Fathers, this is our day. Mother has bouquets thrown at her for three hundred and sixty-four days in the year; but this is the day when we get what is coming to us.

The libraries are full of tributes that have been paid to mother. I have a volume in my own library containing several hundred pages of poems that have been written to the memory of mother.

#### SPELLING THE WORD "FATHER"

These tributes are deserved; and yet I am reminded that it takes just as many letters to spell the word *father* as it does to spell the word *mother*. It takes just as many letters to spell "papa" as it does "mama," that is, the way we spell mama to-day. It even takes just as many letters to spell "paw" as it does to spell "maw."

This may be simply a fancy, but it suggests to me the thought that a certain equality should exist between father and mother. I am reminded also, that while it takes just as many letters of the alphabet to spell the word *father* as it does *mother*, after the first two letters the words are identical.

And this perhaps is typical of the life of the two individuals who preside over the home—the father and the mother. The first years of their lives have been spent individually and separately, but there comes a time when they are united in the holy bonds of wedlock and of parenthood, and after that they are as one, in harmony with the divine edict that was issued in the beginning, "Therefore, shall a man leave his father and his mother, and shall cleave unto his wife; and they shall be one flesh."

And so while mother is the sweetest, the most tender word in the English language, father shares it in common with mother after the first two letters. Two thirds of the name is held in common.

#### A DIVINELY APPOINTED COPARTNERSHIP

This suggests to my mind the idea that there is a divinely appointed copartnership between father

and mother. According to the old tradition, and in harmony with the word of God, the father is considered the head of the family. The way in which it is stated is not obnoxious if we take the definition the Apostle Paul gives us. He says, "The husband is the head of the wife [or of the family] even as Christ is the head of the church." It is the mission of Christ to be the protector, the companion, the lover, the partner of the church, and in that sense the father is the head of the family,—not the "boss."

Whenever you find a home where the father has abdicated his lawful place, and has compelled or permitted the wife to assume the head of affairs and perform not only her own proper functions but his also,—you will find that home in nearly every instance a failure, and in some instances it is absolutely ruined.

#### WHAT IS A RENEGADE FATHER WORTH?

What do you think of a father who will sit down and fail to magnify his calling and office? What would such a father be worth? I think perhaps his worth is set out in a dream that I was reading not long ago. One good sister awoke in the middle of the night, weeping violently, and her husband said, "What is the matter?"

"Why," she said, "I had a terrible dream. I dreamed that I was passing by a store where they had husbands for sale. There were some very fine ones that could be bought for five thousand dollars; and there were some fairly nice ones that could be purchased as low as five hundred dollars."

"Well," he said, "I don't see anything in that to cry about. Were there any there that looked like me?"

She began to weep again, and said, "That is just where the trouble is. There were hundreds of them just like you. They were all done up in bunches like asparagus and sold for twenty-five cents a dozen."

#### WOULD YOU SELL OUT TO ROCKEFELLER?

I want to talk to you a few minutes this morning, first about the joys of fatherhood; and second, about the responsibilities of fatherhood.

A *real* father is worth a great deal, and it is worth a great deal to be a father. I leave that to the vote

of any father in the assembly. You know very well that though you may count yourself poor, John D. Rockefeller has not money enough to buy the little hand that nestles so confidently in your own; or if your children have grown to manhood and womanhood, you know that J. P. Morgan has not resources enough to buy that thrill of pride and joy that you feel in your grown sons and daughters, and in the pleasure that you have in planning the great things that they are to accomplish.

#### A LITTLE CHILD SHOULD LEAD THEM

It is worth a great deal to be a father. But Paul tells us that in the last days some people will be without "natural affection." I was in Kansas City last week in one of the largest and most aristocratic of the department stores; and I noticed a young couple who came in to do some shopping. They had the cutest little poodle dog you ever saw. While the woman did the shopping the man held the little dog in his arms like a baby. The more I looked at the man the more sorry I felt for the dog.

Now, let me tell you, right around the corner and down the street from that store is a divorce court, and that couple was going in that direction when I saw them last. It was never written, "A little dog shall lead them."

#### MURDERED UNDER WING OF STORK

There are some homes, it is true, that are denied children, where children would be very welcome. We ought not to add to the sorrow of any such home by any thoughtless jibe or remark of any kind. There are homes, on the other hand, where children are not wanted,—where they are murdered while yet they hide under the wings of the stork.

Do you know where I think such people ought to go? I will just give you a hint and you may draw your own conclusions. They ought to go where they won't have what they don't like. They do not like children. There are no children in hell. "Of such is the kingdom of heaven," Jesus said.

I think such a home as that, if we may call it a home ought to be taken up and carried across the water and set down squarely between the English and German firing lines while they are shooting from both directions, so it would be blown to purgatory in about ten minutes or less.

#### JOY AKIN TO PAIN

While there is much joy connected with fatherhood, it is also closely associated with pain, anxiety, and care. The most exquisite joys of life are nearly always closely associated with tears and pain. Possibly there are fathers here to-day who have walked a thousand miles in the middle of the night entertaining their youngest hopeful. I can sympathize

with them, because my youngest had a passion for personally conducted travel of that kind.

Yet this physical weariness and exhaustion is as nothing compared with the mental and spiritual anxiety that we feel when we are watching over the beds of little children when they are sick; and it is as nothing at all in comparison with the mental anxiety and suffering that we feel when we think about the possibility that they may sometime go wrong as they grow older.

That brings us to the responsibility of fatherhood. We can not have its joy and escape its responsibility.

It may be that after you have done all that you can to raise up your boy or your girl in the way that he or she should go, and have warned them and taught them and prayed over them, they will go wrong. But if they do, while your sorrow may be great, it will not be tinged with that bitterest sorrow that we call remorse,—regret for duties that we have failed to perform.

#### IF LOVE HAD FAILED

The responsibility of fatherhood includes that of love. Love is the great factor that is responsible for the very existence of the human race. The human creature comes into this world absolutely helpless. Unless he receives attention he will die within two or three hours. He has nothing at all with which to buy his own way,—only the coin of love that he brings with him. But as Jesus Christ said in speaking to those who were presently to go over on the other side, "In my Father's house are many mansions. . . . I go to prepare a place for you," so when these little child spirits come here to this world, he sends the spirit of love before them to prepare a place for them.

Think back over the line of your ancestors, father, grandfather, great-grandfather, away back yonder; mother, grandm<sup>o</sup>ther, great-grandmother, back to the very beginning of time. If at a single link in that great chain, love had failed, you would not be here to-day. That is an impressive thought. You would not be here, I would not be here, if love had failed us at a single point in that long chain reaching back to the very beginning. The first duty of fathers to their children is that they shall give them the love on which the existence of the race depends.

#### FIGHTING THE CHILDREN'S ENEMIES

This means that they will provide for them. The father is the breadwinner; the mother is the bread-maker. It means that the father shall provide the things that they need to eat and to wear, a home to shelter them, and an education; and that he shall protect them against their enemies. In the past the father was expected to go out and fight all enemies, to protect the children against lions, and tigers, and

savages. Generally we do not have those things nowadays to contend against.

But still there are enemies that threaten their welfare, and it is the duty of the father to go out and contend against them by his franchise, and by his personal influence; that the saloon, the brothel, and the gambling den, and all the lesser evils that would destroy your children and mine may be cast out of the community.

#### LAYING THE FOUNDATION

It is the duty and the responsibility of a father that he do all these things in defense of his children and his neighbor's children. But his duty and responsibility does not end there. In Doctrine and Covenants 68:4, we read:

And again, inasmuch as parents have children in Zion, or in any of her stakes which are organized, that teach them not to understand the doctrine of repentance; faith in Christ the Son of the living God; and of baptism and the gift of the Holy Ghost by the laying on of hands when eight years old, the sin be upon the head of the parents; for this shall be a law unto the inhabitants of Zion, or in any of her stakes which are organized; and their children shall be baptized for the remission of their sins when eight years old, and receive the laying on of hands: and they shall also teach their children to pray, and to walk uprightly before the Lord.

The statement is made that "the parents" shall do these things. It devolves on the father, jointly with the mother, that he shall teach the children to be religious. Here we find ourselves working at the very foundation of citizenship. Paul says, "Other foundation can no man lay than that is laid, which is Jesus Christ." Sir Oliver Lodge tells us that religion is rooted in human nature and in the very necessity of things, and thus we find that the Bible and the greatest modern scientist are one in this thought, that religion is at the base of all good citizenship. So it properly devolves on the father that he shall teach his children the principles of religion, and that he shall teach them to pray.

Too often the father shirks this responsibility. He leaves the religious act for the wife, and so the Apostle Paul, in writing to the brethren and sisters of his day, advised them that they be not unequally yoked together with the unbeliever. When the agnostic father, the indifferent father, is yoked up with a believing and faithful wife, they are unequally yoked together. He thinks that she can pull the whole load with that yoke, and possibly drag him by the neck into the kingdom of heaven,—if the yoke holds out, and the neck holds out.

#### A CHIP OFF THE OLD BLOCK

It devolves on the father, then, equally with the mother, to teach the children morals, as well as de-

(Continued to page 1149.)

### CURRENT EVENTS

#### SECULAR AND RELIGIOUS

**DESTRUCTIVE TORNADO.**—Thirteen persons are reported killed and twenty injured by a tornado sweeping over territory near Hot Springs, Arkansas, the 25th.

**FIRST GOVERNMENT TRAIN.**—The first train over the Government railroad in Alaska ran on November 9 between Seward and a point called Mile Twenty-Nine.

**FOR NEUTRAL CONFERENCE.**—Henry Ford and other noted Americans are arranging to visit Europe in an endeavor to bring about a conference of neutral nations to attempt to end the war and establish a permanent peace.

**INCREASE RATES.**—The Missouri State Public Utilities Commission has allowed an increase of railroad passenger rates to two and one half cents a mile, and an average freight rate increase of five per cent, to become operative January 1.

**ANOTHER LOAN.**—In addition to the late American loan to the allies, a loan to Great Britain has been arranged by American bankers. This loan is for \$50,000,000, bears four and one half per cent interest, runs six months, and is secured by British bonds amounting to \$55,000,000.

**LAW UNCONSTITUTIONAL.**—In the case of a grocer prosecuted for selling goods on Sunday, the Sunday closing law of Oregon has by the district court at Portland, been declared unconstitutional. Forbidding to sell on the Lord's Day was by the court held to be religious discrimination.

**AMERICAN FEDERATION ACTION.**—The American Federation of Labor on November 17 passed a resolution for an American marine, to be manned by American seamen; on the 16th resolutions urging citizenship for Porto Ricans; and declaring against a large standing army, but urging "a citizen soldiery democratically organized and controlled, so as to prevent either the small standing army or the larger supplements and its units to be used for or by any special privileged class, either at home or abroad."

**TO AID RED CROSS.**—President Wilson in a Thanksgiving appeal to Americans, urged contributions to the American Red Cross for relief of suffering in the war zone. The American war relief fund contributed thus far is in round numbers \$1,600,000, of which only \$5,000 remains available. Four hundred American surgeons, nurses and sanitarians have gone to Europe. That this good work of relief may continue to a people sorely in need, President Wilson asks for contributions to be forwarded "to any State or local treasurer of the Red Cross, or to the National headquarters at Washington, District of Columbia."

**MEXICAN AFFAIRS.**—Villa, whose army continues to weaken from losses and desertions, is reported de-

feated at Alamito, Sonora, with heavy losses. An increasing stream of returning Mexican refugees indicates confidence in the new government. Eighty persons are reported killed by bandits dynamiting a train between Tampico and Monterey, the 23d. United States warships and marines have been ordered to the west coast of Mexico to protect Americans and other foreigners against Indians and roving Mexican bandits. Mexican soldiers crossing the international border near Nogales, Arizona, the 25th, fired on American soldiers, who returned the fire, and according to report killed a number of Mexicans. A skirmish occurred between Villa troopers and United States soldiers at Nogales the 26th, in which one American was killed and two wounded, twenty Mexicans being reported killed. The trouble was started by a drunken Villa soldier. The Villa forces have withdrawn from Sonora and Obregon has marched into the city.

EUROPEAN WAR.—The Austro-German and Bulgarian forces report further gains over Serbia on the north and east respectively. It is reported that the Serbians are being crowded over the international line to Montenegrin territory. The Serbian capital has been removed to Scutari, Albania. The Bulgarians in an attempt to take Monastir have been defeated by the Serbs, suffering a retreat with heavy losses. The French also report gains in southern Serbia. The Bulgarians are endeavoring against increasing allied forces to hold ground gained. Allied forces are still being landed at Salonika. Report from Berlin is that the way to Turkey is open; that munitions are being shipped via rail to the Danube, down that river to Bulgarian railway terminals and then on to Constantinople, and that foodstuffs are being shipped by the same route from Bulgaria to Germany. An Austro-German attack on the Russians in Galicia has failed. The Russians report gains near Riga. Heavy cannonading continues on the western front, unaccompanied by any extensive engagement of infantry. The Italians have been conducting a campaign of unusual vigor against Austria, and report important gains. The allies have continued their offensive at the Dardanelles, where they have met with successes. Rumor is that Italian troops are landing on Albanian soil to join the Serbs, and that a large Russian army is preparing for a Balkan campaign. The French and British report successes in the German colony of Kamerun, West Africa, a large part of which is in the possession of the allies. Twenty million bushels of wheat in Canadian elevators from Lake Superior to the Atlantic seaboard, has been commandeered by the government for shipment to the allies. The grain owners will be promptly remunerated. Earl Kitchener, representing England, and Denys Cochin, representing France, have been in conference with Greek au-

thorities. Forecasts indicate that in reply to demands Greece will assure the allies that she will not disarm allied forces required to retreat for security to Greek territory, and that the allies may continue to use Greek railway and telegraph facilities. The allies are said to have assured Greece that territory occupied would be restored and justifiable indemnity paid.

### NOTES AND COMMENTS

NEW CHURCH.—The Saints of Missouri Valley, Iowa, are to have a new church to replace the building they have heretofore worshiped in. The Omaha *World-Herald* for November 21 reports on this work as follows:

MISSOURI VALLEY, November 20.—Excavation work has begun at First and Huron streets for the erection of the Latter Day Saint church. The building will have a full basement and will be fifty by thirty-two feet.

SUCCESSFUL MEETINGS AT GALIEN.—The Galien (Michigan) *Herald* for November 12 contains a short but exceedingly favorable mention of the meetings recently held at that place by Elder O. R. Miller. These meetings were twenty-four in number, and according to the *Herald* were well attended, and many friends were made to the cause and to Elder Miller personally. The report states that the services were made attractive by special music each night, and that the methods employed by the preacher were successful in securing and holding the interest of the congregation.

FROM APOSTLE HANSON.—Under date of October 20 Brother Paul M. Hanson writes from Brisbane, Queensland, Australia, as follows:

Before leaving the islands I baptized seven in addition to the ones referred to in my letter to the HERALD. The prospects before the Australian mission are bright. Many things need looking after, however. As you have seen, I am now in Brisbane. Arrangements have been made for a debate to take place between Evangelist George Burns of the Church of Christ, and myself, in the Belmore Hall, Tarre, New South Wales, beginning November 15 and continuing six nights. Church propositions will be discussed. I am planning to be present at the dedication of the new church at Argents Hill, Sunday, October 24. The new church was dedicated at Johns River, September 12. A kind reception has everywhere been extended to us by the Saints, who are a generous-hearted people. The trip seems to have done Sister Hanson much good. I am well as usual.

Try to live such a life, so full of events and relationships, that the two great things, the power of Christ and the value of your brethren's souls, shall be tangible and certain to you, not subjects of speculation and belief, but realities, which you have seen and known; then sink the shell of personal experience, lest it should hamper the truth that you must utter, and let the truth go out as the shot goes, carrying the force gun behind.—Phillips Brooks.

## FATHERS' DAY

(Continued from page 1147.)

votion,—that they shall “walk uprightly.” And I know of no way in which he can teach this so forcefully as by his example.

You will probably remember a story that one of our fathers told, I think he is in the audience to-day, at one of our preaching meetings. He went down to the Supply Store one evening, and while talking to the storekeeper he absent-mindedly helped himself to some raisins from a box. On the way home he became conscious that his little boy was tugging at his sleeve, and on being asked what he wanted, the little fellow said, “Father, how many did *you* get? I got this many.” He had a lot of them.

You may have heard about the father who was walking across a field, and he happened to look around and saw his little boy stepping as far as his little legs would reach. He said, “What are you doing?” And the little boy answered, “Papa, I am stepping in your tracks.” They are bound to step in our tracks.

Nine times out of ten the boy is a chip off the old block, or, perhaps, sometimes, as the Frenchman said, “A chip off zee old blockhead.”

### TEACHINGS THAT STICK LIKE A BUR

It devolves on us to teach our children not only by precept, but by example, and we will find that the work of the church, of the Sunday school, and the Religio are valuable helps along this line; but we should never forget that, after all, the home is the place where we have the greatest influence.

I have heard some people reason along this line: They say, “My boys are bound to do so and so away from home, so I let them do it at home. I would rather they would do it at home than to go away from home to do it.”

That always seemed to me to be a false line of reasoning. Sometime my boy may go away from home to smoke cigarettes, but he will never smoke them at home with my consent or if I can prevent it. Sometime my boy may go away from home to gamble, but he will never gamble at home with my consent; if he does it at all it will be over my protest. Sometime my boy may go away from home to drink, but he will never drink at home with my permission.

He will never be allowed to feel that the roof that shelters and sanctifies my family altar will also sanctify the cigarette, the poker deck, and the beer bottle.

And if he goes away and does these things I hope that my teaching may have so impressed his mind that he will be uneasy and unhappy all the time he does it, and that his conscience will gnaw at him when he does that thing until finally he will turn away from it and come back to the home and say,

“Father, your teaching stuck in my mind like a bur and I could not get rid of it.”

That is the sentiment of the second verse of the song we sang at opening:

And when my wayward feet  
Seek worldly pleasures fleet  
His counsel grave I meet  
Afar or near.

### A JOLLY GOOD TIME

I do not mean by this that we should rob life of all joy and pleasure. One good father said to me, “If boys need recreation, let them saw wood.” You need not tell me that sawing wood is recreation. I have tried it. The wood should be sawed, it is true, but after the wood is all sawed what are we going to do? We should oppose evil practices and pleasures, but recognize legitimate and proper recreation.

There is no earthly reason why a Christian father and a Christian mother, together with their Christian sons and daughters, in a Christian home, should not have a jolly good time; so that all the days of their lives the children will look back to that home, not looking back to the card table, the theater, the dance hall, the beer bottle, but back to the happy home of godly parents who were their chums and where they freely enjoyed life.

### IN PARTNERSHIP WITH DEITY

Now, fathers, this is our day, and in conclusion I want to impress on your minds the thought that parenthood is partnership with God: “Our Father which art in heaven,” our father which is on earth. The two are in partnership, working for the salvation of the souls that are developing here below.

I leave with you a text for this occasion, as Paul has it in the third chapter of the first Corinthian letter: “For we are laborers together with God.”

## Original Articles

### REFLECTIONS--NUMBER 1

BY W. E. PEAK

#### CONCERNING MISSIONARIES AND PROCEDURE

As the years roll by leaving their effects on the nations of the earth and mankind in general, we as a church find new problems for solution, new difficulties to contend with, and new obstacles to surmount.

This new condition into which we have been whirled by rapid movements of “the hastening time,” calls for wise actions by the members and elders of the church, to enable us to adapt ourselves to our environments.

These problems are dismissed by some with the statement that God will bring all things about in their proper order, and when the time comes for us to understand them, he will make it plain. So he will. God raises large crops of corn, builds railroads, and constructs wonderful machines, but he does it all with human agents, which requires much hard work and study by man.

The problems that confronted our forefathers in the church were wisely met, and we feel thankful for the degree of success that crowned their efforts. If we do as well as they did, it will require as much prayerful study, willing sacrifice and unselfish action by us as was displayed by them.

This epoch introduced by the installation of a new president finds the church further developed and in a much better condition to carry the work on to completion than when our late president was ordained. Not that we have greater men than those that gathered around and valiantly supported our late president, but by occupying the vantage ground gained by them we enjoy opportunities that they did not have.

#### AN EDUCATED MINISTRY

This problem is in process of solution. Many of our people have had and some still have an exaggerated idea of inspiration. In fact, it almost becomes superstition. They have imagined that all an elder has to do is to pray, then go into the pulpit, open his mouth, and behold, great truths will be presented, clothed with wonderful eloquence, producing such sublime oratory that he will "put to flight the armies of the aliens."

But when this beautiful theory has been tested it has failed to produce the desired results. The poor elder has stood before the congregation stuttering, and repeating till he gave up in despair and sat down in confusion and disgrace. Then the dear brother has been comforted and cheered by being told that he failed because he was not sufficiently humble, or that he lacked in faith.

Some sectarians have said, "All that is needed to preach the gospel is a large brain and a good education." This is the extreme on one side of the truth, while some of our people have gone to the extreme on the other side. One is as far from the truth as the other, only the sectarian idea is the more successful in practice.

Those who were not personally acquainted with our late president, nor with those who labored with him from an early date, should read their books and articles that have been published. It will be noted that they were not only fine reasoners, but they were students and had spent years in studying their subjects.

The condition of society has changed during the

last twenty-five years, so that now it is not only necessary for our leading men to be educated, but it is necessary for the average missionary to be educated also.

Not long ago a young sister, who had married a high-school teacher, that did not belong to the church, came to Independence after being away from the Saints for some time. She was firm in the faith and well educated. She had obtained her education by a determined effort under difficult conditions, and made by few. She was very anxious to hear a "good gospel sermon." One of our leading officials preached that morning. His sermon was illogical, full of grammatical mistakes and mispronounced words. The sister was disappointed, and about the only comment she made was, "I am glad my husband did not hear it."

It is sometimes said that the young who get a little education are too finical, and there is no use to pay any attention to them. But when we consider the amount of money and labor required to make a convert, we see that it will pay just as well to make an effort to save our own children, even if they are educated, as it does to convert strangers. We will never succeed in converting the educated nor holding our intelligent children without an educated ministry.

A series of meetings was held in a college town, not long ago. Arrangements were made for another one of our leading officials to preach two sermons, during these meetings. A young sister, that was completing her university course, with a bachelor of arts degree, invited several of her college friends to attend these two meetings and hear one of our leading ministers. They came and were favorably impressed, both by the ability of the elder and the doctrine he preached, and classed him among the best speakers they had ever heard.

This brother may not have understood the principles of the gospel any better than the first one referred to, but he had made a special effort to qualify himself to present the principles according to the accepted rules of logic and oratory. His words were correctly pronounced and his sentences were properly formulated, which enabled him to present the beauty of the gospel in such a way that it was clearly seen by those educated young ladies. Had his discourse been marred by mispronounced words and grammatical mistakes quite a different impression would have been made.

Among the Brighamites, criticism has been quite effectually silenced by referring to apostolic precedent. If an apostle had done a certain thing it was sufficient authority to justify the act. If his arguments were illogical or ungrammatical, it was quite evident that the Lord wanted the gospel so presented or else he would not have called a man who

preached that way. But the Reorganization does not stand for such traditions.

We are told "if they [the ministers] be found transgressors, or idle servants, ye shall not uphold them" (Doctrine and Covenants 118:4).

An "idle servant" is one who fails to prepare himself to do the work required, as well as one who is prepared and refuses to make the effort necessary to do it. In either case it is not simply the privilege, but the duty of the church to refuse to "uphold him." This applies to all officers in the church.

Is it safe to believe that the time is coming when this principle will be enforced more than it has ever been in the past?

#### HOW CAN WE EDUCATE OUR MINISTRY?

Joseph Smith and many of the early elders of the church were uneducated when called to the ministry, but the vast majority of them soon became better educated than the average minister of other churches, while Joseph Smith and several of the leading elders became accomplished scholars.

They established a school in Kirtland and taught the elders the rudiments of grammar, oratory, science, etc. So the industrious ones among them could continue their studies in their ministry, till they became accomplished scholars.

This procedure is what enabled the early elders to meet with such phenomenal successes. We can and must follow their example. A six weeks' summer term for the elders with efficient teachers will enable the average missionary who has not a proper understanding of grammar to get started in that study, so he can soon complete it. A few weeks instructions in composition, rhetoric, spelling, pronunciation, logic, homiletics, etc., with the association of each other would do us all good.

The fact is staring us in the face that as a whole the ministry is not up to the required standard, and an effort has already been made by the Quorum of Twelve to weed out the less competent ministers in the field; but the object of the church should be to make them competent, so that all who are willing to make the sacrifices of a missionary may be retained profitably by the church. This can be done, if we can adopt the proper method of teaching.

Can we learn and adopt that method? It may be just as profitable for us to discuss this question at the General Conferences, as "the atonement" or the "Bishop's books."

Some churches have adopted a course of study for their ministers and have demanded that each pass a required examination. Shall we have some method of examination which will require certain known qualifications?

The Lord demands that the missionaries of the church have certain qualifications, and these quali-

fications are to be recognized as the following indicates: "The presidents of seventy are instructed to select from the several quorums of elders such as are qualified and in a condition to take upon them the office of seventy" (Doctrine and Covenants 120:10).

These seventy are to be the permanent missionaries of the church. Their duty is "to travel continually" (Doctrine and Covenants 107:44). They must be "qualified," and in "a condition" to do this work before they are selected to be seventies.

The standard of qualification is higher now than ever before. Once a man who used tobacco was eligible for the Quorum of Twelve or seventy, but not now. This illustrates the onward march of progress, and our ministry must keep up with the vanguard.

The responsibility of selecting the permanent missionaries of the church is placed on "the presidents of seventy," and no quorum or officer in the church has the right to say these thus selected shall not be the missionaries. They are to labor under "the direction of the Twelve, . . . in building up the church, and regulating all the affairs of the same, in all nations," in a similar way as "the Twelve" are to labor "under the direction of the presidency of the church" (Doctrine and Covenants 104:12, 13). The Twelve shall "send, as provided in the law, of the seventy" (Doctrine and Covenants 125:12).

#### RELEASING SEVENTIES IN GOOD STANDING

It is possible for a seventy to fail to improve by not studying so that he is unable to do the work that is now demanded of a missionary, or he may become weakened, from disease or old age. It makes but little difference as to the cause of his inability, it is of no benefit to the seventy or the church to keep him in the field, when he can not do the work required.

Those who weaken from age are to be superannuated, and the church has decided what officers shall perform this important work. No one should object to a release for this cause. I began my missionary work when twenty years old, and have now spent thirty years in the field, and am willing to be superannuated any time.

While we cannot object to the principle of superannuation, yet the method by which it is done may be questioned. If the presidents of seventy are to decide when a man is "qualified" to enter the Quorum of Seventy and become a permanent missionary, why not give them the right to have something to say when it is supposed that he has become disqualified to do the work of a missionary? There is some food here for thought at least.

It has for years been the custom of the Twelve to release seventies from the missionary field without consulting the Quorum of Seventy. Just when

this practice began or by what authority, we do not know.

The Quorum of Seventy is equal to the Quorum of Twelve (Doctrine and Covenants 104:11). The Twelve cannot place men in the Quorum of Seventy nor release them. This is done by the Seventy, through the directions of the presidents of seventy; and when an elder becomes a seventy he is a missionary, and the Twelve have no more right to remove him from the missionary force, than from the Quorum of Seventy.

When the seventy becomes disqualified for the active ministry, he is disqualified for membership in the quorum. The supposed facts of his disqualification should be presented to the presidents of seventy, and if they find them sufficient to justify his release they should so recommend to the quorums of seventy in joint session. And the brother should then be released, or superannuated from the quorum. This work belongs to the seventy, and should be performed by them.

#### OFFICERS IN GOOD STANDING HAVE BEEN RELEASED

When a man is ordained to the Melchisedec priesthood he holds the priesthood during his life, unless he forfeits it by transgression. But not so with the officer in this priesthood. He is only to occupy in the office to which he is ordained as long as it is "wise" for him to so occupy. It is no more of a disgrace to be removed from a general office to which one has been ordained, than from one to which he has been elected. We should always use the best material we have, and when it has been "wise" to remove men from the First Presidency or the Quorum of Twelve it has been done, through the same source by which these men were placed in those quorums.

The Quorum of Seventy is equal to the Quorum of Twelve or First Presidency, and is one of the three "regulating," "presiding councils," and forms a part of the highest tribunal in the church, from which there can be no appeal (Doctrine and Covenants 104:11; 126:10).

Then as men in good standing are only removed from the First Presidency and Twelve by the directions of the president of the church, by whose directions they were placed in these quorums, it is evident that seventies in good standing should only be released from missionary appointment and their quorum by the direction of the council of seven presidents of seventy, approved by the Seventy in joint council.

The presiding bishop and patriarch are called by the president of the church and ordained according to his recommendation. In case of transgression these officers would be tried before the high council (Doctrine and Covenants 126:11; 122:10; 68:3).

This places these men before the one through whom they were called, for trial, and he would be the one to pass or pronounce the sentence, and if it should be decided to release the one on trial from office, the president would so recommend.

Should the bishop become incompetent from age or other causes, so the finances of the church would be in danger, this fact would be determined by the "joint council" of the "presidency, twelve and seventy," "and their action and determination would govern" (Doctrine and Covenants 126:10).

In this case the president of the church would sign the decision or action of this "joint council," and should it be decided to remove the presiding bishop from his office, the directions to do so would come to the church over the signature of the president, through whom the bishop was placed in his office. Why not apply the same principle to the releasing of seventy from missionary appointment?

Common consent rules in the church, but if the majority decides to proceed contrary to the law, the results will always be bad.

In September, 1830, the Lord said, "Joseph shall be appointed to preside over the conference by the voice of it" (Doctrine and Covenants 27:4). It is true they could have voted against him and selected another, but their refusal to proceed according to law would have been disastrous.

#### CHARGES PRESENTED TO PROPER TRIBUNALS

If you should collect the various accusations of official mistakes made against the missionaries or minister in charge in any field you may visit, you would have quite a number before you visited all the members. Suppose some brother would espouse the cause of the accusers and formulate a resolution, so these accusations could be discussed publicly in the General Conference. During this discussion the mistakes or supposed mistakes of the brother would be presented in their worst form. How many times could this take place till the apostle or seventy would lose his influence in the church?

We do not allow such an unwise and unjust method of procedure. If an effort of that kind should be attempted, the resolution would either be declared out of order or else be referred to the proper tribunal. The brother would be considered innocent and his policies proper, till he was convicted after a fair trial before the proper authority.

It is considered slander to condemn an officer's procedure till it has been condemned after a fair trial according to the law. No officer or member is to be tried for personal transgressions nor official incompetency in a public meeting or general conference. Neither should any complaint or accusation be made or discussed publicly.

If some brother disagrees with the policies of a

minister in charge, or with his methods of carrying his policies into effect, we should not accept his objections as being valid till they are tested and sustained by the proper authority.

So with the presiding bishop. If some one does not agree with some of the bishop's policies, or his methods of doing business, who is to decide whether the bishop is wrong, or the brother that is making the complaint?

This question has been answered by the Lord, some time ago. He says: "The joint council of the presidency, twelve and seventy" (Doctrine and Covenants 126: 10) is to decide.

This "joint council" will not sit to hear the complaints made against the bishop in open conference, but by themselves, and all complaints and objections made against the presiding bishop in a General Conference should be referred at once to the president of the church, who has the right to call this council. It always injures the church to weaken the confidence of the members in the general officers.

We may have a new presiding bishop some day, and let us be prepared to treat him according to the law. If his policies are wrong or dangerous, condemn them "by the joint council" that God has appointed for that purpose. Then we will know how to proceed. But if the accusations and complaints made against the bishop are simply the whims of a fault-finder, let the "joint council" or the president that has the right to call the council, decide for us. Then we will be doing as the Lord said, and we have the promise, if we do that, the "Lord is bound"; if not, we have no promise.

(To be continued.)

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### IS JESUS CHRIST THE SAVIOR OF MAN?

The hope of the Christian world has lain in the fact of their faith in the divine sonship of Jesus Christ, and that through him and him only is salvation to come unto the children of men. "Eternal life" is a gift of God, and it is also by the "grace" of our Lord and Savior Jesus Christ the gift is given; hence he has been the first and central thought of all Christian teachings.

There seems to be an exception to the above belief by one demonination claiming to be Christian, or at least a close analysis of their philosophy forces such a conclusion—the "Mormon" church of Utah.

Personally, the majority of its members believe Jesus Christ to be the Savior of the world, but the writings of some of its leading exponents force another conclusion, as will be shown, making a double standard of belief for those who wish to uphold such philosophies, and still retain their belief that Christ is the Savior of the world.

The books I shall use in proving the above position

are: Rational Theology as Taught by the Church of Jesus Christ of Latter Day Saints, by John A. Widtsoe, published for the use of the Melchisedec Priesthood by the General Priesthood Committee 1915; Mormon Doctrine of Deity, by Roberts; Scientific Aspects of Mormonism, by Nelson, (Mr. Nelson was professor of English in the Brigham Young University, Provo, Utah, when he wrote this book;) and The Articles of Faith and Jesus the Christ, by J. E. Talmage.

In these books I find the teaching that man had at least two preexistent estates; and that in each he was a distinct conscious entity, possessing the power of choice to act.

Thus it is shown that prior to the placing of man upon the earth, how long before we do not know, Christ and Satan, together with the host of the spirit-children of God existed as intelligent individuals, possessing power and opportunity to choose the course they would pursue and the leaders whom they would follow and obey.—Talmage.

Our doctrine is that "Intelligences are begotten spirits"; which spirits are in form like men, and are really substance.—Roberts.

In addition to his power to learn and his consciousness of his own existence, the spiritual personality possessed, from the beginning, . . . an independent and individual will.—Widtsoe.

It is also taught that, before man was born in the spirit-body, God had begotten for him, he existed eternally in that first preexistent estate, coeternal with God, an intelligent, conscious self-willed person.

All that is really clear to the understanding is that man has existed from the beginning; and that, from the beginning, he has possessed distinct individuality impossible of confusion with any other individuality among the hosts of intelligent beings. . . . From the beginning, the ego of man has been a conscious being, saying to itself, "This is I; that is not I."—Widtsoe.

There is that in man, according to our doctrine, which is not created at all; there is in him an "ego"—a "spirit" uncreated, never made, a self-existent entity, eternal as God himself.—Roberts.

In the first preexistent estate, according to these men's writings, man was coequal with God in all ways, and started from the same point in the evolution of life; hence the teachings of a progressive God:

We believe in a God who is himself progressive, whose majesty is intelligence; whose perfection consists in eternal advancement.—Talmage.

And I can conclude this chapter in no fitter way than to refer to what I regard as the sublimest utterance of modern times, if not of all times; the dominant note of Mormonism, and an epitome of its philosophy. This is the utterance: As man is God once was: as God is man may become.—Nelson.

God the Father, the supreme God, has gone through every phase of the Great Plan, which we are working out.—Widtsoe.

We are also informed that the reason why God is so far in advance of us, and why he is God and we

are only man, is that he exercised his will more vigorously in the acceptance of law, when all started in the evolution of life:

It is clear also that, as with every other being, the progress of God began with the exercise of his will. In the beginning,—God undoubtedly exercised his will vigorously and thus gained great experience of the forces lying about him. . . . We may be certain that, through self-effort, the inherent and innate powers of God have been developed to a Godlike degree. Thus he has become God.—Widtsoe.

It is fairly evident from what has been said why man is man. Man is subject to eternal laws, and in the far off beginning he must have exercised his will more slowly [than God.—B. L. M.] or not at all; perhaps, even, as laws came to him he ignored or opposed them.—Widtsoe.

For the same reason, it must also be concluded that the mothers of our spirit bodies got far ahead of us and Christ; since we are told we had such mothers:

In accordance with the gospel philosophy there are males and females in heaven. Since we have a Father who is our God, we must also have a mother, who possesses the attributes of Godhood.—Widtsoe.

From the above teachings it must be concluded that we were equal with God and those mothers, in every way; as we existed coeternal with them before they began in eternal progression. This conclusion being true, the questions naturally arise, What was the cause of God and those mothers exercising their will more vigorously than we? What was the incentive? Experience teaches us that when the will is exercised in the acceptance of divine law, there is an incentive, which is based upon the promises of a higher or superior being, but how could it have been so with them as there was no higher? Or was it by chance that God, and those mothers in heaven, launched forth and have outdistanced their brethren in the evolution of life?

We are told by Mr. Widtsoe that we are "of the same race with God"; also, that the only way we can progress to the Godlike condition, is to obey "a system of laws, representing eternal realities." Inasmuch then as God and those mothers are progressive, and of the same race as we, they would have need of obeying the same laws equally with man; how else could they progress? But whence came the laws God obeyed, as there was none before or greater than he? Did the law exist before there was a law-giver?

Seeing what a dilemma the doctrine of a progressive God leads to, Mr. Nelson attempts to surmount the difficulty by claiming an infinite line of gods. That position would also imply an infinite line of mothers; since the God of this earth has gone through every phase of life that we are going through he must have had a mother also. He writes:

In a previous part of this discussion it was pointed out that the Mormon aphorism as to the sequential relations of

man and God implies the possibility of an infinite number of divine beings, related to each other by sequence, and reigning coordinately (at least in time if not in authority) as gods in the universe. . . . For the moment we assume a first God, we immediately ask, what God enabled this being to attain the rank of Godhood.

But to take the position, as the writers I have quoted do, that man preexisted coeternally with God, and that God is progressive, overthrows Mr. Nelson's infinite line of gods; for it makes no difference how many millions of gods have come down in succession, was not man there, in the beginning, a conscious, volitional entity, and coequal in all ways with this infinite line of gods and mothers? To confirm this thought I repeat:

There is that in man, according to our doctrine, which is not created at all; there is in him an "ego"—a spirit uncreated, never made, a self-existent entity, eternal of God himself.—Roberts.

To deny there was a first God is to deny the psychic evolution of man, or that man has progressed in the evolution of life, since man was equal with the gods before progression started. Such doctrines as are taught, demand that one God start first. Having found that there must be a first God, to start in "eternal progress," and of course this implies a first mother too, our questions: "What is the cause of God being so far ahead of us?" "What was the incentive?" are no nearer solved than before.

Mr. Widtsoe must be wrong in teaching that the reason God is so far in advance is that he exercised his will vigorously in the acceptance of law, for where did the law come from? That would imply a law before there was a lawgiver, which is something that can not be comprehended by the human mind, and is contrary to all known facts.

Seeing that these questions can not be answered by affirming that the first God progressed by obeying the laws of one before him, as there was none, there is but one solution to this matter, if the doctrine "As man is God once was: as God is man may become" is to be sustained, and that is by the theory of evolution. Such conclusion is inevitable. It has been said that Mr. Darwin revolutionized the scientific world with the doctrine he brought forth; but by a close study of the doctrines of the Utah Mormon Church, it will be discovered that they were in the psychic field with the evolutionary theory, by teaching a progressive God, before Mr. Darwin.

It being conceded that there must be a first God, and according to the Mormon teachings he is progressive, then inasmuch as there was no one before him to direct the course he was to pursue, he must have progressed according to the "law of adaptation"; no other conclusion can be drawn, unless it is accepted that God is as the Scriptures state: "Even from everlasting to everlasting, thou art God";

which surely overthrows the progressive-God theory.

If the progressive-God doctrine is true, it must also be concluded that the first God and the first woman attained the high state of perfection they are now in, independent of all other beings. They had no God to give them laws to guide them; they had no Christ to atone for their sins. Thus according to the Mormon teachings, it can be seen that they have passed through every phase of life we have to pass through, without the assistance of any God or Christ; and since we are told "we are of the same race with God," and that we preexisted coeternal and coequal with him in the beginning, then what need have we of a Jesus Christ to atone for our sins?

Can not we do the same as the first God and woman? Why do we need eternal life given us if God could obtain it without the help of a Savior? Can not we? We must conclude that we do not need Jesus Christ as a Savior, if the doctrine that man preexisted coeternally with God, a conscious entity, and that God is progressive, is true.

Thus we have found that if the above doctrines are the teachings of the Utah Mormon church, and they seem to be, then they are not a Christian denomination. If Jesus Christ is the Savior of the world, then God is not a progressive God, neither did man preexist in the way the above doctrines teach; and if the doctrine, "As man is God once was," and that man preexisted as the above writings imply, then there is nothing to the doctrine that Jesus Christ is the Savior of mankind. Both doctrines can not be consistently taught by the same church. Which doctrine will the "Mormon" people cast to one side as false?

Believing such doctrines, it can be seen why Brigham Young made the statements he did. Of Adam he said:

He is our Father and our God, and the only God with whom we have to do. Every man upon the earth, professing Christians or nonprofessing, must hear it, and will know it sooner or later.

And of Christ he said: "He was not begotten by the Holy Ghost" (*Millennial Star*, vol. 15).

And to prove that Christ is looked upon in the same light to-day, I quote what Joseph F. Smith, jr., says:

In connection with this subject, Reorganites also claim that Brigham Young went astray and apostatized because that he declared that Jesus Christ was not begotten of the Holy Ghost. Reorganites claim he was begotten of the Holy Ghost. . . . If the Reorganites are correct then Jesus is not the only Begotten Son of the Father, but the Son of the Holy Ghost.—Origin of the Reorganized Church.

We are also informed that it was very necessary for us to inhabit the bodies that were begotten for us, in order to progress; first the spirit body, and then the fleshly body here upon earth:

It was of first importance that the intelligent beings aiming at the conquest of the universe, should learn to understand, thoroughly the properties of universal matter, in all of its forms. As nearly as can be learned, the efforts of man were first devoted to the education in the properties of spirit matter. We were begotten spirits by God, who thus became our Father, and we are his sons and daughters, . . . Only when education in this division of the universe was completed were we permitted to enter the next estate [take an earthly body—B. L. M.]—Widdsoe.

This uncreated being, though negatively omnipotent, that is able to resist the coercion of all other forces combined, was nevertheless devoid, perhaps, of all positive power. . . . By positive power, I mean the ability to react upon spirit or upon matter so as to create what one may invent. . . . But if it already had power, what motive could it have in thus becoming into relations of subordination to God? There could be no reason. The ego was therefore a powerless being, in point of execution, whatever it may have been in point of conception. . . . Probably the first important occasion presented to the ego for saying, "I will," was that of being born into a spiritual tabernacle (Nelson).

But since we are told that God is progressive and that we were coequal with him before he started in eternal progression, it overthrows the theory that we need bodies to become a god. Did not God and the first woman attain Godhood without any bodies? Who was there to beget bodies for them? If they could attain to the rank of gods without a body, can not we? Then since we all started in the evolution of life, from the same starting place and at the same time, and seeing that God and the first mother have attained perfection without any bodies, we must conclude that in the place of the body being a blessing to us it is a curse, and we are slaves. Is that why we are not gods to-day?

We also discover that in the place of God being the loving, merciful Father, as is taught, he and the first mother are tyrants, as they by some unknown cause got ahead of the rest of us, and by taking advantage of our ignorance, they devised plans whereby we were subjected to them, and told us that if we wanted to progress we would have to inhabit spirit-bodies they would beget for us, and that if we did not obey the laws they gave us we would be eternally damned; and have thus made us slaves. What else could we conclude if the doctrines that God is progressive and man preexisted with him are to be believed?

Seeing the absurdity involved in teaching that the God of the Bible is progressive, there is but the one alternative, that I mentioned above, if this doctrine is to be taught. If the doctrine is true that God, in the beginning, was the same as man, which implies he had no body; and that he now has a body, as is taught, there can be but the one answer as to how he attained it; that is, by the "law of adaptation." Whether it was by slight modifications, or radical changes is immaterial. If the progressive-God doctrine must be taught, it would be the most reasonable to teach that God progressed, by the way of the

lower animals of creation, or as Mr. Darwin taught.

It can now be seen why President Joseph F. Smith stated at the Salt Lake conference, March, 1905, that "to say that God had given to me a revelation upon some new doctrine, or theory, or principle, or precept, or anything to be written, to be observed, or handed down as a guide to the church, would have been untrue."—Origin of the Reorganized Church, page 131, by Joseph F. Smith, jr. What else could be expected with this progressive-God belief? For a God who gives revelations is a God of miracles, which can not be a progressive God.

Moroni states:

For do we not read that God is the same yesterday, to-day, and forever; and in him there is no variableness neither shadow of changing. And now if ye have imagined up unto yourselves a God who doth vary, and in him there is shadow of changing, then have ye imagined up unto yourselves a God who is not a God of miracles.—Book of Mormon.

Those who want Jesus Christ as their Savior should cast aside false doctrines; and denounce all false teachers; take the Bible and Book of Mormon as their guide; and put not their trust in the arm of flesh, but in the true and living God, who is from "everlasting to everlasting," and in Jesus Christ the Savior of the world.

B. L. MCKIM.

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#### "OFFER THINE OBLATIONS"

Webster defines oblations: first, "anything offered in worship or sacred service"; second, "in the early Christian days, a gift or contribution for the expenses of the eucharist or for the support of the clergy and the poor."

Surely, the cause or purpose for which the oblation is intended is a worthy one, and all the members of the church are admonished to offer or bring the same. In Doctrine and Covenants 59:2, we have the following:

And that thou mayest more fully keep thyself unspotted from the world, thou shalt go to the house of prayer and offer up thy sacraments upon my holy day; for verily this is a day appointed unto you to rest from your labors, and to pay thy devotions unto the Most High. Nevertheless thy vows shall be offered up in righteousness on all days, and at all times; but remember that on this, the Lord's day, thou shalt offer thine oblations, and thy sacraments, unto the Most High, confessing thy sins unto thy brethren, and before the Lord.

From the above we learn that we ought to offer our oblations (a gift or contribution) on this the Lord's Day. I believe it is the oblation the Savior had in mind when he said:

Therefore if thou bring thy gift to the altar, and rememberest that thy brother hath aught against thee; leave there thy gift before the altar, and go thy way, first be reconciled to thy brother, and then come and offer thy gift.—Matthew 5: 23, 24.

Our offering or partaking of the Lord's supper is not acceptable to the Lord unless we have done our part to become reconciled to our brother. If we partake of the bread and wine worthily, we shall receive spiritual strength; and one of the things necessary to be done is to offer our oblations. If we have the privilege but once a month or once every three months to partake of the emblems, we should not withhold our oblations, but remember, as the Lord says, that on this the Lord's Day, thou shalt offer thine oblations and thy sacraments. It is not so much the number of times we partake of the sacrament, but the spirit in which we do so. It may be on every Lord's Day, or on the first Sunday of every month. The statement is:

This cup is the new testament in my blood; this do ye, as often as ye drink it, in remembrance of me. For as often as ye eat this bread, and drink this cup, ye do show the Lord's death till he come—1 Corinthians 11: 25, 26.

We may be able to have sufficient spiritual strength and partake of the Lord's supper once a month, or every three months, but if we only bring our oblations every time we partake of the sacraments, it is possible the needy will not be cared for; hence the wisdom of offering our oblations on this (every) Lord's Day. It becomes our duty when the Lord's Day comes to offer or give our oblation, whether we partake of the sacrament or not, for it is one of the means to bring into the hands of the Bishopric funds, by which the work of the Lord can be carried on, and the worthy poor cared for.

As early as 1833, in Doctrine and Covenants 98: 10, the statement is made:

There is even now already in store sufficient, yea, even abundance to redeem Zion, and establish her waste places, no more to be thrown down, were the church (branches), who call themselves after my name, willing to hearken to my voice.

That voice has spoken not only to bring in your tithes, but your offerings (oblations). Much is said about the temporal needs of the Saints; fault is found because no steps are taken by the church to bring about industries that will give employment to the willing worker and give inheritances to the worthy poor. Nearly ninety years have come and gone and not much done, we are told, to bring about the redemption of Zion, and that the reason there has not been more done is the same as stated in 1833 (Doctrine and Covenants 98, 10). Just stop and think what a blessing along the financial lines it would be if we all, eighty thousand members, would observe the command; yes, *the command*, for the language is: "But remember that on this, the Lord's Day, thou shalt offer thine oblation" (gift).

This year 1915, if all would set aside the small sum of five cents per week as their oblation, two dollars and sixty cents per head, the grand total for

the eighty thousand members, would be two hundred and eight thousand dollars. Add this to the Christmas offering and tithing, besides the many consecrations, and the entire debt would be paid and land bought, and soon many would get employment in Zion and the regions around about and secure their inheritances.

While meditating, on the first day of last May, upon this law of oblations (prior to partaking of the sacrament), I was made to see, as never before, that little heed was given to that law, and that as a church, in all lands, we ought to give more earnest heed to the same. For one, I have resolved to prepare during the week, so that on the Lord's Day I shall be able to do my part, and honor the admonition to offer my oblation. I hope that we will get away from the custom that is so general (in Sunday collections) of dropping in a penny. Spend a little less during the week for candy, gum, or at the picture shows, and see if we cannot enlarge the offerings. I do not think it commendable for a family of five to bring to the house of prayer one cent each, and spend fifty cents per week on the things mentioned.

"On this, the Lord's Day, thou shalt offer thine oblation" (gift). If all the membership were to observe this law and pay five cents once a month, there would come into the hands of the Bishopric about fifty thousand dollars annually, and if we offer our oblations on every Lord's Day, as I understand is our duty, the eighty thousand members at five cents per head, would pay in the grand total of two hundred and eight thousand dollars every year. Suppose we as a church would double our gift, there would be four hundred and sixteen thousand dollars. This can be done if we will add this to the tithes and consecrations: The interest and debt of the church would be paid and sufficient left to support the worthy poor and the families of the missionaries.

As a church we have neglected to observe the law pertaining to oblations, and we should see to it that from this time forth, we shall do our part. Stop and think the amount of money that is spent annually for that which we can get along without and would be better off, such as chewing gum, candy, picture shows; and just lay aside half of what you spent last year along this line and others, and it will be easy to bring our oblations.

It is true that there is a heavy drain for means to support the ministry, their families, the old people, the Children's Home, the Sanitarium, and the College. Are they not all worthy of our support? Can we withdraw our hand from any? No. And if, as a church in every land we bring our oblation, all of the above will be well cared for, and the tithes and consecration will bring homes to hundreds every

year. For one, I have resolved that as for me and mine, while we have no tithing to pay or surplus consecration to give, we shall bring our oblation on every Lord's Day.

While I cannot, with the authority of a bishop, call upon the members in my field to fall in line and do their duty along financial lines, I can, as a father, invite your consideration of and support to the above, and shall pray that all may feel the need of doing their part, so that it will be said of us:

I was hungered, ye gave me meat: I was thirsty, and ye gave me drink: I was a stranger, and ye took me in; naked, and ye clothed me: I was sick, and in prison and ye visited me: . . . inasmuch as ye have done it unto one of the least my brethren, ye have done it unto me.—Matthew 25: 35-40.

Brothers and sisters, we have the privilege to be worthy among the righteous, therefore, let us be wise!

WILLIAM LEWIS.

## Of General Interest

### CONFERENCE DIVIDES EPISCOPALIANS

Echoes of dramatic speech which preceded the resignation of five dignitaries of the Protestant Episcopal Church from its Board of Missions recently still rings through the religious world.

Last Sunday the Reverend Doctor McKim of Washington took issue with the head of the diocese of Washington. Bishop Harding, who was one of the quintette who withdrew because they believed that the board, by joining with other Protestant bodies in a missionary conference at the Isthmus of Panama, would affront the Roman Catholics.

That significant action opens anew the great subject of church unity and brings again to public notice the question: "Is the Episcopalian Church drifting to Rome?"

Occasionally a group of the ritualistic wing of the Protestant Episcopal Church do unite with the See of Saint Peter, although they take with them few communicants.

The issue which was brought up before the Board of Missions was one which accentuated the basic differences between the Anglican communion and the other branches of the Protestant faiths, and also showed that however fixed many regard the gulf between the Catholics and the Episcopalian, there is still hope it may yet be closed. . . .

In arranging thus to take to Panama religious work for the upbuilding of Latin America the projectors of this great enterprise endeavored to meet every objection. In this they have not been successful, for the High Church wing of the Protestant Episcopal Church, which contains many members of the party which would bring about a union of all communions and is now in close touch with the

Greek Church, objected most strenuously to the Board of Missions sending any delegates to the conference. This party held that the priority of the work of the Catholics in the Latin-American countries should be recognized in every sense and that, by holding a conference with Protestant bodies who were much more separated from the Roman Catholics than the Anglican communion, a breach was being widened.

How the proposal to have a congress affected the Roman Catholics is shown by the pastoral letter of the Bishop of Panama in which he forbids all his followers, on the penalty of committing a mortal sin, from having anything to do with the congress. He declares that the sending of the conference was nothing less than an insult to the Church of Rome, which in all its work had done much for the civilization of the countries of South America. It is also said that the President of Panama, on the advice of the Catholic bishop, canceled the agreement to let the conference have the use of the National Theater at Panama, although the minister from that country in Washington had especially commended the leaders of this great Pan-Protestant movement.

The withdrawal of Bishops Weller, Harding and Williams, the Reverend Doctor Manning, Rector of Trinity Church in this city, and Dean Delaney, who has recently come to New York to accept an appointment as a member of the staff of the Church of Saint Mary the Virgin, was the natural sequence of the refusal of the Board of Missions to rescind its action.

The board had decided to send delegates, and the meeting of October 26, intended to appoint the necessary representatives when it met the determined opposition of High Church and Church Unity. The board finally decided to send delegates, but with the express understanding that they were merely to confer and not to commit the board or the church to any policy.

Even this was considered by the opponents of the movement as taking part in an ill-advised congress. In the view of the Right Reverend Reginald H. Weller, Bishop of Fond du Lac, the position of the board was a violation of an expressed wish of the House of Bishops and amounted to the arraying of the Episcopalians under a banner of hostility to the largest church in Christendom.

The objection of the minority in the board was not to send missionaries to the South American countries, for there are already five Episcopal dioceses in Latin-American countries, but in consorting with religious bodies which are more or less radically opposed to the Roman Catholics.

The High Church party believes that it can agree with the Roman Catholics on some things, but that at present there is serious conflict with other re-

ligious bodies and the followers of the See of Saint Peter.

Bishop Weller, on his recent visit to New York, in a talk with a reporter for *The New York Times*, said that the Episcopal Church stood midway between the Roman Catholics and the Protestant churches, and as such it was the hope of all who believed in church unity that it would be the means of drawing Christendom more closely together.

"The Episcopal Church," said he, "has its orders, its ritual, its traditions which the Catholics can understand. The Catholics do not understand the other Protestant bodies. I do not believe that in my life and perhaps not in the life of any person now living, church unity will come, but it is my belief that some day there will be a united Christendom. It has been the position of the Anglican communion, that is of the Church of England, that it should not send missionaries to any other than heathen lands. It is a tactless and an inconsiderate act for us to send delegates to a conference or congress which proceeds on the assumption that the peoples of South America are in darkness and thereby offend the Roman Catholic authorities."

It is the position of a conservative element in the Episcopal Church that the field is very large in the Latin-American countries and that immigration from other lands has sent there many Protestants who should receive spiritual care.

Bishop Greer maintained before the Board of Missions that in Catholic countries the Catholic Church itself was stimulated and helped by the Protestant effort in the field.

Dean Grosvenor, of the Cathedral of Saint John the Divine, has publicly expressed the same view and has told of his wish that it might be possible for the Roman Catholics to cooperate with the conference.

The great question of how the divided forces of Christendom may be united still remains unanswered.—*New York Times*.

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#### GERMANY'S RACE PROBLEM

We read that Germany, with her customary promptness, has taken up the problem of a childless state as a result of the war. Sociologists say that for every man killed in the trenches there will be one less baby born in the next five years. If this average holds good for the whole of Europe it is even greater in Germany, where the birth rate is the highest of any country engaged in the war.

At a meeting of prominent political leaders and scientists held recently in Berlin the Society for a Population Policy was formed. The following plans for encouraging the birth rate were proposed:

Premiums for motherhood, premiums to increase the willingness to marry, the reduction of the legal age for marriage, the removal of all bureaucratic legal obstacles to marriage, measures to make possible marriage for those who feel they cannot marry, state premiums for large families on one side, heavy taxation of bachelors, old maids, childless couples and those who adhere to the one or two children system, on the other.

This is by no means a new propaganda in Germany, although the measures suggested are much more stringent, due to the present emergency. For years it has been impossible to pick up a periodical in Germany that did not contain an article with statistics on the falling birth rate and suggesting how it might be arrested. As a result we find that prior to the war the natural birth rate was 14.8 per cent higher than the death rate, whereas in Austro-Hungary it was 11.8 per cent higher, in the British Isles 9.5 per cent higher, and in France less than 1 per cent higher. . . .—*The Des Moines (Iowa) Capital.*

## Sunday School Department

EDITED BY GOMER R. WELLS, LAMONI, IOWA

### A Profitable Trip

Sometime last summer, the superintendent of Toronto, Ontario, District and his assistant thought their district should have a visit from the General Superintendent, and communicated with him about it. After some correspondence and some consultations it was agreed that we should go, the local district treasury bearing half the expense and the general association treasury the other half.

Thanks to our new reporting system from superintendents, our files showed that the neighboring district of London, just south, was to hold a convention a week later, and a similar agreement was made to be there. The third Ontario district, Chatham, reported no convention till February, 1916. As soon as their officers knew of our plans, they got busy and called a special meeting to which we were invited, thus making a chain of dates covering the whole of Ontario, and all agreeing to the same financial arrangement. This made it light on all concerned.

When in a mission, we consider ourselves laboring under the minister in charge of that field, with whom on this trip we found it a pleasure to labor for five weeks. He urged that we attend the conference of Eastern and Northern Michigan following those of Ontario, whereupon we corresponded with the superintendents of those districts who gladly extended an invitation to come, and were pleased to consider their districts as committed to the same financial arrangement. The superintendent of Eastern Michigan said he had never yet asked his Sunday school people for anything they did not grant. The way they responded proved it, for more than the half was raised, which, of course relieved our general treasury similarly as it relieves the church treasury when a missionary is provided with traveling, clothing and incidental expenses.

We wish we had time and space to detail our experiences and impressions in the three Ontario and two Michigan districts. We must say, though, that we have never enjoyed

any kind of church work any more than we did this. Our general plan was to attend five district conventions, a week apart, holding institutes nearly every night with local school workers at intermediate points during the week. Upon request each district superintendent routed us so as to meet with the workers in places most in need of help, which with our office correspondence kept us busy all the time.

At all the conventions we met fair representations of the schools of each district. The attention and enthusiasm was all we could ask for and in some instances more than we expected. One handicap was in evidence,—the experience of every district that does not hold separate conventions, and that is the small attendance on Friday as compared with attendance on Saturday and Sunday when the time belongs to the conference. Whenever a district is strong enough to hold separate joint conventions, or a session in between conferences for institute work, good results have followed. It is delightful to have a good attendance all of Saturday and Sunday for auxiliary work.

Still we could not ask to be treated better than we were at the Eastern Michigan conference, where they had no convention but expect to hold a separate convention during the winter. Good opportunity was given to us to hold institute sessions on Saturday and Sunday.

We shall not soon forget our pleasant associations in the good work at Chatham, Thamesville, Bothwell, London, Toronto, Port Elgin, Clavering, Wiarton, Owen Sound, Saint Thomas, Glen Rae, Kimball, Port Huron, Sandusky, Saint Clair, Detroit, Flint, Boyne City, Grand Rapids, Battle Creek, west and south side in Chicago, and Burlington, where we finished with three meetings on "auxiliary Sunday," by mutual agreement between branch and auxiliary officers.

### How Do They Do It?

We cannot disassociate Eastern Michigan from its indefatigable, irrepressible superintendent, who embarrassed us at several meetings by passing out lots of tablet paper, at the same time exhorting the workers to take copious notes of "the many good things they were going to hear." It is the easiest thing in the world to exhort thus when some one else is expected to fill the bill. We haven't forgiven him yet, though, we admit, it put us "on our metal." We were amazed when told by him of the standard of preparation their teachers in Detroit have agreed to apply to themselves. We hardly thought we would ever hear of any who would attempt it. We know you will be interested in it. Here it is, as near as we could get it while conversing on the train:

#### STANDARD FOR TEACHERS

Reading lesson over once .....	1
Studying lesson by paragraphs .....	1
Reviewing lesson and answering questions .....	2
Committing golden text .....	1
Attendance at school .....	4
Punctuality .....	1
—	
Total .....	10

They have a list of substitute teachers who also study the lesson, but we did not have time to ask if they were expected to report on the standard same as the others. At roll call each regular teacher is expected, on honor, to report his or her grade according to the above standard. If it falls below seven (that right, Brother S.?) the teacher answers "unprepared," and a substitute takes the class for that Sunday. What the teacher does during the period, we did not learn.

Once a quarter the secretary prepares a report showing the average grade of each teacher for that time, also once a year. Thus they secure better teaching, better class interest and better taught pupils. Wonder how some such standard would work for the pupils—say those above primary classes?

### The Organized Class

In our new blank for report of local superintendent to district superintendent, they are asked if they have any organized classes in the school; how many in each grade? are they a benefit to the school? if not, why?

Some of those having no organized classes seemed to fear that their schools might appear unprogressive, and have been making inquiries for information on the subject, expressing a desire to be up-to-date.

It is our duty to keep in touch with organized class work in the church, hence the queries. In some places they are a benefit, in others they are not. We want to know why. But we would not have any superintendent feel that his school is behind the times simply because he must say that he has no organized classes. He may have a live school notwithstanding that fact.

We do not speak of organized classes as a requirement. They are rather to be regarded as an opportunity with certain possibilities, where properly understood and utilized within proper bounds.

We do not like to see any school rush into this merely for fashion's sake. After one class organizes in a school or Religio, there is sometimes a clamor by every class for organization. Then is the time the movement needs guidance; it is the time to be cautious. For this reason we want to be in touch with what is being done.

We would prefer to see our girls' classes form Oriole Circles, of which we have more to say under another heading. But for those who will still want to organize in the usual way, we suggest the following draft of a simple constitution which might be adopted by a class of intermediate girls or boys. No class should attempt to work without some such statement as this. This was first written for the "I'll Try" class of Religio girls, while pastor of the Burlington Branch. If desired, class motto, class colors, and class yell may be inserted, after statement of "object." Some young people could not think of getting on without them.

#### CONSTITUTION FOR ORGANIZED CLASS

For boys or girls 13 to 16 years of age

1. *Object.*—(1) To increase our store of knowledge; (2) to build up our school with a larger and better class; (3) to promote sociability; (4) to deepen our devotional and spiritual life.

2. *Name.*—This class shall be called \_\_\_\_\_.

3. *Officers.*—The officers of this class shall consist of teacher, president, vice president, secretary, and treasurer, —their duties to be those usually understood.

4. *Meetings.*—This class shall meet in regular lesson periods in local Sunday school every week. Other meetings may be held as often as shall be determined by the majority, provided it be not oftener than (once a month or once in two weeks. Suggestive—G. R. W.)

5. *Socials.*—Class socials may be held, but not oftener than once in (three months. Other classes, branch, school, Religio, etc., might wish to hold socials—better be moderate.—G. R. W.)

6. *Serving the School.*—The membership of \_\_\_\_\_ class will consider it a Christian privilege to fit themselves to

serve as substitute teachers, or as regular officers and teachers. No one shall lose membership in class on this account.

7. *Activities.*—(1) To study Sunday school lessons; (2) to take supplementary readings or study of any good subject; (3) to encourage members of the class to attend main church services, assisting in song service and music—especially in revival and missionary meetings; (4) holding special class meetings, such as socials, etc.; (5) putting into practice at every opportunity the good principles we learn in our Sunday school lessons. *Note.*—Our "activities" shall not interfere with our obligations to home, church, or Sunday school.

8. *Reporting.*—The president and secretary shall draw up a report of the class to be read and approved by the class once a year or oftener if asked for, the same to be presented to the superintendent for reading before the executive council or business meeting of the school.

9. *Organizing.*—The superintendent of the school shall first be consulted and permission granted for organization of the class. A copy of this constitution shall be furnished to him for approval by the executive council of the school. After this approval has been received, a vote of the majority of the class shall be considered as sufficient to make the constitution binding on the class. Thereafter, it is to be understood that new members shall read a copy of the constitution and agree to abide by it before being enrolled members of the class.

10. *Amendments.*—Any of these rules may be amended by a two thirds vote of the class, after a notice of one month shall have been given. Notice of such changes shall be reported to the superintendent by the secretary of the class.

Sister Bertha Graham, near Minot, North Dakota, has obtained good results in organizing a class called "The Swastika Girls," in a Presbyterian Sunday school. *Swastika* is the Lamanitish word for "good luck," and its sign may be seen in every Navaho blanket and moccasin, as well as in the products of other tribes. The Swastika Girls adopted for their colors: White (purity) and green (perseverance), which they interpret something like this: Purity in perseverance and perseverance in purity. Their motto is: "Climb, though the rocks be rugged." The main thought in their aim is, "Loyalty to God."

Our notes show that Sister Graham, their teacher, told about this class at the North Dakota reunion at Logan last summer. We would like to hear from others.

### The Oriole Girls

In the day of judgment when you stand to give an account for the deeds done in the body, would you like to be confronted with the charge that you discouraged a movement to help the girls of the church to be better members, better daughters and housekeepers, healthier and better mothers and wives? No? Then do not discourage or oppose the organization of the Oriole Girls.

Would you like to have it charged that you were indifferent to an organization that was designed to bring about the above-mentioned objects? No? Then acquaint yourself with the Oriole Circle work.

No girls of your own? You're not selfish. You want to help the girls of others. Of course. What are earnest women of the church trying to do for our girls? You are interested. You can find out very easily by looking into the circle work of the Oriole Girls.

Fifteen cents will bring you a copy of their manual. Send to the superintendent of young ladies department of the Woman's Auxiliary for Social Service, Mrs. J. A. Gardner, 707 South Fuller Avenue, Independence, Missouri.

The Oriole circle will give to your daughter a more Christlike, healthful, courteous, competent, self-reliant development than she otherwise could have by remaining outside its influence. She may have a model mother, capable of giving her every desired training, yet the Oriole circle will accentuate everything that parents, teacher, minister, doctor, nurse, economics, or athletics could possibly introduce into her life.

The Oriole circle puts a premium on ennobling *service*. It makes simple, wholesome, intellectual living indoors and outdoors more attractive, and the superficial life less attractive. Who could oppose a movement with such good purposes and results as that? Who? Not *you*, dear reader.

#### THE OBJECT

"The object of the Oriole Girls is to associate love of home and church with pleasure. It is an organization which will attract every girl whatever her life and opportunities may be. . . .

"In this organization, it is hoped there may be developed a great body of character builders, by showing that true service may be given in the social life; in the monotonous routine of home life, or the daily grind of business. It is designed to make happy hearts and cheerful givers, and loyal friends of every one."—Oriole Girls Book, p. 7.

Any girl eleven years of age or over may become a member, and each group of girls of from five to twenty, as near the same age as possible is called a "Circle."

There is nothing complicated about the organization. That fact commended it to the writer as soon as he studied the rules. A "monitor," who is the head of the circle, and a local superintendent of circles, elected by the girls, and a chairman and recorder appointed by the monitor, constitute the officers.

Monitors must be persons of mature judgment, "having ability and character to inspire the girls to high ideals." Here is a chance for good experienced mothers in Israel to become leaders of the girls of the community. Yes, and a chance for some one else.

#### ORGANIZED CLASS WORK

Teachers of girls in Sunday school or Religio, will you listen while we urge you to regard this Oriole work as your opportunity to enlist your girls in the best kind of team work?

Has there been talk of organizing the class? Call their attention to the Oriole Girls. Ask them to consider it, and if they are willing after you have given them an idea of its objects and work, proceed according to the simple rules laid down in their working manual to make an Oriole Circle of your class. It will then be a wheel within a wheel, to help roll on the latter-day work,—for be it remembered, the object is character building.

What better organized class work could you have than that which unites your girls in a circle which associates love of home and church with their pleasures? What better movement than that which makes of your girls a circle of builders—character builders?

There are three ranks in the Oriole circle: 1. First Rank Builder; 2. Second Rank Builder; 3. Songster. They work from the bottom up, beginning as "Songster." There are tests for each rank.

Their symbol is a spreading tree, which means *service* and *beauty*. A uniform has been adopted, to be made of brown khaki, similar to that of the Camp Fire Girls. The rank is indicated on the sleeve and the symbol on the pocket; but each

circle may adopt its own special local symbol, similarly as an organized class may have its mottoes, etc.

The organized class might have its yell; the Oriole Girls have adopted the cheery, sweet call of the golden oriole as their signal. This signal is indicated by bars of music in the book above mentioned.

Why need we say more? Won't you mothers and teachers of girls' classes take this up instead of the organized class in the ordinary manner, and make it worth while?

But if you are not born of the Spirit; if you are not looking for something to build up character, and make better women of the girls, be fair to the new movement and don't touch it until your heart is consecrated to the service of God. If you know of such a woman whom you think would be a good monitor for an Oriole Circle, introduce this to her. If you are sure your heart is in the right place, why not you?

So be fair to the Oriole Girls' work and do not take hold of it half-heartedly. And the very same applies to organized class work of any kind. My reports from district superintendents show that organized classes do not amount to much, or have been a detriment when the object for which a class should organize was either lost sight of or was never sighted.

This is a day for earnest work along gospel lines. Let's get busy.

#### The Joy of Reporting

Occasionally we hear of some secretary who feels that reporting to conventions is an onerous task. Sometimes he gets this idea because the audience has seemed bored when he last made the effort.

Then there are some secretaries who make the report feature of the business session so interesting that no one cares to miss it.

After all, why shouldn't it be interesting to hear how the other schools are getting along? It should. The only difficulty is in presentation.

In reading reports from schools, do it as though it meant something—and it does. Some secretary has given his time to recording the items and getting them to you. You have no right to murder the only medium he has of telling other folks about his school.

Some of our most progressive districts print a tabulated list of the most important items, right along with the program of the convention. This is a very good plan and should be encouraged. If you would like some samples, say the word and we will send several.

But if that seems too expensive, use a chart or a blackboard, or both. Put on it the most important items from all the schools. Line up the columns so they may be easily read, then put it where everyone will be tempted to peruse and be edified.

Sometimes it is really necessary to read reports. When you do it, give the audience the most interesting items in your own words, commenting as you go along. Make comparisons and contrasts and inject such items of information as you have collected in your work as district secretary. Put some *personality* into it.

There are secretaries who start with the heading and read every word, clear to the bottom of the sheet, hardly leaving out the number and cost of the blank at the bottom. Don't. Your hearers don't care how the information looks to you; they want it so they can tell what happened. The mere blank is a lifeless thing, but the items may be made to breathe the life of the school from which it came. It is your duty and privilege to do that. It can be done. It is done.

Reports are important. In some cases—we hope not with

many—they are the only link in the chain which should hold the work of the local and district together. Should this be your predicament, it only increases the importance of making the most of reporting.

E. D. MOORE.

### The Scientific Point of View

At the Religious Education Association convention in Buffalo, New York, Professor George A. Coe urged scientific methods in the Sunday school which he said was only the application of law. He showed that a right theory or a practical application of it could not be had only in a full knowledge of the facts. Therefore, he urged scientific methods of record keeping in Sunday schools. He considered that the church is entitled to detailed information upon the life and activities of the young person within the school. He thinks those in authority should be able to know at any time and accurately such things, as when the pupil entered the school; when they advanced and how; under what teachers they studied; who are church members and when they joined; also something of their vocational record. He believes in standardizing church and Sunday school records.

We would like to see our officers and teachers take a more serious view of record making and reports. We want every local and district superintendent to be able to hand to his successor a complete history of their work, by which the new officer can enter in without embarrassment, and by which the school can have better continuity of service. For this reason we punch our blank reports and urge every secretary and superintendent to secure loose-leaf binders to hold the same.

—G. R. W.

### Despise not Small Things

Did we ever stop to think that every day is a little life, and that our whole life is but a day repeated. Those, therefore, that dare lose a single day are dangerously prodigal.

The cradle roll is a small department of this great church work, but it has a tendency to keep the child interested in the work, from the fact that as he grows older and is promoted from one grade to another, he may look back with pleasure on the fact that he could not remember a time when it was not enlisted in some department of Sunday school work.

Let us remember that it is by studying the little things that we attain the art of having as little misery and as much happiness as possible. Is it not that the little things in the aggregate make up whatever is great? It takes the successive strata to compose the great mountains, and the myriads of almost imperceptible stars that whiten the milky way.

It is the same in our lives. Every little act moves significantly on the dial of character and helps to make the immortal man. If we cannot be a mighty river bearing great vessels of blessings to the world, we can be little springs by the wayside, giving as it were a cup of cold water; and if we make the little events of life good and beautiful, then the whole life will be what the Master wants it to be.

Then let us as parents enroll the darling infants in the cradle roll, thereby taking them while they are beautiful and good, and then make every effort to keep them in that pure state.

MRS. E. W. KENNICUTT.

### Religious Education Association

This association, composed by such educators as Professor George A. Coe, of Union Theological Seminary; Professor Francis G. Peabody, of Harvard University; Professor Frederick Tracy, of the University of Toronto; and Reverend George B. Stewart, of Auburn, New York, is organized, to quote the last annual report of the secretary: "To secure to

the child its full rights. Our largest hopes for accomplishing those ends for which we stand must lie in working with and for the child. We believe in *the whole of the welfare of the whole of the child.*" (Emphasis ours.)

In what light do the churches appear, while claiming this is a "Christian nation," under the following rather strong arraignment of society, made by the above-mentioned professors, in a signed "declaration of principles" of the Religious Education Association at the last, twelfth, General Convention? The emphasis is ours.

"This convention is evidence that the conscience of the people is awakening to the fact that society is wronging its most defenseless members. . . . Society does not yet recognize the right to be well born. The preventable physical defects with which multitudes of children start life are an invasion of rights more serious than attacks of highwaymen.

"Society does not yet effectively recognize the right of children to real mothers and real fathers, or the right to be trained through responsibilities.

Society does not effectively recognize the right of the child to health.

"It does not fully recognize the right to grow. Powers for growth and for human happiness are being turned into commercial assets.

"Society does not effectively recognize the right of the child to be educated. Witness the insufficient accommodation in our schools, the elimination of pupils, the too early entrance into industries.

"Society does not effectively recognize the right to character. We condemn certain peoples of antiquity for exposing infants to the natural elements, but we expose American children to moral contagion—and we do it for gain!

"Society does not effectively recognize the right of children to the religious heritage of the race. We are as yet at the beginning of the problem of providing religious education for the children of the whole Nation. We rejoice at the multiplying efforts of churches to give to the children of the whole communities *instruction in religion comparable in method and in continuity to instruction in the public schools.*

"Our problem requires cooperation between the public school, the home, the churches, agencies of philanthropy and reform like the national child-labor committee, civic authorities, and right-minded individuals."

"Instruction in religion comparable in method and continuity to instruction in the public schools" is one of the aims and purposes of graded lessons.

## News from Missions

### Arkansas

The chilly winds of November are here, and Jack Frost has made his appearance on the mountains. The leaves are falling to the earth to let us know that winter is coming.

The last time I wrote I was in the Ozark Mountains, having fine meetings, and where I met Brother T. J. Riley. From that country we went to Bald Knob, where there is a little branch of fine Saints. I do not believe I ever associated with any better people than I found among the Saints at that place. We had a week's fine meetings there. The Saints were built up spiritually and the sinners were made to feel the judgments of God to be poured out upon the wicked.

From there we went to Rivaisto, where Brother Riley did a good work and baptized some fine people. We had a good meeting there. We went from Rivaisto to Fisher, where Brother Riley had fought two hard battles in debate with the Christian people. Victory was won for the gospel in both

conflicts, and Brother Riley succeeded in building up a branch of fine Saints. They are erecting a nice church there. We had a good meeting there, and during the two weeks Brother Riley helped the Saints work in the church. He is a good mechanic as well as a preacher.

There are many calls for preaching. Oh, how I wish we had hundreds of preachers in the field where we have hardly one. The judgments of God are upon us, and the people ought to be warned of what is to come. This is the age of the world that all of God's prophets wrote about, and the day when beautiful Zion is to be built, and God's people gathered out of the plagues that are coming upon the earth.

Saints, it is time to wake up, put on the holy armor of righteousness, and be ready for the day of destruction that is to come. The Gentiles' time is about up, and God is going to return the gospel to ancient Israel.

With all these conditions pressing upon us, let us be up and doing. Let us lift up our heads and rejoice, for our redemption is near, and we are soon to meet with all the noble Saints that have gone on before.

I dreamed a few nights ago of meeting Brother John A. Robinson. I thought he was young again. I thought he said to me, "Brother Erwin, this is what we live for and serve the Lord for."

By the help of God let us redeem Zion and get ready for his coming in glory. God bless his work everywhere, is the prayer of

Your brother,

E. A. ERWIN.

### Mission Number 9

This finds me in this busy southern city. As in a great many other large cities, we have a little flock of Saints here struggling against odds, to get the gospel before the people, and to prepare themselves to meet the Master when he comes. It is surely commendable to find a people who have to work hard to make a living, and who at the same time find time and spare some money to help carry on the church work. It shows their faith by their works. It is too bad we have the best thing in the form of religion and have the poorest equipment, and are at such a disadvantage to carry it forth to the world. If this work was of the world we could get more help from that source, but as it is not, we will have to fight it out on these lines, by the help of God.

I organized a branch here in Houston two years ago, with Brother Noel L. Starks president. At this time our young brother, Elder A. J. Banta, formerly of Lamoni, Iowa, is the president. The branch has done well considering the chance it has had. Brother and Sister Banta are a great help to the work here.

I spent two weeks in San Antonio before coming here. We have two churches in that city. While there I ordained Brethren T. J. Jett, jr., and Hamilton Davenport, elders, and Robert Jett, priest. All are from the Second Branch. If these young men are faithful there is a chance for them to do a good work. Their parents are faithful Saints. I felt good in ordaining and commending them to the Lord. They all miss old Brother O. D. Johnson, who lately passed away. But the Lord is raising up young men to take the place of the older ones and fill up the ranks, we are glad to say.

The First Branch is having a struggle. It is hard to get one suitable to preside, but we have some good faithful Saints there and we have hopes that they will get started out right again. Sister (Miss) Elma Neal is superintendent of the Sunday school, and this church cannot furnish many better than she for the place, and this part of the work is doing fine. While she teaches in the public school she always finds time to attend to her church work.

We are glad to announce that Brother D. S. Palmer is now in the missionary field. His appointment read, October 1. He desired to stay at home the first part of the year to help the boys in the dairy. While crossing the railroad a fast passenger train struck his wagon, killed his horse, and came very near killing him and his two little boys. This laid him up three months. He is now able to go about his work, but he will always know he has been struck by a train. The company compromised with him without a suit by giving him \$3,800. We are glad to have him back in the field.

After leaving San Antonio I came to Rock Island, where I met my old friend, George M. Hiles, and family. While there I preached two nights in the Methodist church and ordained Brother Hiles an elder.

Patriarch H. O. Smith is now in this district, and is proving to be a great help to the Saints.

I hear good reports from Oklahoma and Arkansas, from the men who are active. It takes activity to bring good results from priesthood or members. Idleness and spirituality will not go together; the former often breeds discontent and a fault-finding spirit.

We had a little frost a few nights ago, but generally the weather is warm.

Sincerely yours,

W. M. AYLOR.

HOUSTON, TEXAS, November 18, 1915.

### Chatham, Ontario

Having been appointed by the General Conference to labor in Chatham District, Ontario, we take this means of letting our friends know that we are well and busy in the Master's cause.

Since arriving in our field of labor, the first day of June, we have labored at the following named places: Kimball, Glen Rae, Bothwell, Windsor, Wabash, and Chatham. We recently were with the Saints of Stevenson for a few days, and thence to Coatsworth, where we have preached twelve sermons, making a new opening.

At the above-named places we have found the Saints, in most instances, laboring faithfully to keep the banner of King Immanuel afloat; but here as elsewhere we find that improvements could be made. In some instances we find that the Saints are neglectful with regard to meeting as often and promptly as they should. We expect God to be faithful to us, and give us of his Spirit, hence the necessity of fulfilling our part of the contract. We are not desirous of finding fault, but rather of encouraging to greater diligence, that we may receive the greater blessing, and rejoice together as God's people, "The people of the Most High."

Outside of the few discouragements which are to be found everywhere, we find that the work shows a tendency to move upward. We have had good crowds wherever we have been, and have found the Saints ready to assist the missionary in every way possible. This is commendable indeed; for it is sometimes the case that the missionary is unable to get the Saints interested enough to come to the meetings themselves, let alone getting the outsiders out. We are glad that such has not been the condition here. We have received a hearty response to the call for aid when we have endeavored to get the gospel before the people, and as the popular saying goes here, Everyone seems willing to do his bit.

Two-day meetings are seldom heard of here, but there are a goodly number of anniversaries observed which seem to be productive of good. The Sunday nearest the date of the church opening or dedication is, with most branches, observed as an annual event, and has been observed at the following

named places: Glen Rae, Longwood, Wabash, Kimball, Chat-ham, Stevenson and Windsor.

The auxiliary work throughout the district is at the present moving onward. The General Superintendent of the Sunday schools, Gomer R. Wells, during his visit to the district, was the means of arousing a greater desire to reach the standard of excellence than had been manifested heretofore. In behalf of the work of Brother Wells, we are glad to say, that although a Sunday school man heart and soul, yet he does not forget to drop a word for all the other auxiliaries whenever the opportunity presents itself. He is very thorough and systematic, and we feel is doing a good work.

When we receive so many calls to "come and preach for us," we are made conscious of the need of more laborers in the great vineyard, and see the necessity of keeping up the work of the auxiliaries at all hazards, that the young among God's people may be equipped for the great work which lies before them, viz: the carrying of the gospel to the nations of the earth. Let us, then, rally to the cause, Saints, and keep up the great work intrusted to our care.

I have been laboring alone until just recently. One day while thinking upon the needs of the work, (so many calls having come to me and being unable to fill them) the Spirit presented to me the name of one of our young men in Flint, and I was led to believe that the time was ripe for him to enter the missionary field. Going to London conference, I talked the matter over with Brother Curtis, and the result is that Brother Joseph Yager, of Coleman, Michigan, who has been working in the auto shops at Flint, is now associated with me in the work. He is a promising young man, and if faithful will be able to do a great work in the church. He is a congenial companion, willing to do his share, humble and faithful in his work, and shows that the training received in Religio and Sunday school will not come amiss.

It has been a great pleasure to us to stand here in this place (Coatsworth), where to our knowledge the work has never been declared before, and present the gospel to so many who seemed to be hungering and thirsting for the truth. Through the efforts of Brother Mifflin, who lives here, we were able to obtain the Baptist church, and held forth for twelve evenings, with a full house nearly every night. The first Sunday evening the church was crowded to its capacity, and last Sunday night some turned away, unable to find room.

Some had expressed themselves as wishing that the trustee who had allowed us the use of the building would come out to hear, but, as we view it now, the hand of the Lord must have been keeping him away until we had presented the gospel. Sunday evening he was there and the Book of Mormon medicine seemed too strong, so much so that on Monday Brother Mifflin received notice that we could occupy no longer than that same evening. Our crowds were so large and our interest so good that they were unable to stand it any longer, and the only way they could stop the work was to refuse us the use of the church.

However, we have made a good many friends to the cause; have sold several Books of Mormon, and have more orders. Some drove for five and six miles every evening, and the majority were very much put out because of the action of the Baptist trustee. We tried to secure another building, but were unable to do so. We decided to hold forth a few evenings in the home of Brother Mifflin, but this failed on account of rain, so we will close our effort Sunday night at the Stevenson church, a few miles from here. As soon as a building can be secured we expect to return.

We were ably assisted in our meetings by Brother Robert Brown, who is home from his mission to Manitoulin Island.

Brother Brown took charge of the singing. He is earnest and faithful in service.

From here we expect to go to Wallaceburg. A man by the name of Hendrickson has been lecturing there against the Catholics, and during the course of his lectures he attacked our faith, the Book of Mormon and Joseph Smith. Some of our people brought him to task about it. He would not recognize them at all for a time, but finally he admitted that he knew nothing about the Book of Mormon. He said he would not meet our people in discussion. A number of the bystanders said, Rent a hall and bring your man over and we will come and hear him. So they believe it is a good time to strike while the iron is hot, and if a hall can be secured we will start there about Wednesday night.

Thus the work goes on: clouds and sunshine; joy and sorrow; and why not? Without the clouds we would not appreciate the sunshine, neither would we fully appreciate the joys of life, did not the sorrows also come. God's hand will rule and overrule, turn and overturn to our lasting good, if we do not get impatient. Let us faithfully follow where he leads, that we may be able to sing in truth.

"I'll go where you want me to go, dear Lord,  
Over mountains, or plain, or sea;  
I'll say what you want me to say, dear Lord,  
I'll be what you want me to be."

Hopefully till the fight is won,

J. R. GRICE.

COATSWORTH, ONTARIO, November 20, 1915.

## News from Branches

### Independence, Missouri

Sunday, November 21, dawned bright and pleasant, and the Saints passed a profitable day listening to the usual edifying word of counsel at church and Sunday school.

The afternoon meeting was characterized by the spirit of intelligence and spiritual fervor. Several unfamiliar faces were discernible in our midst, and several others also gave forth many words of encouragement.

During his stay here, Brother R. S. Salyards has frequently been of comfort to the Saints by his strong and eloquent appeals, his forceful logic, and in his addresses by the evidence of unwavering faith. He and Bishop E. L. Kelley occupied yesterday to the edification of all present, morning and evening.

On Thursday next there will be Thanksgiving service, and at the evening hour the church choir will give a special concert, and will be ably assisted by Sister Marie Riggs, recently from Europe.

Brother Frederick M. Smith gave announcement that on the 20th the Honorable Frank Walsh, a noted attorney and editor of the *Kansas City Post* will give at the church a lecture of an industrial order, and commended his proposed effort very highly to the hearing of the Saints.

Mrs. Frederick M. Smith at 4.15 p. m. appeared before the ladies of the Child Welfare department, and took charge of the leaflet lesson, which treated of "Adolescence." At the same hour, Brother A. H. Mills introduced to the Junior Orchestra and others, the work of the National Orchestral Movement, advanced lately by Brother A. N. Hoxie. Thus we are speeding onward.

The free night school, the parent-teacher's meetings, and last, though not least, the Jackson County Sunday school convention, which joins hands with the public school teachers

gatherings, all combine in the strenuous work of solving the educational problems that confront the progressive citizen of this age. The Sunday school experts tell us that this is the opportune time for placing "the child in the midst."

On Thursday evening the 18th, the branch here placed our respected church president and his family "in the midst," and gave them a reception, that it might pay them the tribute of love and confidence which was their due. A beautiful song of greeting, composed by Sister M. T. Short, was sung, prayer was offered by Bishop E. L. Kelley, a congratulatory address penned by our beloved president, G. E. Harrington, was read by Elder W. H. Garrett. After the handshakes, the many souvenirs were prepared for the presenting, and a suitable closing hymn was sung, the Saints returned to their homes.

May we as Saints continue in love and good works, and, as was truly said from the pulpit of late, "We all need in this day a path that is laid out in righteousness."

The things that are passing ought to strengthen our faith. The Lord is placing his sign in the heavens, and he is placing the sign in Zion. Your sister in the new covenant,

NOVEMBER 22, 1915.

ABBIE A. HORTON.

## Miscellaneous Department

### Conference Minutes

FREMONT.—October 16 and 17, Henderson, Iowa. Reports: Riverton 53; Henderson 81; Bartlett 43; Thurman 203; Tabor 64; Hamburg 60; Glenwood 65. By motion, appointment of auditing committee was left with presidency with power to act. No services Saturday evening on account of rain. Preaching by J. B. Wildermuth at 11 a. m., 2.30 and 8 p. m., Sunday. Adjourned to meet with Thurman Branch at call of presidency. J. B. Wildermuth, secretary pro tem.

EASTERN MICHIGAN.—October 23 and 24, Sandusky, J. F. Curtis, William Grice, William Davis presiding. G. R. Wells, General Sunday school superintendent, conducted high-grade institute work. District chorister, Sister Plato, was in charge of musical features, and did work for Woman's Auxiliary. Preaching by J. F. Curtis, J. W. Davis, R. D. Weaver, Arthur Leaverton. Bishop's agent reported splendid working balance and encouraging reports were had from branches. Meetings were of high spiritual order, and all present seemed to enjoy themselves. Saints of Sandusky are to be congratulated on their splendid achievement in the erection of a church which is well under way to completion. It is a well located and fine building. J. W. Davis, R. D. Weaver, committee.

### Convention Minutes

MINNESOTA.—Sunday school, November 5, Minneapolis. Committee appointed to consider joining International Sunday School Association reported favorable in so far as it did not conflict with the work of our own organization; unfavorable if such conflicts were unavoidable. Election: Superintendent, R. J. Wildey; assistant, Ralph Murdock; secretary, Alta Kimber; treasurer, Mrs. S. Sloan; home department superintendent, Mrs. O'Hare; cradle roll superintendent, Mrs. H. J. Wise; member library board, Ruth Serrell. Further advertising was arranged for by electing Ellis Murdock member advertising board to act in conjunction with member elected by Religio. Delegates to General Convention: B. S. Lambkin, Charles Lundeen, Sister Charles Lundeen, R. T. Wildey, Cora Wildey, Birch Whiting, Sister DeLapp, to cast full vote. On account of meager representation, it was decided to make succeeding conventions mass conventions. The Minneapolis local gave an interesting program in conjunction with the Religio. Adjourned to meet same place next conference, day previous. Alta Kimber, secretary.

### The Bishopric

#### AGENT'S NOTICE

To the Saints of Western Colorado District; Greeting: The year will soon be gone—a thing of the past. I take this means to ask all Saints in the district who have offerings or tithing

they wish to give to send in early so we can close up our accounts for the year on time.

We thank all who have helped during the year, and ask all to try to have their names on the list of regular contributors. Don't wait until your "ship comes in"; begin now. The littles are what make the work move on.

We trust that each may feel to give of what he has received, at least a small portion unto God, that his work may be carried on to victory and his kingdom come and over all prevail.

Sincerely, your collaborer,

M. L. SCHMIDT, *Bishop's Agent.*

DELTA, COLORADO, 326 Main Street.

### To Locate Saints

Information with reference to the whereabouts of the following members of the Dahinda, Illinois, Branch will be appreciated: Mrs. Catherine Magnusson, Mrs. Jennie Thompson, John Magnusson, Martha Pennington.

MRS. CHARLES DAWSON.

### Notice of Release

Notice is hereby given that Elder E. C. Shelley who was appointed to the Southeastern Mission has been released at his own request from this appointment.

ELBERT A. SMITH, *Secretary Presidency.*

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

LAMONI, IOWA, November 20, 1915.

### Requests for Prayers

Sister M. A. Connett, Missouri Valley, Iowa, asks prayers for her mother, Sister W. A. Cook, who is sorely afflicted with heart trouble. They desire that she shall be healed if it is God's will.

### Died

HAWLEY.—Willard Alvin Hawley, oldest son of Gideon and Mary Hawley, born May 5, 1871, Gallands Grove, Shelby County, Iowa; died at Woodbine, Iowa, November 16, 1915, of heart failure. Baptized in 1881. Accompanied his parents to Woodbine in 1900. Deceased was commonly called "Bob." He was useful to his mother in caring for his afflicted father. His parents will greatly miss him both for the love they bore him he having been a great care to them, especially to his mother, and for his great usefulness, which he rendered willingly. Services at the home by Elder Kibler, sermon by Charles Derry, from James 6: 13-15, and 1 Thessalonians 4: 13-18.

CATRON.—Daliah Catron, born May 1, 1824, Avington, Virginia; died November 19, 1915, Great Falls, Montana. In 1842 deceased married Phillip W. Catron. To them were born 6 sons, 2 daughters. Husband, 2 sons, and the daughters have gone on before. Deceased also leaves other relatives, including 24 grandchildren, 6 great-grandchildren. Baptized by J. D. Stead, at Adel, Montana. She was faithful to the end, and it could be said of her, She has fought a good fight, and has kept the faith. Funeral at Great Falls, Montana, by G. W. Thorburn.

FLINN.—Hezekiah Teaman Flinn, born August 2, 1852, Jackson County, Iowa; died November 10, 1915, Lamotte, Iowa. Married Mary Green, April, 1886. Leaves wife, 1 sister, 1 adopted daughter and her 3 children. Baptized April 14, 1910, by John Heide, remaining faithful until death. Services at the home and at the Saints' church, Fulton, Iowa, sermon by John Heide, assisted by L. G. Holloway. Interment in Esgate Cemetery.

GALLAND.—John Galland, born in January, 1859; died October 30, 1915, San Antonio, Texas. Funeral by John Harp at the home of A. B. Kuykendall, Cottonwood Avenue, San Antonio. Interment in Wood Cemetery. Brother Galland will be remembered for his many acts of kindness.

HASTINGS.—At Lamoni, Iowa, October 30, 1915, Winter Hastings, aged 84 years, 8 days. Born in Yorkshire, England. Was married and had sons and daughters. His wife died many years ago, and where his sons are he has not known for a long time. One daughter lives at Custer, Washington. Baptized at Gilman, Washington, by John Davis. Ordained an elder by Thomas Delay. Officiated at Gilman and Seattle. Came to Saints' Home, Lamoni, in 1907. Sermon by H. A. Stebbins, assisted by D. D. Young.

LAMBSON.—Minerva Jane Otto, born March 27, 1835, in Mercer County, Pennsylvania; died November 10, 1915, at Liberty Home, Lamoni, Iowa. Married Edwin H. Lambson, April 9, 1854. To them were born 9 children, 5 of whom with the father have gone on before. Baptized October 22, 1871, by Howard S. Smith. Services on the 12th, prayer by Joseph Roberts, sermon by Rob't M. Elvin, from Psalm 49: 8, 9. There survive 2 sons, 2 daughters, 15 grandchildren, 8 great-grandchildren, 2 sisters. A mother in Israel hath gone to her rest and reward.

MATHER.—James Wilbur Mather, born March 31, 1844, at Shatee, Chateaugnay County, Province of Quebec, Canada; died at Lamoni, Iowa, November 14, 1915. Baptized August 6, 1869, by Mark H. Forscutt, confirmed and ordained elder same date. February 14, 1882, was unfrocked and denied fellowship, nevertheless, retained his faith and confidence in the restored gospel, and was helpful to sustain the local work. Under the conviction of the truth he was baptized April 18, 1915, by R. C. Evans. Twice married. Was at his office at work Saturday, and passed peacefully away on the following evening. Service in charge of John Smith, at Brick Church, Lamoni, sermon by Rob't M. Elvin, from Haggai 1: 5-7. Leaves wife, 2 aged sisters, many other relatives. Interment in Rose Hill.

BLATT.—Minerva Esta Dennis Blatt, born February 17, 1871; died at her home, Independence, Missouri, after long suffering, November 21, 1915. Baptized November 23, 1886, by A. H. Parsons. Married Jackson E. Blatt, December 5, 1889. To them 5 children were born, 2 having passed on before. She leaves husband, daughter, 2 sons to mourn their loss, with 4 brothers, 2 sisters, many friends. Her life was given to bless others, and when sickness overtook her she patiently endured severe suffering and waited for the end. Funeral in charge of G. E. Harrington and F. C. Warnky, sermon by A. H. Parsons in Stone Church. Interment in city cemetery by the side of her mother, who passed away about one year ago.

LOCKLING.—Charlotte Gentle Maule, oldest child of Donald Maule, born at Clackmannon, Scotland, September 13, 1846; died September 30, 1915. Deceased came from Scotland to America with her parents when 3 years of age, and to Harrison County, Iowa, at the age of 5, where she resided until death. Baptized at the age of 13 by James Gillen, sr., Little Sioux, Iowa. Married Orson W. Lockling, December 1, 1863, who survives her. To them were born 4 children, Ida, wife of J. W. South, living near Little Sioux; Amy, deceased; James Leon, deceased; Ruby, wife of J. E. Swalley, living at Magnolia. Besides these she leaves 7 grandchildren, 2 great-grandchildren, father, 6 brothers, 2 sisters, many other relatives. She was a loving wife and mother, and her life's motto was, Do some good for some one each day. Her last thoughts were for her loved ones, planning to the very last for their future welfare. Services in charge of Amos Berve, sermon by R. C. Chambers, to a very large audience.

BEECROFT.—Henry Beecroft was born January 28, 1815; died February 18, 1915. Married Isabel Frazer, June 24, 1835. To this union eight children were born, of whom three survive; Henry, jr., and Mrs. Theodore Guittar, of Council Bluffs, Iowa, Mrs. E. D. Brackenbury, Almo, Idaho. His wife preceded him September 13, 1903, aged 87. Brother Beecroft came to America from England, 1851, and after some disappointment religiously, having been baptized in 1844 into the Latter Day Saint Church, he finally settled in Council Bluffs, Iowa, and thereafter lived a consistent member of the Reorganized Church. Funeral from home of his daughter, in Council Bluffs, a Baptist minister having charge and J. W. Wight preaching the sermon.

ROTH.—Susan B. Garber was born at Andersonburg, Perry County, Pennsylvania, July 5, 1839; died November 20, 1915, passing so peacefully that even her husband knew not of it until seeking to awake her on the morning following her death in the night. Married John S. Roth, in Blain, Perry County, Pennsylvania, who afterward became a missionary for the church of his choice, and who is so well known that the mention of his name is all that is necessary to the Saints generally to realize the choice of her married companionship. To this union four children were born, William C., Elmy J., George W. and Isaac L., the latter dying at the age of 11. Sister Roth was raised a member of the German Reformed Church, but was baptized into the Reorganized Church, March 7, 1880, living a consistent life thereafter and enduring many hardships for the sake of the gospel, such as the deprivation of her husband's companionship that he might preach that which was so dear to her heart. Her husband, with living

children and grandchildren, were present at her funeral from the Saints' church, Lamoni, Iowa, in which city she had made her residence for the past few months. Elder John Smith had charge of the obsequies, J. W. Wight preaching the sermon. May those who mourn be comforted.

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



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

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NUMBER 49

## Editorial

### IS THERE ANYTHING IN SPIRITUALISM?

Ever since the witch of Endor professed to "call up" the aged Prophet Samuel, men have asked the question, Is there anything in Spiritualism? Allowing for all the *obvious* and *suspected* fraud perpetrated by fake "mediums," is there back of it at any time anything at all supernatural or superhuman?

In modern times a systematic attempt has been made by learned, scientific men of world repute to answer this old riddle. In 1882 there was organized in England the now famous Society for Psychical Research. The list of its presidents includes some of the greatest names of modern times: Right Honorable A. J. Balfour, Professor William James, Sir William Crookes, Professor Henri Bergson, Sir Oliver Lodge, and many others.

The society has given itself carefully to the investigation of telepathy, mesmerism, hypnotism, suggestion, hallucinations, apparitions, spiritism, etc. Working with the best and most famous mediums, they have "tried the spirits" under the most rigorous, exacting, and skeptical scrutiny. Also thousands of cases of alleged apparitions or appearances of spirits of the departed—"ghosts," if you please—have been carefully investigated. The proceedings of the society occupy many large volumes.

Though no definite findings have been returned, some expressions lead us to believe that at least some of the members of this body of investigators (by temperament and training rather skeptical men) have been impressed that there "is something in spiritualism."

In his address as president of the British Association for the Advancement of Science, 1913, Sir Oliver Lodge said:

In justice to myself and my coworkers I must risk annoying my present hearers, not only by leaving on record our conviction that occurrences now regarded as occult can be examined and reduced to order by the methods of science carefully and persistently applied, but by going further and saying, with the utmost brevity, that already the facts so examined have convinced me that memory and affection are not limited to that association with matter by which alone

they can manifest themselves here and now, and that personality persists beyond bodily death. The evidence—nothing new or sensational, but cumulative and demanding prolonged serious study—to my mind goes to prove that discarnate intelligence, under certain conditions, may interact with us on the material side, thus indirectly coming within our scientific ken; and that gradually we may hope to attain some understanding of the nature of a larger, perhaps ethereal, existence, and of the conditions regulating intercourse across the chasm. A body of responsible investigators has even now landed on the treacherous but promising shores of a new continent.

Yes, and there is more to say than that. The methods of science are not the only way, though they are our way, of being piloted to truth. "*Uno itinere non potest perveniri ad tam grande secretum.*"—Continuity, p. 102.

John Haynes Holmes in his recently published book, *Is Death the End?* has this to say on this subject:

It must be admitted, I believe, that, whatever else the psychological researchers may or may not have done, they have at least demonstrated that, amid all the fraud and superstition which are unquestionably present in this field of experience, there is a very large residuum of fact, which rightly calls for scientific explanation. After all the results of trickery and sheer credulity have been removed, there still remains a great mass of hypnotic, telepathic, apparitional, and "mediumistic" phenomena which must be regarded as in some sense or other genuine. In other words, the Society for Psychical Research has demonstrated that there is something more in this mystical field than mere deception and superstition. Something real is happening, and always has happened. The extraordinary nature of the events does not alter their reality. Many of these things at which we have been laughing all these years are *facts*, and must, in the name of truth, be treated as facts!—Page 181.

Admitting that there "is something in spiritualism," a superhuman or supernatural spiritual power seeking expression, is it of such a nature that humanity may approach it and supplicate its enlightenment with safety and profit?

We note, first of all, the possibility of fraud on the part of the medium, at the very beginning of investigation. What chance has the average man or woman to detect and circumvent this fraud? The medium dictates the terms and conditions of the seance, and all the advantages are with him or her, as the case may be. And these terms are almost universally such as to favor fraud and the suspicion of

fraud,—darkness, or semidarkness, a passive mind, etc.

So at the very start the *investigator* is liable to become merely a *dupe*. But supposing that he actually falls into the hands of a genuine medium, and there is a real manifestation of psychic power; suppose some incarnate spirit does speak in one way or another, what assurance has he that this spirit is that of the particular individual, usually a departed friend or relative, that it professes to be? Or if he is seeking evidence of human immortality, what assurance has he had that it is indeed a *human* spirit speaking? Here appears the second opportunity for fraud and deception.

Professor William James, the great psychologist, had an arrangement with an intimate friend and fellow investigator named Hodgson, by which the latter was to attempt to communicate with him after death. The medium was the celebrated Mrs. Piper, one of the best. The sittings were numerous and the search prolonged. And yet in his report, which covers over one hundred and twenty pages of the Proceedings (volume 23) of the Society, Professor James makes this most significant statement:

I myself feel as if an external will to communicate were probably there. . . . But if asked whether the will to communicate be Hodgson's, I remain uncertain and await more facts.

Here is the point: Professor James felt that some spirit indeed was there attempting to pose as the spirit of his departed friend, Hodgson. But he was not convinced that it was indeed the spirit of his friend.

The circumstances were most favorable. The two were intimate friends. The event was prearranged and well understood. The medium was very familiar to both. Yet in spite of all this care and precaution, probably *because* of it, the "external will" or spirit that claimed to be Hodgson, failed to convince Professor James. The ruse or deception did not work. How then can an ordinary individual under ordinary circumstances feel sure of the identity of the spirit that seeks to communicate with him, posing possibly as that of some dearly loved friend or relative? The risk of deception is too great.

Professor James's experience reminds us of the advice given by John: "Beloved, believe not every spirit, but try the spirits whether they are of God: because many false prophets are gone out into the world."—1 John 4: 1.

Even when such manifestations are accepted as genuine, are they of a nature to enlighten men and reward them for the double risk of fraud, first by false mediums, second by false and evil spirits? If indeed there be genuine spiritual communication, almost invariably it would appear to come from a very

low order of intelligence. On this point, John Haynes Holmes, already quoted, has this to say:

Nobody can study the evidence gathered in this particular field without noticing, first of all, the triviality, almost the inanity, of the communications received. Here we come eager for evidence of the future life and information as to what it means to die and pass into the great beyond! And what do we get? First of all—and naturally enough, perhaps!—frantic endeavors on the part of the alleged spirits to prove their identity by the citation of intricate and unimportant details of where they were and what they did at different times when they were here among men. Then the endless and tedious rehearsal of the various family connections of the individual or individuals interested in the communications—of the peculiarities, infirmities and eccentricities of this, that, and the other person—of trivial and oftentimes silly episodes that have happened many years before and have long since been forgotten! Sometimes there is a recounting of an event which is taking place in a part of the world far removed from the locality in which the medium and recipient are sitting. Frequently there is a prophecy of something which is going to take place at some more or less distant moment in the future. Again and again, there is a descent to obscurity and feeble chattering. Even in the reported conversations with Myers and Hodgson there is the same perplexing and discouraging barrenness of revelation. Never do the communications rise to any sustained level of clear thought and fine feeling.—*Is Death the End*, p. 184.

We may be prepared to admit that there "is something in spiritualism"; that supernatural manifestations do indeed occur at times. But the opportunity for fraud on the part of the medium and the spirits is so great that the ordinary investigator can never be sure that he is not duped.

Again, the communications received, though genuine, are of such a nature that they are unprofitable, or worse,—such indeed as might be expected to come from intelligences that work in the dark and refuse to speak to an active mind. Indeed, the degrading tendencies of such communications and presences is well recognized by thoughtful observers. It is notorious that the lives of many mediums are downward, lead into insanity and the grossest of immoralities and excesses.

We conclude then that it may be *dangerous* to seek for light from spiritualism. Further, it is *unnecessary*. "We have also a more sure word of prophecy, whereunto ye do well that ye take heed, as unto a light that shineth in a dark place until the day dawn, and the day star arise in our hearts." (2 Peter 1: 19.)

Many investigators of spiritism, the most intelligent at least, seek an evidence that man is immortal. They hope in this way to solve the old riddle. Science being unable to demonstrate immortality on this side of the grave, they seek for confirmation from the other side. But well does one writer say:

But does the evidence afford us proof of immortality? Obviously it cannot; nor can any investigation yield scientific proof of that larger, higher, and enduring life which we desire and mean by immortality. . . . Our own limitations, in fact,

make it impossible for the evidence to convey the assurance that we are communicating with what is best and noblest in those who have passed into the unseen. In fact, psychical research, though it may strengthen its foundations, cannot take away the place of religion.—W. F. Barrett, F. R. S., in *Psychical Research*, p. 245. (Is Death the End, by John Haynes Holmes, p. 148.)

The question cannot be answered in this way, for the reasons already indicated. We do not need to seek for an answer in that way. Spiritualism cannot thus usurp the function of religion. Revelations of doubtful origin, coming through mediums of doubtful character, cannot take the place of divine revelation.

As Paul tells us, once for all, Jesus, our Savior, has brought life and immortality to light through the gospel. His revelation is in all probability the only answer that will ever be given to the question, Is man immortal? It must be accepted by faith, but is not in conflict with science.

ELBERT A. SMITH.

## CURRENT EVENTS

### SECULAR AND RELIGIOUS

**DEADLY EXPLOSION.**—Thirty men were killed and seven severely injured on November 30 by the explosion in a packing house of the DuPont Powder Company, Wilmington, Delaware, of eight thousand pounds of black powder. Of twenty-six men in the powder house, only one could be identified. The cause of the explosion is as yet unknown.

**GUILTY OF DEFRAUDING.**—Three high officials and a subordinate officer of the Hamburg-American steamship line, were in the United States District Court at New York, on the 2d, found guilty of conspiracy to deceive and defraud the United States Government by obtaining false clearance for relief ships laden with coal and other supplies sailing from American ports to German cruisers in the Atlantic early in the war.

**AIDING JEWS.**—According to a report made public the 2d in New York City, the Central Committee for the Relief of Jews suffering from conditions incident to the present war, Jews in America have contributed more than \$1,700,000,000 for relief of destitute Jews in the war areas of Palestine and Europe. This report declares that the situation of the Jews in Europe and Palestine is worse than that of the Belgians. The Committee urges the necessity of further contribution to save these unfortunate people from suffering and extermination.

**RECALL REQUESTED.**—The United States Government has asked for the recall of Captain Boy-Ed and Captain von Papen, naval and military attaches, respectively, to the German embassy at Washington, because of "improper activities in military and naval

matters." Captain Boy-Ed was in the testimony given in the Hamburg-American line case, mentioned elsewhere in this column, associated with the supplying of German cruisers from American bases. Captain von Papen was mentioned in connection with plans to cripple American munition plants, and more recently in the recall of Doctor Dumba, Austrian Ambassador.

**FORD FOR PEACE.**—Henry Ford has arranged what he calls "a peace expedition" to the neutral countries of Europe to press plans for peace and an early termination of the war. Two Scandinavian-American steamers have been chartered to convey the peace party to Europe. Attempts to commit the United States Government to a neutral peace conference have failed, the Washington authorities declining to give such a movement the impetus of their support. The United States Government has also announced that it will not issue passports for the Ford party to visit belligerent countries. The first of the Ford ships has sailed from New York.

**SCOUTS AND MILITARISM.**—Announcing his resignation on the 5th, as Chief Scout of the Boys Scouts of America, and the formation of the Woodcraft's League, which scouts are urged to join, Ernest Thompson Seton is reported as having said:

When Baden-Powell and I organized the boy scouts of England in 1908, and the Boy Scouts of America in 1910, our purpose was to make all young people of America outdoor children by teaching them the joys of outdoor life. As originally formed, the scouts of America were to bear a message of conservation and brotherhood. The study of trees, flowers and nature is giving way to wig-wagging, drills and other activities of a military nature, thus destroying the original aims of the organization. As it stands now, militarism comes first and woodcraft second.

**TO ORGANIZE FARMERS.**—Resolutions creating a central committee to organize the farmers of the United States into cooperative societies covering every farm product, were unanimously adopted the 2d by a national conference of marketing and farm products, composed of delegates from forty-five States. Objects of the organization are: Examination into methods of production and distribution of products, and a system of economy and efficiency in handling and marketing the same; cooperation of farmers and those of allied industries for mutual help in distribution; storing and marketing of products; instruction in the best methods for rural betterment; cooperation with government departments, educational centers, etc.

**MEXICAN AFFAIRS.**—Villa forces have been defeated on the Fuerte River, Sonora. Following defeat at Hermosillo, the Villa army, with the exception of a contingent commanded by General Jose Rodriguez, is said to be demoralized and surrendering in small groups. Report is that Carranza has released the railroads of Mexico from military su-

pervision. Passenger traffic throughout the republic is said to be gradually improving; freight service continues inadequate. A conference between Carranza and Governor Ferguson of Texas, has resulted in arrangements whereby local Americans and Mexican authorities without appeal to central authority will cooperate in the suppression of brigandage.

EUROPEAN WAR.—The setting in of winter has lessened activities on the various European war fronts, except those between Italy and Austria. The Italians continue their deadly attack in what is described as "the most sustained and fiercest" fighting of the whole war. Their effort is to take certain Austrian strongholds—keys to territory once held by Italy, and which that country hopes to wrest from Austria. Their advance is slow and costly, largely due to the topography of the country, offering natural fastnesses all but impregnable. The Turks have shown new activity on the Gallipoli Peninsula. They report success over the British in Mesopotamia. The Serbian army of the north seems in part, at least, to have been crowded across the Montenegrin border, where with the Montenegrins they are offering stubborn resistance. The army of the south with the allies, yet holds Monastir, and territory thus far fought for in southern Serbia. Two French steamers have been sunk by German submarines. Press report from London is that during November twenty British steamers have been sunk by German warships, four hundred ninety-five lives being lost. Germany and Bulgaria have announced that the object of the Balkan drive to effect communication between Germany and Bulgaria and Germany and Turkey having been realized, the drive is brought to an end. France has called to the colors the class of 1917, composed of youths of eighteen years, and aggregating four hundred thousand men, not for immediate action, but to make ready for a spring campaign. The call of the French cabinet for a three billion dollar "loan of victory" has been taken so quickly by the French people that the subscriptions are expected to run to four billion. The foreign minister of Italy is said to have announced in the Parliament that the Italians had on September 5 signed the London pact providing for no separate peace, and to have intimated that assistance would be sent to Serbia. Allied forces are being landed at Salonika at the rate of four thousand daily. Following a visit of the Kaiser of Germany to Vienna, three members of the Austrian cabinet resigned, giving place to men of pro-German leanings, it being rumored that Germany seeks to direct Austrian internal affairs. Lord Kitchener has returned from the Balkans and has been in conference with the French at Paris. Greece in her latest reply insists upon the maintenance of her neutrality and independence, and final settlement of points at issue between that country and the en-

tente powers has not yet been reached. While Rumania seems friendly to the allies, her course continues uncertain.

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### NOTES AND COMMENTS

NEW BOONE CHURCH.—The Editor of the HERALD was with the Saints at Boone, Iowa, Sunday the 5th, at the opening of their new church. The opening service in the forenoon was in charge of Elder O. Salisbury, president of Des Moines District, the prayer being by Brother John Clark, the music by the Perry choir, the address by the Editor. President E. A. Smith spoke also in the evening. The Boone Saints have a fine brick edifice, forty by fifty feet, with basement, cost five thousand dollars. May the Lord bless and prosper them in their new home.

BALDWIN'S PRAYER.—The Editors are in receipt of an eight-page pamphlet entitled "D. R. Baldwin's Prayer," written and published by Elder D. R. Baldwin, Box 71, Roberts, Montana. This prayer deals with the brother's understanding of the attitude of God toward war, as set forth in the Old Testament. The author wishes us to announce that free copies will be sent to anyone who desires them.

CONFERENCE MINUTES DESIRED.—The HERALD Editors have occasional calls from libraries in different parts of the country for files of our General Conference Minutes. We have such a call from Rochester Theological Seminary. Anyone having such a file that they are willing to donate, will please correspond with the HERALD Editors.

EULOGIZING GRIFFITHS.—Gomer T. Davies, a friend of the Saints, though not a member of the church, publisher and editor of *The Kansan* (Concordia, Kansas), discussing an occurrence in the mission field of Elder G. T. Griffiths, says of Elder Griffiths, in *The Kansan* of November 25:

The editor of the *Kansan* and Griffiths are very good friends . . . Griffiths has a wonderful personal history. Forty years ago he was a mule driver in a coal mine at Bevier, Missouri. . . . He was converted to the faith of his father and mother. He had no education, and hitherto had no desire for book learning, but his conversion transformed the wicked boy into a serious minded man and a correct perspective of his station in life came to him. So he burned the midnight oil—and plodded. His struggles have culminated in his now being the foremost man, next to the Presidency, in his church. He is eloquent and influential, and not one of his church is more beloved than he.

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For a few brief days in May the orchards are white with blossoms. They soon turn to fruit, or else float away in the air, useless and wasted. So it is with our present feelings—they must be deepened into decision or be entirely dissipated by delay.—Reverend Frank J. Boyer.

# Original Articles

## REFLECTIONS--NUMBER 2

BY W. E. PEAK

### THE SEVENTY

The presidents of seventy are instructed to select from the several quorums of elders such as are qualified and in a condition to take upon them the office of seventy.—Doctrine and Covenants 120: 10.

To be a seventy one must be qualified to do the work required, and in "a condition," to "travel continually" (Doctrine and Covenants 107: 44) "under the direction of the Twelve" (Doctrine and Covenants 104: 13). Should the seventy be appointed by the Presidency to labor "under the direction of the Twelve," that has been assigned in charge of the field?

Their duties are quite similar to those of the Twelve, and they form a quorum equal to them in authority (Doctrine and Covenants 104: 11). These quorums are more closely associated than any other quorums in the church.

The special duty of the seventy is "in building up the church, and regulating all the affairs of the same, in all nations" (Doctrine and Covenants 104: 13). This is also the special duty of the Twelve. The main difference is, the Twelve can only visit the district occasionally and remain there a short time, while the seventy should stay there until the work is done. The apostle may have several districts to care for in his mission, and should regulate them through the seventy in charge of each district. Wherever the Twelve are in charge, the seventy should be in charge under them.

The seventy is to be familiar with the branches in his district, so he will know when and how to labor with and regulate them through the district and branch officers, as necessity demands. He is to assist and see that the policies marked out by the minister in charge are carried out. This requires an intimate acquaintance with all the members and conditions of the districts. It will take months, perhaps years, to obtain this knowledge and to carry out these policies.

He is to "build up the church" by doing missionary work himself and by directing the missionaries in his district, as well as regulating in the organizations. To do this successfully, he must know the conditions of his whole field of labor. This will require years, if he would be prepared to labor successfully.

It is a custom among the Brighamites to throw bouquets at themselves, and for one of their number to criticize the procedure of their church would be looked upon as an evidence of apostasy. Just to

what extent we imitate them in this respect may not be easily estimated. But the fact remains that we as a church are not making the progress, either in the branches or in the missionary field, that we should.

The cry is coming up everywhere that the branches are not holding our young members, nor are they as branches up to the desired standard. Can we adopt any better methods than those we have followed for years?

#### WORK OF THE SEVENTY

The seventy should be appointed as a regulating officer according to his calling, wherever one is needed. This is honoring the law, as should be done, as the following shows:

If my people (the Twelve included) will respect the officers whom I have called and set in the church, I will respect these officers; and if they do not, they cannot expect the riches of gifts and the blessings of direction.—Doctrine and Covenants 126: 14.

The branches in many places need the "blessings of direction." The minister in charge may visit them once in a year or so, it is true, yet the president of the Quorum of Twelve, in our late district conference, stated "There are branches all over this mission that are dying out."

The seventy should be assigned to a district and kept there for a number of years. His family should be located in the district, where they can help him and he can help them.

After thirty years of missionary work I am thoroughly convinced that it is a sad mistake to separate our missionaries from their families, as we have done; that it is not for the good of the missionary, his family, nor the church. All lose by it. To send a missionary a long distance from home should be the exception instead of the rule.

Districts and branches should be encouraged to build parsonages, and the church should locate the missionaries' families in them. Then when the lonely wife and little children are sick, the husband need not be many miles from home, and can come and help her as every wife deserves.

Did you ever consider how few sons of the missionaries we have in the field? When we think of the policy of keeping men away from home, as we missionaries are kept, is it any wonder that many of our sons curse such a system?

We know the church was organized by the direction of the Lord; we know our call to the ministry is from God; but we do not know, nor do we believe, that the policy of keeping men so much from home is according to the will of the Lord.

This policy was adopted by the church when it was first organized, and it was the only church on earth that adopted such a policy. I know of no statement in the revelations authorizing such a

policy. Who can tell what would have been the history of the church if Brigham Young's wife had been sent to England with him? The wife is always a help to a good man.

When a missionary is sent away from home, and is gone seven or eight months, it is time for him to return as a rule. Then he is out of his field for four or five months. It costs just as much to keep him at home as it does in his field. The district where he labors is supposed to support his family. They pay for twelve months' work and get seven or eight months' labor. But of course the district, like the seventy, has nothing to say about that. This is all regulated by higher authority.

The seventy that is not capable of laboring successfully for ten or fifteen years in a district is not fit to be a seventy, and should be released.

#### HOW THE SEVENTY ARE APPOINTED

It is claimed the law provides that the seventy is to be appointed to his field of labor by the Twelve (Doctrine and Covenants 104: 14; 125: 12).

If the Twelve have this right by the law, is there any danger of their ever making a mistake? No, not if they are infallible. But as we cannot make this claim for them, it is just possible that mistakes are made, and that some improvements can be made in the policy of appointing and carrying on missionary work.

They have for years appointed the seventy without consulting him as to the field of labor, even when the seventy has requested a certain field and has given special reasons for so requesting. By what authority they do it, we do not know. We are told that "all things shall be done by common consent in the church" (Doctrine and Covenants 25: 1). This should apply to the appointment of seventies also.

#### WHEN SEVENTY AND TWELVE DISAGREE

The seventy must submit or the question must be decided by a superior tribunal. The Twelve have their missions appointed by the First Presidency, and they are amenable to the Presidency in the same sense that the seventy are amenable to the Twelve. The case should go to the First Presidency, and as the Twelve are to do their work "under the direction of the Presidency of the church," the Presidency would have the authority to give the final "directions," in the case.

These three regulating quorums form a check to each other, so there is no chance for "bossism," or for one to play the tyrant over the other. The work of each quorum and officer remains legal till reversed by proper authority. The decision of a quorum, when rendered as a quorum decision, stands till re-

versed by the other two (Doctrine and Covenants 104: 11).

One may disagree with the Twelve in his appointment, but he should submit or else appeal to the First Presidency, who should hear the case and decide accordingly.

The Lord said, "So far as you can agree, work together without heat, confusion, or malice" (Doctrine and Covenants 122: 16). We should do this, but when we do not "agree," it is not supposed that the seventy should submit without being heard, and his reasons carefully considered by a proper tribunal which has the right to decide. This tribunal is the presiding one. It does not follow that a transfer from the Quorum of Seventy to the Twelve bestows additional wisdom. There is a difference between additional authority and additional wisdom.

#### SEVENTY AND GATHERING

In order to work together harmoniously, it is necessary that the rights and judgments of each be recognized. Demanding unquestioning obedience is not the way to prevent "heat, confusion or malice," among thinking men.

The present policy of keeping a man from home and changing him every year or two not only destroys his confidence in the wisdom of the appointing powers, but nullifies his missionary ability. It also prevents his development, and makes "eleven sermon" preachers. When he preaches in a branch or new opening, and does not expect to ever see them again, he cannot take the interest in his work that he should, and if he succeeds in interesting a few, he can not follow up the work till it is completed. To do this may require years. If his home were in the district and he knew he was to remain there for years, he could and would build permanently. He could adopt a suitable policy and carry it out, even if it took a lifetime. This should be done.

It is true the missionary gets some consolation when he realizes that he is not accomplishing half as much for the church as he could do, by saying, I am not to blame.

The following is in point:

And now, verily I say, concerning the residue of the elders of my church, the time has not yet come, for many years, for them to receive their inheritance in this land [Zion], except they desire it through the prayer of faith, only as it shall be appointed unto them of the Lord.—Doctrine and Covenants 58: 9.

This indicates that only those elders who are to labor in or near Zion are to gather there, and these are to be appointed to go there "by the Lord." It will be "many years" before the Lord wants the "residue of the elders" to go there. And when he does he will tell them through the proper officers. There will be no guess work about it. This means

the elders' families are to be, not in Zion, but in the missions with their husbands, and this can be done successfully only by keeping the elders in the same mission "for many years."

When the Lord spoke to those Saints in Kirtland, who he intended should go to Zion in a few years, he said, "Wherefore, let them act upon this land as for years, and this shall turn unto them for their good."

This is the advice that should be given to the Saints everywhere. Let them buy homes, build churches and parsonages, and proceed in every way as though they were to remain "for years, and this shall turn unto them for their good." Then if the time comes during our lifetime for us to gather to Zion, or to a stake, the Lord will enable us as wise Saints to sell our property, churches, parsonages, and all at par value, so we can "have all things prepared" before us. We should never get scared and run away. No good ever comes from being scared, for one always goes in the wrong direction.

Only six years ago the Lord spoke of the gathering; he did not tell us to start to Zion, nor even to get ready to start, but said: "The conditions surrounding the work, the increase of the membership of the church, the increasing desire for gathering together," etc. (Doctrine and Covenants 128:1). The desire to gather was with the Saints instead of the Lord. There is a difference between "the increasing desire" of the Saints to gather and for the Lord to want them to gather. There was an "increasing desire" with the Israelites for a king, and the Lord made provisions for them to have their desires granted. But it would have been better for them to have waited till the Lord directed.

If you will read the writings of the late president of the church, you will see that he wrote but little to "increase the desire for gathering." It is safer to wait till the Lord directs through the president of the church.

(To be continued.)

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### OBLATIONS

Referring to an inquiry with reference to oblations I note a question as follows: "What should be done with the money that is collected at sacrament services?"

Answer. Doctrine and Covenants 59:2, states where the oblations should be placed. "Thou shalt offer thine oblations, and thy sacraments, unto the Most High, confessing thy sins unto thy brethren and before the Lord." The oblations are offered unto God.

How should they be placed then?

If thou lovest me, thou shalt serve me and keep all my commandments. And, behold, thou wilt remember the poor, and consecrate of thy properties for their support, that which

thou hast to impart unto them, with a covenant and a deed which cannot be broken; and inasmuch as ye impart of your substance unto the poor, ye will do it unto me, and they shall be laid before the bishop of my church and his counselors, two of the elders, or high priests, such as he shall or has appointed and set apart for that purpose.—Doctrine and Covenants 42:8.

The oblations that are given at sacrament service should be placed then at the direction of the bishop; and when you are in a district, the oblations should go into the hands of the bishop's agent of the district where the oblations are taken or sent directly to the bishop. However, we advise placing them in the hands of the agent of the district where the oblations are taken up.

If parties wish to take up an offering for incidental expenses in the branch at that time, notice must be given that this is not an oblation offering but for incidental expenses of the branch and then it is placed in the hands of the branch treasurer. There is no necessity of mixing the oblations with the incidental expenses of the branch any more than there is of mixing the incidental expenses with the consecration or tithing of the branch.

We advise that the incidental expenses be taken up at some other meeting than the sacrament service, but if the circumstances are such that the branch cannot meet any other time to take up the incidental expenses, then let it be announced that there will be a collection taken for incidental expenses of the branch in addition to the oblation that is given at the sacrament service.

E. L. KELLEY, *Presiding Bishop.*

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### TRAINING OUR CHILDREN

#### WHAT WOULD JESUS DO?

This question is a subject which should be uppermost in the mind of every Latter Day Saint. We as a people have received the light of the gospel, and a more perfect knowledge of what is expected of God's children. Therefore our responsibilities are greater, and we should endeavor to make our lives just what we think Jesus would in the same circumstances.

We well know the wickedness existing in the world to-day, and we all have to some extent trials and temptations too numerous to mention. But these are for a purpose, to test us, to prove whether we are worthy to be called children of God.

All things work together for good to those who love the Lord. Knowing this, why do we easily become discouraged when things go wrong?

No matter what may happen, if we put our trust in the Lord, he is ever ready and willing to help us. Let us at all times, whether we are at home or at work, with friends or foes, strive to live nearer to God and always ask ourselves under any circumstances, What would Jesus do?

I am sure if we keep that thought uppermost in our minds we will not stray very far away from God. The blessed assurance of the nearness of our best Friend is not obtained all at once. Many there are who go through life and never receive this knowledge. We ask, Why is this? Is God a respecter of persons? No. It is this: few really understand why they came into the world at all, and the importance of their mission.

Do we come into the world to *live*? Yes, in a sense, but our sojourn here is only a school preparing us to live hereafter, when Christ comes to claim his own.

The first thing for each of us to do is to step into the footsteps of Jesus: make our thoughts, our words and actions just what would be pleasing to him, then follow closely where he leads, shaping our lives by his example.

Since we realize God permitted us to come into the world for a purpose, and that each of us has a work to do, let us first see what that work is. Do you not think our first task is with ourselves? to get ourselves right in the sight of God? then show by our everyday life that we are striving to be his children? Let our light shine before men that they may see our good works and glorify our Father who is in heaven.

Fathers and mothers in the Lord, are you letting your lights shine before your children? Are you following closely in the footsteps of the Master, and leading your little ones with you? If your child should die to-day, would you feel that you had done your full duty in instructing it in every way as God would have you? Or, perchance, if you should die, could you stand before your heavenly Father and truthfully say, "I have done all I could in training my child up in the right way."

How many parents realize the blessing and honor God bestowed upon them when he gave them little children? Suppose when children came into the world they were very wicked little creatures; and it was each parent's enforced duty to reform those little ones. How, then, would your duties compare to what they now are? God in his goodness did not allow this, but gave you a pure, innocent little babe, and expects you to train it up in paths of righteousness.

The mother who follows closely in the Savior's footsteps can impart that which is pure and good to the little embryo which will greatly influence the child all through life.

You may give as an excuse that your family was large, your cares so many that you did not have time to train your child as you would like to have done. God knows this; in fact he knows all things, so now is the time to lean upon his arm. Do not let the vain and fleeting things of this world keep you from giving God his share of your time. In providing

food, clothing, shelter and a worldly education, remember these are only secondary things. Seek ye first the kingdom of heaven and all these things shall be added unto you.

Some may say, I have taught my children the first principles of the gospel, and had them ready for baptism at eight years of age. Well and good, but is that all God expects? Do you feel that is the most important part of your duty? No, indeed, that is only the beginning.

Your child is passing his babyhood days and life's mysteries begin to unfold before him. His little brain is trying to comprehend; he is eager to learn. Now is the time to instill those good things into his mind. Pray God to help and direct you, then teach your child to come to you with every difficulty, and help him solve his problems. Then as he grows older teach him to understand that God is his truest friend, better than any earthly father or mother, and will always help him when he trusts him.

The future work of our church rests upon the children of to-day, so now is the time when you can do your greatest work for the Lord.

Do not tell your child what he should do, but take him by the hand and lead him in the narrow way. There may be some children who though properly instructed will wander far into the ways of the world. What satisfaction it should be to parents to know they had done their full duty. Keep right on trusting the Lord for all things, and he will in his own due time reward abundantly.

Train up a child in the way he should go and when he is old he will not depart from it. Because we do not see immediate results, let us not get discouraged, but strive to keep ourselves true to our trust.

Teach your children obedience to yourself and your heavenly Father, not through fear, but with love and kindness. Seek to use wisdom with your kindness. There is kindness which savors of cruelty because it allows the child to be a little tyrant without so much as a word of remonstrance.

In observing the children in different homes we are at times made sad to see conditions even among Latter Day Saints. When we see a tired mother toiling all day and a good part of the night for grown-up sons and daughters we wonder who is to blame. That mother no doubt thinks she is being kind. Is she? No, she is only shortening her days of usefulness, and allowing those boys and girls to be thoughtless, selfish, and irresponsible. Everyone should be taught to wait on himself even when quite young; then as he grows older and has to fight life's battles alone he will be far more capable of holding any sort of position. He can and will depend upon himself, and be helpful instead of helpless.

The methods of that grand and noble woman, Doctor Montessori, should to a certain extent be fol-

lowed in every home. With each child being able to do his share of the home work the mother has time for thought and the study of God's word, thus preparing herself to instruct others. If this method be adopted and a desire to follow in the Savior's footsteps be instilled into each little brain before the child is old enough to mingle much with the world, fewer boys and girls would leave the church.

Have you noticed in our Sunday schools how much larger our primary classes are than the intermediates or young men and women classes? Where do they go as they grow older? Die? Move away? Some do, but more are traveling in the ways of the world. Their minds are being filled with worldly things because you, no doubt, are neglecting to impress upon them their dependence on God and how needful it is for each of us to be workers in God's vineyard.

Let us reach out our hands kindly, lovingly, and help to draw them back into the fold.

Many times after years idly spent we begin to realize the necessity of working for the Master, and oh, how sorry we feel that we ever wandered away. We try to make up that time, but it has gone from us, never to return.

Let us now, before it is too late, consecrate our lives to the service of the Master, and help our children to do the same. Happy is the man or woman who has no wasted years to regret. Now is the appointed time. Now is the day of salvation. Let us each one seek to do our part bravely and well.

DELLA M. LYDICK.

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#### AIMS OF HOME AND CHILD WELFARE WORK

Psychologists teach us that the home is the environment that does most to shape the destinies of the future citizens of the state. If these theories are correct, the home should be more than a comfortable place to sleep and eat. It is a refuge or a retreat from the cares and anxieties of the world—a place of peace and comfort from the stress of outside duties. And the inspiration and guiding spirit of it all is the mother. In her centers the happiness of the whole family group. If this conception of the home and the mother is correct, it follows that a new value must be placed on some of the household processes, and in many homes a complete readjustment of the domestic machinery is necessary.

But however ideal the home conditions, home without children is not complete. The welfare of the church and state depends upon the rising generations for continuance. Your children and mine must fill their places, and it depends on their training what those places will be. Should we as a people, fail to recognize the importance of a problem of Nation-wide interest? No other question holds more

of the attention of our best thinkers, to-day, than that of the welfare of the child.

There is work right at hand in every community. Statistics show that, in the United States, out of every 1,000 babies born, 150 do not live beyond infancy. In New Zealand, out of every 1,000 babies born, only 38 die within the first year. Quite a contrast, and yet New Zealand has only just begun her investigations along this line. Is it not time then, for a campaign here in this broad land against infant mortality, by teaching mothers how to bear and care for children?

Too long a time have brains and energy been devoted to perfection in livestock and animal industry, at the expense of the Nation's most valuable asset—its future men and women. Too long have the nature and needs of the child been left to the mother instinct. How far will the mother's instinct fit her for understanding and meeting the needs of her children to-day? In the matter of instinct, she has little, or nothing, over the brute creation. True, a woman without the mother instinct is an unnatural mother. The realm of a mother's instinct pertains almost entirely to her child's physical wants, and even there it is not a safe guide.

None of us are willing to admit that parenthood is less responsible than the teacher's office in our schools, and yet we insist on the highest qualifications there. We have established certain rules and certain requirements that a teacher must fill in her capacity, yet how many of us think of ourselves, in connection with our children, as teachers?

Let us see: The school-teacher teaches our child reading, writing, arithmetic, history, etc., to the end that he may go forth into the world, equipped with such knowledge as will enable him to compete favorably with those with whom he associates. But to the home teacher, the mother, usually falls the responsibility of instilling into the minds of her charges such vastly more important subjects as judgment, kindness, honesty, sympathy, patience, reverence, honor, courage and self control. It is her part to train the child that he may judge correctly between right and wrong, that he may make of his individual life a helpful and not a harmful thing. Failure of the parents to do this is the primary cause of the juvenile courts throughout the land.

It is the mother's privilege to instruct the child in the things that will make him strong and serviceable to his fellow men. It is hers to realize that she, too, is a teacher, and that her work is under the eye of the Great Teacher, who requires the best at her hands that she has to give.

Here is the field of the child-welfare workers, to impress those who will listen with the fact that more is required at their hands than ministering to

the mere physical needs and comforts of their children. We often see homes where the offspring are cared for in the most careful manner so far as food and raiment are concerned, yet are starved and neglected in all that is refining and elevating. Many girls are permitted the utmost freedom to make their own acquaintances, select their own amusements and go where they will, all without an apparent thought on the part of those who should know of the dangers that lurk on every hand, not only for girls but for boys as well. Yet such parents are the ones that are the hardest to reach, as they generally fail to realize that their responsibility does not end with the material wants of their child.

A prominent authority in this movement has expressed himself as follows:

Bringing a child into the world is a prerogative that woman shares with every other female thing on this earth. It requires no brain, no reasoning powers, no sympathy, no soul to bear a child—only physical strength to bear physical pain is necessary.

But after the child is born, then must come the care and unselfish devotion that makes the word *mother* a prayer on the lips of every human who has known the right kind of a mother. There are mothers and mothers, and it is not how a mother brings a child into the world, but how she prepares him for speeding through it, that makes the difference.

Luther Burbank, the great wizard, says, "If it be worth while to spend ten years upon the ennoblement of a plant, be it fruit tree or flower, is it not worth while to spend ten years upon a child in his precious formative period, fitting him for the place he is to occupy in the world?"

In the home life and environments are the greatest factors in child-culture—the attitude of the father and mother toward each other and the community in general are sure to be reflected in the offspring of the home. To reach the highest degree of happiness, the parents should be believers and followers of the Divine Teacher, and should teach their children by example as well as precept to obey the gospel as well as temporal laws.

The father should not only do his part in providing for the home, but should have a part in the social life and good cheer of the family. If father's and husband's arrival is heralded by a sudden hush, it is a foregone conclusion that his place in the home is not what it should be. Besides being of good cheer, the mother and wife should exercise her ingenuity and skill in making the best of the conditions under which she is placed. Domestic science and home economics are designed to aid the wife in the solution of the daily needs and physical welfare of the family from a hygienic as well as an economical standpoint. Many there are who are wasting their substance and strength, when by turning a listening ear they might learn of an easier and better way.

As the mother of a brood of four youngsters of average intelligence and activities, I have received much help and information from the writings of those to whom the subject under discussion is a deep and important study. To my mind this is one of the greatest problems that must come to every home, the ambition of which is to fit children for the highest service in their sphere of life.

A loving parent has spoken to his children in these latter days and admonishes them to seek knowledge, by study and acquaintance with all good works. What is more important to the upbuilding of the church than good homes and good children? Truly, better homes will make a better church. Therefore, let no Latter Day Saint remain ignorant along these lines.

ESTELLE F. TAYLOR.

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### THE POWER OF THE PRIESTHOOD

In a letter written from Liberty jail, and published in the *Times and Seasons*, volume 1, pages 131 to 134, Joseph Smith says:

No power or influence can or ought to be maintained by virtue of the priesthood, only by persuasion, by long-suffering, by gentleness, and meekness, and by love unfeigned; without hypocrisy, and without guile: reproving with sharpness when moved upon by the Holy Ghost, and afterwards showing forth an increase of love towards him whom thou hast reproved, lest he esteem thee to be his enemy, so that he may know that thy faithfulness is stronger than the cords of death. Let thy soul be full of charity towards all men, and virtue guard thy thoughts unceasingly; then shall thy confidence wax strong in the presence of God, and the doctrines of the priesthood shall distil upon thy soul as the dews from heaven, thy scepter shall be an unchanging scepter of righteousness, the Holy Ghost shall be thy constant companion, thy dominion shall be an everlasting dominion, the ends of the earth shall inquire after thy name.

### THE SOURCE OF POWER

There can be but one source of the power of the priesthood, and that is from God. As John says: A man can receive nothing except it be given him from heaven. Paul says: "No man taketh this honor unto himself, but he that is called of God, as was Aaron." Of this fact all Saints are aware, but sometimes we fear that they fail to see the enabling clause of this priesthood.

### CONSENT OF THE GOVERNED, THE ENABLING ACT

The Master when exercising this priesthood in Palestine, never used force to compel in any degree, a recognition of his right to act as an ambassador for God, but said: "If any man hear my words, and believe not, I judge him not." But he says further: "The word that I have spoken, the same shall judge him in the last day." The only possible exception to this rule was when he drove the merchants and

money changers from the temple, and their actions were an infraction of the moral code. "Ye have made it a den of thieves!"

Sometimes we are made to wonder, when we hear of brethren demanding their rights and even contesting another's right to act in some position where they have been placed to preside or officiate, and this under the claim of their *official title*, whether it would not be good for them to read the enabling clause as laid down in the letter referred to above.

No matter what may be my office in this church, unless I can make my ministrations of such character that they are *desired* by those to whom I am sent, there can be but one emergency in which I may be justified in *asserting my official authority*—the *violation of the moral code*.

At the very commencement of this work the Master declared, "No one can assist in this work, except he shall be humble and full of love, having faith, hope, and charity, being temperate in all things whatsoever shall be intrusted to his care," and again, "Faith, hope, charity and love, *with an eye single to the glory of God, qualifies him for the work.*"

May the Master assist us to qualify ourselves for the work laid upon us, and to do it in such a spirit that our ministrations, whether as presiding authorities, or as ambassadors of the word, carrying the message far and near, we shall *persuade men* "to be reconciled."

The question should not be, Is it my right to preside where this brother is standing? but rather, if I have failed to be given the opportunity for service, which I looked for as a part of my work, wherein have I failed to make my ministrations acceptable so that they are not sought after? Is the fault mine? Then let us remedy it by studying to show ourselves approved of God. Is it the fault of those to whom I am sent? Then let us leave the matter for the final arbitrament, when the word of God shall judge them, and this equally true among the Saints as in the world at large, for Christ's dominion shall be without compulsion, a kingdom of peace.

A. M. CHASE.

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The chief function of the church is to point men to Christ. Only a sane, constructive and scriptural evangelism can save the church. This is the drive wheel of all the churches in the land. If passion and compassion have gone out, then our churches become nothing more than ethical culture clubs. A church may be only an organized corpse, and its orthodoxy a sickly, grinning skeleton. One thousand and one nondescript movements can not take the place of the church, which is the supreme agency in the world.—Reverend George W. Truett.

## Of General Interest

### THE FOURTH OF JULY AT SING SING

When convict John Doe\* awoke in his cell at Sing Sing on the morning of the recent Fourth of July holiday, he shuddered at the thought of the day that was before him. On the last holiday, Decoration Day, he had been a free man. To-day the yellowish-brown walls of his cell, glistening with dampness and stifling him with their narrowness, seemed unendurable. Tantilizing memories of the beach at Coney Island and of the lucrative board walk at Atlantic City swept over him. He cursed his luck.

But convict Richard Roe, who had spent twenty-three Fourth of Julys in Sing Sing, had far different waking thoughts. He welcomed the day. Gratitude and hope filled his heart. He realized that this would be the most wonderful Independence Day he had ever seen since the heavy iron door of the prison clanged shut upon him. Heretofore the coming of a holiday on Monday had meant that the inmates were locked in their cells at five o'clock on Saturday afternoon and kept there until six o'clock Tuesday morning. Two days and three nights, fifty-nine hours, of rigidly enforced silence in a cell hardly more than a stone box—a cell only three feet four inches wide and only seven feet long, where water dripped from the walls and where the air was indescribably foul! Is it any wonder that Sundays and holidays have always bred hatred and rebellion in the hearts of Sing Sing prisoners?

On my arrival at Sing Sing that morning, I asked Warden Osborne what the events of the day were to be. "That matter is in the hands of the officers of the League," he replied; "the Mutual Welfare League," he added. "They have the plans in charge. Of course they consulted me, but they've looked after the details. I know there's to be a holiday dinner, for I've attended to that, and there's to be a baseball game, if the weather clears, and a motion-picture show. But I don't think," he concluded, smiling, "that there's to be anything of special interest here to-day."

The morning had dawned dark and showery. But the leaden clouds and the rain sweeping in gusts across the yard and filling the baseball diamond with puddles seemed to have no depressing effect on the spirits of the inmates. As I stepped into the cell block, under the courteous guidance of Mr. Timothy O'Connor, of the warden's staff, the sound of hundreds of voices, talking and laughing, filled this disgraceful old structure, robbing it for an instant of

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\*Under the present system the men are known by their names. The old custom by which a man became merely a number when the State took possession of his person has been abolished.

some of its horror. On each of the six long galleries groups of men were gathered together, chattering. They did not look like criminals, but like ordinary men of the outside world. In honor of the day they were allowed to wear white or colored negligee shirts, collars, and ties instead of the gray prison shirts. The barbers had evidently been busy early, for most of the men were clean shaven. It was easy to discern the feeling of self-respect which was fostered by this change of attire.

Suddenly from one of the upper galleries the sound of music floated down. A negro quartet of banjos and guitars was playing. Several voices joined in the music. There was no shouting, no disorder; these men were enjoying themselves in a simple, rational way.

The special holiday dinner was the next event of the day. Under the old system the men were made to march in utter silence to the mess-hall—except on holidays when their meals were thrust through the barred gate of their cells—and when in the mess-hall they were not allowed to speak, nor even to turn their heads to the right or left. Guards watched them constantly; and if one of these “screws” caught a man breaking these rules he sent him to the dark cell. On this Fourth of July the spectacle of hundreds of men marching to the mess-hall unguarded and accompanied only by their chosen delegates was inspiring. They walked along with heads up, shoulders squared, talking to one another, and filed into their places at the long, narrow tables in a most orderly manner. While they ate they laughed and talked, and no “screw” spied upon them. One needed only to invoke the vision of that great room under the law of compulsory silence in order to realize what a marvelous change for the better has been wrought.

While the various companies were taking their places at the tables the brass band of thirty-five pieces—the pride of Sing Sing—crashed into the stirring strains of “The army and navy forever!” Instantly hundreds of voices joined in, and at the close of the selection the applause was tumultuous. All during the dinner hour the band played popular airs and patriotic music. Every selection was enthusiastically applauded. This holiday dinner, which had been so eagerly looked forward to, consisted of soup, which was served in tin basins, somewhat rusty, and boiled chicken, accompanied with mashed potatoes, bread and butter, pie, and cheese.

At the close of the dinner Warden Osborne made a speech which contained the surprises of the day. The applause when he stepped upon the platform left no doubt as to the regard which the inmates have for him. It was a full minute before he could get a chance to speak.

He began by telling them that in celebration of the

day he would announce two new privileges which would be granted to them. “The first one,” he said, “is that you may have an extra hour of recreation during the summer months—that is, you may have two hours in all, from four o’clock until six in the afternoon.” With a roar of sound like that of Niagara the mess-hall broke into applause. When Mr. Osborne could finally get silence, he explained to them that in return for this coveted privilege every man must work faithfully at his shop job until four o’clock.

“You know best, each of you,” he said, “whether you are playing fair now. I can’t keep a watch on every one of you, but *you* know how it is with yourself. From now on make it your business to work right up till four o’clock. That is the price you must pay for the new privilege of an extra hour in the yard.” Men glanced at each other, nodding their heads in tacit agreement. There was no doubt about the willingness to “stand by” the warden.

“The other announcement,” Mr. Osborne went on, “will, I think, meet with the approval of each one here. You all know how inadequate the bathing facilities here are—less than a dozen tubs for sixteen hundred men! Well, you are to have a new swimming-pool in the North Basin. A board fence—” the rest of the sentence was drowned in the thunderous acclamations of delight. They clapped their hands, they stamped their feet, they shouted. The warden waited patiently until this first burst of enthusiasm had spent itself. Then he held up his hand for silence. A sibilant “sh-sh-sh” ran through the crowd.

“I’ve often told you,” he began, “that the price of privilege is responsibility. You can have only what you earn. You must pay in one way or another for what you get. In return for this swimming-pool I shall expect you to keep the following new rules. They are just, they are necessary, and they must be kept.” He then read several rules enforcing strictness in the use of passes and pass-books in going from one part of the prison to another, and forbidding the loitering of inmates around the entrances to the various buildings. “These are your rules,” said the warden, in closing, “proposed by your judiciary, and approved by your delegates, and you must obey them.” The hearty approbation which was given to his speech showed how strong the feeling of loyalty and responsibility has become.

In the afternoon the rain stopped, the sun came out, drying off the baseball field, and the game with the visiting team from New York City was played to crowded bleachers. It was a fine-looking team that battled for the honor of Sing Sing, and won. There was no trace of prison pallor in their sunburned faces, no hint of prison confinement in their athletic bodies, so well set off by the attractive uniform of

white trimmed with green. These are the colors of the Mutual Welfare League, and they mean truth and hope. The spirit of fair play was manifested throughout the game. Good plays of the opposing team were greeted with shouts of approval. The enthusiasm of the crowd, the gratuitous advice from the side-lines, the catcalls, hootings, and yells of encouragement showed that a "fan" is always a fan even though high stone walls and sentries in watch-towers are between him and the outside world. Beyond the bleachers the Hudson River sparkled in the rain-washed sunshine, beyond the wall were family, home, and friends. But here, inside the prison yard, this little community for an hour or two forgot these far-away things in the wholesome excitement of the great American game. Are these men not being better prepared to be decent American citizens than if they had spent the afternoon locked in a stifling cell?

Another event which marked the day was the new arrangement for interviews between the inmates and their visitors. Heretofore all conversations have had to be carried on through two gratings, between which was an aisle. It was not possible, therefore, to touch even the finger tips of the beloved one who came to visit. Warden Osborne felt that these gratings, which disfigure the sight of the face seen through them, were a handicap to the prisoner's self-respect and an unnecessary precaution for men who have proved that they can be trusted. So he arranged little compartments fenced off by gratings, and on this Fourth of July the prisoners sat down by the side of their visitors. As we passed by a father who was kissing a baby the man looked up at the warden with tears in his eyes. "Warden," he said, "this is the first time I've ever been able to even touch my little baby. Thank you, sir, thank you!" The gratitude of both the prisoners and the visitors for this privilege of speaking face to face, instead of through a grating, darkly, was very touching.

After supper a motion-picture play, "Hearts in Exile" was given in the chapel. The men came in and took their seats in as orderly a manner as if they had been a college community assembling to hear a lecture—in fact, more so. They were not accompanied by guards. The lights went out. There was half a minute of almost utter darkness before the first picture flashed upon the screen. Yet there was not the slightest disorder. Throughout the play the men proved themselves keenly appreciative spectators. No subtle point of pathos or humor escaped them. And during the whole evening their behavior was dignified.

To anyone who studies at first hand the conditions to-day at Sing Sing there can be no doubt that during the seven and a half months since Thomas Mott Osborne was appointed warden a miracle of regen-

eration, of new manhood, and of loyalty has been wrought among the inmates of this prison. Society will always be his debtor for what he is doing.—Beatrice Denison, in *The Outlook*, July 21, 1915.

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### COUNTRY CHURCH PROBLEMS

COLUMBUS, OHIO, November 27.—One out of every nine country churches has been abandoned in recent years. Only one third are increasing in membership and two thirds have either ceased growing or are dying. Eighty-three per cent have less than 100 members; 21 per cent have less than 25; 27 per cent have between 25 and 50; and 34 per cent have between 50 and 100. Only six per cent have individual preachers, while 26 per cent share ministers with another church; 23 per cent have one third the time of a minister; 27 per cent have one fourth time; 14 per cent have one fifth time; 5 per cent have one sixth time. A large proportion of preachers receive about the same pay as a day laborer. Less than 40 per cent of the rural population are church members.

These facts, shown in an extensive rural survey of Ohio, whose results were announced to-day, are applicable to most States, according to officers of the Commission on Church and Country Life. Plans for scientific surveys in all States, to secure definite data for each locality, will be formulated at the national convention of the Commission on Church and Country Life, to be held in Columbus, Ohio, December 8, 9 and 10, with President Wilson and Gifford Pinchot among the speakers.

The Ohio survey is considered the most thorough ever undertaken, but the campaign, not only for surveys but also for speedy reforms to make church community centers, as well as houses of religious worship, is to be carried into every part of the country within the next year.

Here are the causes which the country church of the near future must promote in order to save itself, according to a much-discussed report by President Kenyon L. Butterfield of Massachusetts Agricultural College, ready for presentation to the commission: Good roads, better farming, encouragement of agricultural college extension courses, community beautification, public health and recreation, temperance, better schools, Saturday half-holiday for agricultural laborers, community athletics, observance of religious and patriotic holidays and home-coming weeks, community planning and contentment with farm life.

The church must become the social center for the community, with its minister leading in a variety of interests, and religion thereby will become a stronger appeal, says the Butterfield report. Naturally this

program is expected eventually to dim denominational lines.

Concrete means of promoting the community church movement are disclosed in another report which the commission is expected to adopt as working plans. President Wilson, who will make an address at the convention, December 10, is reported particularly interested in these plans.

They are summarized thus: First, rural ministers and church leaders during the next year will receive publications issued by the Commission on Church and Country life devoted to the problems of rural church federations and combinations. This will prepare the way for discussion of church cooperation. Then in each township or natural community, churches will be urged to form a federation, with delegates and ministers from each church forming a supervisory committee to coordinate community activities. Ultimately this federation might employ a common minister and pay him a salary adequate to allow him to undertake wider social work. In many cases these churches could merge. Denominational connection with a certain church organization could be maintained, but within the community sectarian differences would be largely ignored.

It is a big program, but officers of the commission believe they can make great headway within the year. The movement will be directed by Gifford Pinchot, chairman, and Reverend Charles O. Gill, secretary of the commission.—*Fall River (Massachusetts) Evening News, November 27, 1915.*

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## The Children's Home

EDITED BY HEMAN C. SMITH AND CALLIE B. STEBBINS,  
LAMONI, IOWA  
Home News

The following letter from a lady who took an infant child from the home, when but a few days of age, is a significant suggestion of the benefit the home is accomplishing, and the reciprocal good done by the parent and child thus brought together. Let us bear one another's burdens and thus fulfill the law of Christ.

"Will pen you a few lines this morning and send you a post-card picture of our dear little girl. She is nineteen months old now, weighs thirty-one pounds, has sixteen teeth, and has been walking since she was thirteen and a half months old. She is still bottle fed, taking her nourishment at regular hours, and is also allowed light nourishing food at meal-time. She is a happy, healthy little girl, and a great joy and blessing to our home.

"I wish to mention the adoption papers, as I have not yet received them. Do you think it could be arranged so I would receive them in time to have them recorded in 1915? If there is any cost in connection with the papers, will be pleased to send the necessary amount.

"When you visit \_\_\_\_\_, we would be pleased to have you call and see baby."

These testimonials of the homes of love, given to the little ones under our care, and of the blessing these angels of peace

are to the homes whose protection is extended to them, are very encouraging to the trustees who feel that largely the happiness of these little ones is committed into their care.

We are also cheered by the manner in which Father and Mother Briggs are received by the affectionate hearts of the little ones who remain with us. Very naturally they felt very much aggrieved at the departure of Father and Mother Robinson, much as our own little ones would to have their own parents succeeded by others; but their tender hearts respond to the loving kindness of Father and Mother Briggs, and we feel when entering the precincts of the Children's Home that we are entering the sacred precincts of a God-blessed home of happiness and peace.

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### Receipts

We have not received enough cash to meet our current expense for a month or two last past, but by comparison with the receipts of the same period last year we find an increase has been made on receipts for expenses, though there has been a substantial sum subscribed towards the payment of the outstanding indebtedness.

The contributions in fruit and provision have exceeded that of any other period of the home's activity. Receipts of fruit, jelly, preserves, etc., are coming in almost daily. As an instance of the liberal way in which our children are remembered, here are two communications, leaving the same place on the same day.

"Dear Brother: I am sending you two dollars as a Thanksgiving offering for Children's Home from the primary class in the Sunday school. I am not sure who to send it to, but thought you would attend to it."

"Dear Brother: The ladies aid, with the cooperation of the Saints of the branch here, have solicited a barrel of jellies and preserves for the Latter Day Saints' Children's Home, same being shipped to-day by freight prepaid. Let us know at once if this is received.

"It has been a pleasure for the Saints to make this donation, and we hope the children will enjoy it."

While cash is what is especially needed, because the management knows just what is required and can therefore purchase to the best advantage, and because we have to have cash to compensate those who labor, yet these donations of necessary supplies are very acceptable indeed, and it touches us deeply to read the expressions of deep solicitude and love that accompany these donations so freely and generously bestowed.

Let none who help in this noble work doubt but they are scattering sunshine and peace among these little ones who but for their kindness would be in desolate and discouraging circumstances. As long as one of these children live, your names will be held in fond remembrance, and at the altar of prayer God's blessing will be solicited for you; while many shall rise up to call you blessed.

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### Autumn Days

How we have enjoyed these beautiful autumn days with the old trees that shelter our beautiful home, robing themselves in crimson, scarlet and gold, and changing their dress almost daily.

A poet has said of these autumn days:

"The melancholy days have come,  
The saddest of the year\*  
With wailing winds and naked woods,  
And meadows brown and sear."

But we have not found them melancholy. We have enjoyed wandering and playing under the great trees, and thinking how wisely God has ordered that when the leaves which were once green and offered us shelter from the rays of the sun have served their purpose and we no longer need their shade, they fall and decay to make the ground richer, that the grass next year may be greener and the trees more lovely. Then we have had plenty to do. The boys have been helping father, going to the orchard of a good friend several miles away after apples, and then carrying them into the cellar and putting them away to enjoy when the colder days shall come.

The girls have been helping mother care for the household work and take care of the little ones. Then school has been in session, and we have enjoyed our lessons and the kind instruction of our teachers. We have had so much to be thankful for that we were in condition to enjoy Thanksgiving Day, and to be truly grateful for the good dinner that we enjoyed and for the good and pleasant home that is ours.

November, which by many is thought to be a dreary month, has not been so to us. It has passed cheerfully, and though we have seen gloomy days we have felt to sing with the poet:

"November a dreary month,' you say?  
But why make it worse by sighing?  
Let's try to find how many pleasant things  
We can do while her days are flying.

"The best way to brighten a dreary day,  
Lighten tasks, or a dismal room,  
Is to pick out a cheerful song and sing—  
'Twill quickly dispel the gloom.

"Sighs waken sighs—mirth answers mirth,  
We will find as we travel along,  
And many a life takes an upward trend  
For the lilt of a happy song.

"So through gloom days it is up to us  
Just to play the sunshine's part;  
For work and troubles will lighter grow  
If we carry a cheerful heart."

### Our Treasury Department

The following brief statement is for the months of August, September and October, 1915. The cash receipts for the three months were \$862.58. Three hundred and thirteen dollars of this amount is to apply on the Children's Home debt, leaving the balance of \$549.58 for the running expenses of the home for three months. The total running expense for that time was \$622.88, leaving a deficit of \$73.30.

This will indicate to the supporters of the home that the contributions are insufficient to meet the running expenses. We suggest that the workers take this report into serious consideration, and if possible, help us to devise ways and means whereby our receipts may be increased to meet the demand.

Since our last report we have received valuable donations—canned fruit, jellies, preserves, clothing, etc. It has been somewhat difficult for us to identify these donations with the parties donating. If those contributing to the support of the home would, in addition to sending in a bill of lading, write the treasurer that such goods have been shipped, giving the names of the donors, we will have little difficulty in giving the proper credit to those donating, and will send receipts from the treasurer's office.

The home is still in need of those who are willing to con-

tribute each month regularly, such amounts as they may be able to give, and for this purpose we have contribution cards which we will send to anyone desiring them that they may hand to others. This method is very effectual for the running expenses of the home, because if we have a number who have filled out these cards, promising to donate a certain amount each month, we can, as a rule, count on these amounts coming in each month. Can we not have more contributors? Send to the treasurer for a supply of these contribution cards.

We have word from several that they are intending to remember the Children's Home debt fund, and by the first of the year will contribute liberally to that fund. What a splendid thing it would be to be relieved of this burden of debt. Then all our contributions could go for the running expenses and for better equipment for service. Let us hear from friends of the home by way of suggestions along the lines of finances.

The brother who expressed himself as being willing to duplicate any amount contributed to the debt fund by any one person up to \$500 has informed the trustees that he is willing to change his statement to read as follows: Any amount up to \$500 contributed to the debt fund by any number of persons up to January 1, 1916, will be duplicated by him.

This would mean that if between now and the first of next January there is contributed to the home treasury to apply on home debt the amount of \$500 this brother will put another \$500 with it, which would amount together to the sum of \$1,000.

Come, let us get busy. A splendid opportunity to pay off the home debt; but in the meanwhile we must not neglect the regular amounts needed each month for running expenses.

JOSEPH ROBERTS, *Treasurer.*

## Mothers' Home Column

EDITED BY CHRISTIANA SALYARDS, LAMONI, IOWA

ADVISORY BOARD OF WOMAN'S AUXILIARY

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### Home and Child Welfare Department

JANUARY READING—ADOLESCENCE

RELIGION INHERENT

"God implanted religion with the roots of our being, to grow under proper conditions equally with the other elements of our expanding life. . . . God does the planting . . . in every normal child; he looks to home and church for proper care and training."

"Notable is the child's inherent faith in God and simple trust in God; his clear acceptance of immortality as an axiom; his faith in the goodness of God and his instinctive dependence upon it; his intuitive knowledge that God is a loving, personal spirit, the causal agent and source of life, at the heart of things; and also his honest conscientiousness. These are among the fundamental religious instincts of the human race. In their purest, simplest form the child pos-

esses them. No wonder the Wisest and Best once said: 'Suffer the little children to come unto me and forbid them not, for of such is the kingdom of heaven.'—Fiske.

By latter-day revelation God's plan for the continuance of this native faith and trust is made plain to us. "Great things" are to be required at the hands of the parents for their influence upon their children even before these little ones "begin to become accountable." As children develop in understanding they are to be taught "faith in God and in his Son Jesus Christ, . . . to pray and to walk uprightly." They are also to be taught concerning baptism and the laying on of hands for the gift of the Holy Spirit so that when they have reached the age of eight years they may be ready to receive the ordinances by which they become members of the church.

Thus the Lord has provided that they may continue in the way of willing obedience, with the Holy Spirit as their guide, leaving no break between the time of childish innocence and acceptance with God and the time of conscious choice to be free from sin, a member of the family of God.

#### RELIGIOUS AWAKENING

"Statistics show that far more conversions, proportionately, take place during the adolescent period, which does not normally end before the age of twenty-four or -five, than during any other period of equal length. At this age most churches confirm."—Hall.

"About ten or eleven the child begins to manifest an interest in the why of things. . . . The mind questions partly because the spiritual character of religion is becoming prominent. . . . Religion is becoming a personal affair. . . . It deepens, is inspiring and enforces obligation. These transitional years are years of beginnings, awakenings, fathomings, transformations and revolutions."—Haslett.

"The evolution of the religion of boyhood is beautiful, wonderful, entirely natural. The evolution of the religion of youth is more subtle, still more wonderful, but no less natural. It is simply the way of God with the boy soul.

"The boy on the verge of physical manhood is at the first crisis of his life, and though he understands it not, he is conscious of strange movings within him. It is of course a mental crisis no less than a physical and it should be a religious and social crisis also, for puberty is essentially a new birth of the person into a larger life. It is the new birth, not merely of bodily functions and powers, but . . . of everything which deepens, exalts and enriches the boy's life. It is the real birth of the individual into independence in thinking, feeling, choosing, though not fully realized for two or three years to come. It is the slow awakening of the God-given reason, born to supercede instinct and to check or direct impulse. It is especially the flowering of the social instinct, which hitherto has not been prominent. With the birth of altruistic feelings the boy outgrows his egoism, often his selfishness, and his interests broaden with his sympathies. . . .

"It is no meaningless coincidence that the culmination of the religious impulses and the sex impulses come together. . . . Both mean life for others. Now as never before, the boy is sounding the depths of his soul. . . . Early adolescence is the chivalry period of boy life and its characteristic is personal loyalty and hero worship. Nothing could be more natural than for the boy soon to yield his supreme loyalty to Jesus Christ, his Lord. . . .

"Early adolescence marks preeminently the social awakening of the soul, the discovery of the world of persons. Middle adolescence completes the boy's discovery of himself. *Individuality* is the key word best describing the religious development now. The boy has finally come to himself. . . . He

is a person; he will stand alone! He resents interference, coddling, discipline, advice, except from whom he chooses. It is the self-assertive period of life, often the revolutionary period. Its dangers are grave and serious; but its opportunity is glorious! It is the life chance which comes to every healthy, wholesome youth, born to the purple, the royal purple of sonship to God; the chance to live a kingly life, to master self, to overcome selfishness, to throttle evil passions and unworthy emotions, to crown with growing efficiency and usefulness every worthy talent and personal power; in short to grow into symmetrical, well-rounded manliness, Christian manliness, the threefold life which makes a man, in body, mind and spirit. . . .

"In boyhood imagination soars; in youth, ambition. It is the age of faith and courage undaunted. . . . When this natural heroism of youth is combined at this period with the religious impulse, the result is inspiring. . . . Even when the boy in the Christian home, has always considered himself a Christian, or at least has always meant to be and has as a child loved Jesus Christ with a sincere and childlike simplicity, all of which is as natural as it is beautiful, even in such a case, when the boy passes through the deeper experience of adolescence, he finds the rebirth of the soul as necessary as was the new birth of body and mind. In such cases the 'illumination' experience of whole-souled dedication to God, which may come several years after church membership is practically a new conversion, made necessary by the higher levels, or rather the deeper currents, of the adolescent life."

#### SKEPTICISM AND CRITICISM

"The winning appeal to the boy at this period must be the broad appeal to his whole manhood. . . . The young fellow may even pretend to be irreverent and like to parade his doubts but he is not immune to religious influence of the right sort. It is a double slander on young manhood and true religion to assert that when the boy graduates from boyhood . . . he has outgrown his capacity for religion. No, he is just discovering that capacity. . . . The young man is deeply in earnest at this period, even though he may try to conceal it sometimes by feigned frivolity. For this period is especially the period of the battle royal of life, the struggle for character, that subtle conflict between the good and evil forces incarnate in the young man's person, a conflict—perhaps which no one knows but himself and his God. . . . Atheistic or skeptical tendencies often appear, but are usually of short duration, and the young man who thinks his way through independently finds surer ground for faith than ever. At all events he must have freedom for independent thinking."—*Boy Life and Self Government*, by George Walter Fiske.

"Adolescence is the time of questioning. The growing critical faculty should be treated with the same respect as the other great faculties of the mind and encouraged to a normal exercise. The youth should be encouraged to reverently 'prove all things' in order that he may 'hold fast that which is good.' Only so can he acquire the vertebrate convictions which can be relied on to stand upright in the storm and stress of life. . . . The normal skepticism of youth is simply the attempt of the fledgling reason to try its wings and acquire the art of flight."—*Adolescent Boyhood*, by Hanford M. Burr, B. A., B. D.

"Conscious reasoning now asserts itself and the youth puts to the test all that touches his intellect. He becomes a remorseless critic especially of himself. 'Why was I born?' 'What am I good for?' are questions with which he frequently torments himself and which he asks others, and the ofttimes

unsatisfactory answers sometimes lead an overconscientious youth into morbid melancholy.

"Moral and religious truths do not escape questioning and doubts now arise concerning God and the universe. These doubts and questions, if not carefully treated, may lead to flippancy and boastfulness in religious matters, if not to actual skepticism. They should be respected, for the young questioner is simply trying to adjust himself to the mysteries about which he has hitherto thought little and an independent mind is not willing to take these things for granted but must reason them out in its own way. Many parents and teachers fail at this point to influence the young inquirer because of lack of sympathy with his questions and doubts."—Emma Virginia Fish.

#### RELIGION THE GREAT SAFEGUARD

"The great peril of the adolescent period lies in the fact that the capacity for self-control does not keep pace with the growing intensity of impulse. Perhaps the abnormal conditions of modern civilization are responsible for this in some measure. The development and reinforcement of all the regulative faculties and forces should be the chief aim of parent, teacher and leaders. . . .

"The soul becomes sensitive in a new way to the appeal of truth and beauty and righteousness. There is a new capacity not merely for love of woman, but for love of one's fellows and love of God. . . . The close relation between sex and religious feeling points to the fact that religious feelings and principles are the best normalizers of the sex life at any age. It is providential, then, that the boy is peculiarly responsive to the appeal of religion at the time when he becomes responsive to the appeal of sex. It seems to be a part of the divine plan that love of God and love of woman should go hand in hand, and we anxious parents and friends would do well to remember it. . . . We cannot handle the problems of sex without a renewed emphasis upon plain, old-fashioned piety. The heart that is right with God has found its normal center and so its moral equilibrium."—Burr.

"The child who reaches adolescence a Christian properly trained may have some storm and stress during this trying period but if properly looked after he will come forth settled and fixed in his religious habits and characters for life.

"But even such a youth has need of careful nurture and help, for he has entered upon a new world and has no previous experience to guide him. Now is the time to give practice in self-sacrifice and in service for God and man, for the adolescent, with his newly awakened life eager for activity will 'perform duty for the Master as at no other time in life,' . . . and young people should be trained not to overlook the fact that whatever the life calling, service for the Master can be performed there. Unselfishness and helpfulness at home, faithfulness and honesty at school and fair dealing and integrity in business should be made as much a part of the youth's religion as church attendance and duties. Religion made a part of the daily life through childhood and these early, intense adolescent years will not be in much danger of losing its hold upon the mature man and woman. It is the separation between religion and daily living that makes frivolous insincere Christians."—Miss Fish.

"We want a home religion that enters into every rule, arrangement and fiber of family life: a religion that shall be as natural as eating and sleeping; a religion that shall brighten and sweeten every atom of family existence. Such a religion appeals to the child not as a luxury added to life but as an ingrained fiber of all true and natural life.

"What is the basis of high principle and noble living? It is the moral sense: and the home is the school where the moral

sense is educated and man's ideal is developed. . . . Teach the young from the beginning the great moral law of cause and effect—teach them not to look for wealth without work, for honor without honesty; teach them that character stands above surroundings; that esteem should be bestowed where it is due.

"Then, neglecting no part of physical, intellectual and social education . . . remember that the greatest thing in the world is to bring the soul to God. 'Unless the Lord build the house, they labor in vain that build it' applies preeminently to the building of character. God is necessary to the flowering and fruition of the soul as sunlight to that of the plant. Faithfully doing our work of planting and cultivating we may reverently expect the miracle of the sunlight."

CALLIE B. STEBBINS.

## Letter Department

### Laboring for Zion

The year is fast drawing to a close—a year never to be forgotten, one that will go down in history as one of the most trying to the nations of the world. The happenings have been of great interest to all people, but especially to the Saints of God.

We should be thankful to God for his blessings to us as a Nation: the harvest has been bountiful, and we are at peace with all men, and as a Nation are moving on in the even tenor of our way.

There are many things being done which we cannot indorse, yet we believe in the power that called us into existence as a Nation, and that that power will use that Nation to accomplish its purpose. Therefore, as a people, believing in the eternal purpose for which God brought forth this Nation—that the Saints of the Most High may be in the van of the workers of righteousness, and become instruments in his hands for the accomplishment of his work, let us heed the admonitions of his word to us in these last days and strive to keep his commandments unto us as a church. Having obeyed the ordinance by which we become his children, let us go on unto that perfection which he desires of us, by learning and doing that which the law requires.

As baptism is important, or bearing our testimony of the truth of this latter-day work after we have entered the fold, so the law of offering, tithes and consecrations is for the development of the Christlike spirit of giving, that the various departments of the work may receive proper support, that the design of the Almighty may be accomplished through us, that design being a plan, yea a law making his people equal in all things temporal. God intends that the faithful shall enjoy the blessings of a redeemed land, when the curse shall be removed for their sake, and they shall build her holy city which shall become a refuge for his people in the perilous times to come.

In order to do this he has given a law unto his Saints with a promise if they obey he is bound. Shall we then forget to honor God with our substance? Nay, let us seek to more fully comply.

Many of the Saints have done well and nobly. There are many more who have not made their offering unto God, or rendered the tithed, which is the Lord's share of what they have received.

Now Saints, is not this a matter worthy of our serious attention? Can we not arrange to help in the Lord's work? We are all coworkers in this work. He that toils in the affairs of business and everyday work can share in this glorious work of the gospel by obeying the temporal law, so

that with the priesthood we can help to gather the honest in heart into the kingdom of God, his true church.

How did you learn of the gospel? From some servant of God perhaps who left his loved ones to the care of the church and forsook his vocation by which he could amply provide for them—all that you and I might hear the glad tidings he brought us in the way God appointed.

Have you thought of our aged ones who have labored long through the heat of the day, and in their declining years have no home in which to rest, as also other unfortunate worthy ones? Would you like to see them safely housed and cared for? Then can you give an offering of consecration as the law requires?

What we have said of the aged and missionary applies to our Sanitarium and Children's Home for the homeless orphan of our people. Also our college, where not only the young but the old as well, may become workmen thoroughly equipped for the battles of life and more especially the work of the Lord? All these are only the carrying into effect of the laws establishing the kingdom of God upon the earth.

Saints, let us count the blessing which the gospel has given us and give unto the Lord his portion, and if we have nothing to tithe, nor surplus to consecrate, let us give an offering unto God. If it be a sacrifice the greater the reward; for our heavenly Father knows these things and they are not despised by him, but prized many times above the generous gifts of him who has an abundance.

Dear Saints, can we not work with the bishop's agents of our various districts? each doing his part, be it little or much? that the work may not languish? So may we help bring forth Zion, that her light may shine unto the ends of the earth, that the elect of God may be gathered into her borders, and that all may hear the gospel of the Son of God.

To this end let us all labor, that we may be among the jewels the Lord shall gather when he comes.

Yours in the gospel,

M. L. SCHMID.

DELTA, COLORADO, November 25, 1915.

VINAL HAVEN, MAINE, November 9, 1915.

*Editors Herald:* As a band of Saints, we are still holding up the gospel banner and are using all means in our reach to present the glad tidings to the people. Though few in number and somewhat scattered, we are nevertheless united in the one purpose, and our efforts are being made manifest in this place, not only in the attendance at our services, but in the efforts put forth by other churches to hold the people. The people here are getting the go-to-church-on-Sunday habit.

In August, Brother Raymond obtained the use of the town Hall in which to hold our Sunday evening services, and Brethren Begg and Raymond are telling the gospel story to the people every Sunday evening with fair attendance. Brother Begg is also speaking every Thursday night in the Aery-Harbor Schoolhouse, and Brother Raymond every other Sunday afternoon at the Granite Island Schoolhouse. Both have aroused fair interest.

We had with us Elder I. M. Smith the last two weeks of October. He presented the gospel to his audience with such plainness that it would leave them no reasonable excuse when they stand at the last day before the great tribunal bar of God. Two precious souls were added to the kingdom by baptism, Brother James Barton and wife. We feel that others are near. Brother Smith's instruction to the Saints has built them up in the faith. It has given us a firmer determination to keep the full law of Christ, and cleanse our lives that we may stand united in the great cause of truth.

I rejoice that I have had a willingness to join myself with the children of God. May we all have on the wedding garment, which is the righteousness of the Saints, that when the Master shall appear in the clouds of heaven we may go forth and greet him with songs of gladness.

Ah! the midnight cry, "Behold, the bridegroom cometh, go ye out to meet him." Until that day may we battle on with pure spirits and complete confidence in the ultimate triumph of this latter-day work, is the prayer of,

Your brother,

W. L. CANDAGE.

BIGELOW, MISSOURI, November 10, 1915.

*Editors Herald:* I arrived home from my former field the latter part of March. Attended the General Conference and was appointed to labor in the Nodaway District, which comprises the five northwestern counties of Missouri. I can say that I have enjoyed the labor in this field.

There is a good band of Saints located here, who are willing to help the missionary in his work. There is a large number of young people here who promise prospects for the future, if they will continue faithful in the performance of their respective duties, those placed upon every Saint of God.

I have been able to open the work in some new places during the summer, and have also labored some in branches. I had the pleasure of holding forth in the new Guilford church a couple of weeks, baptizing six, one of them a promising young man who has been a teacher in the Sunday school for some time. This young man has a good influence in and out of the church.

At present I am about eight miles southwest of Bigelow holding forth in a schoolhouse. We have a good attendance every night. There are a few Saints here, and also several who seem to be near the kingdom. We hope they may not wait too long to enter. I am assisted for a few days by W. B. Torrance, the bishop's agent of this district.

Yesterday we walked two and one half miles to the Rulo ferry, crossed the Missouri River in a skiff, and walked over three miles north into Nebraska to the home of Sister Harlan Jones. We found her aged father, Thomas Kent, there, who was baptized in Illinois many years ago. His parents were members of the church in the days of Joseph the Martyr. Brother Kent said that his parents always testified that Joseph was all that he claimed to be.

We found these two Saints, though isolated from church privileges for many years, still alive to the work. They are readers of the HERALD. We also found in Sister Jones's husband a good friend to the cause of our Master, and if I am not mistaken he will in due time accept the gospel. We had Bible reading, song and prayer, and administered to Brother Kent.

The Saints of the district have not only remembered the missionary, but his family also, by sending to them potatoes, apples, and other useful things.

With a desire to continue in the good work of the Lord, and a wish for the redemption of God's people, I remain,

Your brother and servant,

OSCAR WILLIAM OKERLIND.

INDEPENDENCE, MISSOURI.

HAYWARD, CALIFORNIA, November 10, 1915.

*Editors Herald:* As my mother and I live about twenty miles from the exposition in San Francisco, we often go there. We nearly always call on Brother and Sister Pitt at the church exhibit, and always find them busy. They are very earnest and enthusiastic workers, Sister Pitt often going be-

yond her strength. The booth is attractive; the bust of our late president and the pictures of the Martyr and his wife draw the people's attention. Many who can read faces are able to see that these founders of the church were of noble and true worth. We are thankful for the exhibit, and think it one of the greatest opportunities the church ever had for getting itself before the people from all over the world.

In California very few people know about the Reorganized Church, and even then confuse it with the church of Utah. In passing the various church exhibits it seems to me that we have more inquirers than the others. We only wish that we could have had the exhibit when the fair opened.

Brethren Sheehy, A. B. Phillips, H. J. Davison, and R. J. Parker are kindly remembered by us.

Your sister in Christ,  
ELSA BOYDSTUN.

PORT HURON, MICHIGAN, November 20, 1915.

*Editors Herald:* Will you please announce through the HERALD that if any of the Saints have tracts, HERALDS, *Autumn Leaves*, *Ensigns*, or *Glad Tidings*, and will send them to me, I will see that they are used to get the gospel before the people. In this way we all can help in missionary work.

The Lord has wonderfully blessed me this summer in preaching on the street. My crowd was from thirty-five to five hundred some nights. We have the good will of the mayor and city officials, and also the business men. While we meet with some opposition, it is nothing to what it used to be twenty-five years ago.

In 1913 we built a nice church here, which cost \$6,250. The Saints have worked hard. All are poor in this world's goods, but have reduced the debt to \$2,700. When we started to talk church building three years ago, we only had \$138. This shows what can be done if we are willing to help in this work.

I hope that some of the Saints who see this will help us with papers. Port Huron is a city of twenty-five thousand people. You can see what a big field we have to work in. We are trying hard to get the gospel before them. May God inspire your minds to help. I know the Lord will bless you for what you do.

Thanking you in advance, I am,

Your brother in Christ,  
OTTO FETTING, *Branch President.*

### Extracts from Letters

The following is an extract from a personal letter written by Elder W. R. Armstrong from Manchester, England, November 5: "I have just returned to Manchester after a mid-term visit to the home of Brother Roderick May and wife in Northeastern London. As far as London is concerned we can well trust the work in Brother Roderick May's hands, but he needs help. He is a shrewd, far-seeing man, fearless in the defense of truth, yet what are his efforts among so many? Even he, cheery as he is, has often been discouraged. However, we have a saying here that 'all things come to those who wait.' Brother May has waited, and at last there appears to be a rift in the clouds. He has baptized several and one of them is a Brother May—yes, an energetic May, too. I believe he is going to be a worker. Our bishop is beginning to gather new material for his spiritual house. On Sabbath afternoon, October 31, in company with Brother May, we visited the London Hospital, Whitechapel Road, in order to see our young Brother Nephi Dewsnup, grandson of the late Elder Joseph Dewsnup (H. P.) of Manchester, who was lying there very ill. He has been brought from the Dardanelles on the transport *Aquitania*, suffering from sunstroke.

He had enlisted a few short months before as a naval engineer. I remember him leaving our Sabbath morning service at East Manchester, full of youth and hope in his newly-donned khaki uniform. He fell whilst blasting rock in the trenches and was carried away. He lay at the point of death for a time and was ultimately brought to London via Southampton. He is a physical wreck, yet believes that the Lord will restore him through the ordinance of the church. He longs to return to our little meetinghouse where he desires to return thanks for his miraculous preservation and the prayers offered by the Saints on his behalf. No one knew where the lad was. He had been carried to the great city unknown to anybody, but at last a letter written in pencil in an unfamiliar hand reached us in a roundabout way. Brother and Sister May and Sister Crick hastened to visit him and take flowers to him. Others have been too, and your correspondent was one of the last, but we are nearly two hundred miles away. Oh, we shall thank God when the lads come home. Many, many, many will never come. They might have been ours, and we weep for the many who have fallen. The poet Gray was right: 'The paths of glory lead but to the grave.' On Sabbath evening we were permitted to address an interested congregation gathered together in Brother May's drawing room. The place was full and we experienced the presence of the Holy Spirit to the comforting and strengthening of the Saints. On Monday, November 1, Brother May and I visited the scenes of the Zeppelin raids. The effects of these hellish things dropped indiscriminately among the seething masses of people with a crash that defies all description for awfulness, has to be seen and heard to be realized."

Sister McHannat, Montebello, California: "We could not get along without the dear old HERALD. It has been a weekly visitor to our home ever since I came into the church. We have also taken the *Autumn Leaves* since it started, with the exception of the first year. It is surely worth the price. I wish all a Merry Christmas and a Happy New Year."

## News from Missions

Ottawa, Ontario

How are you getting along in Ottawa? is a question that is very often asked me. Well, I will tell you. I hold meetings in a hall that holds about one hundred and twenty-five people, on Tuesday, Friday and Sunday nights. The audience varies from half a dozen to one hundred. On Sunday nights I have the best crowd. Quite a number are interested, and I do not feel that it would be prudent to relax my exertions, now that I have a foothold established. I am determined to go ahead. Besides this, I am holding cottage meetings three times a week, and making all the personal appointments possible. I feel reasonably sure that the effort already put forth will bring results if properly followed up, and as I am giving all my time to the work I trust Him, whose power it is, to give the increase.

There are many things that stand in the way; the pulpit, press, and the ignorance of the people relative to our work, and the awful meaning, in the minds of the people, of the term "Mormon." Were it not for the stigma that attaches to the word *Mormon*, I am sure that enough people would come into the church to organize a branch at once; but brethren, it is necessary to remove this supposed stench from the minds of the people, by the presentation of a Biblical argument that cannot be gainsaid.

I have ordered eight Books of Mormon, and sold seven of

that number. Last night I visited a family where the man and wife desired to know all about the Book of Mormon. They have a fine young daughter, an excellent musician; we sang about twenty of our real latter-day hymns, in the hymnal, and they were carried away with them. We talked till almost eleven o'clock, and the man was sorry that the time had gone so quickly. I am invited to that home whenever I desire to go. This young lady fairly makes the piano talk with soul-stirring songs of Zion, and you know just what that means.

I am trying to place a Book of Mormon in the public library, as well as a copy of Book of Mormon Lectures. The librarian has both these books now for examination to find out their value as educational factors. I had quite a conversation with him relative to their merits, and he promised me he would examine them carefully before he would call the board of directors' attention to them.

This afternoon I had the pleasure to attend a cottage meeting where a few met to study the gospel. It was at the home of a former Millennial Dawnist. The restored gospel has knocked so hard at this woman's door that she is ready for baptism, as also two other ladies; but it seems that opposition must manifest itself from the man side of the house, to retard their entrance into the kingdom of God. I am sure that time will remove all the barriers.

One of the strange things I have met with here is the spectacle of some who are members of the church, but who have never shown their faces at any meeting yet, since I came to Ottawa. When it seemed that I would almost go down under the strain of a thirty-days' meeting, when I had to do all that devolves on those conducting meetings, by myself alone; when the handshake of a real friend means so much, I was not privileged to even know they were in town. Truly the Lord said, "Five were wise and five foolish," but I pray that an awakening will take place ere the door is shut.

Pile up on the top of these difficulties the fact that a man is sent to do a work among a class of people in whose language (French) the church does not print a solitary line of the Angel's Message, although commanded to do so (Doctrine and Covenants 125:11), it is just in this situation that the reader of these lines would come to a full realization, as the writer often has, that the proper way to do work is for men to be properly equipped.

There are close to three million French Roman Catholics in Quebec alone. This people are almost entirely unacquainted with the Bible. It is not hard doctrinal teachings they need at the first; it is milk and not strong meat that they should have. Almost to a man, they view the teachings of what they denominate Protestantism, with distrust and suspicion. Let me tell you, dear reader, they need to be approached from another angle altogether. They will read a short real life experience. They get interested in ascertaining the reason men change from one religious experience to another. Take a Roman Catholic, as I have been, and let him come through the "melting pot" of such an experience as I have; then let him put such experience in a plain, easy to be understood recital, and the people will be attracted to such a pamphlet when they would throw away a tract dealing with scriptural texts.

Now my reason for coming to this conclusion will be clearly seen. As a rule Catholics do not read the Bible. They are not encouraged to read it—they are even taught that they are not able to understand it. The individual who enters into a conversation with a Catholic on the Bible comes in contact with one who will present the Catholic Church against what the Bible plainly teaches, and the result is a

profitless argument; whereas, if an individual reads a life experience, with no one to discuss the points, it will leave impressions which will not be lost sight of, and that particularly when attention is plainly called to the instructions of Christ as a reason for the course pursued. This will open the way to further investigation.

But remember that it is next to impossible to make an opening with a person by trying to sell him something, when it is about all you can do to get him to read by giving it to him. If you can get him started once you have done something that gives you hope for further advancement. You must give away a lot of literature in order to attract the people. That is why phenomenal success attended many trashy institutions. Let us be sufficiently awake to use this means of advancing our work.

Now reader, I want the tools to do that very thing. I want to print just such literature, and distribute it in such a manner in and around Ottawa, that the people will know that the church is in existence, and after this locality has been sown with the gospel seed, let the field be widened out. Literature! literature! and more literature is the need here.

Trusting, hoping, praying and keeping everlastingly at it, is the role I have set out for myself in this field.

Yours in the ultimate triumph of the gospel,  
PHILEMON PEMENT.

OTTAWA, ONTARIO, 502 Bank Street, November 23, 1915.

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## News from Branches

### Tryon, Nebraska

This branch is progressing under the presidency of Brother Frank Payne, a deacon. He and the writer drove about forty miles north, where a part of our membership reside, with the thermometer registering five above zero at 10 p. m. We held six services, beginning Saturday evening, and ending Sunday evening.

Brother Payne spoke to a full house on the differences between us and the Utah church. One who had heard two of our missionaries preach on the same subject remarked that Brother Payne made it plainer than either of them. I mention this for I know the brethren will be pleased to learn that the Lord is favoring this young brother in the work here. Our cause needs such workers. Brother Ralph Coleman, our teacher, is coming to the front as a public speaker.

On account of our members being scattered, and it being such a long distance to the church, we have appointed the first Sunday of each month as Rally Day. We take our dinners and have services all day. Missionaries please take notice, if you can come to visit us.

Sunday school and Religio are progressing. Our district Sunday school convention will meet at North Platte, December 3. All interested take notice.

In gospel bonds,  
WILLIAM F. GODFREY.

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### Pray for One Another

More things are wrought by prayer  
Than this world dreams of. Wherefore let thy voice  
Rise like a fountain for me night and day.  
For what are men better than sheep or goats,  
That nourish a blind man within the brain,  
If, knowing God, they lift not hands of prayer,  
Both for themselves and those who call them friends?  
—Alfred Tennyson.

## Miscellaneous Department

### Conference Minutes

**SOUTHERN MISSOURI.**—October 16 and 17, Mill Spring Branch, Union church two miles southeast of Mill Spring. Reports: Ava 122; Springfield 237; Beaver 114; Thayer 33; Woodside 41; Naylor 26; Mill Spring 50; Logan Creek 70; Cooter 37; Macomb 43; Grove Spring 56. Bishop's agent reported: Receipts, \$315.43; expenditures, \$314.82; due missionaries' families and unpaid, \$154.20. Rule 2 of by-laws amended by striking out all after the word *follows* and inserting "on Saturday and Sunday on or before the full moon in February, June and October." Ordination of Francis E. Gale, Beaver, elder, and L. D. King, Cooter, priest, provided for, subject to approval of branches concerned. Preaching by G. A. Davis, Benjamin Pearson, Henry Sparling, L. M. McFadden. Adjourned to meet at Thayer in February. Benjamin Pearson, secretary, Tigris, Missouri.

**WESTERN MAINE.**—November 20 and 21, Mountainville Branch. A good gathering from several branches and a good spirit present. All branches except one reported. Bishop's agent, H. R. Eaton, reported: Receipts \$698.87; expenditures \$273.30. Treasurer, P. F. Billings, reported: Receipts \$25.41; expenditures \$9. Preaching by H. A. Koehler, G. H. Knowlton, I. M. Smith. George H. Knowlton, clerk.

### Conference Notices

Northeastern Illinois, January 22 and 23, First Chicago Branch, 4416 Gladys Avenue, Chicago. Branch secretaries should have reports in on time. Priesthood report labors for last half year. Officers not reporting are considered inactive, for only by reporting can those in charge know how the work is being carried on. J. O. Dutton president; F. E. Bone, secretary, 4339 Jackson Boulevard, Chicago.

North Dakota, January 1 and 2, Fargo. Services in new church. J. W. Darling, secretary, Thorne, North Dakota.

### Quorum Notices

#### SPRING RIVER PRIESTS

First Quorum meet at residence of A. V. Karlstrom, 1702 Picher, Joplin, Missouri, December 12, 2 p. m. Lesson is from November *Unity*, on priests. S. L. Cale, secretary, Racine, Missouri.

### Notice Auxiliary Workers

Advisory Board Woman's Auxiliary has found it necessary to raise price of monthly reading leaflets for Home and Child Welfare meetings from 50 cents to 75 cents for ten each month, for one year. Larger numbers will be furnished at proportionate rate. The board urges the locals to subscribe for these leaflets. There is much valuable information given in them, and it should be more widely distributed.

ADVISORY BOARD.

### Addresses

J. S. Roth, Box B, Lamoni, Iowa.  
James Kemp, 1519 South Sherman Street, Denver, Colorado.

### Died

**FARROW.**—James M. Farrow, born February 1, 1828, in West Virginia; died at Independence, Missouri, November 21, 1915. Deceased served in the Civil War from 1862 to its close. Baptized in 1878, by S. J. Madden. Left soon after for Independence. He was a faithful member, a good man and a friend to everybody. Leaves wife, 5 sons, William, Benjamin, Seth, Moses, Albert; 3 daughters, Mrs. Mary Poller, Mrs. Julia Singleton, Mrs. Amanda Bowen; 48 grandchildren, 38 great-grandchildren. Services in charge of J. T. Curtis, sermon by F. C. Warnky, South Side Church, Independence. Interment in Mound Grove Cemetery.

**MACCARLIE.**—Elizabeth Mable Manchester MacCarlie, born April 1, 1875, Dighton, Massachusetts; died November 14,

1915. Baptized June 5, 1902, Providence, Rhode Island. Married George MacCarlie, October 2, 1902. Services in charge of H. W. Howlett. Interment in Oak Grove Cemetery, Fall River. Fall River Branch choir rendered three appropriate selections, "Beautiful isle of somewhere," "If we could only understand," and "Sleep on, beloved." Sister MacCarlie had for a number of months tended her afflicted mother, and was taken suddenly ill, lapsing into unconsciousness from which she never recovered.

**MONK.**—William Monk, born April 6, 1853, Preston, Lancashire, England; died November 9, 1915. United with the Fall River, Massachusetts, Branch, December 17, 1882. Brother Monk leaves wife, son, 5 daughters. Saints, relatives and friends manifested their sympathy and love by their presence at the service with beautiful floral tributes. Funeral by H. W. Howlett, interment in North Burial Ground, Fall River.

**NELSON.**—John Peter Nelson, born at Kettle Stad, Sweden, September 11, 1837; died October 5, 1915. Baptized July 31, 1893, Cormorant, Minnesota, by Swen Swenson. Brother Nelson was faithful until death. His health had not been good for some time. Immediate cause of death was a fall from a buggy when his horse ran away. Services by Reverend H. H. Knudsvig, interment in Scandinavian Cemetery, near Audubon, Minnesota.

**REESE.**—Mary Jane, wife of Thomas Reese, born June 7, 1852; died November 19, 1915, leaving husband, 4 sons, 1 daughter, 2 brothers, 2 sisters, many other relatives and friends. Sister Reese was one of the first to unite with the church in Montana. Prayer at the house by Robert Newby, funeral at Saints' church, Bozeman, Montana, in charge of Brother Brewer, sermon by A. J. Moore.

**WHENHAM.**—William J. Whenham, born July 27, 1896, Albenarle, Ontario; died same place November 23, 1915. Baptized June 25, 1911, Colpoys Bay, Ontario, by R. D. Walters. Services November 23, 1 p. m. Interment in Colpoys Bay Cemetery. Deceased leaves father, mother, 1 brother, adopted sister. Services by W. D. Ellis.

**TERRY.**—L. A. Terry, born near New Brighton, Canada; died at Capac, Michigan, September 18, 1915, aged 52 years. Moved to Michigan with his parents in boyhood. Baptized about 14 years ago. Was ever active in seeking to uphold and advance the work, making many sacrifices. Manifesting the Christ life, he was a shepherd, giving counsel and exhortation. He suffered much, though never lost confidence in God, expressing himself as willing to abide in his care. Elder Terry had learned to love, and was one upon whom the Saints had learned to lean for support.

**HOLMES.**—Charlotte Holmes, of Bonheim Home, Independence, Missouri, born in Germany, July 5, 1838; died November 27, 1915, at Independence Sanitarium. She has been cared for at the home for about 3 years. Neither husband nor children are living, so far as known. The only relative known in this country was Charles Hackett, post office address unknown. Baptized at Amber, Michigan, May 26, 1895, by G. W. Washburn, confirmed by Jacob Kaplinger. Sister Holmes was a quiet, industrious woman, patient and agreeable, showing that she was a child of the Master. Services by E. L. Kelley and J. F. Kier, from Carson undertaking rooms, Independence.

**KENNEDY.**—John A. Kennedy, born in Edinburgh, Scotland, in 1837; died at Independence, Missouri, November 26, 1915. Came with his parents to Ontario, Canada, in 1844. Married Mary S. Forrester, formerly of Edinburgh, 1859. Moved with his family to Independence in 1859, where he has since resided. Leaves wife, 7 children, John A., Paradise, Montana; William F., Charles, Mrs. J. P. Coleman, Independence; Mrs. M. A. Crum, Seattle, Washington; David J., Kansas City; Thomas H., San Francisco, California. Services by G. E. Harrington and E. L. Kelley.

**MCHARNES.**—Lovina Ann McHarnes, born in Orleans County, New York; died November 29, 1915, at Lamoni, Iowa, aged 56 years, 16 days. Baptized August 22, 1875, by her father, Moses McHarnes. Funeral at Brick Church, Lamoni, sermon by Elbert A. Smith, prayer by H. C. Smith, John Smith in charge. Leaves aged mother, brothers and sisters.

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the liquid, Life; his health is gone; he has soured on his philosophy. Then, when the end seems near, a turn of "fate" throws him into intimate association with President Stern. The scales appear to be dropping from the agnostic Kansan's eyes. But once more comes a revulsion against the "miraculous," the "sentimental," the "irrational,"—and Peter faces eternity. His life and his love—even his friendship for the lovable Noel—seems to have come to naught. We cannot anticipate the climax for you. It is something to be felt, rather than described, in the closing chapter of this book for thoughtful lovers of real life—especially the gospel life. We have had fourteen characters pointed out to us as conspicuous figures in this latter-day work-to-day: nevertheless this novel, Peter Bosten, will go out into the world without a label of any kind attached. It will fight for a place as fiction alone—and yet it is Latter Day Saint to the core. (Herald Publishing House, \$1.)

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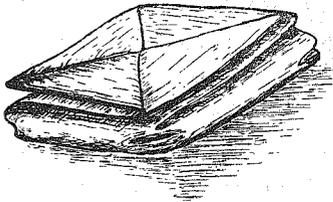
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L. F. Siltz, Ticket Agent

December 15, 1915

Vol. 62, No. 50

# The Saints' Herald

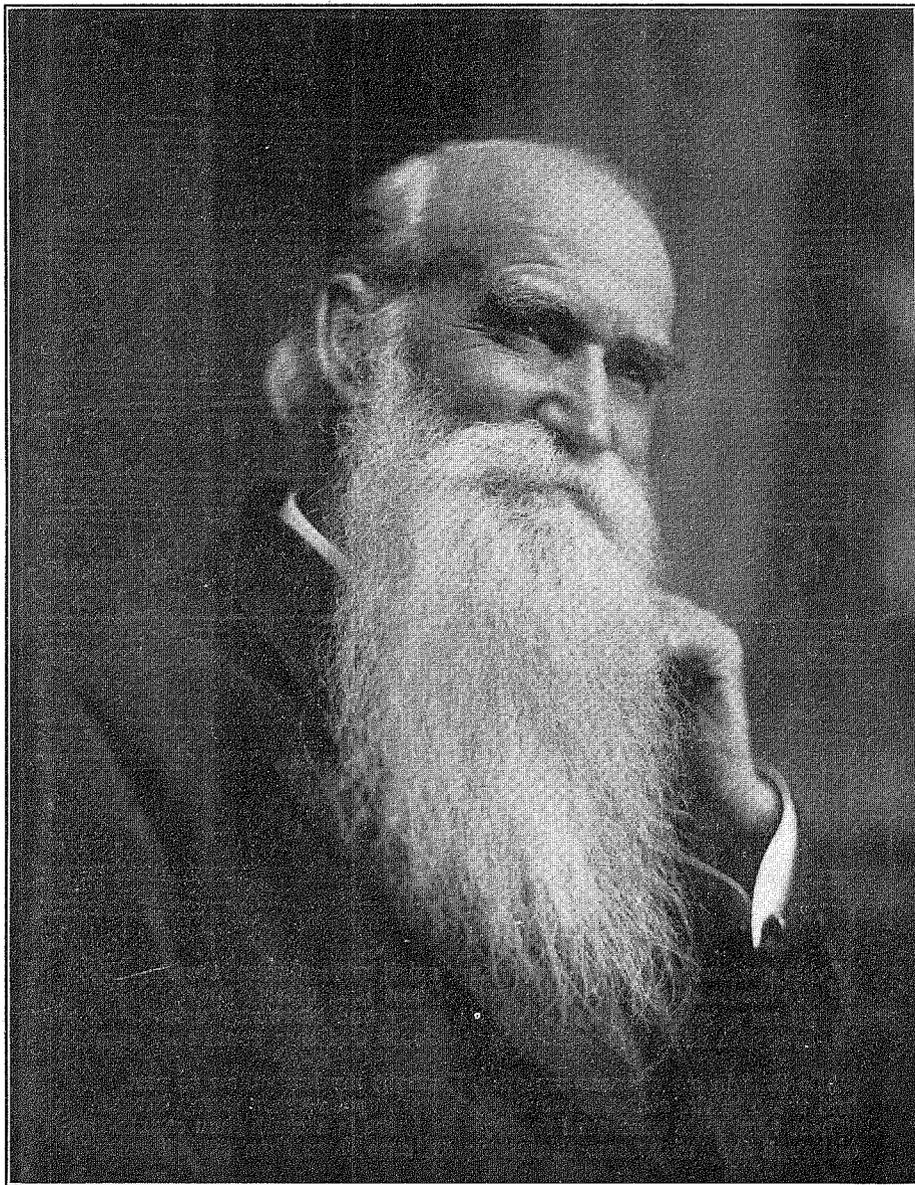


Photo by Brackenbury.

ONE OF THE PATRIARCHS.

Evangelist E. C. Briggs, (deceased).



Words by  
DAVID H. SMITH.

Music by  
NORMAN SMITH.

Of this devious path I am weary, my spirit with pining is worn,

All life seems so empty and dreary, of zest it is utterly shorn.

My pulses once bounded so happy, I never had sorrow to mourn.

Ah, beautiful days of my childhood! Would God they could only return!

Of this devious path I am weary, my spirit with pining is worn,  
All life seems so empty and dreary, of zest it is utterly shorn.  
My pulses once bounded so happy, I never had sorrow to mourn,—  
Ah, beautiful days of my childhood! Would God they could only return!

While thus in my sadness repining, I sought my low pillow to rest,  
And there in the stillness reclining, a voice spoke peace to my breast.  
“Those hours are numbered forever, yet there is a truth thou canst learn,  
Although they may come to thee never, unto them thou mayest return.”

# THE SAINTS' HERALD

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

Entered as second-class matter at Lamoni, Iowa, post office.

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



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

VOLUME 62

LAMONI, IOWA, DECEMBER 15, 1915

NUMBER 50

## EDITORIAL DEPARTMENT

### LOVE

(Sermon by Elbert A. Smith, at Lamoni, Iowa. Reported by Sister Winsome Smith.)

My theme is compassed in a single word, a word of only four letters. This word, or its equivalent, is as old as creation. Adam whispered it in the ears of Eve as they walked in the lovely lanes of the Garden of Eden. With it they solaced each other when they were driven out into a harsh and bitter world. The sons of Adam still delight to whisper this word into the ears of the blushing daughters of Eve; and speaking it and hearing it, they turn their footsteps back toward the paradise that was lost. If we ever regain that paradise it will be because we have learned the full import of that word.

This word, we may presume, is the watchword of the angels of heaven when they leave the courts of glory and come down to earth to minister to the heirs of salvation; and having finished their work of watching over the cradles of little babes, guiding the wandering feet of little children, ministering to strong men and women who are heartsick, and smoothing the pillow of troubled age, when they return again, I imagine that the austere angel who stands at the pearly gates, halts them until they repeat this watchword.

They do not forget it. If they were to forget it, they would not be worthy to remain in heaven as the angels of God. They could not minister on earth to the heirs of salvation.

### CHRIST AS GOD'S DECLARATION OF LOVE

This is the word that God himself, stooping down from on high, spoke to a dying world, in the person of Jesus Christ; for Jesus Christ is God's declaration of love to the world. "God so loved the world," we are told in John 3: 16, "that he gave his only begotten Son, that whosoever believeth in him should not perish, but have everlasting life."

The theme, then, that we wish to consider is that of "Love."

I call your attention to three texts. The first one

is: "Behold, what manner of love the Father hath bestowed upon us, that we should be called the sons of God" (1 John 3: 1).

The second is: "We love him, because he first loved us" (1 John 4: 19).

And the third is: "For this is the message that ye heard from the beginning, that we should love one another" (1 John 3: 11).

### THE "ETERNAL TRIANGLE"

These three texts suggest the three divisions of our theme:

The first, the love of God for man: "Behold, what manner of love the Father hath bestowed upon us."

The second, the love of man towards God: "We love him, because he first loved us."

The third, the love of man for his fellow men: "This is the message that ye heard from the beginning, that we should love one another."

It is said that it takes three individuals, at least, to live the Christian religion: You, your God, and your brother. The Christian religion does not function fully until it includes this "eternal triangle" of entities in a bond of communion, fellowship, and right relations.

### "GOD SO LOVED THE WORLD"

Taking up, then, the first division of the theme, the love of God for man: Why was it that God sent his Son into the world?

He was not moved by any of the considerations that commonly sway humanity. He did not have anything to gain. His glory could not possibly be increased. It was already infinite and ineffable.

But we are told that he sent his Son into the world because he so *loved* the world. Yes, he loved us before we loved him. We are told that "we love him, because he *first* loved us."

We have had some discussion about the atonement of Jesus Christ and the place of his death in that atonement. I do not intend to enter upon any discussion of that at this time, but we will all agree in

this thought, that the death and sufferings of Jesus Christ were not designed to bribe or to propitiate an angry or an indifferent God and win his favor and approbation for man.

Before there was the first dimmest stirring of an impulse of love in our hearts for God, God loved us. He loved the world *before* his Son came into the world.

We grasp the thought then, that God and Christ were one in their love for humanity, as in all other things, and Jesus came here as a living declaration of God's love for the world, to explain to the world and impress on the heart of the world the fact that God indeed is love,—this he did in life and in death.

#### AN INDIVIDUAL; A FATHER

There are some philosophers and scientists in the world who seem to believe in God, that is, they believe in the existence of a certain supreme intelligence or force or power that is back of all things. But in most cases they do not individualize this dominant mind or force.

But Jesus Christ came into the world to teach the world that there is a *personal* God and that he is our *Father*.

He said, "He who hath seen me hath seen the Father." In that single sentence he presented two ideas: The idea of personality, and the idea of fatherhood. "He that hath seen me, [a person] hath seen God [a person]." "He that hath seen me hath seen the *Father*."

Jesus Christ was the first one who ever really taught the world to pray, "Our Father, which art in heaven."

#### BRIDGING HELL GATE

What place does this thought have in the economy of God? They are building now in New York City at a place called Hell Gate (an appropriate name for our illustration), a great steel bridge, and they are building simultaneously from the two banks of the stream. It is to be a single great arch, or span. By and by this arch will meet in the middle of the span, and the bridge will be complete.

And so, when the love of man for God, and the love of God for man, springing from earth towards heaven, and from heaven towards earth, finally meet, then the gap is bridged, and there is a highway formed by which we can approach God. That is the place that love has in the economy of God.

#### IN LIFE OR IN DEATH

What evidence have we of God's love? We have the evidence of his sacrifice and his service.

What is the extent of this love? In Romans 8: 38, 39, we read:

For I am persuaded, that neither death, nor life, nor angels, nor principalities, nor powers, nor things present, nor things to come, nor height, nor depth, nor any other creature, shall be able to separate us from the love of God, which is in Christ Jesus our Lord.

That means, if it means anything, that the love of God is going to seek after every individual born into the world, and there is no power on earth, or under the earth, there is no other creature that can overthrow the designs of God. His love will reach every man somewhere, sometime.

#### THOSE WHO NEITHER LOVE NOR ARE LOVED

I heard Billy Sunday say, about two weeks ago, that those people who say there is probation after death are all liars. But a greater than Billy Sunday has said that *death* can not separate us from the love of God. The gospel is to every creature.

If there is any benighted creature in any dark corner of the universe whom this message of love has failed to reach in this life, it will reach after him until it finally finds him, somewhere, sometime. He will not be given up until he rejects that message. There is only one thing that can separate us from the love of God, and that is our own personal will.

And finally when that love reaches that individual, if he shall then fling it away willfully, after tasting it, then and only then will he be sent down to dwell with the "sons of perdition" who neither love nor are loved,—and that is hell. If there is any individual now living in the world who does not love anybody and whom nobody loves, he does not need to die to go to hell; he is there now.

#### LOVE IN THE PRESENT TENSE

As Latter Day Saints, we prefer to think of God's love in the *present* tense. I was talking with a certain minister, and he said to me, "Do you people believe the Bible?"

I replied, "Yes. Do you?"

"Why certainly."

"Well, do you believe that statement in the sixteenth chapter of Mark, 'These signs shall follow them that believe'?"

He paused a moment, and then said, "I believe that those signs *did* follow."

"Well," I said, "that is the difference. You say they *did* follow; we say they *do* follow."

God *did* love the world; God *does* love the world. God *used* to reveal himself; God reveals himself *now*. God *used* to bless the people; God *does* bless the people. Religion in the *past* tense; religion in the *present* tense. Which will you take?

We read that God used to give the people certain blessings, and we are told that certain signs shall follow, and that the manifestations of the Spirit are

given to every man; but the world tells us that these things are not for us. What is the matter? Is God a respecter of persons?

#### HOW ABOUT THE YOUNGER BROTHER?

I have two boys, a little one and a larger one. When I go away on a trip, as I have done frequently, I often secure some little presents to give them when I return,—something that doesn't cost very much, as a rule, but they appreciate it. Suppose the next time I go away, the little boy should come to his mother and say, "Mother, does father love *me*?"

"Oh, yes, your father loves you."

"Will my father bring me some little gift when he comes home?"

"Why no, you must not expect that. He *used* always to bring presents to your *older* brother. He *used* frequently to write letters to *him*. He *used* to show *him* evidences of his love, but *you* must not expect that. You can look at the gifts that he gave to your *older brother*. You can read the letters that he wrote to *him*."

Well, I imagine I see that little boy turn away heart sick. He says in disappointment and distress, "I want a father who loves *me*, and loves me *now*. I want the same blessings, the same gifts, the same communion that he gave to my older brother."

His demand is just and shall be satisfied so long as I can satisfy it. But is man more just than God?

We believe that God will bless us just as he did our older brothers. "God is love," John says. God is love,—in the present tense. God loves us now.

He always connected his commandments to serve him with his promises of blessing. If the promises of blessing are not good any longer, then the commandments to serve him are no longer binding.

#### THE SHADOW OF A LOAF

Two travelers came to an inn and put up for the night. One of them became very sick and could not eat either supper or breakfast; but in the morning the innkeeper insisted that he should pay him for both of the meals. Finally a third man appeared, and all agreed to leave the dispute to his judgment to decide.

He said to the man who was sick, "Give me two pieces of silver." He was given the pieces of silver, and then he rattled them by the ear of the innkeeper and said: "This man got only the smell of your meat; you get only the jingle of his money."

If we get only the smell of the meat that our older brothers ate, then God can justly claim only the jingle of our money in the way of service,—and that, by the way, is about all the world is giving him.

But the matter is reversed. The world is only *willing* to give God the jingle of its money, and hence

the world gets only the smell of the meat that Peter ate, the shadow of the bread of life on which Paul feasted.

God is willing to bless now as much as in the past.

#### HARD-HEADED AND SOFT-HEARTED SERVICE

Taking up the second division of the text, our love for God: We are commanded in Mark 12:30, that we shall love God with all our heart, and with all our mind, with all our soul, and with all our strength.

The heart is the seat of the emotions, so our religion ought to be emotional. The brain is the seat of intelligence, so our service should be intelligent, rational. We are to love him with our heart, and with our mind; so our religion and our service ought to be intelligent as well as emotional.

And finally, we are told that we should love him with all our soul. The soul, we are told in the Book of Covenants, is the body and the spirit, the whole man. There is no power, quality, no part of us that should not be enlisted in God's service, dominated by love.

Who is it that loves God? In John 14:21 we are told, "He that *hath* my commandments, and *keepeth* them, he it is that loveth me."

We have here the test of our love for God, that is, that we shall have his commandments, and that we shall keep them. We should manifest our love by service and by obedience.

#### LOVE TRANSLATED INTO TERMS OF SERVICE

I will not, however, dwell long upon that part, but pass to the third division: The love of man for his fellow men.

John says, in substance, How can a man love God whom he had not seen, if he does not love his brother, whom he hath seen. In other words, if we love God we will manifest that love in service for our fellow men.

We are told in Doctrine and Covenants 42:8:

If thou lovest me, thou shalt serve me and keep all my commandments. And, behold, thou wilt remember the poor, and consecrate of thy properties for their support, that which thou hast to impart unto them, with a covenant and a deed which cannot be broken; and inasmuch as ye impart of your substance unto the poor, ye will do it unto me.

The thought is that if we love God we will love our fellow men. And if we love our fellow men we will give of our surplus properties for their support when they are poor and in need.

The same idea is presented in James the second chapter:

If a brother or sister be naked, and destitute of daily food, and one of you say unto them, Depart in peace, be ye warmed and filled; notwithstanding ye give them not those

things which are needful to the body; what doth it profit?

And he goes on to tell us that kind of religion, like faith without works, is dead.

And in 1 John 3:17:

But whoso hath this world's good, and seeth his brother have need, and shutteth up his bowels of compassion from him, how dwelleth the love of God in him?

The answer is, it does not dwell there at all.

Our love of our fellow men will be manifested in our service to him, and it will take not only a spiritual, but a material or temporal turn. Without this evidence we can not demonstrate that we do really and truly love God.

#### CASTING OUT SELFISHNESS

One thing that we as a people must cast out of our lives is selfishness, the very reverse of this love of God. Selfishness is the thing that hinders our progress. He who labors in Zion for money, according to the divine statement, shall perish. But it seems that on every turn we are hindered by this selfishness that occupies our hearts. How shall we get rid of it?

I think Tennyson perceived the truth when he said:

Love took up the harp of life, and smote on all the chords with might;  
Smote the chord of self, that, trembling, passed in music out of sight.

This hateful love of self, when it is touched by the divine love of God, passes in heavenly music out of sight.

#### THE OVERFLOWING GLASS OF WATER

Here is another illustration. This glass is full of air. How shall I empty it? I cannot pour the air out. I cannot throw it out. I cannot dip it out. If the glass were hermetically sealed in some way I might pump it out; but I might destroy the glass while doing so, for we are told that "nature abhors a vacuum."

But there is one way in which I can get the air out of this glass. See, I simply pour it full, running over of water. Thus I get the air out. It is very simple and easy. When the water goes in the air goes out.

And so it is with these hearts of ours that are full of selfishness. You cannot drive it out. You cannot force it out. You cannot pump it out, for "nature abhors a vacuum." The only heart that is empty is in a dead person.

But when you fill this heart of mine with love of God, when you pour the ardent love of this work into that heart until it overflows, then selfishness goes out.

#### POTENTIAL ZION

We talk about Zion. Have we Zion? We surely have *potential* Zion. We have six thousand members in the Independence Stake,—six thousand *individuals*. When we become *one body* in Christ Jesus, in the full and complete sense, then we will have Zion. Six thousand individuals, each working for himself to an extent, at least,—when we are all working together, with one heart and one mind, all for each, and each for all, then we can say that we have Zion materialized, visualized, objectively, for all to see.

#### TWO JUDEAN BROTHERS

According to an old tradition, two brothers lived in Judea on adjoining farms. One of them was single, and lived alone; the other had a wife and many children. One night during the harvest season the man who was single said, "My brother has many mouths to feed. To-night, while it is dark, I will carry some of my sheaves over and set them in his field, and in the morning he will rejoice to see his plentiful harvest."

And the same night the other brother said, "My brother is sad and lonely, while I have many to cheer me. To-night I will carry some of my sheaves over the line and set them in his field, and in the morning his heart will be made glad to see his bountiful harvest."

So each carried out his plan for two nights in succession. But on the third night the moon came out and they came face to face. Tradition says that on that spot the temple at Jerusalem was built, because there earth came nearest heaven.

When we get the fullness of that spirit, and each seeks his brother's good, then we can build the temple of God, for then earth will come near to heaven and heaven near to earth, and Jesus will be ready to come and take up his abode among men.

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#### THE SEASON'S GREETINGS

With this issue of the HERALD the Editors are pleased to present a magazine number, and to send to the Saints and friends the greetings of the season. And it occurs to us that this expression at this time should come with especial significance.

The past year has been one of unusual commotion and sorrow. The world is under the sable mantle of a great and a devastating war. Men's hearts the world over are torn and bleeding; with bowed heads and subdued emotions they await the passing of this terrible scourge.

While these conditions prevail in the world, in the church of God are peace, and safety, and hope of a final triumph which shall conserve and develop the energies and strength of all. The Saints of every

clime unite in prayer and labor to the end that outside as well as inside the household of faith, peace and brotherhood may early come. And among the Saints, so far as we can judge, and we are in touch with the brethren in all parts, there exists mutual love and Christian fellowship, all alike looking forward to the establishment of righteousness and the realization together of the Zion of latter days.

So it is with special significance that we greet you at this time. We unite with you in the prayer that at this season remembrances of the Christ child may bring to all men the Christ spirit; and that the New Year may bring a new spirit among the nations.

May God graciously minister among the Saints and friends, that all things in all lands may be tempered to their strength to endure; and may he hasten the day of a fuller establishment of the principles of Zion, thus loosing the hands of the church to a fuller administration for the gathering and upbuilding of his children.

J. F. GARVER.

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## CURRENT EVENTS

### SECULAR AND RELIGIOUS

**MEXICAN AFFAIRS.**—Fighting is reported between a Carranza army and Villa forces under General Rodriguez near Esqueda, Sonora. Villa is retreating toward Chichuahua, closely pursued by Carranza forces.

**TO SAINT LOUIS FOR WILSON.**—The national democratic committee on the 7th decided to take the coming national democratic convention to Saint Louis. This convention convenes June 14. The committee also adopted resolutions favoring the renomination of Woodrow Wilson for president.

**REQUEST REFUSED.**—Germany has asked the United States Government for reasons for the recall of Captain Boy-Ed and Captain von Papen, German naval and military attaches at Washington. The United States has replied by a note not yet made public, in which it is anticipated the Government declines to go into detail in the question of facts, or to disclose its source of information, leaving the matter as it stands, with the request for recall because of "improper activities in military and naval matters."

**"ANCONA" CASE AND OTHERS.**—The United States has sent to Austria-Hungary a note in which it is understood the Government asks for disavowal of the sinking by a submarine of the Italian liner *Ancona*; assurances that the act will not be repeated; punishment for the commander of the submarine; reparation for American lives lost. The Standard Oil Company tank steamer *Communiaw* has been sunk in the Mediterranean, presumably by an Austrian submarine, and an Austrian submarine has

fired on the American ship *Petrolite* in the same waters. Particulars in the last-named cases are as yet unknown. It is recalled at this time that to date while declaring that hereafter liners will not be sunk without warning unless resisting or attempting escape, Germany has failed to disavow the sinking of the *Lusitania*.

**CONGRESS OPENS.**—Congress opened at Washington the 5th, for a session which it is thought, in consideration of proposed legislation, may be the most important held for many years. President Wilson in a message read personally before a joint session of the Senate and House the 6th, urged action to provide for national defense through a larger army and navy, along lines already reported; for the building of a merchant marine, first by the Government by purchase and construction, then, the Government withdrawing, by private capital; alteration and reform of the government of the Philippines, and fuller political justice for the Porto Ricans; extension of what is popularly known as the "war tax"; increase of the income tax by lowering present limits; special tax on gasoline, naphtha, automobiles, and internal explosive engines, iron and steel. The President urges legislation in the matter of a merchant marine and Philippine and Porto Rican reforms similar to that submitted in the last Congress; the matter of taxation is urged to insure against deficit in the national treasury.

**EUROPEAN WAR.**—The struggle between Italy and Austria for possession of Austrian strongholds continues. The Serbs and Montenegrins seem to have checked the Germans and Austrians, temporarily at least, along the Montenegrin and Albanian frontiers. In the south the Bulgarians have begun an attack on the Anglo-French positions, and German forces are reported on the way to join them. It seems to be the purpose here to drive the allies back into Greece before troops landing at Saloniki can be brought to the front. The Serbs are said to be planning to reform their army, made possible by civilians leaving the country on the retreat of the army. The Germans have sustained losses on the Yser River in Belgium from flood, artillery and infantry attacks. German airmen are reported active on the Gallipoli Peninsula, where the British continue their aggression. Activity is reported on the Russian front in the vicinity of Riga, with the Russians in the offensive. The British are sustaining reverses in Mesopotamia where the German field marshal von der Galtz, has taken command of the Turkish forces. A Turkish torpedo boat destroyer and supply steamer, and four sailing vessels have been sunk by a British submarine. Vienna reports the sinking by Austrian vessel of a French submarine, six steamers and several sailing vessels in the Adriatic,

(Continued on page 1220.)

## AMONG OUR POETS

### Australia

BY E. F. ROBERTSON

There's a land far away 'neath the Southern Cross,  
Where the sun shines warm all the year;  
Where the winter comes not with snow and with frost,  
Depriving the world of its cheer;

Where sweet-scented flowers are ever in bloom,  
And fruit always ripe on the tree;  
Where waters gleam bright in the light of the moon,  
And the breeze blows soft from the sea.

My thoughts oft return to those high, rugged hills,  
And forests so stately and tall  
Where the welkin with music the lyre bird fills,  
Or, at nighttime, the curlews call.

Then I dream of the skies that were azure blue,  
The sunsets of purple and gold,  
As I viewed them with friends that were tried and true  
In the beautiful days of old.

And I long for a moonlight ride on the lake,  
Or a moonlight walk on the shore,  
With those I first loved for the gospel's sake,—  
Then loved for their own sakes more.

But now I am here in a land far away  
From the bright Australian shore,  
Where blustering winds of the north round me play  
And the snow drifts high round my door.

So I sit here and think of days that are gone  
And of friends of the dear, dead past;  
And I pray that we all may meet round the throne  
In the kingdom of God, at last.

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### Revelation

BY EDWARD INGHAM

The favored Seer, on Sinai's trembling crest,  
Beheld the wonders of our planet's birth;  
There, vision-rapt, God's spirit filled his breast  
And taught him secret things of heaven and earth.

He saw the tribes of men, as numberless  
As grains of sand upon the ocean's shore:  
Whose earthly habitat God sought to bless  
With peace and happiness forevermore.

He learned how man's first disobedience brought  
Death to our race, and woe, with loss of bliss;  
And how the Prince of Darkness subtly fought  
To drag our souls into hell's dark abyss:

But how the Father's love and wisdom wrought  
The plan whereby our souls were snatched from doom,  
How, ransomed by his Son, our souls were brought  
Back from the grave to win immortal bloom.

Again, like sound of many waters, fell  
The Master's voice upon his servant's ear,  
When driven from the haunts of man, to dwell  
On Patmos Isle, an exile, loan and drear.

There, in ecstatic vision, he beheld  
The angel flying through the vault of heaven,  
Bearing love's message to this sin-cursed world:  
Seal of good will and peace to man forgiven.

Then, in the peaceful grove, the kneeling boy  
Saw the great light and heard the wondrous voice:  
Gave to the world the tidings of great joy,  
Causing hell's hosts to mourn, while heavens rejoice

Thus, in the brightness of the noonday light,  
God's light has shone: his Spirit's voice been heard;  
And in the silent watches of the night  
His messengers have hearkened to his word.

Though now his face is hid from mortal sight;  
When the dark veil at last shall be withdrawn,  
The sun of righteousness will banish night,—  
When o'er the earth doth break millennium's dawn.

Then Christ shall reign supreme and man be free;  
All his redeemed shall see him face to face;  
Rich blessings long foretold in prophecy  
Shall then be shared by those who claim his grace.

OAKLAND, CALIFORNIA.

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### Twilight Reverie

BY MYRTLE ROSE STEWART

The midnight bell is tolling  
A sad and dreary knell,  
"Good-by, Old Year, farewell!"  
Then the door swings slowly backward,  
And, amid the scenes of death,  
We hear the low, soft whisper,  
We feel the New Year's breath.  
Then sadly we look backward  
At life's volume closed for aye:  
For each day a page is written,  
Every month a volume finished,  
With its battles lost or won.  
Then we sigh as we remember  
Not one word can we erase,  
Not one harsh or cruel action,  
By kind deeds can we replace.  
With one foot upon the threshold  
Of the New Year, bright and gay,  
Let us strive to sow but kindness  
All along life's rugged way.  
Life is filled with golden chances;  
In our hand we hold the pen,  
That must write, not on cold paper,  
But upon the hearts of men.

AUDUBON, MINNESOTA.

**A Better than Santa Claus**

BY VIDA E. SMITH

One little tender story,  
Ere the last glad, sweet good-night,  
Ere the tripping feet start homeward,—  
Out in the Christmas night.

Of the bright, red, crimson holly;  
A legend old I know,  
It was stained with blood of Jesus,  
In the sad time long ago.

The waxen leaves and berries  
Of the fated mistletoe  
Were cursed and cast from out the earth  
With never a place to grow.

But it shall not be a legend,  
Nor a wondrous fairly tale,—  
Nay! I shall speak on a dearer theme  
Where sweetness cannot fail.

Of the star and the baby Jesus  
Who would not think this night?  
Of the wonderful angel chorus  
In that softly watching light!

Would Christmas be as joyful  
Did we forget its cause?  
Forget, in this holy season,  
The better than Santa Claus?

Oh, gleaming, snow-clad Hermon,  
You saw that Christmas star.  
Speak! Tell! Was it an angel  
That watching stood afar?

They say the star soon vanished,  
Its steady glow was gone,  
While other stars for ages  
Shone brightly on and on.

Had this one star commission  
To watch each night and day  
The lowly cradle manger  
Where the baby Savior lay?

And the Bethlehem hills—we love them,  
To-night they are more than dear,  
For angel songs ring o'er them  
When the Christ-tide draweth near.

Then sleepy shepherds watching  
Beside their silent flocks,  
See floods of silver brightness  
Transfigure hills and rocks.

We cannot put it from us,  
With time it grows more dear,  
A better than a Santa Claus  
Is born and dwelleth near.

I know the good friends hiding  
In Santa a loving face;  
Without their sweet remembrance  
Earth were a lonely place!

My heart goes upward by them,  
To the source of love's high laws,  
'Till I walk this holy birth-night  
With a greater than Santa Claus.

Good-night! When the happy tumult  
Of this merry time shall cease,  
May you hear this benediction  
"Good will, on earth sweet peace."

**Two Ways**

BY D. R. BALDWIN

*The Way of Capitalism*

Get, get, get, or you are stupid and dull:  
And what you get keep, both kernel and hull.  
Do not say enough; but always get more:  
Get *very much*, and have honors galore.

*The Way of The Gospel*

Give, give, give, and say that nothing is "mine."  
You get by giving; is the law divine.  
Sow with liberal hand; so shall you reap  
Glory, pressed down; running over; a heap.

**Yesterday, To-day, To-morrow**

BY PAUL N. CRAIG

*Retrospection*

(I Was)

Youth!—Sparkling, blund'ring, joyous youth:  
Seeing, tasting, feeling, smelling,  
Hearing all that life is telling  
Of the physical.

Tempted,—and restrained by conscience;  
Falling, rising, wisely prying  
Into life; the world defying.  
Youth! Invincible!

*Introspection*

(I Am)

I!—full-formed in body and mind,  
Awakened now from youthful dreams,  
Possessed of harvests sown, it seems,  
In youth's uncertainty.

Revealed,—I now, within, behold  
A spark more brightly burn with maze  
Of world-born joy. The fuel,—dross; the blaze  
Illumes eternity.

*Prospection*

(I shall be)

This time-spanned sphere—mortality,  
Seductive and illusive,—holds  
The symbol of the real; enfolds  
A germ—infinity.

The vision draws me, as the sun  
The dew. The earthy fades,—unreal,  
This heav'n enchants with its appeal.  
'Tis mine—Eternity!

## PHOTOS AND PEN PICTURES

### JERUSALEM AS A CITY WITHOUT WALLS

In Isaiah 11: 12, there appears the following prediction:

And he shall set up an ensign for the nations, and shall assemble the outcasts of Israel, and gather together the dispersed of Judah from the four corners of the earth.

This is in harmony with many other scriptural prophecies foreshadowing the return of the Jews to their native land. In Zechariah, the second chapter, there is an interesting account of a vision in which an angel was seen going forth to measure Jerusalem, to see what "is the breadth, and what is the length thereof." We may suppose that the figure set forth in the picture or vision was intended to intimate that



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### JERUSALEM TO BE MODERNIZED.

The walls of the Holy City, it is reported, are in danger of demolition owing to projected improvements. Trolley lines are to be built, electric lighting introduced, and a water supply brought from a distance. The medieval walls of the city are, according to report, being offered for sale by the authorities as building material. All lovers of historic antiquities will hope that the efforts which are being made to save some of the massive towers and portions of the walls will succeed.—*The Outlook*, April 4, 1914.

the angel was measuring Jerusalem to see whether or no it would contain the multitudes of returning Jews.

This angel is met by another one who commands him: "Run, speak to this young man, saying, Jerusalem shall be inhabited as towns without walls for the multitude of men and cattle therein."

We gather from this statement that at some time some particular young man was to receive the angelic message, telling him that Jerusalem should be inhabited as a city without walls for the multitude of men and cattle therein, i. e., that the time would come when the Jews would be gathered back again in great multitudes to Jerusalem, so that the area of the ancient walled city could not contain them.

The angel who visited Joseph Smith (then a young man) in the year 1823, told him that the time was near at hand when the scriptural predictions concerning Judea should be fulfilled, referring to those in Joel, in the eleventh of Isaiah, and elsewhere. On the strength of this assurance, Joseph Smith and his followers freely announced that the time was soon coming when the Jews should be gathered home again, and that Jerusalem should be inhabited as a city without walls, for the multitude of men and cattle therein.

The *New Encyclopedia Britannica*, 11th edition, volume 15, has this interesting statement:

Prior to 1858, when the modern building period commenced, Jerusalem lay wholly within its sixteenth century walls, and even as late as 1875 there were few private residences beyond their limits. At present Jerusalem without the walls covers a larger area than that within them.

Though Joseph Smith confidently made the prediction, he did not live to see its fulfillment, for his life was cut short, and according to this authority, as late as 1858 Jerusalem was still circumscribed by her sixteenth century walls; but the prophecy was sure, and to-day Jerusalem is spread far beyond her walls, covering a larger area outside the walls than within,—and that has been the case for some years past. So it may truly be said that she is "inhabited as towns without walls for the multitude of men and cattle therein."

Along this same line of proof is an article appearing in *The Outlook*, April 4, 1914, under the caption: "The walls of Jerusalem," in which it appeared that at that time the walls had been so far outgrown and had become so useless, that the city authorities were advertising them for sale as building material. With this article appeared an illustration, which is reprinted herewith, together with the text appearing under it in *The Outlook*. The article itself is as follows:

A picture on another page shows the walls of Jerusalem which may be soon demolished. Their situation is striking, for deep ravines surround the city on three sides.

These are not the walls of that Egyptian time, when we

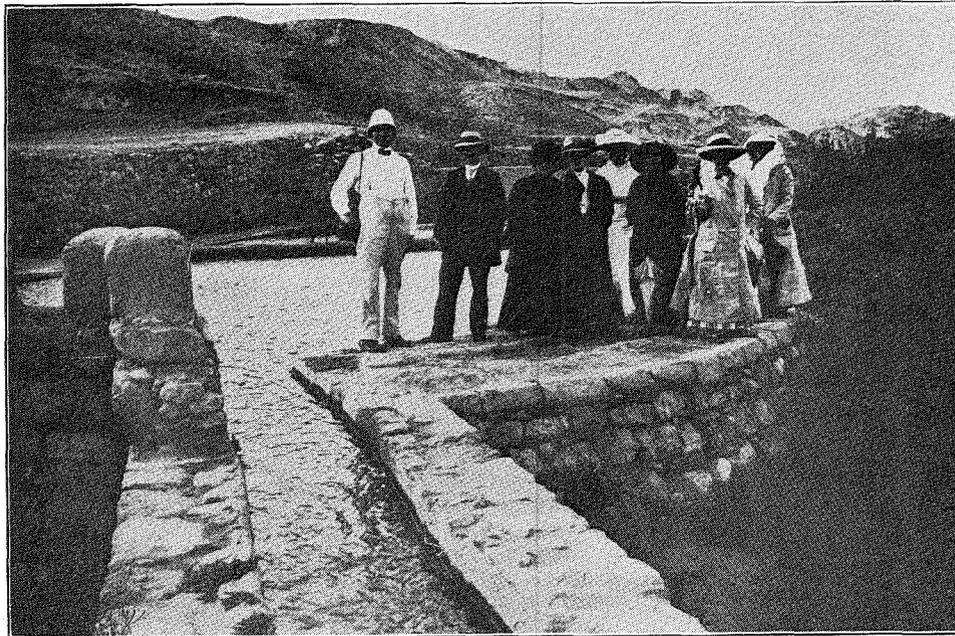
J. Bliss; and the Fountain Gate, not far from the Pool of Siloam, near where excavations have laid bare Hezekiah's underground water supply system.

The present Jerusalem covers a larger area without the walls than does the city within the walls. The sanitary condition of both sections is deplorable. The necessities of a new water system and of trolley lines and electric lighting call, it is claimed, for the demolition of parts of the walls—indeed, that portion adjoining the Jaffa Gate was some years ago thrown down, a new gate was opened, and the old Herod's Gate reopened.

But why destroy all? The walls are picturesque; they contain memorials of earlier times; they offer opportunity for further discoveries. Hence it is not surprising that the rumor of an offer by the authorities to sell the walls for building material should have called forth much adverse comment. This is specially noted in Jerusalem itself, where, so we are informed, a number of the foreign consuls have united in a protest.—*The Outlook*, April 4, 1914.

\* \* \* \* \*

Every kindness done to others in our daily walk, every attempt to make others happy, every prejudice overcome, every truth more clearly perceived, every difficulty subdued, every sin left behind, every temptation trampled underfoot, is a step nearer the cause of Christ.—Dean Stanley.



APOSTLE U. W. GREENE AND PARTY IN HOLY LAND.

first hear about Jerusalem. Nor are they the walls of the Hebrew time—of David and Solomon and later of Hezekiah, walls which saved the city from the siege of Sennacherib, the Assyrian general, but which fell before the attacks of the Babylonians.

In 445 B. C., Nehemiah—a good example of “scientific efficiency”—rebuilt the walls in an incredibly short time. But Jerusalem was still to be often captured. When, for instance, Alexander the Great came, the gates were opened to him, but he left the Jews in peaceful occupation. When Ptolemy came, he partly demolished the walls. They were further destroyed by the Græco-Syrian conqueror, Antiochus Epiphanes. The latter's oppression led to a Jewish revolt under the leadership of the Maccabees. Herod the Great restored the walls; Titus demolished them; Hadrian rebuilt them; the Empress Eudoxia strengthened them; so did the Mohammedans from 637 A. D. to 1099, when Godfrey de Bouillon captured Jerusalem. Then, nearly a century later came the wall-building by the Mohammedan conqueror Saladin, completed early in the sixteenth century by Solyman the Magnificent. The result is the walls as we know them.

They are pierced by eight or ten gates and surmounted by many towers, of which perhaps the best known is the so-called Tower of David.

The most important gates are the Jaffa and Damascus Gates. Then there is the old Valley Gate, the remains of which were discovered some years ago by Mr. F.



APOSTLE GOMER T. GRIFFITHS AND PARTY IN JERUSALEM.

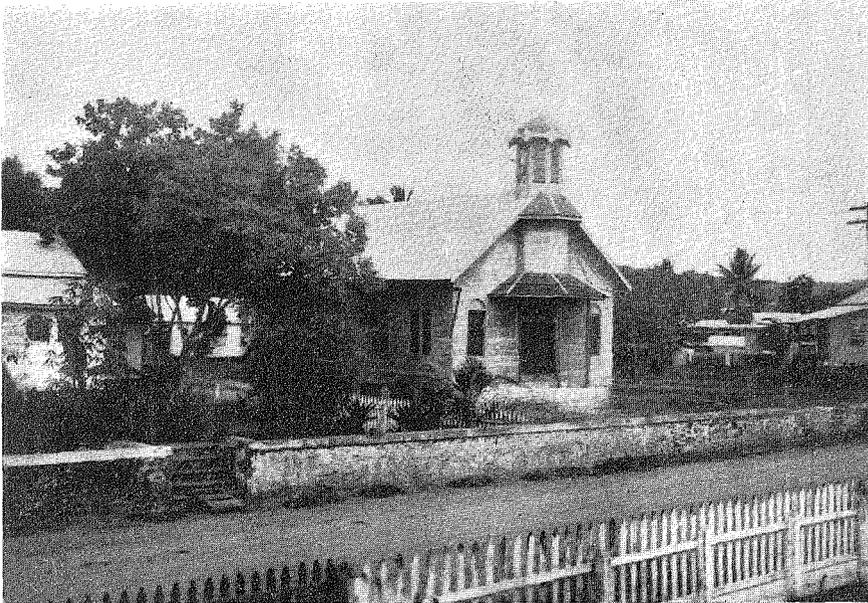
Elder Griffiths at the right: Elder F. G. Pitt and wife at the left.

## IN THE SOUTH SEA ISLANDS

BY ELDER PAUL M. HANSON

On the morning of June 23, a number of Saints met at the wharf in San Francisco to bid farewell to my wife and me, who were on board the *Moana* ready to sail for the Australian Mission. Deep was our appreciation of the kindly presence of dear friends at the parting moment—then the steamer left the wharf and slowly moved out, seeking her pathway in the sea.

It is a long run to Papeete, and we were glad the afternoon of July 4, when we saw the faint outlines of Tahiti, and sailed late in the evening into the harbor of Papeete.



OUR NEW CHURCH, NEAR COMPLETION, PAPEETE, TAHITI.

The Mission House is seen to the left, the sea wall in front to protect against tidal waves.

We were met at the steamer by Elder Clyde F. Ellis, his wife, and two of the native brethren, who gave us a glad welcome, and escorted us to the church, where a large number of the native Saints from all over the district had gathered, awaiting our arrival.

The church in Papeete is in the midst of tropical vegetation, near the ocean. Adjoining is the mission house, the home of our missionaries, and where we found with Brother Ellis and wife, and later with Brother Chrestensen and wife, at all times a happy home during our sojourn in the islands.

Calls from different parts of the mission came for our labors, so a tour of the islands was outlined, which would take us to the islands of Apataki, Kaukura, and where an opportunity would be of-

ferred to meet many of the Saints. On the afternoon of July 10, Brother Ellis and I boarded the *Saint Francois*, a small French steamer trading in the islands, and after a rough night at sea sailed the next evening into the pass of Apataki, one of the Tuamotuan group of islands. These islands lie low, just a few feet above the level of the sea, and are covered with coconut trees.

They are of coral formation, and consist of a narrow strip of land, from one half mile to one mile in width, each island surrounding a lagoon. Some of the lagoons are thirty miles long and ten miles wide, and in them the water is comparatively calm. Around the islands are coral reefs, situated a sufficient distance from the shores so that the seas in breaking upon them with tremendous force lose their power before reaching the land. What a wonderful protection to these islands! Nearly every island has a narrow pass through which small boats can enter into the lagoon. It was in one of the passes that our steamer anchored, and soon we were resting on the island of Apataki. A cargo of copra (dried coconut) was then taken on board, for which the natives had received in exchange money and necessary provisions.

On July 13 we boarded a small auxiliary boat, propelled by gasoline and sail, and in a few hours passed through the very narrow, dangerous pass of Kaukura. The boat was in charge of natives, and I marveled at their skill in maneuvering it among the rocks, and bringing it safely into the lagoon. Through the pass the boat marked a sharp zig-zag course. As we

passed through we saw near the boat a number of sharks, the water being very clear.

July 18 at Kaukura was a busy day; the district president, a native elder, preached at 8 a. m., after which I baptized eight in the waters of the Pacific. Elder Ellis preached at 10.30 a. m. Several children were blessed and one brother was ordained at the afternoon prayer service, and the writer preached at night. There was a large attendance at all meetings.

At Kaukura I met an old man, a full-blooded native, said to be the only one remaining of the number baptized by the missionaries sent out in the days of Joseph the Martyr. He was baptized on the island of Anaa by Elder Benjamin F. Groward, who

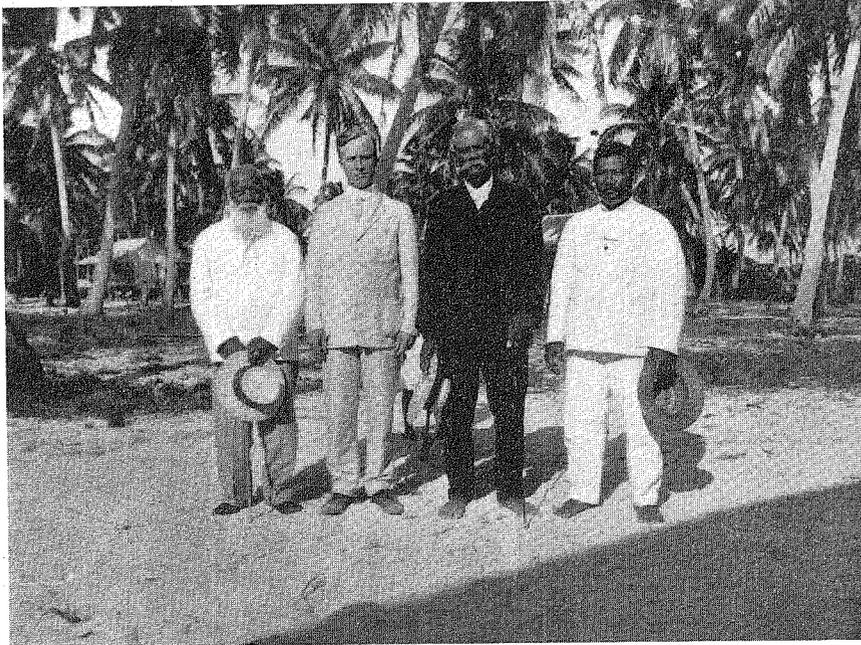
with three other missionaries left America in 1843 on the ship *Timoleon*. He is yet a well-preserved old man, and has borne a strong testimony in the interest of the truth of the gospel; he remembers well the teachings of these first missionaries relative to the order of marriage, and when the representatives of the plural marriage system under Brigham Young came to the islands he declared their teaching was

## OUR CHURCH EXHIBIT AT THE PANAMA PACIFIC EXPOSITION

BY ELDER F. G. PITT

Our church exhibit at the Panama-Pacific International Exposition occupies a wall space at the west end of the Palace of Education, and consists of a table six feet long by three feet wide on which is displayed our church publications and various tracts for free distribution. On the wall above the table hang oil paintings of Joseph the Martyr and his "only wife," Emma. Between is the plaster bust of the late President Smith. The aisle is fifteen feet wide, in the center of which is an art partition nine feet long and eight feet high, at the top of which are two panoramic views, one of Lamoni church and the other Independence church, taken during our General Conferences. The balance of the partition is divided into eight panels,—the first giving the six principles of the doctrine of Christ as recorded in Hebrews 6. Under this is a photo of the Sanitarium and a brief explanation, including the statement, "We believe in faith healing as taught and practiced by Christ. We also believe in skillful nursing and scientific medical treatment."

Next, at the top, is an enlarged photo of Independence church, and the request, "Please do not confuse



APOSTLE PAUL M. HANSON AND THREE NATIVE SAINTS.

Left to right: Vairea, only native member of church remaining baptized by missionaries in days of the martyr; Apostle Paul M. Hanson, missionary to Australia; Tuterahia, President of Kaukura District; Tane, mission secretary. This picture was taken on the island of Kaukura.

not the same as the teaching of the missionaries in the beginning. When the elders of the Reorganized Church came he said their teaching was the same, exactly the same as what he heard in the beginning. I have heard the old man in public eloquently and earnestly set forth the teaching under Joseph the Martyr, contrast it with the teaching of polygamy under Brigham Young, and then harmoniously blend the work under "Young Joseph" with the work supported under the direction of his father. This old man has evidently in his long life been able to perform a good mission.



Photo by Mrs. F. G. Pitt

ELDER F. G. PITT READY TO RECEIVE VISITORS AT THE CHURCH EXHIBIT.

are two panoramic views, one of Lamoni church and the other Independence church, taken during our General Conferences. The balance of the partition is divided into eight panels,—the first giving the six principles of the doctrine of Christ as recorded in Hebrews 6. Under this is a photo of the Sanitarium and a brief explanation, including the statement,

On the other side of the partition are also six panels. An enlarged photo of the Indian chief Three Fingers, one of the Oriole girls, and an enlarged photo of President Frederick M. Smith. Also a sample of the Sunday school cradle roll, and one of the Woman's Auxiliary, with suitable explanations on each panel.

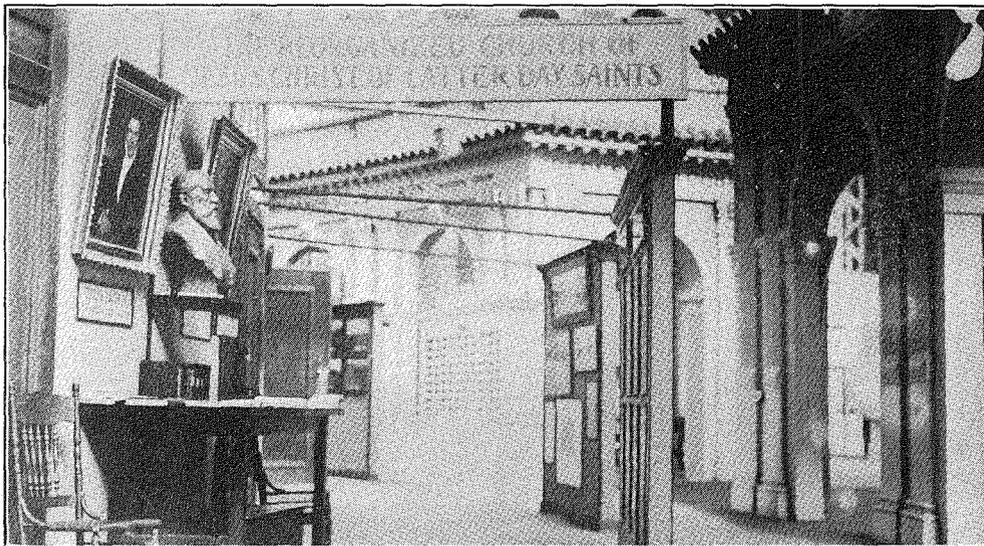


Photo by Elder F. G. Pitt.

#### OUR CHURCH EXHIBIT AT SAN FRANCISCO.

"We believe in faith healing as taught and practiced by Christ. We also believe in skillful nursing and scientific medical treatment."

Next, at the top, is an enlarged photo of Independence church, and the request, "Please do not confuse us with the Utah Mormons, because we do not believe nor practice polygamy," followed by several "We do nots," setting forth wherein we differ from the Utah church.

The fourth panel is a photo of the Herald Publishing House with a list of the publications. Next is a photo of the Hill Cumorah and a list of historical items. Under this is a panel with three photos of the church homes with explanations. The next is on church organization, giving the list of officers. Under this is displayed an enlarged photo of Grace-land College, with explanations.

he is best able to perform, the product to be distributed so that none has less than is needed, and no one has more than can be used." I understand that Brother J. W. Rushton is the author of "Our Program."

This, with a few flowers and flags in the way of decoration, makes up our exhibit.

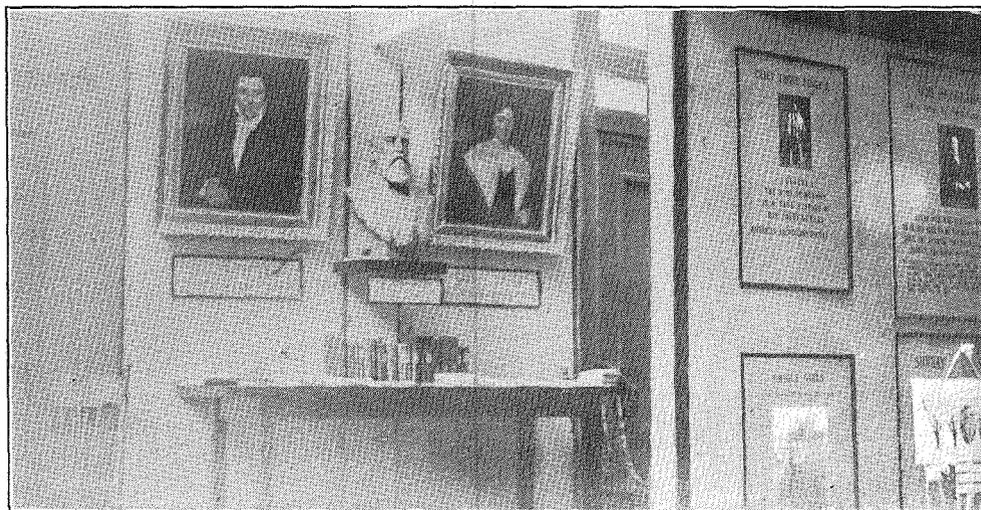


Photo by Elder F. G. Pitt.

#### CHURCH EXHIBIT: PANAMA-PACIFIC EXPOSITION.

While we have not the space many other religious institutions occupy, yet, being in one of the main aisles we reach many people who might otherwise pass us by unnoticed, so after all we are favored in the location.

We are kept busy most of the time answering questions, and explaining the gospel to people from all parts of the world, most of whom express their appreciation and thankfulness.

We have every reason to believe that great good is being accomplished, and if so, to God belongs all the praise.

\* \* \* \* \*

### 'NEATH THE SOUTHERN CROSS

(From an account of a missionary tour in Queensland, Australia, during 1914.)

BY ELDER W. J. HAWORTH

We arrived at Brisbane thirty-eight hours late, and were met at the wharf by several of the Saints, who escorted us to the places of abode that had been allotted to us. Here it was my privilege to see Brother Gomer T. Griffiths in action as one of the authorities of the church whose duty it is to set in order and regulate. I received something of an

Wondai from New South Wales, and were soon busy among them preaching and visiting their neighbors. Brother Griffiths remained one week and then went on to Kingaroy. Before going, however, he baptized

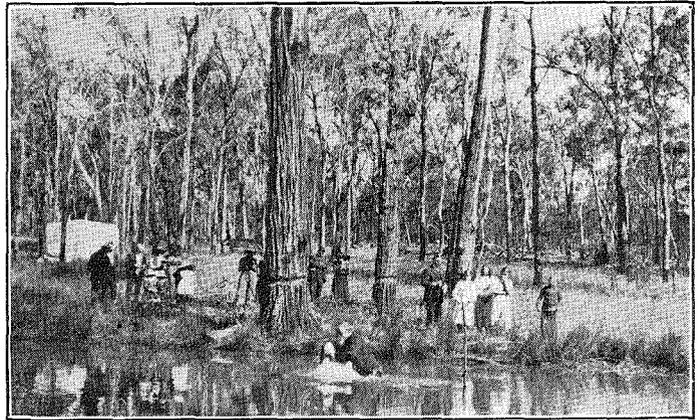
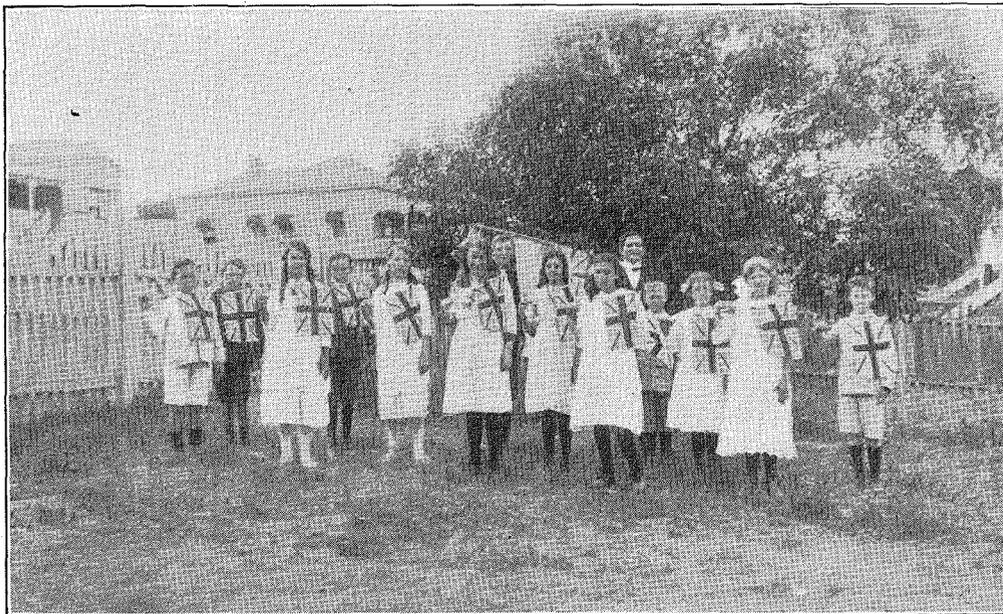


Photo by W. J. Haworth.

### APOSTLE GRIFFITHS BAPTIZING IN THE AUSTRALIAN "BUSH" OR FOREST.

five persons at this point, and organized a new branch. Water is scarce in this region and we were forced to drive seven miles to find a suitable place for baptizing.



PUPILS OF BRISBANE SUNDAY SCHOOL.

They are drilling for an action song. Note the Australian flag.

education in such matters, and benefited, with the remainder of the Saints, through our brother's efforts in that direction. We remained at this point for two weeks, and then took train for Wondai.

We found a fine band of Saints who had come to

Again our hearts rejoiced and the forest rang with our songs of praise, both going and coming from the baptism.

In the meantime, Brother Griffiths had organized the Inverlaw Branch, at a point about thirty miles

We decided upon a large dam situated in a forest inclosure, the property of Brother Robert McKay. It was an ideal place, and our hearts were indeed glad as we worshiped our heavenly Father so near to nature that morning. Though the air was cold, the sun shone brightly, the birds sang sweetly, and we ourselves made melody in our hearts. The glorious surroundings brought us into close touch with the Infinite and left little that we could desire to make our cups of joy overflow. The journey was repeated the following Sunday, when the writer baptized three more.

farther on. These members were with few exceptions, baptized in New South Wales and had removed to Queensland. Returning, he joined me at Wondai, and together we returned to Brisbane, where two days later, he organized the district of Southern Queensland. The newly organized branches brought the number of branches in the state up to three, and made the organization of a district possible.

The organization of the district was a red-letter day for the Saints of Queensland, and the first conference was an event which will be long remembered. The Lord put the impress of his Holy Spirit upon the proceedings and gave us the assurance that he was well pleased with what was done.



## THE SCRANTON L. D. S. BAND

BY ELDER T. U. THOMAS

On the evening of September 22, 1913, when about six were present, we organized a band to be known as the L. D. S. Band of Scranton, Pennsylvania, with Elder T. U. Thomas, president; David James, vice president; W. J. Lewis, bandmaster; Earl V. Wagner, assistant bandmaster; Clyde Coates, secretary; and Albert Lewis, treasurer.

The band was organized for the purpose of assisting in the church work, and I am pleased to say that they have given a good account of themselves since organizing, for they have, on request, assisted in

Apostle Griffiths returned to Sydney by the steamer *Canberra* on July 29. Quite a gathering of the local Saints assembled at the wharf to see him go. How reluctantly the Saints said "good-by" to him. He had endeared himself to all by his kindly, cheery manner and by the good work he had done among them. I felt lonely as I saw him go, for he had been a father to me.

After the departure of Brother Griffiths, I remained a month in Brisbane, continuing the work begun by him, instructing the Saints, visiting their homes, and working in the many ways open to a minister in a city. Among other functions I assisted in working up the first "Institute Sunday" program ever rendered in Queensland. I do not pretend to be a musician, but here, for the first time, I undertook to teach the children several action songs. This entailed a lot of labor, but it brought its reward when the time came to render the program. The educational features were also excellent, and altogether our first "Institute Sunday" in Queensland whetted the appetites of the Saints for more of such educational work.

some large parades held in this city of so many parades. They have nobly assisted in the church work, and much credit is due them for their faithful attention and response to duty.

During the summer months on Saturday evenings the writer tells the gospel story in the park, where hundreds of people gather to take a rest, there being a large number of seats provided for their accommodation. The band meets at the church, where prayer is offered by one of the number, then they march to the place of meeting, playing some marches as they go, thereby drawing many people after them. The band has been engaged several times to furnish music to several of the city societies, which have highly complimented them for their rendition, and also their deportment.

The band picture was taken on last Decoration Day, before the Scranton church building, after our return from the cemetery, where the band had been furnishing the old veterans with music in the memorial service.

It should be stated that there are a few of the number who are not Latter Day Saints, but who

enjoy being in the band and assisting in the good work done. If every branch that possibly could would have a band to furnish music for outside preaching, we believe much more good could be done, and the result would be very encouraging.

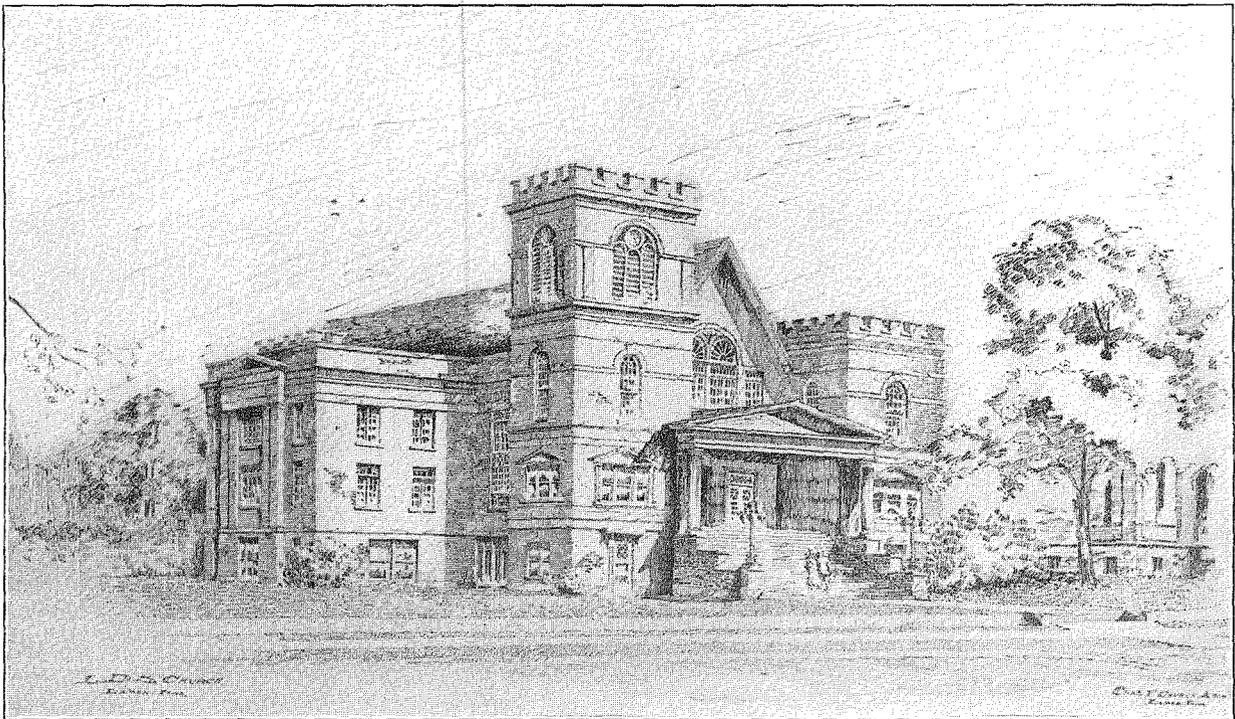
Several times we have heard the men state after returning from the street work that they were wonderfully blessed in their effort, and that playing on the instruments was very easy for them. This confirms the writer in the belief that music and musical instruments of the right kind are in their proper place when utilized for church work.

[The cut used with this article is furnished by the Scranton Band.—EDITORS.]

Smith, John Smith, Joseph Roberts, R. J. Lambert, Charles F. Church, W. A. Hopkins, John Midgorden, John Hougas, Joseph LaFraunce, W. J. Mather, Otis White.

The view here published is from the southeast. The main entrance, it will be observed, is from the east, as at present. There is to be an addition on the south of the church, as will be seen in the cut, and one exactly similar on the north. Also the west end of the church will be built out to the rear to accommodate the rostrum and the choir. The two towers now at the front of the building will be torn down and replaced by larger towers.

Evidently if the branch adopts and carries out



PROPOSED NEW LAMONI CHURCH.

### PROPOSED NEW LAMONI CHURCH

The Lamoni Saints are considering the proposition of building a new church, or rather remodeling the old. We present herewith a picture of the church as it will appear if the designs to be submitted by the building committee are adopted. The plans have been prepared by architect Charles F. Church, of Lamoni. The cut is used by his courtesy, at his expense. The plans have been adopted by the building committee of the branch, but not by the branch itself. They are to be submitted to the branch for consideration at the January meeting.

The building committee consists of Heman C.

these plans, Lamoni will be provided with a very convenient and beautiful church edifice. It will furnish them with a better building than the church has ever had for General Conference use, and will furnish better housing for the local congregation. The church building at Lamoni at present is not adequate for the needs of the local congregation, particularly the Sunday school.

\* \* \* \* \*

I am not so lost in lexicography as to forget that words are the daughters of earth, and that things are the sons of heaven.—Doctor Johnson.

## A PEN PICTURE OF TWO OF THE OLD GUARD

[The following pen picture of two of the old-time missionaries, Elders E. C. Briggs and J. C. Clapp, is taken from the serial story "Joe Pine," by Elbert A. Smith, now running in *Autumn Leaves*. See the portrait of Patriarch E. C. Briggs on cover of this number.—EDITORS.]

Joseph Brady beheld a tall, straight, slender old man. His beard and hair were clean and white as snow; but his cheeks were smooth and soft and flushed like a baby's cheeks,—or like June roses bordered by untimely December snows. His eyes were bright and perpetually inquisitive like those of a boy. In a remarkable manner he created an impression of dignified and hoary age coupled with perpetual youth and energy.

He was dressed in faultless clerical black, as clean and fresh and immaculate from head to toe as though he had just stepped from the proverbial bandbox.

Joseph Brady recognized him as Elder E. C. Briggs, one of the landmarks of the conference, a man whose name had long been a household word in thousands of homes of his people.

"Yes," declared Elder Briggs, "at one time, bless your heart, I was the entire missionary force of the Reorganized Church. And I had the honor to be the first missionary to go to Utah and proclaim against polygamy, long before any of the so-called orthodox denominations established missions there. Brigham was king then. Bless your heart, you should have heard him roar when I goaded him in his den."

Joseph knew that these statements were true. This man in his youth had gone out at one time as the sole traveling representative of the Reorganized Church. With no missionary force, no press, no department of the Bishopric back of him, he had faced the world and staked his all on the truthfulness of the prediction that one of the seed of Joseph would presently come at the call of God and take his place at the head of the church.

He had lived to see his faith justified by events. Once a lone tree, he was now as one of a forest, and enjoyed taking part in a great assembly of fellow ministers from many well-established missions.

Looking at him, Joseph instinctively removed his hat; he felt that young men like himself could do no less than to honor such a man for what he had done. He knew that he stood in the presence of one who all his life had been a stranger to the sensation of fear.

With him was another elderly man of a different type; a great, rough, rugged man, who looked at him with small, piercing eyes from under great overhanging brows, and spoke to him in a deep yet rasping voice; a man whose clothing hung loosely on his angular and rugged bulk, whose immense hooked nose gave an impression of power and militancy.

"This is Elder J. C. Clapp," announced Briggs, and Joseph knew that he was meeting another of the "old timers," as he might have expressed it. This man had grown up in the Wild West in an early day. He and his people had been through the stirring scenes of early Utah history. They had apostatized from Utah Mormonism and had escaped with their lives. He knew Indians and the trail and cow-boys and desperadoes.

Called to preach the gospel, he had traveled far and wide with fearlessness and force, with untiring



ELDER J. C. CLAPP.

"With untiring zeal he lavishly expended the prodigious primeval strength of his great body and mind in the service of his Master. He literally poured out his life in service."

zeal lavishly expending the prodigious primeval strength of his great body and mind in the service of his Master. He literally poured his life out in service. A pathetic family tragedy that Joseph could not know had left its lines upon his rough-hewn visage and its sadness in his penetrating eyes, but of these he did not speak.

"Yes, I knew your father," said Elder Clapp in his deep, rasping voice. "I heard him preach a sermon once that took my fancy. He began like this," and to Joseph's surprise he repeated the text and for ten minutes recounted the opening passages of the sermon. "That was twenty years ago," he concluded, "I could repeat it all, but I will not take your time." Joseph looked at him wonderingly. He recalled

stories that he had heard of this man's prodigious memory.

"Bless your heart, my boy, we call him the walking encyclopedia," said Elder Briggs, in his soft, high-pitched voice. "He remembers everything he has ever read."

As the two bade him good-by, Elder Briggs said, "God bless you, my boy," and added, apparently as an afterthought, "Is that a daily paper you have? May I borrow it?"

The parting benediction seemed habitual; he wished it most sincerely and whole-heartedly for all men. The borrowing of the paper seemed no less characteristic, a manifestation of his predilection to acquire and read everything printed that met his gaze.

In old age his spirit still pressed forward, inquisitive, alert, asking the news, ready for any adventure.

As the two old men walked away, Joseph watched them: the one so slight and immaculate, the other so rugged, loose hung, and carelessly draped. He perceived that both were kindly Christian gentlemen,

yet in opposition to error and evil by nature and training most formidable fighters.

The difference between the two was that Briggs would approach and challenge the enemy with alert poise and grace, while Clapp would charge him with a crashing onslaught like the charge of a grizzly,—though it is true he possessed a keen and savage wit that could be used with deadly precision on occasion. He was the sort of man to go out of his way to meet a mob. Having met it he would rush it, carrying one half from its feet and winning the friendship and support of the other half.

Untaught in any school of theology, these men had met and held their own with theologians of every school. They had wrestled with opposition most bitter, met mobs, defied the elements, known sorrow, endured poverty, and now in old age, unsoured, they were taking a sweet pleasure in the enjoyment of some of the fruits of their labors. They were of the pioneers. Our younger men will do well to respect their memory and will find use for every faculty at its best if they would excel their record.

## ORIGINAL ARTICLES

### PREACHING THE GOSPEL

[*Note.*—The following article is in fact a synopsis of a sermon preached by Elder W. J. Trembath to the ministry at Geelong, Australia, in response to an invitation from Elder C. Ed. Miller.—EDITORS.]

A few hints are hereby given which it is trusted will be helpful in the preparation of the ministry for the preaching of the gospel.

#### ARE YOU PART SERVANT OR ALL SERVANT

1. The word *minister* really means *servant*. The gospel minister serves God, the church, and the world at large. The minister who really wishes to be successful must be willing to let God be God, to be the chooser and appointer, as any earthly master would be, in the filling of a vacancy, and the choosing of his own servants.

Many ministers fail because they want to be only one quarter servant and three quarters God. In their hearts they are dissatisfied with the office to which God has called them. They think it is too low in rank, and that they are situated in a poor place to show off their talents and their ability. If they had been called to be elders, seventies, high priests, apostles, or even counselors to the First Presidency, instead of being in the lowly office in which they are really placed, what wonderful things they would do!

Again, if they were sent to China, Japan, Africa, or to South America, with their teeming millions of

people especially if they were the only and sole minister there, would not they stir things up and surprise the natives of those countries and the church in general? Would not the onlookers acclaim the great star which had arisen?

That is not God's plan. He knows what he wants, and whom he wants. Be a servant filled with humility and the Spirit of God.

Be willing to faithfully serve him to the best of your ability in any office or capacity to which he in his divine wisdom chooses to call you. Be willing to work just where you are, surrounded by your present environment, to do the best you can now, and just as long as God shall choose to keep you there, and if you will do that you will meet with the favor and approbation of God, and in his own time and in his own way, he will see to it that you are promoted in office in his kingdom. Remember, as Milton says: "They also serve who only stand and wait."

#### THE CALL TO OCCUPY

2. The call to the ministry. In the so-called churches of the world, the human, not the divine, is almost always the determining factor in the call to the so-called ministry.

Often the personal desires alone of the candidate, the wishes of a congregation, or the plans of parents for the future means of livelihood of their sons, are the means of bringing into existence the ministry of

these so-called ministers of the churches of Christendom.

#### THOMAS, RICHARD AND HENRY

For instance, a brewer whose wealth has been made by the manufacture and sale of beer, which has been a curse to the community, has three sons, Dick, Tom, and Harry. What shall I do with them to give them a start in life? he asks himself. At last he says, I'll make Dick a lawyer. He's a smart fellow. Tom shall be a doctor; but what in the world am I to do with poor Harry? He's a bit of a fool. After scratching his head he says, I've got it. I'll make a parson of him.

The brewer's wealth pays for Harry's education at college, the university, and the theological college, and at last he comes out a full-blown parson in a long-tailed coat and a white necktie. There is a lot of theology apparently in that raiment, but poor Harry's ministry did not originate in God's choosing, but in the brewer's mind, backed up by the beer-produced heavy purse which was at Harry's disposal. That is a human plan for the ministry of Christendom; but it is not God's plan.

God always keeps the choosing of his ministry in his own hands. He may make known his choice to any man, woman, or child, in his church, and they may have the gift of prophecy, and publicly foretell the ultimate call and ordination of such person; but such prophesying is not the real and true call to any person to the work of the ministry itself. It is only an intimation that at some future time, which is God's own time, the call itself will come through the proper officers of a branch, district, or mission, as the case may be, and in all cases the concurrence of the presiding officers of branch, district, or mission separately, or conjointly, must be obtained to prevail before any call and ordination can be deemed to be valid and of God.

God will always stand by and illuminate the minds of the proper presiding officers in these matters of calls to the ministry if they be true and faithful men. The one called is entitled to have evidence for himself as to the genuineness of his call to any office, and he should hesitate to act in such office until he gets the evidence for himself of the divinity of his call. If need be, he should seek it by earnest prayer and fasting, and may ask the branch to assist him by their prayers, so that no mistake may be made.

#### THE STORY OF AN INDIAN

3. The minister should be devoted to the cause of God. The cause should always come first.

I once heard of a red Indian who was in great trouble in the forest. He prayed to the Great Spirit, but got no answer to his prayer. He laid down his gun on the log as an offering to the Great Spirit, and

then prayed again. Still he got no answer. Then he called his dog, a thing of life, flesh and blood, whom he greatly loved, and said, "Great Spirit, I give you my dog as well as my gun. Now hear my prayer." Still he got no answer. He then seated himself on the log, and said, "Great Spirit, I have given you my gun, and my dog, I now give you myself. That is all I have in the world. Now hear and answer my prayer."

The self-abnegation of that red Indian should pervade the whole being of the real, divinely-called minister of God. I beseech you, therefore, by the mercies of God, that you present your bodies a living sacrifice, holy acceptable unto God, which is your acceptable service, said Paul the apostle. The same sacrifice of even our bodies as well as our all is required now.

Every officer in the church holds a royal commission in the army, not of King George of Great Britain, and the Over-Sea-Dominions, but of the Lord of lords, and of the King of kings. How such officer, then, is honored.

There should be no skulking in the trenches; but such officer should always be ready and anxious to lead his men on in the charge against the world, the flesh, and the Devil.

The minister has to feed the flock of God. Let him then do his very best to lead them to the green pastures and the still waters. Let him learn all his divinely appointed duties and then do his best to perform them for the good of all concerned.

#### ANGELS TO DO THE PLOWING

4. Get knowledge, tact, and wisdom. We have to be laborers together with God. If we live as we should, he will help us in our preaching by his Spirit; but he will not do all.

Many have the notion that they have only to open their mouths, and God will fill them. They have no more right to do that as a general rule, than they have to expect that the Lord will send down the angels from heaven, and hitch them on to a plow to plow the farmer's land whilst his horses are standing still in the stable, and he, himself, is idling about in the house.

To preach an effective sermon, we must get knowledge. To that end we should carefully read the Bible, Book of Mormon, Doctrine and Covenants, church papers, and all good books; make a careful study of the tracts published by the church; listen carefully to the preaching of others.

Do not trouble too much to criticize. Don't bother about the chaff. Be always on the lookout for the good grain, like the poultry in the yard, or like the miser who seeks to keep the pennies that he may ultimately have pounds. Fill your minds with the

wealth of knowledge, then you will seldom be poor in thought. Take a broad, deep, statesmanlike view of what you read, like David Lloyd George in Great Britain, who during this terrible war thinks not in pennies, but in hundreds of millions of pounds, and as Lord Kitchener who thinks in millions of men.

Try to grasp the height, depth, and the breadth of God's wonderful love in giving us the original, and this restored gospel, and then tell out what your thoughts are, so long as they are true. The man who is always expecting the Holy Spirit to fill his mouth, may cover his audience with a cloud of words, words, words,—mere verbosity,—but the Spirit of God will not be the author of that, but the preacher's own vain spirit, who mistakes mere words for argument, edification, and instruction.

The Scriptures tell us that everything is to be done in decency and order, and anyone who reads the revelations given in the Doctrine and Covenants can see that true inspiration means not merely words but instruction, logic, common sense, comfort, and edification for the benefit of the people of the church. Paul told Timothy to study to be a workman who needed not to be ashamed. He told him further to be given to reading.

#### THOUGHTS THAT GRIP LIKE POLAR BEARS

Almost any fool can wander along, and meander about for an hour. That is easy, but it requires a gifted and clever man to preach a gem sermon in fifteen minutes. Few can do it. Do not preach in farthing thoughts, nine hundred and sixty of them to the pound, or pence thoughts, two hundred and forty of them, or shilling thoughts, twenty to the pound. These are loose strings of coin, but not of much value. Compress, be clear, pointed, direct, concise. Give guinea thoughts,—much value contained in little space.

"Liebig's—extract—of beef," the words; but let the thoughts grip the audience like polar bears which can not easily be shaken off. Aim at that. It is worth trying for. Always seek to improve your ordinary education. Learn to speak grammatically. The educated man generally, if not always, has an advantage over the ignorant one in his pulpit addresses to the public.

Never forget that knowledge and tact and wisdom are not one and the same thing. A man may have a great deal of knowledge, but if he have not tact and wisdom, to say and do the right thing in the right way at the right time, his ministry will be greatly handicapped by the lack of these things.

#### BEATEN OIL FOR THE TEMPLE

5. Preparation for work, especially pulpit work, should always be the rule of life in these matters.

If you know you have to preach at a certain time, at a certain place, try to find out what the needs of the people are there and try to supply them. When you have selected a subject to preach upon, prepare that subject to the best of your ability. Think about it, examine it top and bottom, inside and outside. Get all the knowledge you can about it, then select, eliminate, and condense. Throw out all immaterial matter.

Do not load up a twelve-inch cannon to kill a mosquito. Take the mountain peaks of the subject and view the landscape over from there. Remember, there must be no lazy preparation or preaching. There must be oil, beaten oil for the temple, if the light of God is to shine forth with its best effect.

#### OUR QUARREL

6. Be earnest. Do not have a mere politician's view of your preaching vocation. Do not say like him, "They're my sentiments, but if they don't suit they can be altered." Be true to truth.

I once knew a man who said he only found out he could preach when he had a row with his neighbor. He had been wronged. His grievance was his text. He was in earnest, so much so that he lost his temper, and then the words came to him. He was in earnest and impugned his neighbor. I do not say we are to quarrel. But there is a great deal in the underlying principle. If we realize that we have a quarrel with the world, the flesh and the Devil, we shall generally be in earnest, and then the words will come.

If a person be in earnest about his or her lover, such person can generally find tongue to talk about the loved one. "God is love." "Jesus lover of my soul." Is this real to us? If so, we shall generally be able to talk earnestly about it, and thus influence others.

#### MILKING THE COW DRY

7. Let your sermons, as a rule, be short. Some preachers forget that the object of preaching is to edify, instruct, warn, and comfort the congregation. They like to hear themselves talk, and are never satisfied till they have utterly exhausted the subject in one sermon. One would imagine that they thought the end of the world would come with the end of their sermon, and they would never get an opportunity of speaking on the subject again. That is a mistake.

Do not treat the subject as if it were a cow that you have to milk, and you must keep dragging at her udder until you have extracted the last drop of milk. Take into consideration the mental and spiritual digestive powers and stomach capacity for food of your audience.

Would any mother bring a funnel to put into the mouth of her baby, and a bucket of milk to pour

down the funnel for one meal for the young baby? Poor little thing, she would smother or drown her baby if she did that. Feed the lambs and the babes in Christ according to their needs.

Then again take the old in the church. There is the old brother of seventy or eighty years, whose powers are impaired by his length of years. He wants a bit of lunch. Would any sane person think of bringing him two hams, three turkeys, four geese, five ducks, six hens, and a big fish a yard long for his bit of lunch, as if they wanted to kill him, and then fill up his grave with those things upon him? Such a thing of course would be absurd.

Yet in our preaching we often act on that principle, and waste a lot of good material that has no more effect upon the congregation than a large flock of birds flying over their heads.

Divide the text into short sermons, and preach from the same text several Sundays, one after the other if need be, progressing step by step, like climbing a ladder, and then the young and the old can remember much of what we say and be profited.

Is we preach so plainly that the children can understand us, then the adults will be sure to do so, and after all, that is the object of all preaching, viz, edification, or building up the hearers.

#### MADAM MELBA NOTES

8. If the sermon must be preached and not merely written or printed, the voice is a very important matter in its delivery. Seek to cultivate a sweet, clear voice. Speaking is only a certain kind of singing, as singing is a certain kind of speaking. Aim at Madam Melba notes, notes so sweet and precious that people will give bank notes to hear them.

Do not speak from the throat or the palate. Form the words by the lips as much as possible, and speak from the front of the mouth. Enunciate slowly, clearly and distinctly. Do not roar like the bulls of Bashan, or whisper so that you scarcely be heard. In a small building do not shout as if you were in a large cathedral; or in a large building do not speak in a low tone as if you were in a small church. Learn to measure the building by your eye, and speak accordingly.

Some preachers speak in a high, strident voice, and monotonously keep it up from the beginning to the end of the service, as if the Lord were deaf, much less the congregation. It gets on the nerves of the hearers like the sharpening of a saw. Do not mumble and make a noise which no one can properly understand, like the sound of a buzzing bee in a corked up beer bottle.

Whatever you do, do not yell. People do not want their scalps lifted, so that you may play wild Indian and hang them onto your belt. Whenever we think of the angels, we think of their wonderful voices in

their sweet songs. There is marvelous power in the human voice. Seek to use it to the best advantage to help, not hinder us in our preaching services. If need be, study elocution.

#### NEITHER BOORISH NOR FOPPISH

A very great deal depends upon the dress, neatness, cleanliness, and manners of a minister. Do not be eccentric in dress. No preacher has a right to wear a bell-tapper three feet high, or flaming red breeches. Nor has he a right to be ultrafashionable in his dress. He should so dress that he would be able to stand among his compeers without attracting undue attention for either eccentricity and coldness, or newness of fashion in his apparel.

Be scrupulously clean in clothing and in person. Don't be an angel with a dirty face, a collar of dirt round the neck, a shaggy unkempt beard like a he-goat, or band of black mourning under the finger nails. Be clean in the thoughts of the mind, and then we shall be clean in acts, life, clothing, and body.

Be careful as to manners. Do not be rough as a Boer, or be a fashionable fop. Always and everywhere, be a Saint, and a real and true gentleman in the highest sense of the word.

#### GEMS DIFFER THOUGH EACH A JEWEL

10. Be yourself. Do not mimic, imitate or pattern yourself after other people in voice, manner, or style, especially in your preaching services. Have a high ideal. Seek to develop your own personality and individuality by every proper means within your power.

All gems are not alike, but every gem is a jewel, and when cut and polished has a peculiar beauty of its own, and its own special value.

All flowers from the violet to the sunflower are flowers, and have their own special beauty.

Be content to be yourself, but seek to develop the very best that is in you, then you will be a success as a man and a preacher.

11. Rightly divide your subject or text. Ever remember that if you take a text it is like a rosebud. You have to expand it into the full-blown rose, and show its hidden meaning and beauty and fragrance.

Too many preachers instead of unfolding a text treat it as if it were a hat peg, simply to hold up things they bring to it; these things are often the most distant, and altogether foreign and immaterial to the text, but men think that because they may be true and right enough for some other text, they will do to hang on the hat-peg of the particular, present text they are trying to preach from.

#### THE SERMON NOT A DOCTRINAL STEW

That is all wrong. Many preachers preach a sermon that is a kind of religious or doctrinal stew or hash. They throw into the pot a little bit of a dozen

doctrines, stew it over for an hour, and then think they are very fine ecclesiastical cooks, and have prepared and served a fine dish for the feeding of their congregation. We don't want ecclesiastical stews, hashes, or mince pies. There is too much mixture about them for a plain, edifying, instructive sermon.

The design of God as set forth in Doctrine and Covenants 122: 7 and other places, is that local men should do local work in the branches and districts, and such work should be left in the hands of the local men, as far as possible, and that the traveling ministry or missionaries should travel and do free missionary work in the outside world, that is, not among the Saints. Yet God's plan seems to be perverted, and in branches, even when the proper local officers are acting in their places, missionaries are sometimes attached to those branches as a kind of unofficial over-lord to the officers of the branches.

The missionaries in other places seem to leave their own proper mission work to a large extent undone, and make one eternal round of visits from branch to branch, district conference to district conference, and reunion to reunion. In fact, such missionaries seem to make a kind of ecclesiastical, or spiritual picnic of their work, and when one asks why it is thus, the answer is, "The local men can not hold the congregations together, and if it were not for the constant attendance of the missionaries the branches would become as ropes of sand and would soon dissolve."

Well, there seems to my mind something wrong somewhere, and I am making this effort so that the local men may be helped to qualify themselves to hold their rightful positions in the branches and to fill them effectively, so that the congregations may be held together by their efforts.

#### AIM AT THE TARGET

Other men may have a different plan of preparing for and preaching a sermon, but it has seemed to me that the plan I herein set forth might help some, hence my reason for presenting it:

When we give out a text, let us say on "baptism," we should remember we are to preach on baptism today and nothing else. We must not preach a little bit on baptism and then run off at a tangent on the laying on of hands, or the resurrection of the dead, or the second coming of Christ, etc. Those are all separate subjects, and should be treated of one by one, on separate Sundays, one after the other, till all are dealt with separately. If the subject is to be baptism, let it be baptism and nothing else at that time.

Baptism is your target. Aim for the bull's-eye; don't fire at everything on the horizon, north, south, east, and west. Travel in a straight line. Do not wobble and wander about.

#### A, B AND C PREACH A SERMON

To make the matter clearer, we will suppose we are in a priesthood meeting with a dozen priests taking part in the composition and preaching of a sermon on baptism. We will call them Brother A, B, C, D, E, etc. Twelve times five would be sixty minutes, or one hour for the whole sermon. That would allow five minutes for each, which would really be too long for a sermon. However, we will take one hour so as to illustrate our ideas.

Now brethren, remember no one is to say or repeat what any other has to say. Each brother is to deal with his own particular head, or point, and not interfere with another brother's. By so doing we shall be constantly progressing and getting new material. It is like climbing a ladder or ascending a staircase. We are constantly advancing and covering new ground, not going up certain steps or rungs and then descending to the bottom, and beginning to climb all over again. How could we ever reach the top that way? So it is with our sermon.

Now Brother A, our subject or text is baptism. Give us a point, head, or division on that subject, and talk about it for five minutes.

Brother A's point is that baptism is by immersion. All right, Brother A. Talk about the immersion phase of the subject and nothing else. He does. Time is up.

Now Brother B, give us your point. He says baptism is not pouring or sprinkling. All right. Go ahead and talk on that for five minutes. Do not say anything that Brother A said, for he finished with that.

Now Brother C, give us your point. His point is that before people can be baptized they must (a) believe, (b) repent, (c) make restitution, if possible. All right Brother C, keep to your point, don't repeat what another brother has already said.

Brother D says babies must not be baptized. They have never sinned, hence do not need baptism. And they are unable to believe and repent anyhow, for they are so young they cannot even speak.

Brother E says baptism is for the remission of sins, and Brother F says baptism to be legal and effective must be performed by those who have authority from God to perform the act.

Brother G deals with the baptism of the Holy Ghost. Each man has given what he knows on his point or head, and has not anticipated, repeated, or trespassed on the point of any other brother. New ground has constantly been broken. There has been no repetition. The congregation has been instructed and pleased. Seven brethren out of the twelve have taken part in the sermon. That means thirty-five minutes, just a nice time for a sermon, and all were pleased and profited.

If only one man were to preach, and he took the heads or points used by Brethren A, B, C, D, E, F, and G, it would make a splendid sermon for one man, if he dealt with the various heads exactly as the various brethren dealt with them. Divide your text into the natural parts which it consists of. Block the subject out if you may express it that way, like a chess board, and deal with each square in its turn, and the sermon will be pleasing, instructive, and edifying, and the congregation will continue to attend and increase as they realize that they are being taught, and spiritually fed.

#### DRAWING MEN TO GOD

12. In my judgment, too much attention is paid to doctrinal preaching and not sufficient to moral or spiritual preaching, helping lead good lives. We must remember all will be judged according to the deeds done in the body, and not merely according to the knowledge we have of doctrine or theology.

The devils have a knowledge of doctrine, etc., but they remain devils still.

Doctrinal preaching is to a large extent descriptive, like describing a mill, a man-of-war, etc. The main preaching which is required is that which will make us unselfish and Christlike in our lives. Blend the doctrinal and moral, or spiritual teaching to induce the Christ life, and we shall not go far wrong.

In preaching do not rail at people, or be eternally finding fault over little things. Let charity abound. Give all credit for the good that is in them or that they do, and try to entice, woo, and win them to that which they lack in higher and better things.

"And I, if I be lifted up, will draw all men unto me," said Christ—the world's magnet.

#### THE WHITE COVERING OF PEACE

13. Pray. Do not preach a little sermon to the Lord, after preaching an hour to the people. The Lord knows all about theology, and does not need that we try to teach him under the guise of prayer.

Do not attempt to order or boss the Lord. Pray. Be humble, ask, beg, entreat. Give thanks for blessings received. Remember you are the spokesman for the people.

Do not be selfish in your prayer, like the man who prayed God bless me and my son John, my wife and his wife, us four and no more. Remember there may be aching hearts in the congregation. Be in earnest. The prayer of a righteous man is effectual and avail-eth much.

Ask that the Comforter may heal the wounds of the troubled ones, the he guide, guard, and sustain, and that the Father place his hand upon the head of his every child, and give each one the very blessing

he needs, and cover each one with the white covering of peace.

Pray to the Father in the name of Jesus Christ.

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#### IN MEMORY OF E. C. BRIGGS

BY ELDER CHARLES DERRY

(A word of gratitude and esteem from one who has been benefited through the life and zeal for truth of our lamented Brother E. C. Briggs.)

In the year 1860 I heard a report that Joseph Smith, the eldest son of the martyred president of the Church of Latter Day Saints, had been called of God to fill his father's place at the head of the church. I considered that Brigham Young was using him as a tool to decoy those who had not followed Brigham to Utah, and those who had left Brighamism in disgust, to return there.

I, being one of the latter class, paid no heed to the story. But in the month of February, 1861, I visited a neighbor, not a Latter Day Saint, who handed me a paper, a copy of the HERALD, sent to me by Brother E. C. Briggs. I read the paper aloud in the house of my neighbor. With the reading another spirit came over me, the Spirit of God, the same Spirit I had received when I obeyed the gospel. It bore testimony to the truth of the message borne in that HERALD.

I returned home, told my family, and read to them the good tidings. My family altar had been neglected. But my house was now made a house of prayer. My wife and children, with myself, accepted the message. I requested wife to cook me a few biscuits. We were then in the wilds of Nebraska. She cheerfully complied, and on the 28th day of March, with their prayers in my behalf, and the snow eighteen inches deep on the level prairie, I started for Iowa in search of the Reorganized Church. I was then about sixty miles west of the Missouri River.

My only means of travel was on foot, except that on the second day I was permitted to ride a few miles by stage. I found the ice on the Missouri River covered with water four or five inches deep. I landed safe on the Iowa side,—then six miles through slush and mud, to Council Bluffs.

I found Brethren E. C. Briggs and William W. Blair about ten miles east of that city, at Keg Creek. I was permitted to tarry with them. I traveled with them to Farm Creek. I heard their message, was satisfied God was with them, and on March 3, 1861, in the waters of Farm Creek, I renewed my covenant with God, under the hands of W. W. Blair, and was confirmed by him and E. C. Briggs. Brother Briggs also generously ministered to my temporal necessities, for I had been to Jericho and fallen among

thieves, who had robbed me of my faith and left me bare of temporal means.

Our brother has gone to his reward. No braver soldier of the cross have I known. I thank God for the life and holy zeal of Edmund C. Briggs.

May I be as valiant for truth, is my prayer.

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### GROWING OLD GRACEFULLY

If you happen to have a fancy for comparing life to a hill, it is quite certain you must often have said to yourself that it isn't so much the eastern slope that bothers you as the western one. Going up is easy enough, for the climb comes when you and the world are young; it is the trudging down, when youth's dreams have gone and bodily you are beginning to grow a bit out of your prime,—that is the thing to do gracefully.

Of the eastern slope perhaps no man can complain. The ascent finds us with a song on our lips and courage abundant in our hearts.

All things are fairer then, both the sky above and the earth below. Children that we are, we prance along with much plucking of flowers by the wayside, and plenty of merriment with our comrades in the garden of youth.

Surely grace is ours when the boy and girl is in us. The day of sighs and disappointments and nigh-have-beens has not yet come. Ahead we can see only the crest of the hill, and we press eagerly forward, believing that once we have gained the top, paradise must lie just beyond,—paradise, that happy country, where we were told we could do as we want to "when we have grown up."

Then some day, quite before we realize it, the last rise of the hill comes in sight, and the feeling begins to creep over us that we have hurried along too fast, that we are approaching the great divide before we ought to. So we slacken our pace somewhat, for now the hilltop is in range of vision, and we have our doubts as to the desirability of crossing it. On this side we know how the story runs; on the other we must meet the record we have made. But life is a forced march and no man can tarry by the way. We must grow old in spite of ourselves. In September it is useless to wish May back. The summit is thrust upon us. We are urged on to its very pinnacle. Most of us would like to remain there forever, viewing life from its highest and most attractive point; but this is not possible.

Sooner or later, and it is generally sooner, we are called upon to say good-by to the eastern slope, the slope that knew us when the blood was reddest, and

to begin our dreaded journey down the western one. And then it is that the problem of how to grow old gracefully stares us in the face.

But it is not so much of a problem, after all. Does not the matter adjust itself? I believe it does. I have a way of thinking that in a rightly ordered life there are no undue regrets for lost youth, or undue apprehensions for old age.

The years come along naturally, this one different from the last, perhaps, but yielding its necessary and desirable harvest nevertheless. In place of what last year took away from you, the next should grant you something better. For everything you have lost you should have gained something. Here, I fancy is where Emerson's great law of compensation must come in.

The dice of God are always loaded (the Concord philosopher wrote). A perfect equity adjusts its balances in all parts of life.

The world looks like a multiplication table or a mathematical equation, which, turn it how you will, always balances itself. . . . And yet the compensations of calamity are often made apparent to the understanding only after long intervals of time. A fever, a mutilation, a cruel disappointment, a loss of wealth, a loss of friends, (and he might have added a loss of youth) seem at the moment unpaid loss, and unpayable.

But the sure years reveal the deep remedial force that underlies all facts.

If he but know it, it is a shameful confession for one to make, that he fears old age. Is it not equal to confessing that he has been unsuccessful in learning what life and every year of life stands for?

Things have certainly gone far wrong when grace of mind and spirit is not forthcoming to take the place of grace of body; to lose one charm should mean to gain another: Life is growth, and growth is substitution.

Time endows, or should endow, age with a repose, a richness, and an understanding that is impossible in youth, and which can only come when one has lived through certain experiences and towards certain ideals.

The growth of the body stops at twenty, and its charms begin to fade at thirty in a woman and at forty in a man; but growth of the mind and the heart is never done. And seeing that life should be a thing of the character and the soul rather than a thing of the flesh, it is reasonable to suppose that one's years after fifty should have their glories and their delights.

Nothing could be more fitting to revere in the cherished memory of the late venerable Joseph Smith than the oft-repeated remark, "I am trying to grow old gracefully," fully exemplified in the noble life that he lived and left as a dying legacy to all.

Browning in his Rabbi Ben Ezra tells as usual the whole story of the matter:

Grow old along with me;  
The best is yet to be,  
The last of life, for which the first was made.  
Our times are in his hands,  
Who saith, A whole I planned,  
Youth shows but half; trust God; see all, nor be afraid.

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## REWARDS AND PUNISHMENTS

BY D. R. BALDWIN

I like to search deeply and extract important lessons from the history of the past, and I enjoy contemplating the glories of the future when our Savior shall reign supreme. But I have learned that our lives should be so shaped by our education that rewards and punishments either past, present, or future should be very remote incentives to action. In other words, we should be so completely absorbed in the duties of the immortal present that duty would be the real substance, while rewards and punishments fade into mere shadows.

Our love of duty should be so developed as to absorb every other incentive to action; it should be our slogan, our watchword, and worked so thoroughly into the fiber and texture of our lives that it will become as natural as the act of eating when we are hungry.

Let us suppose that by some means we become convinced that there is no God, and no future; that the change we call death is an eternal stop so far as we are concerned. How would this affect our lives?

I remember saying in substance to a congregation not long after I became interested in this latter-day work: The service of God and of humanity as set forth in this restored gospel pleases me. I like this manner of life. I am getting more satisfaction, more real good out of it than out of anything else that I ever engaged in. If this whole matter should turn out to be false in the end, I am losing nothing by being engaged therein: I am losing nothing by being

deceived. If this work is not true, then I have been lifted infinitely higher along all lines by an error, and that is contrary to all of the arts and sciences. If you convince me to-morrow that this work is all false, I shall by no means go back to my former manner of life.

This was over forty years ago, and I have seen nothing in all these years to cause me to change my mind.

Take from me my faith in the mission of Christ if you can. Strip me of my belief in God, and thus rob me of all my hope of Zion, of paradise, of the millennium, of heaven, and of future rewards, and still we have left in the gospel a wealth of treasures that in every way outweighs, outmeasures, and out-values all of the frivolous, selfish, competitive doctrines and attainments of the world. I would still be a Saint in principle, and a socialist in fact. I would not change my course one degree. I would still be compelled to love the Christ ethics. I would still be pleased to continue my labor of love for the emancipation of the race from greed. I would still find joy in trying to lift the world a notch higher.

Many years ago I challenged the agnostic world to point out to me one good thing, one single desirable thing I have missed or lost by engaging in the work of God; but not one of these good people has ever tried to do it.

It is when we develop the Christ life that the fear of hell and of anything else ceases to vibrate in our souls, and we become so wrapped and absorbed in our labor of love that we forget all about rewards and punishments, and life really becomes worth living.

I am not opposing any goodly influence that may be found in the anticipation of rewards that will induce one soul to a higher life. I am not wanting to destroy any influence of fear that may restrain a single soul from evil. But I would have all people know that when we have developed the Christ character we have so far outgrown these incentives that they are practically forgotten.

## GENERAL INTEREST

### RELIGION'S SOCIAL SIDE

Doctor A. F. McGarragh of Chicago, the church efficiency expert who is making a survey of the Central Presbyterian church, states no novel proposition when he says that greater efficiency may be obtained through emphasis upon the social life of the church, and through a division of the labors that are frequently thrown entirely upon the pastor.

The church rests upon a social basis. It can no more exist as an unsocial organization than the min-

ister can perform his work by preaching to the stones of the desert, beyond the reach of any ear but his own.

Modern churches must utilize this strength of association, and make it serve the central religious purpose of the church. It is for the purpose of developing latent power that Doctor McGarragh has taken up his work with one of the Des Moines congregations. The question is one which is of interest to all denominations and to each individual church.

A religious institution which confines its activities to a few hours of formal services, one day in seven, does not penetrate beyond the verge of the community's life. And the influence is still less, if church activity is measured solely by the personal appeal of the minister to his congregation.

Were that all there is to the church, the minister might as well preach one day in one church, and the next Sunday in another, speakers passing in constant rotation, in order that a fresh message may be brought to each congregation fifty-two times a year. The minister enjoys a place of more or less permanence because the church is more than a sermon a week. The preacher is also an organizer and a director of the associated endeavor of his congregation. The greatest strength of the church lies in its power for united action—*The Des Moines (Iowa) Register, September 28, 1915.*

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#### IN DARKEST TURKEY

Necessities of Syria have caused the Presbyterian Board to forward to that war-smitten country up to August 1, \$181,512.20, from 1,040 Syrians in the United States, who are thus trying to aid poverty-stricken relatives and friends. As if war, plague, and famine were not enough, we now hear of an awful incursion of locusts—not the delicate creatures of our acquaintance, but immense fellows, some of them four inches long. A late letter states that practically the whole country from Palestine to Aleppo has been devoured by them. The vineyards, gardens, wheat fields,—everything, except in a few local cities, has been completely ruined. Mats from the floors, corners of beds, and everything at all dispensable has been sold to buy a little food. And still the war drags on with constant sorrows and calamities. British missionaries are of course unable to continue their work, except in isolated cases, and Americans are under great restrictions.

In Darkest Turkey the Armenians are the target for Moslem hatred and bloodshed. Taking as a pretext the rising of Armenian revolutionists at Van, which led to Russian occupation, Turkey is systematically and desperately trying to wipe that race out of existence. By massacre, but more often through torture and exile, they are being put where they need no longer be considered. Mission stations of the American Board report awful scenes, and a general breakup of all law and order. From the districts of Zeitoun and Marash about 28,000 persons were sent by government order to distant places where there are no Christians.

The old, middle-aged, young, the strong and the sick, being driven in herds to the four points of the compass to a fate which none can predict. . . . The sick drop by the wayside, women in critical condition, giving birth to children that ac-

ording to reports many mothers drown because of lack of means to care for. Fathers exiled in one direction, mothers in another, and young girls and small children in still another. According to reports from reliable sources, the accompanying gendarmes are told that they may do as they wish with the women and girls.

Happily the American missionaries are not being molested except in rare cases; indeed, they are being treated with consideration and kindness. Yet everywhere they must bear the sorrows and burdens of multitudes. Pray for them all.—*Sunday School Times, November 6, 1915.*

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#### BRIGHAM FOUNDED UTAH CHURCH

No important part in providing the conditions under which the Mormon Church had its later and better evolution was played by Ann Eliza, last to die of Brigham Young's twenty-four wives.

In the same year in which the Mormon leader was acquitted of a charge of polygamy, Ann Eliza got a divorce from him as his nineteenth spouse. After this ludicrous example of the absurdities of American courts, the ex-number 19 devoted herself to public exposures of Mormon evils.

In the ornate temple grounds at Salt Lake City, founded by Young on a site of his own selection, stands a statue of Joseph Smith. Most peoples make effigies of their leaders and heroes more than life size. This statue is much less than life size. The effect is unusual in an art creation. It conveys the sense of the injustice of understatement.

From the impressionable traveler from the East, newly arrived and with the awe of mountains and deserts still upon him, the diminutive statue and eager, credulous, boyish face upturned to the mighty works of his followers in the surrounding city, have a singular and powerful appeal. It even dissolves old prejudices and transforms them into sympathy.

For Smith was only eighteen when he discovered the gold books. He was still hardly more than a boy when, at twenty-two he began the "translation." Before he was thirty thousands had left their all to follow him. He was only thirty-nine when, to the celebrity of founder of the first important religious system to originate in America, a mob added the sanctity of Mormondom's chief martyr. Millions of men and women have believed in the man whom this boyish statue represents. Hundreds of thousands still believe in him and their number is increasing.

If "Mormon" theology, which Smith developed seems fantastic, Mormon business policy and organization, which Young developed—though a touch of the Fourier Communism that Sidney Rigdon gave to it early always persisted—has been eminently workable and practical.

In a sense Young was the founder of the Utah branch of the church. Indeed, the courts have ruled that the branch which repudiated polygamy and remained in Missouri and Iowa is the only lawful successor of the church Smith founded. Brigham conceived, planned and directed the migration to the West. . . .—*Saint Louis Post-Dispatch, September 5, 1915.*

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### SHOULD A PREACHER MAKE MONEY?

"Should a preacher make money?" That is the question the Hillis case, which promises to remain in the public eye for quite a while, is presenting to many people. In his confession Doctor Hillis took the position that he should not—that efforts in that direction were at the cost of inspiration and ideals.

However, the average fair-minded man is likely to take a less strict view of the matter. It goes without saying that a preacher should not speculate under any circumstances—that he should be unusually scrupulous as to the character of his investments. It is likewise to be taken for granted that the minister should not neglect his sacred calling and that if his efforts in other directions conflict with that his duty is to abandon either the pulpit or the business.

But, after all, the preacher is often a man with a family to support—a father with children in whose future he is interested and for whom he wants to provide as far as he can. In other words, he has the natural desires of the lay father. And it looks as if it would take a very censorious person indeed to blame a minister for doing what he could consistently with his calling to acquire a competence for his old age and to give his children a better start in life.

For many preachers, particularly those in small towns and rural communities, the question unfortunately is not whether they shall make money but how they shall make a living. But there are no doubt others in a position to make an effort to better their financial condition, and it is hard to see why the effort is more immoral in their case than in that of a member of the congregation.—*Chicago Herald, September 28, 1915.*

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Ah! when shall all men's good be each man's rule, and universal peace lie like a shaft of light across the land?—Tennyson.

Love is the fulfilling of the law, not because it stands instead of other things—truth, justice, etc.—but because it leads on to these and supplies the moral motive power for them.—Brooke Herford.

### CURRENT EVENTS

(Continued from page 1199.)

bearing enemy munitions. The concentration of German troops on the Rumanian border suggests, it is thought, the possible entrance of Rumania in the war, or an attack by Russia over Rumanian territory. Germany is said to be making in the United States extensive purchases of copper, cotton, wool, lard, wheat, and farm machinery for shipment "on order," or "sixty days after the war."

### NOTES AND COMMENTS

OREGON ALSO.—Missionaries have many and varied experiences. Some of them are humorous, some are sad, some are exciting. The people are generally very much interested in such experiences, —when they can get an elder "started talking." We have got the elders "started talking" along that line, in *Autumn Leaves*. Elder Amos Chase will lead out in the January number with a personal anecdote, entitled, "Oregon also." Others will follow. Now is the time to subscribe for *Autumn Leaves* for 1916. Only one dollar.

EARLY TO PRESS.—Extra work in the mechanical department in the putting out of a magazine number of the HERALD makes it necessary that our forms be closed this week earlier than common. This excludes late-coming miscellany items, and happenings which would have place in our Current Events column. It is the effort of the management to hold the forms open to the latest practicable moment, and which time would be regularly extended if our facilities for mailing and the requirements of the postal authorities would allow. On each magazine number much extra work is necessary, the departments herein mentioned being correspondingly affected thereby.

HOW ABOUT YOU?—With this special magazine number the Editors and publishers of the SAINTS' HERALD send you holiday greetings. They also venture to inquire, How about your subscription for 1916? The SAINTS' HERALD is the official church paper, and so belongs to all the people. The Editors are doing all they can to make it interesting and profitable. But we must have subscribers. Only with a large list of subscribers can we make the HERALD pay and bring it up to its highest development. If you are a regular subscriber, we trust that you will not neglect to renew. If you have not taken the paper in the past, now is an excellent time to subscribe. If you have not encouraged others to take the HERALD, now is a good time to do so.

REGRETTABLE ERROR.—It is with regret that we note an unfortunate error on page 1206 of this issue of the HERALD. The reader will note that to get the

proper connection, after turning the page he must pass to the third line of the first paragraph following the cut, "Our church exhibit at San Francisco." The oversight may be explained in this way: The matter is first set, or cast, and when cuts make it necessary, that portion required is again set in shorter lines, the first lines being thrown away. The present error occurred by a failure to discard all the first lines after the matter was reset, and by a failure later to detect the error. The form containing this matter is all but off the press; it not being practicable therefore to correct the error we make this explanation. This incident like some others is not without an amusing suggestion. After the words "please do not confuse," the reader is left to wade through an entanglement bewildering indeed to one unfamiliar with the eternal vigilance required to avoid errors of this kind in a shop putting out much and varied classes of work.

## Miscellaneous Department

### Reunion Notices

Committee met during recent Pittsburg conference and decided to hold next Spring River, 1916, reunion in Cunningham Park, Joplin, same place as last year, grounds being kindly offered by Mr. Keith and the park board, time, August 4 to 13. Charles Fry, chairman of committee.

### Died

CRASHAW.—Ann Lester, born in England in 1836; died of pneumonia, October 9, 1915, at Pacatello, Idaho. Married Benjamin Crashaw, Staffordshire, England, August 19, 1873. Leaves husband, 7 children, host of friends and relatives. Deceased lived a consistent life as a Saint, being a member of the Reorganized Church for many years. Services from the home, Pacatello, by H. E. Winegar.

RAINES.—Gillis Herman Raines, born June 25, 1900; died November 3, 1915. Deceased was working on a bridge of the G. F. and A. Railroad across the Alabama River, and was drowned at one o'clock in the morning. Baptized by Swen Swenson in 1914.

HITCHCOCK.—Catharine Hitchcock, born May 14, 1839, in France; died November 30, 1915. Baptized August 27, 1895, by T. J. Bell. At the age of three she came to America, locating in Livingston County, Illinois. Married John E. Hitchcock, May 20, 1858. Moved to Harrison County, Missouri, in 1870. Leaves 2 sons, George W. and Frank P.; 1 daughter, Pearl G. Simpson. Husband, 1 son, John C.; 1 daughter preceded her. Funeral in Christian Church, Pawnee, Missouri, J. F. Garver in charge, sermon by L. G. Holloway. Devout and faithful, she was counted worthy. A good woman has gone to her well earned reward.

### Book Reviews

THE HUNDRETH WAVE.—The name of a 1915 book, written by Grantly Standerson, deals with the doctrines and practices of the Mormons in Utah and is staged in the years just beyond 1930. It sets up a new society, religious or cult prompted by the "hopes and dreams of a young man" for the "redemption of Mormonism." The young man is the son of a Mormon by his legitimate wife, but reared in Gentile environment. He has a half-sister born of the polygamous companion of the father, who figures in the plot of the story but not in its higher purpose, who adheres to the doctrine protecting her birth and in which she was reared, to a tragic ending of her life. There are seven converted maidens from as many different social and religious sources; seven apostles of the new society, hence seven romances. Seven Degrees in the society,

seven readings of curtain scrolls or panels, seven doors to the chapter house and forty-nine disciples "on the platform," yet no essential value attaches to the number seven. There is a Beloved Philosopher who comes from ———? but is the soul of the organization and he marries the *young man's* mother, who is an apostate Mormon and whose money finances the new society most generously. The young man is the hero of the book and the Lesser Master of the Society of Progress. The book stages many of its scenes in some of the most beautiful places in the West, and that in finely chosen language. The personal names introduced are unique in their perversion or assumption of names prominent in Mormon history. The Society of Progress propose to have no revelation other than that manifest through general cosmic law and discoveries of science, although they believe in God they challenge the truthfulness of all scripture and accept no Savior. Whatever there may be of worth in the book, it is besmirched with a most revolting and impossible revelation on plural marriage [polyandry] and its immediate sequence, in one of the closing chapters of the volume. The writer is without doubt thoroughly, even intimately acquainted with the Utah people. Charles H. Kerr & Company, Publishers, Chicago. Price \$1.35, net.

## THE SAINTS' HERALD

Elbert A. Smith, Editor; John F. Garver, Assistant Editor.

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John Preston

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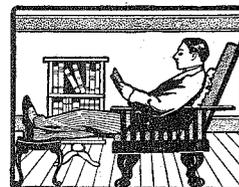
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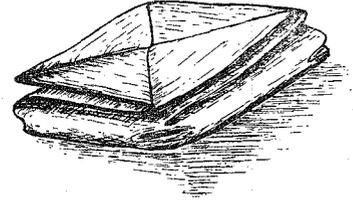
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"If ye continue in my word, then are ye my disciples indeed; and ye shall know the truth, and the truth shall make you free."—John 8: 31, 32.



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

VOLUME 62

LAMONI, IOWA, DECEMBER 22, 1915

NUMBER 51

## Editorial

### WHAT SHALL I DO WITH JESUS?

(An examination of the attitude of the Reorganized Church of Jesus Christ of Latter Day Saints, touching the man who was arraigned before Pilate. From a sermon preached by Elbert A. Smith, at Lamoni, Iowa, Sunday, December 12, 1915. Reported by Winsome Smith.)

*Text: "Ye should follow in his steps."—1 Peter 2: 21.*

Many centuries ago a certain Roman governor ruled in the city of Jerusalem. And on a certain occasion there was brought before him for judgment an individual who had been accused by the Jews. This man Pilate, as he sat in judgment at that time, did not realize that the eyes of all the world for centuries to come would be turned backward to examine all that was done. He did not comprehend or anticipate that the greatest jurists of all time would look back and that they would analyze the evidence that was submitted before his court, and scrutinize every detail of the action that was taken, and finally would condemn the outcome of the trial as absolutely unjustifiable and contrary to law—contrary even to the Roman law by which this man was judged.

#### "BEHOLD THE MAN"

He did not know that he himself, sitting as a judge, would be judged by millions of others yet unborn, and that he would be so condemned.

After the case had been bandied to and fro, from the council of the high priests to the court of Pilate, from Pilate to Herod, and from Herod back to Pilate, he brought this individual out and presented him before the mob that had assembled, and pointing to him, said, "Behold the man,"—significant words that have been taken by poets and painters as their theme on many occasions since that day. "Behold the man."

#### "BEHOLD THE LAMB OF GOD"

On one occasion John, standing on the banks of Jordan, had pointed to the same individual and said, "Behold the Lamb of God that taketh away the sin of the world." Thus judgment had been rendered on this individual by the world and by heaven itself;

Pilate, representing the world, the dominant power of the world, said, "Behold the *man*." John, sent of God, pointing to the same individual, said, "Behold the Lamb of God that taketh away the sin of the world."

Both individuals were right in their judgment, for Jesus was man; but he was also *more* than man. He was the Lamb of God that taketh away all sin.

#### MOB JUDGMENT

After he had thus called their attention to this individual, this son of the carpenter, Pilate rendered his verdict. He said, "I find no fault in him." He repeated this verdict three times, and three times the mob, incited by the high priests, waved the verdict aside and the case having gone from court to court, was finally decided by the mob.

Then Pilate presented to them a choice. He said to them in effect: "We have here two individuals; this man that is called the King of the Jews, and Barabbas, a murderer and a rebel against Cæsar. On this occasion it is our custom to release some one prisoner. Whom shall we release?"

And they all cried out, "Let Barabbas go free."

He then turned to them and said, "What shall I do then with Jesus which is called Christ?"

This question, coupled with his former statement, "Behold the man," furnishes us our theme, and we might state it in this language, "What shall I do with this man that is called Jesus?"

Well, the people on that occasion instantly answered, without any hesitation, being incited again by the high priests, "Crucify him."

In this strange case the verdict was, "Innocent"; the sentence, crucifixion. Pilate rendered the verdict, the mob pronounced sentence, Pilate weakly concurring.

#### CRUCIFIED AFRESH TO-DAY

Here we have their answer as to what they would do with this man that is called Jesus; and if we are to trust the Apostle Paul, many individuals to-day return the same answer, because he says that by their conduct they crucify the Lord of glory afresh, and put him to an open shame. That happens in the case of individuals who profess to be followers of Jesus

Christ, yet by their ungodly conversation and deportment, bring shame on their Lord and the cause they profess to represent.

#### FUTILE EVASION

Elders who have gone into a community and attempted to preach where such individuals live, know what it means to have Christ crucified afresh, and the cause put to an open shame. You cannot preach successfully in that kind of a community.

Pilate took a basin of water and washed his hands, and said to them, "I am innocent of the blood of this just person."

Really Pilate wanted to let Jesus go free; he wanted to do justice, but he had lived a life of intrigue; he had so long dabbled in injustice that when the time came that he really wanted to do justice he could not do it; he lacked the moral courage, and so he washed his hands, and said, "My hands are free from this man's blood."

What a futile exhibition that was! Well might he have said with that wicked king in Shakespeare's play:

Can all Old Ocean's waters wash this blood  
Clean from my hands? Nay, rather would this hand  
The multitudinous seas incarnadine,  
Making the green—one red!

We cannot evade responsibility. We cannot wash it away. Even by refusing to answer the question, "What shall I do with Jesus," he answered it. Sometimes this is the most dangerous and disastrous way in which we can answer. The individual who comes out and openly declares against our cause is frequently the individual who is finally the most speedily converted.

#### A LIVING QUESTION

This question, "What shall I do with this man that is called Jesus?" is about the only thing for which we are indebted to Pilate at the present day. It is a question that is still living and vital in the world. It has not been outgrown and it never will be outgrown. It has never been so with any similar question. Other men have lived who were a problem in their age, but who speedily passed away and with their passing they ceased to be a problem.

Napoleon, for instance, in his day was a problem. He was the scourge of Europe, and threatened to dominate the whole world. There was the question in the minds of many individuals and nations, "What shall we do with this man Napoleon?" But after Wellington labored with him at Waterloo he ceased to be so much of a question; when he was banished to Saint Helena the question lost still more of its force; and finally, when his spirit, beating on the bars of his prison, had worn his body out, and he was dead, the question was forgotten.

Not so with Jesus. The question was not settled when he was laid in the tomb; and it comes up to disturb the minds of men now as then. This is so, because, as we have already pointed out, when Pilate indicated him and said, "Behold the man," he pointed to one who was more than man.

#### "GOD WITH US"

And this name Jesus,—“What shall I do with this man who is called Jesus?”—this name in itself is suggestive. When the angel appeared to Joseph and spoke to him about his wife Mary, he said:

And she shall bring forth a son, and thou shalt call his name Jesus: for he shall save his people from their sins. Now all this was done, that it might be fulfilled which was spoken of the Lord by the prophet, saying, Behold, a virgin shall be with child, and shall bring forth a son, and they shall call his name Emanuel, which being interpreted is God with us.—Matthew 1: 21-23.

When Jesus stood before Pilate, God was there before him,—“God with us.” Into the life of every individual before whom Jesus is presented, God comes, and hence the question is still vital and always will be, “What shall I do with this man that is called Jesus?” This man that is called Emanuel, which means, being interpreted, “God with us”?

It is a question that has troubled various nations. Japan for years has been debating it: “What shall we do with Jesus?” They do not know whether to let Christianity in or shut it out. It is a question with them, and by and by when the gospel in its fullness, as you and I believe it, is preached in all the world, it will be a question even more vital in Japan, as in all other nations.

It is a question that confronts individuals. It is a question that confronts churches, and they have rendered various answers, including the one rendered by Unitarians, who say this man Jesus was nothing but a man, and is the son of God only in the sense that any of us may become sons of God.

#### OUR POSITION NOT UNDERSTOOD

On this question we as a people have been misunderstood and misrepresented. I remember when I was traveling with Bishop Carmichael in California, years ago, when we were going from house to house leaving our tracts and talking with the people. We talked with a certain lady who said, “Well, I believe you men are honest, but I cannot see why you deify Joseph Smith and put him in the place of Jesus Christ.”

Before such ignorance as that we were almost helpless. We might have been tempted to feel like Billy Sunday, who was preaching in Omaha some weeks ago, when a man arose in the audience and asked the question, “Is there any difference between

(Continued to page 1229.)

## CURRENT EVENTS SECULAR AND RELIGIOUS

**REPUBLICANS AT CHICAGO.**—The Republican National Committee on the 14th decided to hold the next Republican National Convention at Chicago, June 7, one week before the Democratic Convention at Saint Louis.

**REPRESENTATIVES RECALLED.**—Germany has recalled Captains Boy-Ed and von Papen, naval and military attaches to the German embassy at Washington, and has requested safe conduct for them and their successors.

**WAR TAX AND ADJOURNMENT.**—On the 17th Congress passed a joint resolution extending the war tax one year, following which action an adjournment was taken until January 4. President Wilson signed the tax bill the same day.

**WILSON WEDS.**—President Woodrow Wilson and Mrs. Norman Galt were married at 8.30 p. m., the 18th, at the home of Mrs. Galt, in Washington. The congratulations of the Nation accompany them to Hot Springs, Virginia, where they are spending their honeymoon.

**THE PEACE PARTY.**—Henry Ford's peace party landed at Christiania, Norway, the 18th. The party is to travel through neutral countries to The Hague, gathering strength in numbers as it advances. Mr. Ford announced in Christiania that his motive in going to Europe at this time was to develop an understanding throughout the world by the time the peace sessions begin their work at The Hague.

**CONSPIRATORS SENTENCED.**—Three of the officials of the Hamburg-American line, convicted on the 2d of charges of conspiracy to defraud the United States by obtaining clearances for relief ships laden with supplies for German cruisers in the Atlantic, have been sentenced to eighteen months in the federal prison at Atlanta, Georgia, the fourth official to one year and one day. These men have been released on \$10,000 bonds each, pending appeal.

**RELEASE DEMANDED.**—The United States Government has demanded that the French Government release six Germans and Austrians taken by the French cruiser *Desartes* from American vessels in West Indians waters, and that the act be not repeated. The note declares that the seizure of the citizens of any nation from an American vessel on the high seas is without legal justification, and constitutes a violation of American rights.

**CHINESE CHANGING GOVERNMENT.**—Acting as a parliament on the 11th, the Chinese Council of State canvassed the vote of the proposition to change the form of government, finding 1,993 representatives out of 2,043 qualified to vote favorably to the change from a republic to a monarchy. Yaun Shih-Kai, President of the Republic, has accepted at the hands of the Council the throne, with the provision that he con-

tinue as president until a convenient time for the coronation.

**FOR NAVY.**—Secretary Daniels in his annual report to the President recommends the expenditure within the next five years for warship construction, exclusive of maintenance and personnel, of \$500,000,000. The secretary also urges a \$25,000,000 reserve supply of ammunition; a change in the system of promotion so that younger men of ability may more quickly go to the top; an efficient hydroaeroplane service; plans to make the navy attractive to young men to man the ships.

**RATES INCREASED.**—The Interstate Commerce Commission has authorized an increase of interstate passenger rates from two cents to two and four tenths a mile in Illinois, Wisconsin, Michigan, Minnesota, Iowa, Nebraska, Missouri, north of the Missouri River, and Kansas north of the main line of the Union Pacific; and in Missouri and Kansas south of the Missouri River and Union Pacific, two and six tenths per mile. The intrastate rate of two cents, or the rate between points within individual States, is not affected by the decision.

**MEXICAN AFFAIRS.**—A defeat was administered to Villa troops at Fronteras on the 9th by Carranza forces. Military operations seem since to have become a contest between the triumphant Carranza army and fleeing bands of Villa and Zapata followers. Under persuasion from his council, Villa is said to have withdrawn from the revolution, and to have announced his intention to enter the United States or go to Europe. The interruption of industrial life and the flocking of the people to the cities has brought distress to the poor. The death rate in the Republic from starvation and diseases due to lack of food is estimated at two thousand daily. Eliseo Arredondo has been appointed ambassador to the United States, in the first step for the resumption of diplomatic relations between this country and Mexico.

**"ANCONA" CASE.**—The American note to Austria-Hungary covering the *Ancona* case has been made public. This note demands that Austria-Hungary denounce "as an illegal and indefensible act" the sinking of the vessel; punishment of the commander of the submarine which sunk the *Ancona*; indemnity for Americans killed or injured. Austria has replied, declining to accede to these demands. The Austrian note contends that there was not sufficient reason for blaming the submarine commander, and raises other questions, leading to the statement that the Austro-Hungarian Government is prepared for an exchange of opinion. The note expresses regret for the loss of American lives. A second American note will be sent, reiterating demands already made. The *Communipaw* was not sunk as previously announced.

**EUROPEAN WAR.**—Interest in the war during the time covered by this report has centered in the Bal-

kans. The Anglo-French army in southern Serbia, together with retreating Serbs, has been forced to retire from before the advance of the Germans and Bulgarians, and has withdrawn to Grecian territory. The Greek troops are said to have withdrawn from Saloniki. The allies are fortifying this point against possible German and Bulgarian attack, and continue to land munitions and reinforcements. The Austrians, possibly with German forces, are engaged with Montenegrins and Serbs on the Montenegrin border. Another contingent of Serbian troops has found an asylum in Albania. Italian troops are being landed at Albanian ports. Germany has centered a considerable force on the Rumanian border. Rumania has closed the Danube River, it is said, to prevent Austrian monitors from going down the river to bombard Reni, Russia, where Russian forces are gathering. Rumania is also commandeering ships in her ports. Italy continues her fierce assault on coveted Austrian ports. Incessant trench fighting is reported in northern France and heavy artillery fighting in Flanders. The Turks claim gains in southern Arabia. British reinforcements are reaching Mesopotamia, where the British are reported standing their ground. Russia is said to have ordered the training of the class of 1917, to begin in 1916, to swell her armies, now undergoing reorganization and requirement. The meeting of the Russian Duma, prorogued September 16 and expected to reassemble December 8, has been indefinitely postponed by Emperor Nicholas.

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#### NOTES AND COMMENTS

**SALOONS CLOSE IN ZION.**—In accordance with action by the Missouri State Supreme Court, all saloons running in Jackson County outside of Independence and Kansas City have been ordered closed. It will be remembered that the saloons of Independence were closed under local option one year ago. It is a matter of congratulation to the Saints that their position on alcoholics is being vindicated, and that, too, in Zion, from which place, because of these convictions and other advanced opinions, they were once required to withdraw.

**PHOTOS DESIRED.**—The editor of *Autumn Leaves* will be pleased to receive from amateur photographers in the church, copies of some of their choice photographs. It is desired to obtain these for the files, so that they may be used in illustrating *Autumn Leaves*. Pictures of especial beauty or merit of almost any subject will be appreciated, especially photos of historical scenes. Each photo should be marked on the back with the date and place, also the name of the author. Send all such contributions to the address of Elbert A. Smith, Lamoni, Iowa.

**WITH SOUTH CAROLINA DRY.**—South Carolina has gone dry and the brewers and distillers are jubilant. They always sell so much more liquor in dry States than in wet States, that they always order new autos, build additions to their houses and increase their capitalization whenever a State votes dry. The feint they make of opposing prohibition, of buying votes, debauching voters, bulldozing business men, printing tons of lying circulars full of fake statistics—of course that fools no one. The whole world knows that the brewers and distillers just adore prohibition, because they sell so much more liquor under prohibition than under local option, and sell so much more booze in the local option countries than in the wet ones. The figures prove it, and the brewers and distillers pay for the figures.—William Allen White, in *Emporia Gazette*.

**THE CHRISTMAS OFFERING.**—Elsewhere in this issue will be found an appeal from the General Sunday School Superintendent for an extra effort on the part of those able to make it, that the Christmas Offering this year may be swelled to proportions that in consideration of the trying times and needs of the church may be proportionately helpful. And what arrangement could be more appropriate? At this season of joy and giving, why should not those who are blessed with health and plenty, and with the peace of the gospel, give generously, that others may have the temporal things needful, and the light of truth as ministered by the Son of God? In this way may we bring, as did the wise men, and potent with greater good, gifts to Bethlehem's babe, now the Master of men. If we have not already done so, let us give good measure, pressed down, heaped up, and running over, accompanying our offering with the prayer that it may bring needed comfort or gospel truth, as it may please God to order from our faithful service.

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#### EDITORIAL SELECTION

##### BE TRUE

Thou must be true thyself  
 If thou the truth would'st teach;  
 Thy soul must overflow, if thou  
 Another's soul wouldst reach  
 It needs the overflow of heart  
 To give the lips full speech.

Think truly, and thy thoughts  
 Shall the world's famine feed;  
 Speak truly, and each word of thine  
 Shall be a fruitful seed;  
 Live truly, and thy life shall be  
 A great and noble creed.

—Horatius Bonar.

## WHAT SHALL I DO WITH JESUS?

(Continued from page 1226.)

the Reorganized Church of Jesus Christ of Latter Day Saints and the Utah people?"

Billy Sunday is reported to have replied in his characteristic way, "Any man who in this day does not know the difference between these two churches has not brains enough to have a headache."

### OUR TESTIMONY

I think possibly we owe it to the Utah people to a certain extent that we are thus placed in a wrong light, because everywhere their elders go the burden of their testimony is that Joseph Smith was a prophet of God. I never heard one of them testify that Jesus Christ is the Son of God.

About a year ago I received a letter from one of their men who said he wanted to have a debate. He said, "Let it be a colossal affair between our leading men in Salt Lake City, and your leading men in Lamoni."

I replied, "Certainly. Write your president in Salt Lake City to arrange for it there, and have it repeated in Lamoni." I added, "I will give you warning that you will not succeed, and let me suggest that when you make your failure you simply bow yourself out after bearing your testimony that Joseph Smith was a prophet."

Sure enough, the answer came back, and he said, "I have decided that it will not be profitable to have a debate, and I have not the authority to arrange for it anyway. And in conclusion, I want to testify that Joseph Smith was a prophet of God, and that Brigham Young was his successor."

The burden of our testimony is that Jesus Christ is the Son of God. Joseph Smith takes his place only as a servant of God, and in no sense does he displace Jesus, any more than did Isaiah or Jeremiah or John or any other of the major or minor prophets in ages gone by. We have been misunderstood. We have been misrepresented,—and possibly willfully so.

### WILLFUL MISREPRESENTATION

Some of you read not long ago an editorial from the pen of our Brother John F. Garver, in the HERALD of November 3. In it he quoted the language of one Neal, who is a so-called "Christian" preacher and was writing to the *Apostolic Review*, an organ of the Church of Christ people, and in that article he recounted the Mountain Meadow Massacre, and told how John D. Lee testified that the Utah people got together when they had their commandment and formed their prayer circle, elbow to elbow, and then went out and murdered men, women, and children.

Whether or not that was true does not concern us at the present time, but he goes on to say:

There is the heart of the most infamous system the Devil ever planted on this earth! True to-day—the words of the "seers" at Salt Lake City, Utah, and Lamoni, Iowa, are to "be received as if from God's own mouth!" Each says the other is a bogus seer—but the followers of each to-day, if ordered to do a like deed, rape and murder women and children, would form "a prayer circle," giving each other "the elbow touch," and arise from their knees and execute the orders of hell!—baptizing them in the name of God, our loving heavenly Father.

### NURSED AT THE UDDER OF RELIGIOUS BIGOTRY

Jesus said, "They have hated me without a cause," and went on to tell the disciples, that as it had been with the Master so should it be with the servant,—that all manner of evil should be said against his followers falsely for his name's sake.

Think of this, published in a Christian paper, coming from the hand of a so-called Christian minister,—such a statement about the people here in Lamoni, that receiving such a commandment they would go out and murder men, women, and little children. Imagine Brother Heman Smith, Brother Gunsolley, myself, and others here, whom you know, going out after prayer to murder men, women, and little children, on such a pretext as that! This man must have known otherwise, it must have been willful, because he knows our people by reputation, and he knows many of them personally, and he knows very well in the first place the president of our church would not give such a revelation, and he knows in the second place that if he were to give it that we would not heed it.

The commandment is that we shall accept his word when he is walking in all holiness, and if such commandment as that came it would be instantly rejected, and he would soon find himself deposed from his place at the head of the church. But we have this to meet. This willful misrepresentation. Peter tells us that we should bear it with patience. It can only come from those who have pulled for a long time at the udder of religious bigotry, and so are full of hatred and malice.

Within the past two weeks our Brother L. G. Holloway was assailed at the close of his services in an Iowa town, by the people, members of the same church with which Mr. Neal is identified, and they called him all manner of names. One woman said to him, "Why you dirty dog, you miserable skunk, I would like to put a hole clear through you." Others used similar language.

What spirit is it that actuates members of any church to utterances of that kind? What spirit is it that actuates them to do a thing like that? It most evidently is the spirit of the Devil. The time may come when we shall see such a spirit further revealed, as in the past. This spirit itself reveals who the would-be murderers are.

## OUR ATTITUDE

Now let us review briefly the real attitude of this church in answer to the question, "What shall we do with this man that is called Jesus?" I have before me that which is known as the epitome of faith and doctrine. It is as near an approach to a creed as we have ever formulated. It would stand in any court of the land as an authoritative exponent of our doctrine.

The first statement is: "We believe in God the Eternal Father, and in his Son Jesus Christ, and in the Holy Ghost." And it goes on to say that "through the atonement of Christ, all men may be saved by obedience to the laws and ordinances of the gospel."

## A WONDERFUL TESTIMONY

In the Book of Doctrine and Covenants appears one of the most significant testimonies that has been borne to the world since John wrote on the Isle of Patmos:

We, Joseph Smith, jr., and Sidney Rigdon, being in the Spirit on the sixteenth of February, in the year of our Lord one thousand eight hundred and thirty-two, by the power of the Spirit our eyes were opened, and our understandings were enlightened, so far as to see and understand the things of God; even those things which were from the beginning before the world was, which were ordained of the Father, through his only begotten Son, who was in the bosom of the Father, even from the beginning, of whom we bear record, and the record which we bear is the fullness of the gospel of Jesus Christ, who is the Son, whom we saw and with whom we conversed in the heavenly vision, . . . And now, after the many testimonies which have been given of him, this is the testimony, last of all, which we give of him, that he lives; for we saw him, even on the right hand of God; and we heard the voice bearing record that he is the Only Begotten of the Father; that by him, and through him, and of him, the worlds are and were created; and the inhabitants thereof are begotten sons and daughters unto God.—Doctrine and Covenants 76: 3.

## OBJECT OF THE BOOK OF MORMON

And in the Book of Mormon, in the preface, we find this statement, "an account written by the hands of Mormon upon plates taken from the plates of Nephi":

Wherefore, it is an abridgment of the record of the people of Nephi, and also of the Lamanites; written to the Lamanites, who are a remnant of the house of Israel; and also to Jew and Gentile; written by way of commandment, and also by the spirit of prophecy and of revelation. Written, and sealed up, and hid unto the Lord, that they might not be destroyed; to come forth by the gift and power of God unto the interpretation thereof; sealed by the hand of Moroni, and hid up unto the Lord, to come forth in due time by the way of Gentile; the interpretation thereof by the gift of God.

An abridgment taken from the Book of Ether; also, which is a record of the people of Jared; who were scattered at the time the Lord confounded the language of the people, when they were building a tower to get to heaven; which is to show unto the remnant of the house of Israel what great things the Lord hath done for their fathers; and that they may know the covenants of the Lord, that they are not cast off

forever; and also to the convincing of the Jew and Gentile that Jesus is the Christ, the Eternal God, manifesting himself unto all nations.

## HEAR YE HIM

I have read from the standard books of the church, revealing our decision as a church touching this great question, and I am reminded that on the occasion when Joseph Smith had his first vision, in the spring of 1820, that the heavenly Father, in the vision, pointing to the Son, said to Joseph Smith, "This is my beloved Son. Hear him."

The message of this church from that day to this has been to direct the attention of the people from all human leaders and from all human leadership, and point them to the Savior, who is the head in all things.

The burden of our preaching is and should be the divinity of Jesus Christ and the magnitude of his work on earth; and when I speak of that work, I feel precisely as the brother expressed it in the opening prayer, I feel unworthy to talk about him or attempt to explain his mission, but as he said, I realize that from our own midst God has designated certain men and placed on them that duty, and so on this occasion I accept the responsibility of calling your attention to the answer we have rendered to the question, "What shall we do with this man that is called Jesus?"

As a church we must and do accept him, in harmony with statements made in Ephesians:

Far above all principality, and power, and might, and dominion, and every name that is named, not only in this world, but also in that which is to come: and hath put all things under his feet, and gave him to be the head over all things to the church.—Ephesians 1: 21.

We accept him as the head of the church, the divine head, and recognize that it devolves on us as an organization to prosecute the work that was his work.

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When the microscopic search of skepticism, which has haunted the heavens and sounded the seas to disprove the existence of a Creator, has turned its attention to human society and has found a place on this planet ten miles square where a decent man can live in decency, comfort and security, supporting and educating his children, unspoiled and unpolluted; a place where age is revered, manhood respected, womanhood honored, infancy protected and human life held in due regard—when skeptics can find such a place ten miles square on this globe where the gospel of Christ has not gone and cleared the way and laid the foundations and made decency and security possible, it will then be in order for the skeptical literati to move thither and there ventilate their views.—James Russell Lowell.

## Original Articles

### REFLECTIONS--NUMBER 3

BY W. E. PEAK

#### THE FIRST PRESIDENCY

And this shall be your business and mission in all your lives to preside in council and set in order all the affairs of this church and kingdom.—Doctrine and Covenants 87: 5.

These few words clearly outline the duty of the Presidency. They are to "set in order *all* the affairs" of the church. To do this, they must correct the mistakes that are made by any quorum, council, stake, or organization. This can be done by them personally, or through their agents or representatives by their direction. But it is their "business and mission" to "set in order all the affairs of this church," by correcting these errors or mistakes when made.

If the Twelve should make a mistake in appointing a seventy to a certain district or should the seventy *think* they had made a mistake, the case should be referred to the Presidency for examination and adjudication. Their decision should be final, and could only be appealed from to the general assembly.

The Quorum of Twelve bears the same relation to the Presidency as the Seventy does to the Twelve. If the seventy makes a mistake in his mission the minister in charge does not refer it to his (seventy's) quorum, but decides on the merits of the case himself. This is proper, for the seventy is to labor "under the direction of the Twelve"; and if the apostle makes a mistake, the case should not be referred to his quorum, but to the Presidency, where examination and decision should be had, for the apostle is to labor "under the direction of the Presidency."

Should the Presidency sustain the appointment of the Twelve, then the seventy has two quorums against him, which would rule in the general assembly, even if his quorum should stand by him. But leaving out quorum decisions, which would only be made in very exceptional cases, the dissatisfied seventy could well afford to cheerfully submit, when he realized that the proper tribunal, whose duty it is to correct the mistakes of the Twelve, had decided against him. In fact, he should conclude that he was wrong himself.

#### BURDEN OF ALL THE CHURCHES

Verily I say unto you, my servant Thomas, Thou art the man whom I have chosen to hold the keys of my kingdom (as pertaining to the Twelve) abroad among all nations, that thou mayest be my servant to unlock the door of my kingdom in all places where my servant Joseph, and my servant Sidney, and my servant Hyrum, cannot come; for on them have I laid the burden of all the church for a little season.—Doctrine and Covenants 105: 7.

Joseph, Sidney and Hyrum were to occupy in the Presidency for "a little season." While they thus occupied they were to do the work and carry the responsibility of that position, which is to have "the burden," of caring for "all the churches."

This places the stakes under their care and jurisdiction, as well as districts and branches; and should it become necessary to change a stake president or bishop for the good of the work, to set the stake "in order," the Presidency would have the right to do so. This could be done by them personally or through their representatives, by their direction.

Stake officers are under the jurisdiction of the general officers of the church and the General Conference, the same as districts or branches. These officers should be appointed each year to their missions by the appointing authority, the same as other high priests, and sustained by the General Conference. Stake officers are not general officers in the same sense as the Presidency of the church, and Presiding Bishopric, yet these cannot receive support from the general treasury without being sustained by the vote of the General Conference.

But these stake officers are supported out of the general treasury, because they are sustained in these offices by the stake conferences. If the stake conference can demand money from the general treasury of the church for the support of its officers, then the stake conferences become equal to the General Conferences. That is to say, a part of the church is equal to the whole church.

Should the Presidency, whose duty is to "set in order the churches," and on whom is "laid the burden of all the churches," exercise the right of appointing these officers, as other ministers are appointed, they could easily set the stake "in order," by appointing these stake officers to some other field, and appointing more suitable men in their stead. (Doctrine and Covenants 104: 5; 120: 2.)

Deprive them of this right, and the only way that remains to regulate a stake that needs a change of officers is to get a sufficient number at the stake conference to vote them out.

Where is the law authorizing the bishop to support any officer financially, without the consent of the General Conference?

#### PRIESTHOOD AND OFFICES

There are, in the church, two priesthoods; namely: the Melchisedec, and the Aaronic.—Doctrine and Covenants 104: 1.

The office of an elder comes under the priesthood of Melchisedec.—Doctrine and Covenants 104: 3.

There is no difference in the priesthood [Melchisedec], though there may be and is in the office in which the several orders may occupy.—Doctrine and Covenants 129: 7.

When a man is ordained an elder he has the Melchisedec priesthood. He may be ordained to various

offices in this priesthood, but he receives no more priesthood authority.

The President of the church is a high priest. A high priest has no priesthood authority that an elder does not have, for "an elder has the right to officiate in his stead when the high priest is not present" (Doctrine and Covenants 104:6). If a high priest possessed priesthood authority that an elder does not have, the elder could not "officiate in his stead" without an ordination. This may be illustrated by a priest desiring to administer to the sick, when the elder is not present. The absence of the high priest does not confer priesthood authority on an elder any more than the absence of the elder will confer priesthood authority on the priest.

The ordination to an office in the priesthood confers neither gifts nor priesthood authority, but designates one as being eligible for or set apart to a certain work. Three men were "ordained" to build the Kirtland Temple. (Doctrine and Covenants 92:3.) Emma Smith was "ordained to expound scripture." (Doctrine and Covenants 24:2.) Sons of perdition are "ordained unto this condemnation." (Doctrine and Covenants 76:4.) Men have been "ordained" and blessed for certain missions.

The President of the church only holds the Melchisedec priesthood and has no more authority in the priesthood than any other elder. His ordination to the presidency of the high priesthood and Presidency of the church confers neither priesthood nor gifts.

Joseph the Seer, had and exercised the gifts of a seer, revelator, translator, and a prophet before he was even baptized.

"The gifts and calling of God are without repentance." (Romans 11:29.) But not so with the priesthood. This is conferred by ordination. But to be ordained to an office in this priesthood is very similar to the ordination for a mission or to "build a house," which holds good as long as it is "wise" for one to occupy.

"The burden of all the churches" is laid on the Presidency. The Twelve are ordained and thus recognized as being eligible and set apart to be sent by the Presidency "to unlock the door of my kingdom in all places where" the First Presidency "cannot come." (Doctrine and Covenants 105:7.) And they are to thus occupy as long as it is "wise," to retain them in this position. They were to go where the Presidency "cannot."

The work that they are to do is to be done by the Presidency or anyone of the Presidency when they are present. But where the Presidency cannot go, the Twelve is to do this work. The apostle is to labor "under the direction of the Presidency of the church," whether they (the Presidency) are present or not.

The ordination to the Quorum of Twelve is a recognition of the man's qualifications to be in charge and he is thus set apart for this work, and to proceed "to build up the church and regulate all the affairs of the same"; yet he has no authority to thus proceed, till this right is delegated to him by appointment from the Presidency.

It is the duty of the Presidency to appoint the Twelve in charge in preference to any other officer, if other conditions are equal, in the same sense that a high priest should be chosen to preside. But should the Presidency see fit to appoint a seventy, high priest; or an elder in charge of a mission, by virtue of this appointment, delegated authority, to represent the Presidency in that mission, he would have all the rights to "build up the church and regulate all the affairs of the same," that the Twelve would have.

#### APOSTLE

The primary meaning of this word is "one sent to preach the gospel." This is the sense in which it is generally used, both in the Bible and the Doctrine and Covenants.

In Doctrine and Covenants 17:1, we have an account of the organization of the church on April 6, 1830, and at this time Joseph Smith and Oliver Cowdery were both called apostles. They were ordained elders that day, and that was the highest office to which either of them had been ordained, nor did either of them ever occupy in the Quorum of Twelve. They were ordained high priests in June, 1831. Here we have two elders called apostles before they had ever been ordained to a higher office in the priesthood. These elders were apostles. In this sense all elders are apostles.

In 1832, some three years before the Twelve were ordained, the Lord said, "And as I said unto mine apostles, even so I say unto you; for you are mine apostles, even God's high priests." (Doctrine and Covenants 83:10.) Here the high priests are called apostles.

The seventy when traveling by the voice of the church, or sent by the Twelve to minister the word where the Twelve cannot go, are in the powers of their ministrations apostles—those sent.—Doctrine and Covenants 120:3.

The seventy are also called "apostles—those sent." Jesus was an "apostle" (Hebrews 3:11) and so was "James the Lord's brother" (Galatians 1:19), but they were not members of the quorum of twelve.

So we see that elders, high priests, Seventy, Twelve and Presidency (Doctrine and Covenants 19:1) are called apostles, and each has a specific work to perform in "this church and kingdom." In this organized body there are "many members, yet but one body" (1 Corinthians 12:20), and the head cannot say to the feet, I have no need of you, but

the feet and every member of the body is directed by the head. Each member functioning according to its organic nature as it is directed by the head, the whole body moves in harmony and performs the work desired. But when one member is out of order, a derangement is made, and it must be "set in order" by the directions of the head, or else the whole body will suffer.

When the Twelve are appointing missionaries, if they are performing the functions of their office, "to build up the church" "under the direction of the Presidency," the Presidency has supervision. When one works under the directions of another, his work is to be examined by the one directing, and corrected if necessary. The Presidency should examine and correct the appointments of the Twelve before they are presented to the conference.

Last spring, Patriarch I. M. Smith stated in a prayer meeting that he was impressed by the Spirit to request the Saints to pray especially for the Quorum of the Twelve.

(To be continued.)

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### GOSPEL AND END OF WORLD

SHALL THE GOSPEL BE PREACHED TO ALL NATIONS AS  
A WITNESS BEFORE CHRIST'S SECOND ADVENT  
OR AFTER?

This is a very important question, and is one on which some are divided. The only way to get the true light is to let the word of God answer, by harmonizing all the truth restored in the latter days in the precious books of the church.

In the Inspired Translation, Matthew 24, Christ's disciples asked him the following question: "What is the sign of thy coming; and of the end of the world? (or the destruction of the wicked, which is the end of the world)."

Many prophets have written concerning Christ's great second advent in power and glory, each one having different light on the subject. In Malachi 4 we are told of the great and dreadful day of the Lord, when all the proud and they that do wickedly shall be as stubble. God forewarned the people before the flood, by Noah, a preacher of righteousness for many years; and although his judgments are coming on all those that are proud and do wickedly at his second advent, and as God is always merciful and the course of the Lord is one eternal round, he will I believe, warn them first by the preaching of the word, as in Noah's time before destroying them.

Zechariah also prophesies of this important event, and we are told that God is going to fight the battles of his people and deliver them. From this evidence alone it is sometimes stated that only the armies of all nations who are surrounding Jerusalem will be

destroyed,—and that the gospel will be preached to all nations afterwards. But if we harmonize the words of the Prophet Malachi we find that all they that are proud and do wickedly shall be destroyed. There is a very plain statement in the Inspired Translation, that the destruction of the wicked is the end of the world which Malachi has testified of, and is at Christ's second coming. In Matthew 24:32 we read:

And again, this gospel of the kingdom shall be preached in all the world, for a witness unto all nations, and then shall the end come, or the destruction of the wicked.

Now it is plainly stated here that the destruction of the wicked is the end of the world, when Christ comes to inaugurate his reign over the whole earth. Therefore, verse thirty-two answers the question that the gospel will be preached in all the world for a witness unto all nations before Christ's second coming, or the destruction of the wicked, which is the end of the world. That the term, "The end of the world," or the destruction of the wicked (which is the end of the world) refers to this time is evident, for Christ answered their question concerning the time of his coming. Again Matthew 24:56, I. T., shows clearly that this referred to Christ's coming,—and not the end of the earth, which was a period later. In this same verse we read, "But the end of the earth is not yet; but by and by."

From this chapter then, is shown clearly that the end of the world, or the destruction of the wicked, which is the end of the world, is at Christ's second coming, and at a different period to the end of the earth, which comes later; and Matthew 24:32, I. T., plainly declares the gospel will be preached to all nations as a witness before his coming, and is conclusive evidence, without any other, and is *plain and unmistakable*.

There is additional evidence in the Doctrine and Covenants 36:12: We read that when Enoch the seventh from Adam asked the Lord when he would come upon the earth again, the Lord answered, "Righteousness will I send down out of heaven; and truth will I send forth out of the earth." Also righteousness and truth will I cause to sweep the earth as with a flood." The next paragraph shows Christ coming in glory with Enoch's city, and the great meeting with Zion on earth, and then we read that "for the space of a thousand years shall the earth rest." Plain evidence that the gospel will sweep the earth with a flood before his coming. How this is to be accomplished is not definitely stated. Perhaps literature will form an important part as well as the preaching of God's servants; but this will occur before Christ's coming.

Again, Christ said to the wicked Pharisees: If I had not come ye had no sin. But now that he had come there was no cloak for their sins. So I believe

this plainly shows Christ will not destroy nations which have not had a chance of obeying the gospel.

The church generally understands Doctrine and Covenants 85: 25 to mean that Christ will visit his church first, and will give a great endowment to all who are worthy, that they may give the gospel in great power to the nations. In verse 26 we read, "That great church, the mother of abominations . . . the tares of the earth . . . ready to be burned"; and the following strong statement: "And he shall sound his trump both long and loud *and all nations shall hear it.*"

Here it is plainly stated that the gospel trump shall be sounded both long and loud by God's servants to gather the wheat (his select) into the fold and those who will not receive the gospel are accounted as the tares, to be burned at his coming (harmonizing again with Malachi 4). It is stated her bands are made strong; no man can loose them.

All this, the preaching of the gospel both long and loud to all nations who shall hear it, occurs before the second coming of Christ. For in the next verse, 27, is a picture of Christ's great coming in power and glory. The resurrection of the Saints, and the quickening of those who are alive show important events that take place after his coming, before Satan is bound and the earth shall rest for a thousand years, when all who are in heaven, and those on earth that survive the great judgments that take place at his coming, and those under the earth, will bow the knee and confess to him; showing plainly that with the aid of his celestial armies, and Saints made perfect, and also terrestrial which are resurrected after his coming,—all shall acknowledge his sway on earth, and also under the earth.

Then the seventh angel shall sound his trump, showing the triumph of Christ, and after that the binding of Satan for one thousand years, when the great millennium will take place, which has been the hope of the saints of all ages.

In Doctrine and Covenants 108: 7 we read:

And now verily saith the Lord, That these things might be known among you, O inhabitants of the earth, I have sent forth mine angel, flying through the midst of heaven, having the everlasting gospel, who hath appeared unto some, and hath committed it unto man, who shall appear unto many that dwell on the earth; and this gospel shall be preached unto every nation, and kindred, and tongue, and people, and the servants of God shall go forth, saying, with a loud voice: Fear God and give glory to him.

The following paragraphs give a wonderful description of Christ's second coming; and it is plainly taught that the gospel shall be preached by the servants of God to every nation before his coming.

While I believe all the evidence shown from the word of God clearly shows a plain answer in the affirmative, the gospel will be preached to all nations

as a witness before Christ's second coming; yet the scriptures harmonizing with this show that this will be to nations as a whole, not every individual being will have heard it or will it condemn them, for there are some to survive the great judgments of the Lord to people the earth during the millennium, who will know the Lord from the least unto the greatest.

The statement, then, Shall the heathen nations be redeemed, no doubt largely refers to those of the heathen nations who have survived the judgments of the Lord.

We have a final witness in Doctrine and Covenants 108: 11-13, where it is stated that the fullness of the everlasting gospel has been sent forth, and that by the weak things of the earth the Lord shall thresh the nations by the power of his Spirit; and for this cause these commandments were given, and they were commanded to be kept from the world in the day that they were given, but now are to go forth unto all flesh; and that upon those who hearken not to the voice of the Lord shall be fulfilled that which was written by the Prophet Moses, that they should be cut off from among the people. The twelfth and thirteenth verses show the second coming of Christ, the twelfth showing the time spoken by the Prophet Malachi, "The destruction of the proud and wicked," the thirteenth reading thus:

Behold, and lo, there are none to deliver you, for ye obeyed not my voice when I called to you out of the heavens, ye believed not my servants; and when they were sent unto you ye received them not; wherefore, they sealed up the testimony and bound up the law, and ye were delivered over unto darkness; these shall go away into outer darkness, where there is weeping, and wailing, and gnashing of teeth. Behold, the Lord your God have spoken it. Amen.

From all the scriptural evidence produced we firmly believe the gospel will be preached to all nations as a witness before Christ's second coming.

J. T. GREASY.

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#### WHEN WILL JESUS COME?

The coming of Jesus to earth again to live with his people is not an idea of modern times; it was talked about in Paul's day, and his coming was expected by many in that age (2 Thessalonians 2: 1-3).

Many of the early Christians believed he would come in A. D. 1000. The time for his coming was set by some religious enthusiasts to be in 1844, and since that time different years have been fixed for his coming. All these efforts to fix a year have resulted in failure, and the latest is that he will come when the allies capture Constantinople. The cause of making these blunders is that heed is not paid to the words of Jesus—"And whoso treasureth up my words, shall not be deceived." (Matthew 24: 39, I. T.)

We have the following in the Book of Mormon:

Wherefore, thou seest that after the book hath gone forth through the hands of the great and abominable church that there are many plain and precious things taken away from the book, which is the book of the Lamb of God; . . . because of these things which are taken away out of the gospel of the Lamb, an exceeding great many do stumble, insomuch that Satan hath great power over them.—1 Nephi 3: 171-175.

With this information in their possession, Latter Day Saints ought to pay heed to the teachings of Jesus as found in the Inspired Translation of the Holy Scriptures, the Book of Mormon, and the Doctrine and Covenants. We appeal to these three standard books and see if they will not give us light on this very important question.

Turning to Doctrine and Covenants 45, and commencing to read in the latter part of verse two and including the greater part of verse four, and note the following: Jesus tells us as he did his early disciples when he talked to them of his coming in glory and also of the restoration of scattered Israel. Jerusalem would be destroyed, the temple would be destroyed, the Jews would be scattered among all nations, all of which occurred while Titus had command of the Roman army, when he gained possession of the city, A. D. 70. The third paragraph concludes with the following language, "But they shall be gathered again; but they shall remain until the time of the Gentiles be fulfilled."

In Luke 21: 23, I. T., Jesus says Jerusalem would be trodden down of the Gentiles until the times of the Gentiles were fulfilled; and Paul said that blindness in part had happened to Israel, until the fullness of the Gentiles be come in, and then their deliverer would come out of Zion (Romans 11: 23-26).

In Doctrine and Covenants 45: 4 we note that when the time of the Gentiles is come in,—notice the difference in the language, when the time of the Gentiles *be fulfilled* and when the time of Gentiles *is come in*—"when the time of the Gentiles is *come in*, a light shall break forth among them that sit in darkness, and it shall be the fullness of my gospel."

When was the fullness of the gospel of Jesus Christ proclaimed? Was it later than 1830? when the church was organized and the Book of Mormon sent forth to the world? which book contains the fullness of the everlasting gospel (Doctrine and Covenants 26: 2)? The evident thought of Jesus, when the time of the Gentiles was come in, was that the long night of spiritual darkness was passing away, men would have an opportunity to hear the gospel; it also points out the fact that they will not receive it very readily.

This verse continues with the following: "And in that generation shall the time of the Gentiles be fulfilled," or in other words, the Gentiles having had an opportunity for a generation it would now be Israel's turn. Israel had the first chance in the time of Christ,

and then the gospel went to the Gentiles; in these latter days it would be reversed, and thus the "last shall be first and the first last." Paul said that "blindness in part had happened to Israel, until the fullness of the Gentiles be come in," and then a deliverer would come out of Zion. Who shall deliver them? Why, Jesus Christ. And by what means? We know of no other than that of the gospel of Jesus Christ.

And it shall come to pass that the time cometh, when the fullness of my gospel shall be preached unto them, and they shall believe on me, that I am Jesus Christ, the son of God, and shall pray to the Father in my name.—1 Nephi 9: 69.

In Doctrine and Covenants 87: 3, we are informed that the gospel should go to the Gentiles first, "and then, behold, and lo, they shall turn unto the Jews"; are not the Jews a part of Israel? Are we not justified in believing that when our heavenly Father speaks through the prophet of the church and commands the church to send missionaries to the Jews, and they take with them the Book of Mormon, which is to the convincing of Jew and Gentile that Jesus is the Christ," (see preface to Book of Mormon) that they are fulfilling the prophecy that the deliverer was to come out of Zion?

In the generation in which the time of the Gentiles would *come in* the time of the Gentiles would be fulfilled. There are two ways in which to determine when the times of the Gentiles would be fulfilled.

First, It would be in the generation when the time of the Gentiles were to *come in*. The term *generation* sometimes means a definite number of years. In the book of Nephi son of Nephi 1: 25, it means one hundred years. In the time of Jesus he said the Jews would be destroyed in that generation, and Jerusalem was destroyed seventy years from the reputed time of Christ's birth. From the call of Abraham to the birth of Christ was forty-two generations (Matthew 1: 17), an average of forty-five years to a generation. Allowing the number one hundred years for a generation, and add it to 1830, when the time of the Gentiles came in, and we have 1930, when the times of the Gentiles would be fulfilled.

Second, Jerusalem would be trodden down of the Gentiles until the times of the Gentiles be fulfilled (Luke 21: 24). It has been under Gentile rule since A. D. 70, except for a very short period of time, following the Crusade wars, and since the early part of the eighth century it has been in possession of the Mohammedans.

When the Jews get possession of Palestine and are an independent nation, or are under the protection of a liberal nation, that will grant them civil and religious liberty, it can be truthfully said they are no longer trodden down of the Gentiles.

Having located, approximately, the time when the

times of the Gentiles would be fulfilled, and the time when Israel would come in, we note the following in Luke 21:32, I. T., "Verily I say unto you, this generation, the generation when the times of the Gentiles be fulfilled, shall not pass away till all be fulfilled.

This is the concluding statement of Christ to his disciples about his coming. Some time after the commencement of the time when Jerusalem is no longer trodden down of the Gentiles, in that generation Jesus will come; we do not know whether it will be in the first part, middle, or last part of the generation. Doctrine and Covenants 49:5 tells of three things to happen before Christ's coming, and none has happened yet.

EDWARD RANNIE.

## Of General Interest

### QUAKERS IN WAR-RELIEF

We have dwelt upon the tragic dilemma presented to the English Quakers in the contrary demands of their country and their religion during the war. We have seen how some have felt called to make sacrifice of that principle of their religious faith which would keep them from bearing arms. Those who have listened to the dictates of faith, however, have not been inactive in their country's service. "Confronted anew in 1914 with the necessity of reaffirming their testimony touching the iniquity of all war," says William W. Comfort in the New York *Evening Post*, "they speedily threw themselves into the work of salvage and reconstruction."

So successful have they been that they have aroused favorable comment in England, even from those who do not share their attitude toward this and all wars. Indeed, we are told that "except for the patching of mangled bodies by surgeons and nurses, theirs is about the only really constructive work that has yet followed in the wake of organized destruction." As would naturally be the case, their work was begun in France:

Early in September, 1914, British Friends decided to undertake relief work in France, and the "War-Victims' Relief Committee" was formed in London. Permission was readily granted by the French Government, and operations were begun under the control of the Sanitary Commission of the French military authorities. Permission was the more readily granted as the Friends had organized a similar expedition in 1870, and their services were gratefully recalled.

The valley of the Marne, from which the wave of invasion had just receded, was selected as the region most in need of aid. Much of this territory had been twice fought over on the German advance and retreat, and some villages had been bombarded by Germans and French alike. Local conditions were found by the first groups of visitors to vary greatly. One village had suffered slightly, whereas its neighbors had been almost completely destroyed and its inhabitants rendered destitute and homeless. The farms, stocks, and crops were in most cases ruined. The able men, of course, were gone. The

old people, the women, and the little children were living in cow-stables, cellars, and improvised shacks. Children were being born in the most deplorable surroundings.

The method of village-relief is as follows: A visiting party, working with the mayor, the priest, and the local council, if such exists, tabulates the population by families, together with the sort of aid, if any, which is required. This aid is given with the approval of the local authorities, who know family conditions and merits. From the big warehouses in London, through the clearing-house in Paris, are constantly sent forward great supplies of clothing, blankets, medicines, furniture, seeds, and agricultural implements. About two hundred men and women are engaged, mostly British Friends. They are doctors, nurses, teachers, architects, sanitary experts, artisans, and craftsmen, possessed of strong constitutions, unbounded enthusiasm, unfailing sympathy, and—the ability to use French.

Architects and carpenters have been constructing for a year hundreds of movable houses of one to five rooms for the homeless. They have braced up tottering walls and chimneys, and given needed utensils for housekeeping. Others have given seed for gardens and fields and sent planting and reaping implements, in order that this year's harvest might not fail. They have visited the sick and prescribed for them over a large area, with the help of motor-conveyance. They have cleaned out pestholes, and prevented the outbreak of typhoid by modern sanitary measures. They early organized in Chalons a maternity hospital of sixty beds for the expectant mothers among the *emigres* of the department. Most of all, they have infused a splendid spirit of confidence and a renewed interest in life among those whose hearts were seared with sorrow and whose hands hung idle all the day.

The letters of gratitude written by these French Catholics to the British Quakers, it is said, support the claims of the workers themselves that "the moral uplift has been the most important feature of the expedition." We read:

All this work has gone on fifteen to thirty miles behind the present lines which leave ten Departments of France in German hands. There has been much red tape to unwind with the French civil and military authorities, owing to the precautions which had to be observed in the military zone. On the whole, the cooperation between individuals of different nationalities and different creeds has been splendid; all jealous bickerings have been banished between men and women whose sole desire was to put a prostrate population physically and morally upon its feet.

It is cause for gratification that perhaps no body of well-intentioned people in England could have commanded the confidence of the French in this difficult task, except the Society of Friends. Every possible facility has been granted by the French authorities, and the leaders of the relief-work have been received and warmly thanked by the Government committee for the relief of the devastated provinces.

The writer was privileged to sit as a member on the London general committee, representing American Friends. He had a chance there to see the admirable economy with which the large funds are disbursed upon recommendation from the experts in the field. Every pound of money is looked at twice before it is spent, and, as the time of the workers is given freely, the funds go directly for supplies and for the living expenses of those in the field. Over a quarter of a million dollars has been raised, and something more than half of that sum expended. As much as possible is kept back in order to meet the demand for similar work in France and Belgium, which stretches away without limit into the future.

The work here described is exclusively among the ruined civil population, from whom all that usually makes life worth living has been removed. The Quakers have also financed two other undertakings: one the Ambulance Unit near the firing line between Dunkirk and Ypres, working under British sanction and military authority; the other, engaged in practical work among the Belgian *emigres* in the Dutch concentration camps. The reports of these other fields of labor are as thrilling as those of the relief work in France, and constitute an inspiring instance of practical Christianity. A great many helpers have offered their services in England for the work on the Continent, but many are unable to meet the rigorous requirements of the committee.

There may be some in America who, unable to offer their services, would like to join in relief which is so judiciously administered. The treasurer of the committee is Isaac Sharp, Devonshire House, 136 Bishopsgate, London, who will gratefully receive and acknowledge funds.—*Literary Digest*, November 13, 1915.

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### CHURCHGOING AS A BUSINESS ASSET

In the New York papers one Saturday a few weeks ago there appeared a large advertisement beginning with the words, "In this commercial age, here is a business asset"; and closing with the appeal, "Go to church to-morrow." The appeal, declares an editorial writer in *The Christian Herald* (New York), should be repudiated by the churches of New York, because it puts the duty of Christian worship upon an un-Christian basis. True enough, he says, "the appeal to the business interests was acknowledged to be but a means to an end. That is, the advertisement stated that church attendance would be a business gain, and went on to state that spiritual gain would undoubtedly result." But, we are told, the advertisement contained these words:

Right within your reach is a business asset—a very definite one—which you are perhaps overlooking. This asset is derived from your going to church. Undoubtedly you have never looked upon it in this light. It is obvious, if you are known as a steady, sober-minded churchman, those with whom you deal have greater confidence in you. Going to church will tend toward establishing you in the mind of everyone as a man to be trusted. This is a decided business advantage, a personal asset, and worth while in every way.

Whereat the *Christian Herald* writer is moved to this indignant and vigorous protest:

It is simply impossible to think of Jesus or any of his first followers using this appeal to induce people to come into their fellowship. Their call was quite opposite: a call to poverty, a call to sacrifice, a call to danger, a call to probable death. This advertisement in the New York papers is a striking indication of how far the church has in some quarters allowed itself to drift from the spirit and teachings of Jesus.

One of the greatest reproaches of the church has always been the fact that some men have sought membership in it for this very cause, and it is inexcusable to make this very thing which has been the church's shame the basis of an appeal to outsiders to come in. Peter on one occasion said to a man who sought to gain spiritual information and gifts in order

that he might coin them into money: "Thy money perish with thee, thou child of the Devil."

Some such spirit as this would do much to bring the church back to the purity and the power she has lost. For the most part, we are altogether overdoing the appeal to the prosperous. These were not the people whom Jesus particularly sought. It was the common people who heard him gladly, and it is the common people, with their poverty and their woes, their struggles and their hopes, that the church must try to reach and help to-day.

Of course we should try also to help the well-to-do, but we may help him best by sounding again the warning which Jesus spoke that it is easier for a camel to go through the eye of a needle than for a rich man to enter into the kingdom of God. Particularly must we do all we can to purge the church of the reproach of containing people who have sought her courts for the sake of gain. It is to be hoped that the churches of New York will in emphatic terms repudiate the advertisement referred to and bring to an accounting the men who were responsible for its insertion in the public press.

—*The Literary Digest*, June 26, 1915.

## The Staff

AUDENTIA ANDERSON, OMAHA, NEBRASKA

### Suggestions to Choirmasters

Here follow a few suggestions to choir leaders, which we hope may prove both timely and helpful. The first is from a source unknown to us, having been sent in by a contributor. The second, as noted, is from one of the wide-awake musical magazines of the country, and contains many gems of thought and constructive criticism. The third selection is from the able pen of Brother S. W. L. Scott, in an issue of the column called "The F Clef," which he conducted for a time in the *Glad Tidings*, and which, we regret to say though full of so much life and originality, has for some reason been discontinued. We hope Brother Scott, or some other music-lover, will reestablish the "F Clef," and give us some more of the very inspiring suggestions with which it abounded during its brief existence. Read all these selections thoughtfully, and try to benefit by these suggestions therein contained.

### SUGGESTIONS NUMBER 1

"When the form of service permits, the director will adapt his selections, in both text and style of music, to the central theme of the sermon. When sermon, hymns, solos and concerted pieces all tend to the enforcement of a particular thought, the effect upon the congregation is likely to be powerful; certainly much more so than when the service-music bears little or no relation to the theme of the discourse.

"It is sometimes impossible to find selections particularly appropriate to a sermon topic. In such case the well-equipped director will at least be able to choose numbers which will not be incongruous. He can give a tone to the service, one of solemn worship, of praise or thanksgiving, as may seem best under the circumstances.

"Too many services have as little point and symmetry as does the ordinary, dreary hodgepodge known as the 'Miscellaneous Concert,' and cause the intelligent and sensitive worshiper to wonder on what ground anthems are introduced into the public service."

## SUGGESTIONS NUMBER 2

## "I—ALWAYS BE PUNCTUAL

"You ought to set an example in all respects to your singers. Nothing is more likely to upset the temper and discipline of a choir than for the members to have to wait ten minutes or a quarter of an hour for the choirmaster to turn up at rehearsals. Arrange your plans so that you can be at your practice-room ten minutes before the hour fixed for meeting; you can then see that everything is ready, and you can begin punctually.

## "II—HAVE YOUR PROGRAM FIXED BEFOREHAND

"It shows a lack of interest for a choirmaster to begin a rehearsal by saying, 'Let me see, what shall we practice to-night?' Decide at home what you intend to work at, and come with your plans 'cut and dried.' It is careless for a leader to leave things till the last moment, and then fix upon a piece almost haphazardly. Such methods—or lack of methods—do not inspire confidence and enthusiasm in your singers. Careless musicians—whether conductors, singers, or players—will never succeed.

## "III—STUDY CAREFULLY YOUR SELECTION OF MUSIC

"It is a mistake to always provide music that your singers can sing almost by sight, and needs no work. Music is suitable for babes, but not for men and women. Give them something that needs effort and close attention. They want to advance and grow in musical knowledge. So get on as fast as you can beyond the alphabet of music. On the other hand, do not *always* provide music that is too difficult, and beyond the capabilities of your singers, for that depresses them and damps their energies. A judicious mixture of both easy and difficult is what is required, and with care such can be found.

## "IV—DON'T SPOIL YOUR REHEARSALS BY FUSSINESS AND CHATTER

"Some choirmasters are like old maids—unhappy and make all around them thoroughly uncomfortable, unless every little detail is in perfect order. How often the rehearsal is stopped by such expressions as these from the choirmaster, 'Sopranos, please sit closer together.' 'Tenors, come forward a little, I can't hear you.' 'Will some one please close that window, it is so cold.' 'That chord is a chord of the seventh,' and off he goes into a long harmony lesson. Do as little talking as possible. Don't stop your singers at every mistake they make, but point out the mistakes as briefly and as clearly as possible at the end of the piece. Any unusually difficult part might be taken by itself, and gone over time after time till it is correct. Never go over a piece a second time without explaining the 'why' and 'wherefore.' Don't get impatient because the choir do not learn the music as fast as you think they ought to do. Encouragement will do much more than scolding and the use of hard names. Make up your mind what you want, and don't be happy till you get it, but get it by pleasantness and cheerfulness.

## "V—ALWAYS BE COURTEOUS AND FRIENDLY

"Because you are a *choirmaster* don't think that you ought to be severe—not to say rude—with your choir. Remember that your singers, especially voluntary workers, ought to be treated with respect and consideration. You can be firm and gentlemanly at the same time. Don't say smart and offensive things *at* certain members of your choir if they are not as brilliant as you wish. Such remarks only lower you in the estimation of all your singers. To have influence over them

you must have their respect and esteem. Endeavor to gain their regard and good will as well as their faith in your musicianship. Have no favorites, but treat all alike at rehearsals. Favoritism begets jealousy and ill-feeling.

## "VI—DON'T BE AFRAID TO GIVE A WORD OF PRAISE WHEN DESERVED

"A choirmaster who does nothing but scold and find fault cannot be a great success. Reprove and point out faults where necessary; but if really satisfactory work is done, commend it and so encourage your singers to further effort."—*The Musical Journal*.

## SUGGESTIONS NUMBER 3

## "AN IDEAL CHURCH SERVICE

"The morn was bright and clear. So was the congregation. 'Praise God from whom all blessings flow' was sung by the congregation, led by the choir. The prayer took up some of the phrases of that hymn of worship, thanking God for the beauty and freshness of the world, with the glowing sunlight spread over city, field and forest, and the sunshine of the Holy Spirit swelling the heart with joy and thanksgiving. At the 'Amen' of the invocation, the choir sang, 'Acapella,' some beautiful music by Rhineberger to the words:

"Sunlight o'er the field is spread,  
Sabbath bells are ringing;  
Waken from each doubt and dread  
Praise the Lord with singing.'

"A beautiful Psalm was read, expressive of the majesty of God's kingdom, after which the choir rendered, very feelingly, Shelley's setting of 'Christian, the morn breaks sweetly o'er thee,' a rendering that prolonged the note of cheer that so far had dominated the service. Here was the suggestion of the theme of the coming sermon, in the closing line of two stanzas, 'Where the Redeemer reigns alone.'

Then followed an admirable sermon on 'How the kingdom grows,' the spread of the 'marvelous work and a wonder,' the Redeemer at the right hand of power moving the work along; the sermon was practical, and polished by the Spirit.

Then followed a solo (soprano) the music by DeReef, set to the two first verses of 'Abide with me,' and almost before the closing word the choir broke in soulful melody with the stanzas:

"I need thy presence every passing hour,  
What but thy grace can foil the Tempter's power?  
Who like thyself my guide and stay can be?  
Through cloud and sunshine, oh, abide with me.

"Then the congregation sang the closing hymn, led with intense fervor by the choir:

The holy gospel we profess,  
"So let our lips and lives confess

"Some of the fine points of transition are beyond description, but notice how the keynote of youthful worship was impressed, and how skillfully the subject of thought was introduced without the slightest discord. This is not studied, nor artificial. It is just properly opening the gates and seizing the beauties which come through!"

AUDENTIA ANDERSON.

### The Voice and Its Culture

(This paper was prepared by Louise Robinson, and read before the music institute held at Lamoni, Iowa, in April, 1915.)

The subject assigned to me, and its development, is almost the most interesting part of my life, outside, of course, of my interest in my husband my daughter and son.

It is a subject never exhausted, but with each year's study becomes more interesting, wonderful, and the desire for more unfolding of its wonder never satiated. Of all gifts the ability to sing seems to be the most coveted.

The voice is the medium through which our inmost feelings are expressed: joy, sorrow, ambition, victory, every desire of the human soul can be expressed through the voice by the singer.

Jennie Lind was called the Swedish nightingale; the same was said of Christine Nilsson; their voices, full rich, liquid, and as the nightingale is described, fall with a strange loudness into the still night; sweet, low and tender, the long drawn out notes come, and are prolonged till the air vibrates as if a wire had been struck.

While all singers no doubt appreciate this comparison, bird song is not true song, but is a class alone, between vocal, and instrumental music; it is vocal so far as the bird uses its own voice, and instrumental as no words are used. What makes the difference in human beings is articulate speech, and it is the power of adding speech to song, poetry to melody, that makes human song vocal in the highest sense of the word.

The ancient Israelites with their refined sensibilities and poetic temperament possessed exalted ideas about music, especially singing; it was inseparable with their religion. They addressed the Almighty in hymns of praise and penitential psalms. Moses is believed to have acquired a knowledge of music as practiced by Egyptian priests. He had two silver trumpets made which were used as signals during the forty years' sojourn in the desert.

Miriam's song of triumph after the destruction of Pharaoh and his hosts was the first musical outburst of the Israelites, and was no doubt regarded as divine inspiration.

To-day all good sopranos study months and even years to sing acceptably that beautiful setting of Handel's of the words, "Oh had I Jubel's lyre and Miriam's tuneful voice," from the oratorio "Joshua."

The Greeks endeavored to cultivate the voice for singing and speaking. They taught enunciation and proper modulation of the voice. Their cultivation of the voice however was more for their orations, contests, declamations, etc., rather than for singing.

Passing from this period to the American Indian, music, especially singing, played a very important part in their daily life. They had songs for war, prayers, successes, feasts, thanksgiving dance and game songs.

However, my subject is the voice and its culture, and not the history of the voice; but I believe a little history as to how the voice was used in the different periods is not amiss.

Voice consists of sounds produced by the vibration of two elastic bands, the true vocal cords, situated in the larynx, or as is often called, the music box.

To better understand the location of the larynx, I might say it is more commonly called Adam's apple.

The vocal cords can best be imagined as inner lips, which we do not have under control either as beginners or artists, nor do we feel them. We become conscious of them first through the controlling apparatus of the breath, which teaches

us to spare them, by sending the breath through them as carefully as possible.

The voice is produced by the waves of air in inhaling and exhaling, acting upon the vocal cords, the same as a stringed instrument. But I am very much of the opinion that to dwell too much on the physiology of the voice is a mistake, and only tends to confuse the student, and often he contracts muscles that otherwise he would relax naturally. The voice is a matter of sensations, and these are gained by the careful instruction of a competent teacher.

The power or fullness of the voice is brought about by the employment of those harmonics which are added to the original tone by the intervibrations and sensations within the accessory cavities, of the nose, face and head.

In the German Conservatory, eight years was considered the proper length of time for the development of the voice, to make it lasting and ready for the severe demands of opera oratorio and concert. Lilli Lehmann is a living example of the correctness of this theory. She is past sixty-six years of age, and is still giving her three concerts each season in Berlin, and her programs consist of the most exacting compositions of the masters, and of songs few modern singers attempt because the strain on the voice is too severe.

All muscles of the diaphragm, abdomen, chest muscles and vocal cords must be exercised, developed and kept in a healthy condition, the same as we consider exercise necessary to keep us physically healthy. The strengthening of these organs is done principally by developing breathing and relaxation. And when we say breathing we have the life and pulse of vocal culture. The breath becomes voice through the operation of the will and the instrumentality of the vocal organs.

To breathe properly the breath should be drawn in through the nostrils slowly, the diaphragm stiffens or draws in, also the abdomen. The chest is always supposed to be raised, the air going into the lungs fills them and this causes the ribs to distend. Then the soft palate should be raised, which prevents the air escaping through the nose. The diaphragm beneath the lungs acts elastically then and furnishes pressure from the abdomen. With this preparation the breath should be emitted sparingly through the vocal cords, which regulate it.

After the taking and controlling of breath is understood we must next turn our attention to the tongue, lips and hard palate—all these are most important in the final production of tone and enunciation.

One of the first things the student must learn is to hear and feel. The voice is generally a matter of sensations, and in this the student must become sensitive to causes and effects, whether the tone be forward, muscles relaxed, and breath under control.

Of course false impressions will be gained, and the student must work hard to overcome these, and gain a clear vision of where each tone must go and the sensations attending, etc.

Then the singer must obtain a natural, voluntary placing and mixing of vowels.

In this the tongue plays an important part, being able to take many positions. In activity all muscles contract, in inactivity relax, and we strengthen them by continued vocal gymnastics, so that they may be able to sustain long-continued exertion, keeping them elastic and using them so.

This also means a well-controlled activity of the diaphragm, chest and face muscles, and this is really about all of the physiology of the voice the student needs to know for the perfection of tones.

Always the best time for this practice is in the morning, regularly, singing exercises through the whole compass of

the voice lightly. It is these exercises that make the singer master of his vocal organs.

Proper resonance is one of the first considerations of the student. In other words, the hard palate, the nose, the head, all have their resonating chambers, or properties. For instance, the lowest tones we sing, whether bass, tenor, alto or soprano must be felt vibrating in the upper lip and against the teeth, having followed the arch of the hard palate until the loosening of the lips frees the sound. All tones must reach these resonating chambers according to the various degrees of height or depth the voice is carried.

The accepted theory of all teachers is: The voice has three distinct registers, some claim two, some five, but the three usually considered are chest, middle and head voice. By chest we mean chest resonance, when the voice seems to come from the chest. Basses sing nearly altogether chest resonance. This resonance is heard in all voices to some extent.

The middle voice has its resonance in the mouth, upper hard palate and the nose.

The head resonance is found in bone cavities in the upper face and heard, and very often the sensation is that the voice goes through the top of the head.

The art of singing is to merge these three registers so skillfully that the letting off of one and the beginning of another cannot be detected by the listener. To gain this skill is to thoroughly control the breath, and place the voice forward enough to reach the different places of resonance supplied for the different characters of the voice.

There are descriptions of how the palate, vocal cords, larynx, glottis and other muscles act during tone production, but these could not be described in a half hour, nor in a day. Book after book is written about them, and after reading only two or three you are almost in despair trying to unravel the skein of membranes, cartilages and a hundred other things which have a bearing on the voice.

Simplicity should be the watchword of the teacher, otherwise he or she wonders at the lack of progress in the pupil; and too much explanation has a tendency to produce hopeless confusion. After all the method is simply the proper control of the breath, which is muscular and comes with daily practice. Then a clear mental picture where to put the voice with the breath, and make the best use of the sounding boards or resonators provided by nature. Conscientious daily practice and intelligent work, under the guidance of a good teacher, will usually provide the proper results.

Don't be misled by methods. All methods are striving for the same result.

The Italians were really the first to put great stress on developing the voice, and they excel in the bel canto. The Germans have equally good ideas developed for certain things, as well as the French, and the wise singer will adapt them all according to his needs. But as I said above, they are all striving for the same results, only by different routes. The destination is the same: pure tone, good breath control, and interpretation.

Each heart hath its burden of sorrow;  
But after the weariest day  
May dawn a radiant morrow,  
For that is our Father's way.  
His love grants the sweetest surprises.  
Oh, wait thou, my soul, on him!  
For his sun in its glory arises  
As the morning star grows dim.

—Agnes Carter Mason.

## Letter Department

### With the Gospel Wagon in Australia

ELBERT A. SMITH,

*Dear Brother:* If you have not had cut made of the print of the gospel wagon, I suggest you wait until I send you one I made the other day. It is a fine negative, I think. Will make a print and send it on to you with the next article on the wagon work. [Will appear in *Autumn Leaves* later.—EDITORS.]

Am writing this in the gospel wagon. We are camped on the side of the road. Arrived last night; depart to-morrow morning for another little town. Have been out three weeks. It is a great way to get the gospel to the people. Have not converted anybody yet, but that was not to be expected.

We passed through some of the finest roadways I have ever seen. The national flower, the wattle bush and tree, is ablaze in all its golden glory, and the roads are gorgeous, as they are at each side, giving a grand effect.

Sincerely yours,

C. EDWARD MILLER.

KOO-WE-RUT, VICTORIA, AUSTRALIA, October 31, 1915.

KNOXVILLE, IOWA, November 17, 1915.

*Editors Herald:* I have just returned from the land of Zion, having been there on a business trip. I always feel at home in Independence. I stopped at the Order of Enoch House, where I have always found a welcome boarding place, and the Spirit of God. This is the only hotel that I ever stopped at or heard of where every morning after breakfast prayer is observed. I always attend all the services I can while in Independence. I lived there at one time about four months. I think it the best place in the world, if a person is prepared to stay there. Work is scarce. If one has to depend on day labor it is not the place for him, unless he is a good mechanic. Most people there work in or near Kansas City, and are away from home long hours; they work ten hours and sometimes it required two hours to get to and from work.

We note by the HERALD that many are looking toward Missouri. Those contemplating going should not be a law unto themselves. The bishopric should be honored, and then all should be on the safe side. Let the bishopric know what you want. I have learned by sore experience that to ignore the bishopric means loss.

My prayer to God is that he will soon redeem Zion. I am not worrying how he will do it. He commanded the early Saints to seek redress of the governor of the State, of the President of the United States, and then leave the matter in the Lord's hands, so it is in good hands, and in his own due time God will perform his work. The thing for us to do is to live our religion. We need not fear the results.

We are trying to keep the gospel before this people. Brother G. F. Hull is holding meetings at Flagler, four miles from here. He holds forth there every other Sunday, and does a lot of preaching around town. He is well liked by all who meet with him.

We expect to have a tent come here in the spring. Brother J. S. Roth's meetings, held here in the summer, have begun to take root. Many ask about him. There is no hall here we can get, so we have to hold meetings in our houses, and not many come because of the services being held in private houses.

May God bless his people everywhere, is my prayer.

527 Robinson Street.

G. W. HULL.

## News from Missions

### New York

My last writing was from Buffalo, where in company with Brother A. B. Phillips we were doing tent work. We were not so successful as we would have liked, the season being bad for such work. We decided that I was the Jonah, as my other experience in tent work was similar, "rain." However, we trust that the effort was not wholly in vain. The Saints in Buffalo did very well by us, and we will ever remember our stay at that place.

From Buffalo the writer went to Niagara Falls, New York, remaining there till the conference, holding some few meetings at La Salle during that time. The Saints at the Falls are alive and striving to keep the camp fire blazing. They are presided over by Brother William Landes.

The conference of the New York District, which convened at the Falls, was one of the best I have had the privilege of attending. We had the privilege of meeting a number of old Canadian faces, some from Hamilton, Saint Thomas, Humberston, and Niagara Falls, Ontario. The conference was along educational lines and was A number 1. We had the pleasure of meeting here our missionary in charge, Brother Griffiths, the first time for the year. While we had but little opportunity to converse with him, we were pleased to see him and hear his good counsel.

Conference over, we bade good-by to all. Brother Phillips and the writer said good-by to each other, he wending his way East, the writer remaining a few days. We were sorry to part company with Brother Phillips, having enjoyed laboring with him.

By special request from the branch on the Canadian side of the Falls, and permit from the missionaries in charge, the writer held a series of meetings there. The efforts were mainly directed to the Saints, on the higher principles of the gospel. We trust that the effort will bear fruit to the honor and glory of God. Several invitations to visit came from Saints in Canada, branches where I had labored in the early days of my missionary work. I would have liked to have availed myself of the invitations, but felt I might be trespassing.

From the Falls we wended our way to Buffalo. I must not forget to mention that the Canadian Saints did not forget that the missionary was out without purse or scrip, so helped him along financially. Remaining in Buffalo over two Sundays, I had the privilege of listening to Brother Stone preach while I sat with the audience.

From Buffalo I came to this place, Fulton, New York. Having only been here a day or two, I am not in a position to say anything about prospects. The branch is small. The Saints meet in a hall, which they can have only on Sundays, so special meetings seem to be out of the question. I am told that there is much prejudice against our work here. New York State does not seem to be a very fertile field for the gospel.

Billy Sunday is stirring things up in Syracuse, twenty-seven miles from here, and of course he takes everything before him, even to money, his collections for twenty-six days being \$23,429.94. Special excursions are conducted from this place each week. The statement, They shall turn away their ears from the truth and be turned unto fables, is surely being fulfilled. I hope to hear Sunday once at least.

Wishing all compliments of the season,

Sincerely,

WILLIAM ANDERSON.

BUFFALO, NEW YORK, 36 Tremont Avenue.

### Great Lakes Mission

I left home May 20, and since that time have visited every district in the Great Lakes Mission except Northern Wisconsin District. I find many good, faithful workers doing what they can to advance the work.

One of the live features of this mission is the reunions that are held each year. This year reunions were held at the following places: Port Huron, Michigan, Erie Beach in the Chatham, Ontario, District, Low Banks, Ontario, which is also on Erie Beach, Plano, Illinois; Madison and Chetek, Wisconsin. Those who do not attend reunions are missing a spiritual treat.

Another live feature of the work in Michigan is the two-day meetings that are held in the different parts of the State. These two-day meetings are also held in some other parts of the field, but Michigan seems to be in the lead along this line. When a meeting of this kind is announced, the Saints come for miles around, either by train or automobile, and are cared for by the Saints where the meeting is held. If you want a good spiritual feast, get ready and come to some of these meetings.

The missionary force have done quite well considering some of the drawbacks they have had to meet. In some places the work seems to be doing excellently. The last I heard from Brother Alvin R. Ellis, who is laboring this year in Northern Michigan District, he had baptized seventy-one persons since the middle of May. His work at Boyne City, Michigan, has resulted in a large number being gathered into the fold at that place. Some forty-eight persons had been baptized there. At Levering, Michigan, we organized a branch of the church in town, and one eight miles in the country, results largely of Brother Ellis's work.

Brother O. R. Miller has done good work in Indiana, baptizing over twenty at Hibbard. Brother B. H. Doty and Otto Fetting have done excellent work on the streets, preaching, during the summer months. In some places this is the best way possible in reaching the people. Others of the brethren have done excellent work. Brother Philemon Pement has succeeded in opening up the work at Ottawa, Ontario, and many are interested in the work there.

The Saints at Toronto were preparing another winter campaign in the theater under the leadership of Bishop R. C. Evans. Many have heard and obeyed the gospel by these special efforts.

Two debates have been held in this mission this year, one by Brother J. D. Stead with a Holiness minister, Mr. E. Fagan, at Lansing, Michigan, and one at Carsonville, Michigan, with W. G. Roberts, Campbellite, where I met him for twelve nights. Two persons united with us during the debate, and eighteen more have united since the debate that live in the regions round about.

A Baptist minister made an attack on us at Boyne City, Michigan. Brother Alvin R. Ellis replied to him and offered propositions for discussion. But up to the present the Baptists have refused to meet this challenge.

A new branch has been organized at Loomis, Michigan, with thirty-five members. They have a nice church in which to meet, and the outlook is bright for them. Brother S. T. Pendleton has baptized a large number in the Central Michigan District. Many others of the brethren have labored hard, and are doing excellent work; we haven't room to mention all.

New church buildings have been erected: One at Brown City, Michigan, one at Sandusky, Michigan, and one at Lachine, Michigan. Three churches have been dedicated. One at East Fremont, Michigan, one at Lachine, and one at Alpena.

In some parts of the mission the calls for preaching are more than we are able to fill, while in other parts it seems hard to get openings.

While the battle is still on, we are thankful that we are still on the firing line.

In gospel bonds,  
J. F. CURTIS.

PORT HURON, MICHIGAN, December 4, 1915.

### Northeastern Illinois

It has been some time since the writer has written from this part of the vineyard, not because the work in this district has not been moving, but rather because of the press of labors of different kinds, which have occupied the time well.

This in many ways has been the hardest year's work in my experience as a missionary. The calls for preaching have been more than the missionary force of the district could fill, including the efforts of some of the local men, who have done good work.

We all miss very much our genial Brother James F. Kier, who faithfully served the First Chicago Branch as president for many years. But we are certainly glad that he was prepared and willing to respond to the call of the church in other duties, and hope and pray that he may be blessed in his new work, as he has in other labors he has been called to do.

We are glad, too, that the First Chicago Branch has another genial man as its first servant, Elder Harry Passman, who is moving forward with the work of the branch, backed by a noble lot of other elders, priests, teachers, and deacons. And what I say of the First Chicago workers I am glad to be able to say of the Central Chicago Branch, West Pullman, not forgetting Oak Lawn Mission, where the local brethren are active in the conflict, all these being assisted by our willing worker, D. E. Dowker, city missionary and vice president of the district.

Brother W. A. McDowell as patriarch for Northeastern Illinois and Wisconsin, has been very active, sometimes more so we fear than has been for his good, considering his condition of health. Elder F. F. Wipper, our other conference appointee, has been very busy, not only with missionary work, but also as general home department superintendent for the Religio. Elder J. F. Curtis as missionary in charge has given us such assistance as he has been able, attending the Plano reunion, and having the general direction of the work. There have been quite a number of baptisms during the year thus far, Brother Wipper baptizing twenty at Batavia. The other branches as Plano, Sandwich, Mission, Belvidere, Piper City, and DeKalb, are holding their own, and in some cases growing as with DeKalb where the branch has purchased a church and several have been added by baptism this year. We are glad to note the activity with which the local men, both branch officers and otherwise as a rule moved out into the field, ready to harvest.

Finances are a little closer than in other years, but still the Saints have done well as a rule, by which the demands on the district in caring for the missionaries' families have been accomplished thus far. We wish to say that Brother Robert Burwell of Dalton, Illinois, who is acting as bishop's agent since the departure of Brother Kier from the district, is in need of finances at the present time, and we hope that now as we celebrate the birth of Christ, we will bring our gifts to him, thus showing to God that we appreciate the gift of his Son, that we might have eternal life, the greatest gift to man.

The Plano reunion was very good and the meetings in general spiritual. Financially it was successful, and we can report the sum of one hundred and thirty dollars as a beginning

for next year. We wish to say however, that the district is in need of a district tent, to be used as a dining tent, the one now in use being so old and worn that it is no longer suitable for more than a horse tent. We hope for measures to be adopted by which a new one may be purchased. This might be a good thing to keep in mind for new business at the conference, January 22, 23, which will meet with the First Chicago Branch.

We hope that all the branches will have their statistical reports on hand, that proper report may be made to the general recorder before reporting to General Conference. We hope that all branch officers and those of the priesthood not officers of branches will also report their labors for the past six months, to January 1. Please procure from the Herald Publishing House the blanks issued by the First Presidency, that uniformity may obtain.

This finds the writer in this great city, attending to some district matters.

Ever praying for the progress of the work and the final redemption of Zion, I remain,

Your brother and servant,

J. O. DUTTON.

CHICAGO, ILLINOIS, 4822 Dalkin Street, December 8, 1915.

### At Arizona State Fair

As an advertiser of the church work our attractive exhibit at the Arizona State Fair was a success. Many thousands of people had their attention directed to the fact that the Reorganized Church of Jesus Christ of Latter Day Saints is alive and alert, and a potent factor to be reckoned with.

One of the leading features of our exhibit was an open view of the Book of Mormon at the third chapter of the Book of Jacob, where the language is plain and strong in condemnation of the wicked practice of polygamy. We used a large edition of the Book of Mormon, which has a clear, large print, and we underlined the leading points with red and blue to make it catchy to the eye of the throng passing by, and it worked excellently.

The book was fastened to the center of a nicely decorated board three feet square, by means of four large screws around the edges of the book; a little rubber cord stretched across the page held the book open. Short, explanatory lettering upon the white cloth background surrounding the book helped to center the thought to the point at a glance.

Groups of curious people would gather around, which in turn attracted others into the press of eager observers. This gave us a splendid opportunity to discourse upon gospel themes, answer questions, and distribute tracts.

Mrs. Yates, as our assistant in the booth, soon developed quite an aptitude in delivering short lectures to few or many. By the kindness of the Herald Publishing House and the Presiding Bishop in supplying us with a splendid shipment of tracts, we were prepared to distribute them among the people by hundreds.

Some of our most interesting interviews were with leaders and members of the Utah church. One of their first observations would be: "Oh, well, polygamy is a dead ism." But before we had conversed long the evidence would appear that instead of it being a dead issue, it is a smothered, smoldering fire.

The men of the Utah church defend the crime of polygamy as a godly principle, with great determination, but many of the women do not seem so sure that it is just the thing, especially if it is to be applied in their own homes. One of their elders said that if he could be convinced that the doctrine of sealing wives for time and eternity was untrue, he

wanted nothing whatever to do with any religion. Surely all roads lead to polygamy with that man, and with all who are like-minded.

We had a very pleasing interview with the governor of Arizona, Honorable George W. P. Hunt, at the place of our exhibit, and he seemed interested to know of the activities of the Reorganization, in contradistinction to the Utah church. It was a matter of personal interest to the writer to learn that the governor's mother was a Yates, of the Illinois family tree, in which we trace our kindred.

We did not sell many of the books of the shipment advanced by the Herald Publishing House, but shall try to pay for the budget and keep the remaining portion on sale here in Phoenix. Arizona Saints may get Books of Mormon and a variety of other books from us at the regular catalogue prices. See us, or write if you need anything.

In our call for contributions for the fair exhibit fund we estimated the need to be about twenty dollars, and asked the Saints for that amount. The actual expense (exclusive of tickets for the week for Mrs. Yates and myself, which we bear on our own account), is twenty-one dollars and eighty-five cents. We hereby thank the Saints who have contributed to this worthy and successful enterprise, for their contributions which to date of this writing aggregate fourteen dollars; amount needed to balance the account is seven dollars and eighty-five cents. We will be thankful to receive this amount, but if it is not forthcoming we shall not complain. The work accomplished in the interest of the church was all that we could reasonably expect.

As a laborer in our common cause, JAMES E. YATES.  
PHOENIX, ARIZONA, 35 South Second Street.

## News from Branches

### Providence, Rhode Island

News items from Providence Branch come in the form of an annual message from the pastor. Many things have transpired in Providence since the year 1914 passed away. Some of our members have been taken away by death. Marriage has claimed several of our young people. Since June twelve have been added to the branch by baptism: six adults and six children. For several months there has been a steady improvement in branch affairs.

We held a summer school this year as last year. The school itself was a success, in that it was well attended and had a splendid average on all points that characterize a summer school; but the after showing has not been what we hoped it would be. A half dozen boys came to Sunday school for a few sessions only. They seemed to be ashamed of public opinion; they are very friendly, but not strong enough to stand opposition.

This is not a summer school territory. All the children who came are well cared for by other churches; they have attended good Sunday schools all their lives; they are not "street children"; many are members of the Young Men's Christian Association; if we are to win them to us we must adapt the summer school to our peculiar work; how this can be done I do not know. It might be only fair to add that we have not given up trying yet, and are planning a series of socials to which we hope to draw these children of the strangers just outside our gates.

Since coming to Providence I have changed my first opinion of the city and State. I mistook, evidently, the appearance of quaintness and quietness to indicate righteousness; but it seems they stand for stolid indifference or corruptness of

heart. By investigation I learned Rhode Island ranks among the blackest in the Union on the liquor question. (The license to sell liquor here must be very low or the trade brisk, for there are saloons everywhere, hyperbolically writing.) She is away behind the times in trying to prevent crimes of various sorts. This is not an arraignment of the good people here—there are many.

Providence Branch has a membership of over three hundred. Many of these are scattered, and some are lost. To the branch clerk such names as Olch, Swanburg, Peet, and many others, are haunting ghosts: no one here knows where they are. We go to one of the old members and say, "Do you know anything about Benjamin Olch?"

And the answer comes, "Olch, Olch. Let's see. Isn't he that Jew who was baptized many years ago? Oh, yes; I recollect now. He went to England. The last I heard he was on the stage." If his face was only known, some of our moving picture fans might be able to trace him through the films. Our history is the history of every old branch, in this respect.

The first ministerial conference of the Massachusetts District met in Providence last month. A report of this—I might almost say experiment—will be sent to the papers. The interest was intense. Brother Griffiths was with us and his counsel was in words fitly spoken. The labors of our brother were marked with great success. I feel that honorable mention should be given the distinction of a separate paragraph.

The new missionary in charge of the Eastern Mission, Gomer T. Griffiths, came among us at reunion time. He proved his power of endurance by speaking several hours every day. His chart lectures were so interesting that only two other classes were held during the institute hour. The lectures on priesthood were a treat to both brothers and sisters. The laws which govern offenses and their cure were explained in a manner that none need misunderstand. In the priesthood meetings every member present would sit and listen as if under some influence more than human. The brother taught as one having authority, and not as the scribes and Pharisees. And his counsel has stirred up members in every branch where he has been, and especially members of the priesthood. I once said to my dentist that he was the only man who ever hurt me physically as he did without making me angry. Brother Griffiths proved to be a spiritual dentist—he hurt by telling the naked truth, but he did not make anyone angry. He moved to laughter and to tears. In our humble judgment he has proved to be the most unique and powerful man that ever blessed the Eastern Mission. I write this praise without fear or favor. It may be a sort of return of "good for evil," for when the brother ordained me he did not spare my feelings any.

Our Sunday school is holding its own. It is the second largest in the district, and has the best average attendance, I believe. The local Religio here is becoming very popular, and the classes are anxious to renew the study of the Book of Mormon. I think the change of texts is timely, and the new study will be introduced at a time in our church history when we are prepared as never before to enjoy and profit by the study of the "Stick of Joseph." I think the Religio discharged a serious obligation when it devoted the last few years to the study of the Doctrine and Covenants; but this task accomplished, we can now go back to the Book of Mormon with a free conscience—however, not forgetting the lessons we have learned.

A word about my efforts in gospel literature distribution—I say my efforts because I alone have made the real effort here. Thousands of pieces of literature have been given out. I feel that I can spend an hour no better than in placing our

HERALDS, *Ensigns*, *Autumn Leaves*, tracts, in the hands of men who know not God. The arguments urged against this kind of work are silly, it seems to me. The dates are old! The church papers are not newspapers. What does the reader care when a religious paper was published, so long as he finds something that interests his soul? When were the Bibles published? Few will read them! What of that? Few come to hear us preach. Should we stop making effort to save souls because few hear us? It is that "few" we are after and get. If we get one reader to every hundred pieces, the time is well spent.

But bigger than readers is the fact that distribution advertises the location of our church; it tells the people that we are not connected with Utah Mormons; it keeps our work before the people; it clears our conscience in that we warn the people. On each piece of literature I pass is stamped in blue the place and time of services, the statement that we are not connected with Utah Mormons, and after many pieces have been passed, I stamp the words: "If you do not care for more literature please notify the address given above."

The Lord commanded us to prepare tracts, and he commanded the church to print papers. What for? For the people to read. How will the people get our literature? I can suggest one very cheap and simple way—carry it to them. If a man were drowning in the sea, would he reject a plank because he could not get a lifeboat? Admitting that the perfect way to reach souls is through the power of a consecrated branch and ministry, are we to sit idly by and do nothing while waiting for that day to come? If we do, God will condemn us as slothful servants. Let us do what our hands find to do, and of our own selves bring to pass much righteousness. I will call again.

RALPH W. FARRELL.

### Perry, Iowa

Brother D. T. Williams closed a very successful series of meetings here about ten days ago, which covered a period of four weeks. During his stay he baptized five, one adult and four children, also blessed two children. As a result of the meetings, our people are encouraged and strengthened in the faith, and hope for much good to come out of the outside interest manifested.

Brother Williams went from this field to Packard, Iowa, where he is now preaching, on the invitation of the several families there located.

Our Sunday school is busy preparing a cantata entitled, "Santa Claus' Dream," for the Christmas entertainment.

Our parliamentary class is again meeting regularly, after a vacation through the last few months, on account of sickness and absence of many of the members. Much pleasure and profit is received by those taking active part each week, and at our business meetings we are glad to note that the Rules of Order is generally observed.

Although at times the results seem slow, we hope to press on with renewed faith and courage for the New Year.

Sincerely your sister,

CORRESPONDENT.

### Los Angeles, California

A very successful bazaar was held at the Los Angeles church Thursday afternoon and evening by the ladies aid for the particular purpose of assisting in renovating the auditorium and supplying a new carpet, etc.

A program was rendered in the afternoon, followed by a splendid chicken dinner, which was largely attended by the Saints and friends, closing with an auction to dispose of the remainder of the goods, with Brother Rushton wielding the

hammer. Evidently England must be a great place for auctions, as he succeeded in disposing of every article, and some things sold the second time. The audience was in good humor and seemed to catch the spirit of the ladies, i. e., "aid." Altogether the report showed a net revenue of two hundred and two dollars, exceeding the most sanguine expectations of the promoters, leaving less than one hundred dollars to be raised on all the work done.

Many encouraging features are observed in the district and branches from time to time. Attendance seems to be improving somewhat. Brother V. M. Goodrich continues to improve in health. A special series of meetings was held in Santa Ana last week with good results. The San Bernardino church was well filled last Sunday when Brother Rushton conducted two services. He also addressed the Young Men's Christian Association in the afternoon, there being present a large crowd. He also arranged to speak for the high school on Tuesday. Prospects seem good that Brother George H. Wixom will be successful in retaining the mayorship at the coming recall election on December 14.

Sister Rushton, accompanied by Sister M. T. Short, arrived last Monday, and is resting well at the home of Brother and Sister R. T. Knowlton. It is hoped that the California balm will soon begin to accomplish her recuperation, as it undoubtedly will.

R. T. COOPER.

289 East Forty-eighth Street, December 3, 1915.

### Jonesport, Maine

A large delegation attended the Sunday school convention held here October 30 and 31, the different schools of the district being well represented. Many interesting papers were read and readings delivered. Brethren F. J. Ebeling and John F. Sheehy delivered interesting lectures. Brother Herbert Rogers, our worthy chorister, with his band of singers, assisted by the orchestra, did their part towards the success of the meetings, and we may say that it was a big success.

Since the convention our school has grown wonderfully in membership, and many inquiries as to our school have been made, showing that non church members are noting the developments in the different lines of our church work.

A few weeks ago through the efforts of Brother Frank J. Ebeling, a Religio was organized. Since organization we have enjoyed a number of pleasant gatherings. Our attendance is growing rapidly, and it has already become evident that by means of this auxiliary a goodly number of non church members and their children are becoming regular attendants at the services. The social committee is about to make arrangements for a social for the children. The president is making arrangements for some debates, and it is a settled fact that with God as helper this auxiliary will prove its worth during the coming winter.

A goodly number were present during our district conference, held November 27 and 28. Interesting sermons were delivered. All enjoyed a spiritual feast and felt more than paid for the effort put forth to get here. Our local priesthood number eighteen or twenty. With the loyal service of these, great accomplishments can be realized in this vicinity. We are blessed as members of the priesthood in having such able advisers as F. J. Ebeling and W. E. Rogers to encourage us. These brethren are working hard that God's work may grow and prosper in this district.

Your sincere brother,

CHARLES F. CUMMINGS.

## Miscellaneous Department

### The Bishopric

#### AGENT'S NOTICE

*To the Saints of the Southern Michigan and Northern Indiana District:* Stop! Think! Have we taken our inventory? Are we planning to have our names on the financial record before the close of this year?

While we are trying to satisfy those we owe by meeting a part of our obligations, will we be as thoughtful with our heavenly Father and make a payment on the oldest debt we owe? Can we hope to be a true child of his and disregard the demands he has made upon us? He only asks of us that we do the best we can, and surely no earthly parent could be more patient with us. Shall we impose on his kindness? I hope we will not be so ungrateful as that. Think of the many blessings you have received from his hand, and act accordingly.

Let us look forward with pleasure to Christmas time, and help to make this year's offerings the largest the church has ever received.

Those who may have money in their hands and wish to have credit in this year's report, please send it so it will reach me by December 28.

In the Master's cause,  
SAMUEL STROH, *Bishop's Agent.*

### Conference Notices

Saskatchewan, Saskatoon, January 29 and 30. Religio and Sunday school conventions will meet on Thursday and Friday preceding. Arrangements have been made with Canadian Pacific Railway Company, Grand Trunk Pacific Railway Company and Canadian Northern Company whereby we obtain cheap rates. In buying ticket buy single fare, obtaining from agent where you purchase your ticket a standard certificate. If 100 delegates are present each holding a standard certificate we may return free of charge; if 50 delegates are present holding standard certificates we return for one third fare; if 25 or less hold standard certificates we return for two thirds single fare. Now, notice: If only one is present holding certificate, he will return for the two thirds fare, which is equal to a return fare at any time; so we stand to win all, and nothing to lose. During last conference there were almost 400 in attendance, and only 70 had bought single tickets and received standard certificates. The rest who bought return fares forced those who held standard certificates to pay one third of a single fare to get home, when if everyone had bought a single ticket and received a standard certificate the whole crowd would have gone back for nothing. Arrangements have been made for cheap rates and lodgings. We are expecting to introduce some new features along educational line. We invite all to come. Thomas J. Jordan, Joshua Dobson, William J. Cornish, presidency, Bertha Cornish, secretary.

Northern California, February 19, 10 a. m., Saints' church, Oakland, corner Sixteenth and Magnolia streets. Branches send full reports. J. W. Rushton will probably be present. John A. Lawn, secretary, Hollister, California.

Northern Wisconsin February 12, 13, Porcupine Branch. Teams will meet those coming to Durand, Thursday or Friday. Meals served in basement of church, 15 cents per meal. Lodging at homes of Saints free. Priesthood should have reports on hand. We expect several missionaries. Leonard Houghton, president.

Portland, 10.30 a. m. January 29, Saints' church, Portland, Oregon block north of Glisan Street, on East Seventy-sixth Street North. Take Montavilla car. Priesthood earnestly requests to report labors. Election of officers: M. H. Cook, president; R. E. Chapman, secretary.

Florida, January 15, 10 a. m., Fairview Branch, near Pensacola, Florida. Ministers and branches kindly report in time. E. N. McCall, secretary.

Seattle and British Columbia, February 5, 10 a. m., Seattle, Washington, church, corner Kilbourne Street and First Avenue Northwest. Take Fremont-Ballard or Sixth Avenue Northwest car at Union Depot, or at any point on First Avenue. Both cars pass the church. Branch clerks will receive blanks on which to make report in ample time for closing five months, ending December 31. Priesthood laboring within district past five months report not later than January 21, in accordance with new district by-laws, copy of which may

be obtained from any branch president or undersigned. Election of district officers, and delegates to General Conference. J. W. Rushton is expected. Let all who can be in attendance. Religio and Sunday school conventions 10 a. m. and 2.30 p. m., respectively, the 4th. Frederick W. Holman, secretary, 4233 Bagley Avenue, Seattle, Washington.

### Convention Notices

Portland Sunday school and Religio, Portland, Oregon, January 28, Saints' church in Montavilla. Send reports early. Election of officers and other important matters. Good attendance desired. Lottie Gage, secretary.

North Dakota Religio, December 31, Fargo. Bertha Graham, secretary.

### Quorum Notices

#### HIGH PRIESTS

*To the High Priests, Greeting:* This will give notice that program and report blank have been mailed to each member of the quorum to the address last furnished the secretary. However, if you have not already received your copy and the blank on the reading of this notice and will so inform me, I will mail you another supply. The report blank was sent out early this year in the interest of economy to the quorum, and all who may so elect may make out their individual annual report to the quorum for the year ending December 31. This will be quite satisfactory to the secretary; and please note, all reports should be in hands of secretary not later than March 10.

Papers or answers to questions on the program are due as soon as you can get them in; one already has been received.

Your fellow servant,

ROB'T. M. ELVIN, *Secretary.*

LAMONI, IOWA, December 13, 1915.

#### MICHIGAN ELDERS

Meet at Coleman, Michigan, January 1 and 2. Good representation from every part of the State desired, as quorum is now filled and a division of it will be discussed and recommended to the authorities. A good program is provided and copy mailed to each member. Coleman Saints have been requested to provide concert program for Saturday night. Will you be there?

W. L. BENNETT, *Secretary.*

### Notice of Release

At his request, presented with reasons for making it, Elder Frank A. Russell has been released from missionary appointment.

FREDERICK M. SMITH, *President.*

INDEPENDENCE, MISSOURI, December 17, 1915.

### Notice of Appointment

By concurrence of the Presidency, missionary in charge and the Presiding Bishopric, Elder J. W. Davis has been appointed to labor in Eastern Michigan District for the balance of the conference year.

ELBERT A. SMITH, *Secretary Presidency.*

LAMONI, IOWA, December 17, 1915.

### Two-Day Meetings

Soldiers Grove, Wisconsin, January 8 and 9. Those coming from a distance notify Arthur Davenport, Soldiers Grove, Wisconsin. L. O. Wildermuth.

### Requests for Prayers

Sister Wolfe, Charlotte Harbor, Florida, requests the prayers of the Saints, and especially the prayers of the eldership. This sister is suffering with severe pains in the right side of her head. She has not found relief in professional care. She is isolated and her husband is a member of another church, not sustaining her in her wish to be healed. This sister should be remembered. May the Lord bless her.

### A Christmas Message

*To the Members of the Sunday School Association, Everywhere; Greeting:* This word will reach the most of you during Christmas week, while you are helping to swell the tide of good cheer. Will you pause while we ask if you have tried to preserve the true spirit of Christmas? Are your gifts made with the thought of getting back others in return?

Have you remembered our annual offering—not mine or yours, but *ours*? It takes the united help of thousands to make this Christmas Offering worth while—a welcome lift to the financial needs of the church at this time of the year when the calls are so many more than usual. Have you done your part?

Last year we exceeded the mark set by Presiding Bishop, and yet we gave an average of only 28 cents each, with a membership of 36,000. The Bishop suggests that we set our mark at \$12,000 this Christmas—about 6 cents more per member. Surely, that's *easy*! Only six cents more for every 25 cents given last year would more than raise the \$12,000—*provided* the conditions are the same. But they are not. Americans living in favored "Joseph's land," are blessed with bigger crops and more prosperity than last year; while most of our members across the seas are poorer this Christmas on account of the awful war. And the church will be called upon to send aid to them as well as to some nearer home. Our Bishops must do this and at the same time keep the missionaries in their fields, preaching the gospel to many who know it not.

Now, will we be satisfied to increase our offerings by only one fifth while the gospel needs to be preached and some of our Latter Day Saint boys and girls go without a Christmas dinner? Could you be happy while you eat yours with the knowledge that you have not made any sacrifice to aid them? Perhaps father has paid his tithing. Could he not do a little more to help make our annual offering worth while?

Shall we not try to double the amount of last year? That will make up for those who have nothing to give. That's the Jesus way. It is the real Christmas spirit—giving without expecting a gift in return.

The time is short. The books will soon be closed and the list printed in the *Blue Stepping Stones*. You can hand your offering at once to the nearest agent, or send to Presiding Bishop. Will you help to make it \$12,000 or more?

We feel sure you will—all who can.

GENERAL SUPERINTENDENT.

**Notice Lamoni Order of Enoch**

Notice is hereby given that the regular meeting of the membership of the Lamoni Order of Enoch will occur at the Saints' church, Lamoni, Iowa, January 3, 1916, at 7.30 p. m.

The purpose of this meeting is to hear the annual report of the trustees of the order, and to elect four trustees to take the office for a term of three years, to succeed A. J. Yarrington, C. E. Blair, John Smith, and H. C. Burgess, the time for which they were elected having expired.

A report of the treasurer of the body will also be made, and such other business as the body desires to transact may be taken up.

R. J. LAMBERT, *Secretary*.

**Notice Woman's Auxiliary**

Send suggestions for amendments to constitution to Mrs. J. A. Gardner, 711 South Fuller, Independence, Missouri. Minnie E. Scott.

**Died**

CROSHAW.—Ann, beloved wife of Benjamin Croshaw, passed peacefully away November 9, 1915, after a short illness, of bronchial pneumonia, aged 79 years, having celebrated her birthday October 27. Deceased, who by former marriage was Mrs. Ann Lester, married Benjamin Croshaw, August 19, 1873, at Staffordshire, England. They came to Oxford, Idaho, September 25, 1880, residing there 12 years, then removed to Pocatello, Idaho, October 1, 1892, where she remained until death. Deceased was a member of the Reorganized Church. With husband and 5 children, she embraced the gospel, R. J. Anthony and Joseph Luff officiating at the baptisms in the fall of 1885. Two other daughters joined the church a few years later. Deceased was faithful and lived a God-fearing life, beloved by all who knew her. Lending a helping hand to those in need, she spent the best part of her life in ministering to the sick and afflicted. Whenever a call came she was ready. She was a woman of intelligence and ability, and a friend to everybody. She leaves to mourn a highly respected family and a host of friends. Services Saturday afternoon at the residence, 855 West Sublett Street, where a crowd of relatives and friends came to pay their last tribute of respect to this beloved wife, mother and friend. She was the mother of 13 children, 7 of whom survive: George H. Lester,

**THE SAINTS' HERALD**

Elbert A. Smith, Editor; John F. Garver, Assistant Editor. Published every Wednesday. Subscription price \$1.50 per year in advance.

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Subscriptions received for "Zion's Ensign," also orders for all "Ensign" publications.

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A. C. Lester, Mrs. Eliza Hamilton, Mrs. Mirah Sonneveld, Oakland, California, Mrs. Betsey A. Hobson, Oxford, Idaho, Mrs. Alice Rowland, Pocatello, Idaho, Mrs. Gertrude Young, Pocatello, Idaho. There are also 35 grandchildren, 19 great-grandchildren. The floral offerings were profuse and beautiful.

FOSS.—Benjamin F. Foss, born March 9, 1842; died November 22, 1915. Baptized March 20, 1870, by J. C. Foss. Ordained teacher, October 29, 1873. Deceased was a faithful Saint to the last, bearing a touching testimony just before his passing. Services in Union church, Jonesboro Maine, before a full house of neighbors and relatives, by F. J. Ebeling.

**Book Reviews**

IN THE SHELTER OF THE LITTLE BROWN COTTAGE.—This is the popular serial that has been running in *Stepping Stones*, by the editor of that paper, Estella Wight. It is strictly a Latter Day Saint story and concerns itself with characters familiar to the Saints of village and country places especially. One correspondent writes that it is the only literature of ours which she has been able to induce an outsider friend to read: and he is deeply interested in it. Undoubtedly the story contains an element of strong human interest for the great majority of readers, particularly those of our faith. The name "Latter Day Saint," is, of course, used freely throughout the book, as are also other terms characteristic of our message to humanity. The plot of the story is perhaps not as sensational as it might be; the professional critic would say it lacked "action"; but it makes up for this shortcoming in its homelike description and simple, life characters. The chief character, Janey, upon graduating, feels obliged to assist her mother and family in paying off the mortgage of the little brown cottage. Against their wishes, though not their will, she accepts a position as school-teacher far away from home, and there, while plodding to help lift

the mortgage, she finds opportunity for developing her character. There, also, she is confronted with a new religion, which she accepts. The folks at home have also accepted this message, unbeknown to Janey—whose conversion is also unknown to them, because of circumstances arising in the story. Everything works out satisfactorily at last, of course; but not until the reader has tramped through snowstorms and religious storms, worried over the leading characters a good deal, and heartily wished for the very thing the author, in her mercy, finally decides to bring about. If your neighbors like good, wholesome, homelike fiction, but are not inclined to argue over doctrine with you, you could not do better than let them read this book. (Herald Publishing House, \$1. Excellently bound in cloth, illustrated, and with attractive cover.)

**SOCIALISM, FEMINISM, AND SUFFRAGISM.**—The American Publishing Company, 1820 City Hall Square Building, Chicago. 301 pages; \$1.25. This book is written by B. V. Hubbard. On the title-page appear these words, "Socialism, Feminism, and Suffragism, The Terrible Triplets." As may be suspected from the subtitle, the work is antagonistic to the three movements treated upon. The author states that the book is constructed on the plan of an encyclopedic review of these subjects. Appreciating the fact that individual readers secure only fragmentary information on these subjects, he has attempted to read, digest and correlate the principal authorities on each subject. He states that he has endeavored to mark little journeys after the plan of Elbert Hubbard, to the homes of Carl Marx, Helen Key, and Emmaline Pankhurst, and offers his observations. His conclusions are that the three movements are akin; that they are all revolutionary; and that their full or partial success would be a great injury to organized society. He has endeavored, as he states, to present in the most forceful words at his command, his opinion on the subjects considered. The arguments adduced are rather radical and sensational in nature. The quotations from various writers on the three subjects should be of value to anyone making a study of the question. His introduction he concludes with thus: "The dominant note in Socialism, Feminism and Suffragism is the escaping of labor and the duties of motherhood as they came to mankind as a consequence of the disobedience of man's first parents, as related in the book of Genesis. The common sentiment of these three spirits is materialistic infidelity, and their common motto is, "No God, no Master." It is the purpose of these essays to show that the proposed remedies for present conditions are not medicines for healing, but poisons, which kill

the remnants of our faith and morals, and will plunge our country into greater political corruption and intensify our industrial and economic difficulties."

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The building of the kingdom of God is the all-important task of the church to-day. We shall only be wise builders as we know the needs of the body.

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



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

VOLUME 62

LAMONI, IOWA, DECEMBER 29, 1915

NUMBER 52

## Editorial

### RELIGION IN THE LIFE OF THE STUDENT

(An address before the Lamoni High School, by Elbert A. Smith, December 17, 1915.)

Of course when you invite a preacher to deliver an address you run the risk of getting a sermon. I presume, however, that you were aware of this risk, and are prepared to take the consequences.

I wish to talk for a few moments on the subject, "The place of religion in the life of the student." In the first place, what is the object of the student? We become students almost before we are aware of it. In fact, we might almost say that we were born students. Doctor Talmage, the celebrated divine, said that he was born asking "Why,"—and some one retorted unkindly that no one had ever found out why. Although we may not be born asking questions, we begin asking them very early in life.

One of these little fellows in the kindergarten, when he really gets started, can ask more questions in fifteen minutes than all the teachers in high school can answer in a day. In fact, children begin asking questions long before they enter kindergarten. Evidently the object of all these questions is to find out facts; or to state it in another way, the object is the pursuit of truth. It is an evidence of the inherent longing in man to arrive at the truth.

We ask these questions of those whom we think are prepared to answer them and enlighten us. Thus those who answer our questions become our teachers. I may say in passing, that the information that your teachers may attempt to force upon you in your indifferent moments makes little impression; but the information that you receive in answer to questions that have come up in your own minds makes a lasting impression.

We are not always satisfied with the information that we obtain as a result of inquiry and as the result of teaching by precept. It is quite natural for us to wish to experiment, and arrive at truth by demonstration.

When requested some weeks ago to relate a personal anecdote, my mind went back immediately to the time when I had been told that a cat when falling, always alights upon its feet. I learned this by precept, but not satisfied with that I must try an experiment; and so in company with another boy I climbed to the top of an old barn, and, reversing the house cat, dropped him and watched the result.

Thus I arrived at the facts in the case by experiment. That is the scientific way. I was a scientist. Scientists endeavor to demonstrate truth to one or all of the five senses. That which we see, hear, feel, taste, or smell we believe, although there is always danger of being deceived even by these senses, on which we rely so implicitly.

I stated that you might get a sermon. However, I will not take my text from the Bible, but from the writings of a very celebrated scientist. We have here a book called Continuity, containing an address by Sir Oliver Lodge before the British Association for the Advancement of Science, 1913. At that time Sir Oliver Lodge was the president of the association. Thus you will see that the statements contained in the book come from the greatest modern scientist, and were made before possibly the greatest assembly of scientists of modern times. In this address Sir Oliver Lodge says: "The methods of science are not the only way though they are our way, of being piloted to truth."—Page 104.

He goes on to add: "Pre-scientific insight of genius—of poets and prophets and saints—was of supreme value, and the access of those inspired seers to the heart of the universe was often proven."—Page 104.

It appears from this reasoning that scientific methods are not the only methods of arriving at the truth; that the truth may be arrived at by way of revelation, intuition, inspiration. He mentions the poets, and without doubt many of the poets have been to a degree inspired. I recall for instance, a verse from the poem "Locksley Hall," by Tennyson:

For I dipt into the future, far as human eye could see,  
Saw the vision of the world, and all the wonder that would be;

Saw the heavens filled with commerce, argosies of magic sails,  
Pilots of the purple twilight, dropping down with costly bales;

Heard the heavens filled with shouting, and there rained a  
ghastly dew

From the nations' airy navies grappling in the central blue.

Tennyson's prophetic insight into the future has been to a wonderful degree justified. Since his day man has won a notable victory over the elements, found his wings, and obtained power to fly, so that the heavens were filled with commerce.

At the outbreak of the great European war, regular lines of dirigibles were running between given points in Germany,—running on schedule time. Tennyson went on to say he heard the heavens filled with shouting, and there rained a ghastly dew from the nations' airy navies grappling in the blue. To-day the airy navies of the world are grappling in the heavens. Zeppelins and aeroplanes are fighting each other over France, Germany, Russia and Serbia, and too often as a result of these strange combats in the heavens, there rains on the earth below a ghastly dew. Something inspired Tennyson to perceive this then future strange phenomenon.

It is evident too, that the prophets and seers of old, especially the Biblical prophets, Isaiah, Jeremiah, John, and others, including the preeminent seer, Jesus of Nazareth, were able to perceive future events, and what is more important, lay hold upon hidden eternal principles of truth in relation to man, his destiny, his moral conduct, his origin, etc. Others of lesser power, not generally recognized as prophets, have received similar gifts, to an extent at least, so that they have arrived at truth. For instance, such men as Tolstoy, the Russian, and our own great Emerson.

It will be conceded at once that inspiration is naturally associated with religion, and I quote further from Sir Oliver Lodge: "Genuine religion has its roots deep down in the heart of humanity and in the reality of things."—Page 106.

If you are a *student* and are *human*, religion has its place naturally in your nature. It is true that some people seem to think that a genuine student is scarcely human. We speak about "high brows" with a degree of contempt. Some one has said that a bookworm is a worm that would rather eat than read or a man who would rather read than eat. But a real student is human. He likes to read, it is true; but also he likes to eat on occasion. He has time for home and family and children, and association with humanity.

When our President Wilson entered the White House there were some who considered him scarcely human because he had been president of a great university and was known the world over as a scholar of renown. He was considered cold and academic, and without emotion. But we have discovered that

he is very human, that he has that in common with Lincoln, our greatest president; who, although a great student, always kept his ear close to the heart of humanity.

In fact, we may say that the *real* student is the most alive and the most human man on earth. If you are a student, then, and human, according to Sir Oliver Lodge, genuine religion has its roots deep in your nature. You cannot uproot it without injuring your own nature. Atheists, agnostics, infidels have done violence to their own nature.

I wish to impress this thought upon your mind, because as you go on through the high school, into the college, and possibly into the university, you will meet men and women who will assure you that religion has no place in the life of a student. Remember this, that one who dug very deeply into science and one who climbed to a position of pre-eminence, standing in this twentieth century before a great assembly of scientists, declared that genuine religion has its roots deep in the heart of humanity and in the reality of things.

And so in the pursuit of truth, bearing in mind his statement that scientific methods are not the only methods of arriving at the truth, you will not go far wrong if you heed the divine injunction and seek learning not only by study, but also by faith.

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## CURRENT EVENTS

### SECULAR AND RELIGIOUS

**PROFIT SHARING.**—The International Harvester Company has announced arrangements whereby employees may purchase on easy terms, stock with guaranteed remunerative returns.

**HEAVY MAILS.**—Some idea of the tremendous amount of mail handled daily in the United States may be formed from the statement of the press that on December 19, a record day, there was handled in the Chicago post office eight hundred tons of mail.

**"EASTLAND" BLAME.**—Reporting on the *Eastland* disaster, which vessel was wrecked some time ago at Chicago with the loss of many lives, Secretary of Commerce Redfield, on the 18th, placed the blame on insufficient inspection service. He urged appropriations to extend the service.

**RATES RAISED.**—The Interstate Commerce Commission on the 2d granted to railroads operating between the Mississippi and Missouri rivers and the Rocky Mountains increases in freight rates on many commodities, including agricultural implements, canned goods, boots and shoes.

**THE PEACE PARTY.**—Henry Ford is reported ill, with the possibility that he may have to leave the peace party and return home. The peace delegates have left Christiana for Stockholm, Sweden. Report from Christiana is that invitations to Norwegian

friends of peace to join the party have met with no response.

**FOR RIVAL NAVY.**—The annual report of the general board of the navy, of which Admiral Dewey is president, made public by Secretary Daniels the 21st, contains the following paragraph:

The navy of the United States should ultimately be equal to the most powerful maintained by any other nation in the world. It should be gradually increased to this point by such a rate of development year by year as may be permitted by the facilities of the country. But the limit above defined should be attained not later than 1925.

**CONSPIRACY CHARGES.**—Paul Koenig, chief detective of the Hamburg-American Line, and Richard Lelendecker, an antique dealer, have been charged with conspiracy to dynamite the Welland Canal, and Edmond Justice, a Hamburg-American watchman, has been charged with conspiracy in the United States to secure military information for the German Government regarding Canadian munitions. Koenig is also named in the Justice charge. These men are under heavy bonds to appear in answer to the charges named.

**THE "ANCONA."**—Holding that the admission of the Austro-Hungarian admiralty that the vessel was torpedoed after her engines were stopped, and when passengers were still on board, fixes on the submarine commander responsibility for violation of the recognized law of nations, in the second note to Austria-Hungary, made public the 22d, the United States declines to discuss facts or law in connection with the sinking of the *Ancona*. The note holds the Austro-Hungarian Government responsible for the act of the commander, and renews "the definite but respectful demands" made in the communication of December 6.

**MEXICAN AFFAIRS.**—Influential Villa generals have been in conference with Carranza representatives arranging an agreement under which the main part of the Villa army is to be taken into the Constitutionalist army and used in a campaign to be inaugurated against Zapata, amnesty to be granted the Villa generals. It is said that the arrangements further provide, in agreement with United States authorities, that Villa may become a political fugitive to the United States. It does not seem that Villa is in full accord with the concessions of his generals, he being reported first at one place and then at another, his purposes unknown. General Rodriguez, the last Villa officer with any considerable following in the State of Chichuahua, and not a party to the agreement just mentioned, is said to be arranging terms of surrender to Carranza authorities. The Carranza government is extending civil and military authority throughout the territory surrendered by Villa generals. Henry Prather Fletcher, American ambassador to Chile, has been appointed ambassador to Mexico.

**EUROPEAN WAR.**—The entente allies continue work on defensive lines about Saloniki, and are still landing troops at that point. Greece reiterates her intentions of neutrality. According to statements made, she will permit the entente allies to complete the fortification of Saloniki; she will not oppose an Austro-German attack, if guarantees are given that her territory will not be put in jeopardy, but she insists that neither Bulgarians nor Turks must enter Greece. Greek villagers in the neighborhood of the British lines are leaving their homes. Serbian and Montenegrin resistance continues against the Austrians in Montenegro and Albania. Austro-German troops are being massed on the Greek border, and Bulgarian and Greek forces are engaged in skirmishes along their common border. The British have withdrawn from the north coast sections of the Gallipoli Peninsula, the troops at these two points being transferred to some other sphere of operations. British troops continue to occupy the tip of the peninsula, commanding the entrance to the straits leading to the Dardanelles. Report that Varna, Bulgaria's chief Black Sea port, has been captured, is unconfirmed. The Russians report successes in Persia. Minor gains for both Germany and France are reported in Alsace. France announces important gains in the Vosges. An Austro-Hungarian submarine on the 21st sunk the Japanese liner *Yasaka Maru*. All on board, including an American, were saved by a French gunboat. The United States Government, through its representatives, is investigating the sinking of this vessel. The Reichstag has voted a new war credit of 10,000,000,000 marks, the Socialist minority of nineteen opposing the vote. The British House of Commons on the 22d passed a bill providing for an increase of the army to 4,000,000. The life of the present Parliament on the same day was prolonged eight months. Lloyd George stated in the British Parliament the 20th that the success of the entente allies depended on the attitude of organized labor: He plead for unskilled workmen to be put on the work of skilled labor to operate new munitions factories, saying "Victory depends upon it." At the Greek elections the 19th, the mobilized soldiery had no opportunity to vote and the opposition to the crown refused to vote, hence the Government had little opposition. The Venizelos party holds that the election was illegal, and refused to participate therein.

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## NOTES AND COMMENTS

**LAMONI OFFERING.**—It may interest the Saints abroad to know that the Lamoni Sunday school has raised a Christmas Offering this year of \$560. And this sum will no doubt be increased by contributions coming in late.

## Original Articles

### REFLECTIONS---NUMBER 4

BY W. E. PEAK

#### GATHERING

When our late president took the lead of the church he found many who were very anxious to gather to Zion. This question was then, and is yet, generally discussed. It was very difficult for the Saints to understand just what to expect about it, or what was best for them to do. So the Lord spoke to them in 1873 and said:

Let my commandments to gather into the regions round about, and the counsel of the elders of my church guide in this matter until it shall be otherwise given of me.—Doctrine and Covenants 117: 11.

This was very satisfactory, with the exception of one point. That was, how far did "the regions round about" extend from Independence, Missouri.

Joseph answered the question several times by saying that the regions round about extended a day's travel, by the swiftest mode of travel from Independence. I accept his answer. I know of no one who is capable of giving a better one.

One can go from Pittsburgh, Pennsylvania, to Independence in less than twenty-four hours. This places the western part of Pennsylvania in "the regions round about," and which is just as much the gathering place as Jackson County, Missouri.

The command was to be observed by the Saints "until it shall be otherwise given of me." The financial reverses that many have met with in Independence is a strong evidence of the truthfulness of this command, and shows the folly in disregarding it.

In 1909 the Lord spoke to us on the subject again as follows:

The conditions surrounding the work, the increase of the membership of the church, the increasing desire for gathering together, and the necessity existing for the obtaining of places for settlement in the *regions round about*, under the existing laws of the United States and specially the State of Missouri, require that the bishopric be authorized to take such measures as will bring to pass the organization of those who are desirous and willing to form parts in colonization under terms of association in different localities where settlements may be made and may lawfully secure and hold property for themselves and their fellow church members and the whole body of the church when organized.—Doctrine and Covenants 128: 1.

The thought that stands out clear before us is, there was an "increasing desire for gathering together," among the Saints. All who were acquainted with the conditions in the church know that such was the case. There had been much said and written for several years on the gathering and the Order of Enoch. Some were wild for this organization. This increasing desire to gather and organize the Order

of Enoch made it necessary to obtain "places for settlement in the regions round about," but nothing is said about the necessity of obtaining places in Zion,—"the central spot."

In verse five we have the following explanation: "It is well to understand that the term *regions round about* must mean more than a small area of country round about the central spot."

The bishop was authorized to proceed to bring into existence "organizations," "under terms of association in different localities," in "the regions round about." The nature of the work of the Saints was such that these organizations could not be "in near proximity to each other"—verse six.

"The great variety of callings, avocations and professions" of the Saints would demand that farmers live in a farming community, the coal miners in coal regions, iron and tin workers in a country where such mills are located, etc.

This all harmonizes with Joseph's explanation of "the regions round about," and especially when we consider the fact that Kirtland, Ohio, will yet be a stake (Doctrine and Covenants 107: 27).

It makes no difference where you live in the regions round about, these organizations can be brought into existence, and you should so live that the place where you "occupy may shine as Zion, *the redeemed of the Lord*" (Doctrine and Covenants 128: 8).

If we do this, the place where we live will be "redeemed of the Lord," and will constitute one of the "holy places" in which the Saints will stand when the long-predicted judgments come upon the earth. These places in the regions round about will be "redeemed" and made "holy" by the righteousness of the Saints, and will afford all the blessings and protection to the faithful in Pennsylvania, or in any other State in the regions round about, that can be obtained in Independence.

It is necessary for some to gather to Zion, "the central spot," but they are to be designated by the Lord, and are to go when appointed "by the presidency and the bishop of the church" (Doctrine and Covenants 48: 2). And when they have been thus "appointed" to go to Zion, they should proceed according to the following:

And thus let those of whom I have spoken, be planted in the land of Zion, as speedily as can be, with their families, to do the things even as I have spoken.—Doctrine and Covenants 57: 5.

This is the law to govern the gathering to Zion, but the elders and bishops may "counsel" and advise about the gathering into the "regions round about."

#### ELDERS' FAMILIES

Those elders who were to labor in Zion were to go "with their families." This shows that the Lord wanted to keep the elders with their families, and

so directed. If the church failed to do as directed and suffered as a result, the fault is not with the Lord.

The elders that were to labor in Zion were to take their families with them and receive inheritances, which simply means places for them to live. But "the residue of the elders of my church," were not to obtain inheritances,—places for their families to live—in Zion, "for many years" (Doctrine and Covenants 58: 9). They were not to be in Zion, but in their missions with their families, and were to stay in these missions "for many years," or till their missionary work was done.

This is in harmony with all that the Lord ever said on the subject. The policies that the church should have pursued, not the policies it has pursued, were given in a very short time after the church was organized.

In September, 1830, the Lord outlines the policy for the missionaries and their families, when he spoke to Thomas B. Marsh, who was afterwards the president of the Twelve. He says:

Behold, verily I say unto you, Go from them [his family] only for a little time, and declare my word, and I will prepare a place for them; yea, I will open the hearts of the people and they will receive you.—Doctrine and Covenants 30: 3.

This is the Lord's way of carrying on missionary work, and for one I indorse his plan. Elder Marsh was to go from his family "only for a little time," to declare the word. The Lord would "prepare a place for his family, so he could do this. This is the only method we read of in the revelations for building up the church. Why not adopt it? This is in keeping with the statement that "the residue" of the elders were not to obtain inheritances in Zion for many years.

What would a young missionary want with a home in Independence, if his work were in Pennsylvania "for many years"? He would want his wife and little children so located that he would have to be away from them "only for a little time," and be able to return as the Lord directed Thomas B. Marsh, and the Lord is "no respecter of persons."

The Lord would "prepare a place for them," so he could do this. If we count the money that has been spent by this church in carfare in sending missionaries to and from their distant missions, and the amount that has been spent in keeping their families while the missionaries were at home, saying nothing about the time the missionary loses in the field from homesickness, we will find that we have wasted more money than it would cost to build parsonages in every district in the church.

Many of the missionaries have some money that they could invest in a parsonage, if they knew that they would labor in that district for a number of years. They could do this and live in the parsonage

as their home, and if it should ever become necessary to change the missionary, the bishop could make proper arrangements about refunding his money.

But this policy is contrary to tradition, and I learned years ago that tradition is a hard thing to fight. It may take another generation before we will change, but the change will come.

#### SEVENTY AND TWELVE TO TRAVEL

The Seventy are "to travel continually" (Doctrine and Covenants 107: 44), and so are the Twelve.

The seventies are to build "up the church and regulate the affairs of the same in all nations," (Doctrine and Covenants 104: 13) and so are the Twelve.

The main difference in the work of these two quorums is, the member of the twelve is to have several States or nations for a mission, while the seventy is, as a rule, to have only a few counties. This explains the difference in the degree of traveling they are to do. The seventy who has his family, not in Zion, but in his mission, if he can be away from them for a few weeks at a time, can do all the traveling that his calling demands.

But to keep him going all over the United States and have him preach only a few sermons here and there, is making a tourist or an exhibition out of him, instead of a missionary. He can neither build up nor regulate the church. There may be some in the church whose beauty and wisdom are such that it would pay the church to thus send them around to show the world what we have, but they do not belong to the Quorum of Seventy.

There are enough competent seventies to have one in charge of every district as the law provides. These seventies in charge could do the work of their calling—building and regulating the district—under direction of the Twelve, as the Twelve does under the Presidency. When they had been there long enough to understand the conditions, they could keep the Twelve in charge informed as to the needs and conditions of the districts. The twelve in his office with these reports would have the information needed and could give such directions as were necessary. He would know the parts of his mission that needed his presence, and could proceed accordingly. This is the policy given by the Lord and will be enforced some day. Then it will not be necessary for the Twelve to attend every district conference, nor to travel too much. As a church we will suffer till every man is recognized in his calling. This is the only way proper "confidence" can be had.

The twelve passes through a district, and as he is a visitor everybody goes to meeting. He is kindly greeted and listened to, receives his donations, and passes on. It is quite doubtful if he learns the real condition of the branches during his short visit. If he does, he has not the time to adopt a policy and

carry it into effect. All he can do is give instructions according to his understanding.

But the seventy should stay there. He becomes acquainted and knows the conditions and the needs of each branch—that is if he has been left there long enough to find out the conditions. And if he has not sufficient understanding to formulate a suitable policy, he can report the conditions to the Twelve and obtain counsel and advice.

It is true, there are in some branches a few who soon tire of a missionary and want another. They are always anxious to hear a new minister, but soon tire of the one they have and clamor for another. These would tire of the Twelve just as soon as they do the seventy, if he were to stay as long. To suit them a new man would have to be sent every few months at least.

But even that class can be helped, and it is necessary for the missionary to be with them perhaps for years to learn how to deal with them, and to carry out the plan of instructions necessary to raise them to a higher plane. They cannot be helped in a few days or weeks; it takes time, and the one who has been with them long enough to understand them should have the time to give them the needed experience and instructions.

The faithful workers soon learn the missionary, and he learns them; each tries to adapt himself to the other, that harmony may prevail and success come to the work of God. Then when this understanding has been obtained, it is folly to send the missionary away before he has had time to do any more than to get ready to work.

The longer men work together the better they can succeed. There are gossipers and faultfinders in some of the branches, it is true. These will not be satisfied with what is being done, and they must tell it all to the one in charge when they see him. But of course one of the Twelve would not pay any attention to a gossip. He knows that a man must be heard before his work is condemned, and he will proceed to counsel with his colaborer, the seventy. Then they can formulate plans to meet the emergencies, and save even the gossip and the faultfinder.

When a missionary has been away from home for months in a community, the nonmembers know it and it makes a bad impression on them. They look on us as worse than the Catholic priests, for we have families and they do not. They have the same opinion of us personally that they have of the priest, besides considering us cruel for neglecting our wives and children. And it is cruel to thus treat a wife and children. This closes many homes against us.

We speak of it as a sacrifice for the Lord. So it is. But an unnecessary sacrifice is not accepted. This is illustrated by the Hindoo mother when she

gives her child to the crocodiles. The Lord does not demand, nor does he accept any sacrifice that injures the ones who make it. For one to stay in his mission so long that it injures himself or his family in any way is doing wrong, and he will suffer for it. His sacrifice may be made in good faith but is unwise, and it is not accepted. "It has pleased the Father to accept many of the sacrifices of his people" (Doctrine and Covenants 124:8). This explains the principle: Many of the sacrifices of his people were accepted, but not all of them. Some sacrifices had been made that God did not accept of. They were not what he required, or else not made in the proper spirit. Is it possible that some of us missionaries left our homes and were gone for months because so appointed, and this great sacrifice was not accepted because God knew we should have been near home so we could help our families?

If our families were located in our missions where we could be home when needed, and yet be able to continue our missionary work while at home, the church would have our service all the time. And when we were away from home in the district we could be back every few weeks, then the nonmembers would have no reasons for accusing us.

An elder can do just as much missionary work at home when his family is located in his field as he could if he were at the same place alone staying with the Saints, and most of us can do more. I know this by experience. The Saints in a branch could defray the expense of the missionary when he was living with his family, just as well as they can when he is along, living with them, and it would be much better every way.

Yes, the elders are to "go without purse or scrip." That simply means that the Saints where they go are to supply them, for the Lord said:

Whoso receives you receiveth me, and the same will feed you, and clothe you, and give you money. And he who feeds you, or clothes you, or gives you money, shall in no wise lose his reward: and he that doeth not these things is not my disciple; by this you may know my disciples.—Doctrine and Covenants 83:16.

The majority of our Saints understand this and should be encouraged to live according to it. I am just as much satisfied that this principle of helping the missionary will bring blessings to the one who does it as I am that baptism or prayer will. We missionaries can relate many cases we have seen prove it. And the Saint that fails or refuses to comply with this part of the gospel will suffer loss, both in this world and in the one to come.

Those few in the branch who usually bear the missionary's expenses could and would help defray them if his home were in their branch, just the same as if he were there alone. Those who do this are Christ's "disciples." You will find them doing all they can

along this line, and when the missionary's wife or child is sick you will find them giving a helping hand.

In conversation with an aged sister who had raised a large family,—not one of them was attending the meetings and some of them had disgraced themselves,—she referred to another sister about her age that had raised several children, and whose daughters were leading workers in the branch and district and said, "The elders always made their home there, and their influence kept her children in the church."

She was worrying over the condition of her family and thought the elders had been partial by not staying with her more. The truth was she did not want to be bothered with the elders, nor to spend the money that caring for them would take, when her family was growing up. They had never paid tithing nor helped defray the elders' or the branch expenses. They never thought they were able,—always too hard run. They had sown to the wind and were reaping the whirlwind.

We listened to her pitiful and melancholy story and wished we could help her, but there was no help. As far as her case was concerned, "The summer was passed, the harvest was over"; the sorrows of neglected opportunities were being reaped, and there was an abundant crop.

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## Of General Interest

### TEMPERANCE CRUSADE ADVANCING

A press dispatch from Liverpool, dated August 7, says that new and drastic orders have been issued in that city for the regulation of the sale of liquor in saloons. One of the provisions of the new order prohibits treating; another prohibits the giving of credit for liquor, and the third limits the sale of liquor to five and one half hours a day. Thus the cause of temperance marches on; every limitation, every reduction of the hours during which liquor can be sold is a step in advance; it is one way of measuring the strength of the opposition to alcohol. The prohibition of sales or credit is also to be commended. After a man has taken enough liquor to stupify him he is not in a condition to contract a debt; he doesn't know what he is doing. A drunken man is in no condition to defend himself against any bill that is presented.

But the prohibition against treating will be even more effective because much of the drinking is the outcome of treating. In fact it is no unusual thing for a saloon keeper to do the treating, if necessary, until the patron gets to the point where he will spend his money freely.

And why should we not have treating prohibited in this country? It is within the power of Congress to

fix the conditions under which liquor shall be sold by those who obtain a government license—or, not to offend against the niceties of language, those who pay the internal revenue tax levied against the liquor dealers. There are some State laws against treating, but the trouble is that they put the penalty on the man who treats instead of putting it on the saloon keeper who permits it in his establishment. It is the saloon keeper who profits most—he is really the only one who does profit.

If Congress desires to do something that will have immediate results of good, let it provide for the forfeiture of the license of any holder of a Government receipt who permits treating in his place of business.

And while Congress is legislating it might just as well make selling on credit a cause for forfeiture of license.

Congress should also require publication in advance of notice of application for Government license; that would shut off the issue of licenses in dry territory.

And why not compel a monthly, or at least quarterly, report of all license holders. It would be instructive to know at stated intervals, first, how much liquor is sold; second the price collected for liquor sold; third, the kind of liquor sold; and fourth, the alcoholic content of the liquor sold. It would be no hardship upon the holder of the license to make such reports, and the information would be vastly helpful in the consideration of the liquor question. National prohibition is impossible until three fourths of the States are ready to ratify a constitutional amendment, but it only requires a majority of the two houses and the concurrence of the President to legislate on the subject, and the suggestions above made outline only a few of the many things that may be done to lessen the evils of the traffic in alcoholic drinks.—W. J. Bryan, in the *Commoner*.

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### OUST VICE BUSINESS

Owners and agents of buildings occupied by more than two hundred tenants for immoral purposes are officially reported to have ousted them since the injunction and abatement law went into effect on July 1. So far it has not been necessary to invoke the law against owners. Some of them have invoked it against tenants. It will be invoked, if necessary, against the recalcitrant.

So far the new law is justifying in Chicago the predictions made for it on the basis of experience elsewhere. It is cleaning out haunts of vice which were heretofore very difficult to reach. It deprives the vice promoters of their strongest ally, the "vested property rights" of owners either negligent or indifferent to the effects on public morals of the uses made of their property.

Of course it may be said that the vice promoters and their pitiable human "stock" are still here. Doubtless it will be said, as it has been, that the only effect of such "cleaning out" measures is just a "scattering out."

No business can live without well-known and recognized places in which to do business. It must have a "market place" where buyers and sellers know they can find each other. Deprived of this it ceases to be a commerce and becomes an isolated personal act. The injunction and abatement law is not, except incidentally, an attack on personal sin. It is an attack on the vice business as a business. And it seems to be working.—*Chicago Herald, August 14, 1915.*

## The Children's Home

EDITED BY HEMAN C. SMITH AND CALLIE B. STEBBINS,  
LAMONI, IOWA

### Margery

It was late when Burton returned. His wife awaited him with cheeks glowing and eyes sparkling.

"I thought you would never get home!" She could scarcely take time for the accustomed kiss of greeting. "I've been over to Washburn's to see the new baby. It's the dearest little thing, and so beautiful. It has great blue and dark fluffy hair." She clasped and unclasped her hands excitedly. "You don't know how I wanted to bring it home with me!"

Burton smiled at her a little sadly, and she knew his thought before he spoke. "This is a queer world," he said. "Little ones would be so welcome here, and Washburn doesn't want children."

"She doesn't either. She's perfectly horrid about it. When I made so much ado about the baby, she said she wished it had been mine. Oh, she couldn't think of giving it away, of course, but she said it had better never have come, because they already had three too many. I couldn't say that if I had a dozen!"

"Of course you couldn't, you model little wife!" and he laughed at her indignation. "But isn't dinner waiting? It seems to me I smell something mighty appetizing."

"It's the roast. Yes, everything's ready this long while, but I was so busy thinking of that baby, I forgot everything else."

When the meal was finished, he tried to read to her as she washed the dishes, but he was not in the mood for it, so he laid down his paper and remarked, "I guess that baby has upset me, too. I can't help thinking how much we miss by not having children."

An idea struck the little wife, and she stopped still with a plate half dried for a minute before she exclaimed, "Oh, James, I've been thinking! It seems no babies ever are coming to our house. Why can't we adopt one?"

If she expected James to jump at the idea, she was doomed to disappointment. It was a little while before he answered her.

"No, Elizabeth, it wouldn't do. I could idolize children of my own, but I could not take another man's child and treat it as mine. I suppose I ought to be able to do so, but, somehow, I'm not that kind. Don't you know, every trait the child developed, of which we did not approve, would only

bring to us the thought that our child would never have been so, and, really, Elizabeth, I'm afraid I would be unjust."

"But you can love any of them so," she protested. "I could simply worship that Washburn baby in an hour, if I knew it were mine to keep."

"Of course you could while it was a babe in arms. But children grow up and become far different from innocent, prattling babies."

Elizabeth was silenced, but not convinced.

For the first five happy years the Burtons spent together they did not miss children very much. They were too busy enjoying each other. Then, too, there were payments to make on the little cottage, and furnishings to buy, so that when they thought of children at all, it was with a sense of gratitude that none came until expenses were lighter or his salary larger. But as the years went by and the home became their own in fact and in deed, as his salary was advanced, and luxuries began to come to them, with it all came an increasing sense of loneliness that was heightened with the advent of a new baby in the neighborhood. Yet this was the first time it had occurred forcibly to either of them that there are children without homes as well as homes without children.

"You know, Elizabeth," Burton said in the hope of further convincing her, "I have always thought of a daughter named Margery ever since my poor little only sister died. I remember I told the other boys in the barn loft where we had stolen to cry after the little white funeral, that when I grew up and married, I meant to have a baby girl and name her for little sister, and I've thought about it that way ever since. And I couldn't call another man's child Margery."

However, that night he pitied her with all his heart as she knelt by her bed, for he knew by the tremor of her frame that she was praying the prayer of Hannah—only Elizabeth was praying for a daughter.

But as the days went by and the Washburn baby grew and thrived, she was almost content with her interest in its development, and although James seldom saw the child, he grew to look forward, just a little, to his wife's evening account of its charms and sweetness.

When it was a little less than a year old, Elizabeth met her husband one night with tears, large and unshed, behind her long lashes. He had no time to ask the trouble before it was told and the tears were shed. "The Washburn baby is so ill! The doctor says that unless a change comes as suddenly as its illness, it cannot live. And he won't let anyone see it—not even me, and the nurse is so strong and forbidding, I'm afraid she will not be tender with it."

"Calm your fears, Dear Heart," he soothed her as he held her close. "Nurses are wise. They know even better what to do than loving mothers and friends. And she will be tender."

"Do you really think so?" She sought comfort from him even though she knew that he knew little about it.

"I know she will. Come to dinner and you'll feel better."

But Elizabeth was too troubled to eat and retired early, although it was to toss upon a restless pillow.

It was a moonless night and the darkness was thick and foreboding. The whole weight of it seemed to rest upon Elizabeth's heart each time she awoke and looked across at the light showing faintly from the Washburn window.

Toward morning, worry and fatigue conquered, and he fell into a deep sleep unbroken by dreams. But the subconscious mind was alert, and when the doorbell pealed violently, she was out of bed in an instant, sobbing. "The Washburn baby! Oh, the Washburn baby!"

In an incredibly short time she had dressed and opened the door. Only the heavy blackness met her, but when her eyes fell to the step she cried out, "Oh, James, come here!" In-

stinctively she knew what was in the fluffy basket at her feet.

By the time James reached her, yawning and sleepy-eyed, she had found beneath the coverlets the baby—very tiny, and very sound asleep. "Oh, you little darling! You sweet little innocent waif! Why don't your folks want you?" she was whispering tenderly to the little outcast.

"It's plain enough why nobody wants it," muttered James, "but I don't see why they brought it here. We don't want the refuse of wickedness."

"How can you speak so about it!" she cried indignantly. "It is so helpless." She caught it hungrily to her bosom, and the Washburn baby was forgotten in her new-found joy, and fear.

She ventured timidly, "It would seem truly ours, coming to us this way. Do let us keep it, James. Oh, I could love it so!" and the arms, empty so long, clung with passionate entreaty about the little form.

All through her ministrations to the newcomer she plead for it, but James was obdurate. Yet, through it all, he was devouring the sight of her in this new phase of her womanhood. Truly, she was meant to be a mother, for there was no awkwardness about her movements with the child. Unconsciously, she made a picture, the like of which men have paid thousands to preserve upon canvas.

But the child was not his own. The thought rankled within him and would not be stilled. Indulgent as he had always been with his wife's whims, this was one impulse which he dared not sanction. For the undeveloped traits of that bit of helpless humanity might prematurely whiten Elizabeth's rich brown hair, and change her everbursting smile of gladness into a rare and feeble one of sorrow. So, hard as it would be for her, the child must go.

The next morning, when Elizabeth begged that the baby be not sent to those "unfeeling boards of charity which deal in children as with commodities," but, rather, that they try to find some really nice people who would take the child and love it as their very own, James saw no harm in yielding that much to her wishes.

So day after day found the baby still with the Burtons. He was too busy to search for homes for indigent children, and although Elizabeth really asked a number of people to take the little thing, it was so evident to them what the agony of the parting would be to her, that they all kindly suggested she keep it herself.

"But my husband," she would tell them tremulously, "he isn't willing."

"He will be," they would console her, "when he learns to love her. Such a sweet, pretty baby as she is, will soften any man's heart in time. Just wait and see."

That such would happen was the fondest hope of Elizabeth's heart, but she knew her husband to be so truly a man of his word, that the hope had little encouragement to grow. However, she kept her charge so clean and dainty, and the child was so physically perfect that she felt it would be a hard heart, indeed, that would force the little thing from loving arms out into a cold and forbidding world.

James, in spite of himself, began to feel this, and in self-defense would tell Elizabeth, sternly, that if she did not find a place for the child at once he must look up the charity board. Then Elizabeth would vow in her heart and promise with her lips to do her best.

He talked little of evenings, now. He pretended to be deeply absorbed in an historical work he had purchased, but he knew the nightly program of feeding and disrobing the interloper better than he knew the causes of the fall of Rome. After all, it was more interesting.

"I suppose you'll be giving her a name, soon, won't you?" he asked one evening, and, as if in expectation, the baby

pushed aside her bottle and looked at him steadily. That amused him so much he scarcely heard his wife's timid reply, "No, I shall not name her. The people who take her will wish to give her a name."

From that time on the evening reading was neglected, and he began to play with the baby. Timidly, at first, and half sheepishly, but growing bolder as time went on.

Now, Elizabeth grew brave enough to tell him of her cute ways through the day, of how good she was and how seldom she cried, yet never mentioning the hope that was beginning to grow in her heart.

At times he still asked of her success in finding a home for the baby, but at far widening intervals. He would not own it even to himself, but he was conscious that down at the depths of his feelings, he would miss dreadfully the little snowy, frilly mass—now beginning to sit alone—that he nightly found in the small carriage in the dining room. Her eyes were so big and blue, and her hair, yet but a hint of the coming glory, was like silken gold threads, even now curling up bewitchingly over her head. All this he thought of in spare moments at the office. And one evening she had laughed at him, almost aloud. "Say," he said, "she will be a beauty by and by!"

It had been many nights since he had questioned his wife about the home hunting, and the hope in her heart had been growing larger. So this night of all nights, when he came in with eyes first of all for the baby, she slipped into the kitchen and left him alone with the foundling.

"Goo! Goo!" the baby cried at him, and shook her fists invitingly. Never before had he held her, but to-night there was no resisting her charms. He seized her and tossed her above his head exultantly. "You fine little girl!" he said.

Elizabeth, standing in the shadow, pressed her hands against her heart to still its beating. Hope was almost grown heartfelt now, and forthwith it swelled until it seemed it would surely burst the muscled walls.

"Our sweet little baby girl! Where's mamma, Margery?"  
ELINOR VAN HOUTEN.

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## Letter Department

MOUNT WASHINGTON, MISSOURI, November 16, 1915.

*Editors Herald:* I welcome the HERALD again. Its weekly visit is like the coming of a dear friend. For some months I have been without the HERALD. My address was not permanent and I did not renew my subscription until I became located. Now at last we are in our home at Mount Washington, a little station between Kansas City and Independence, about four or five miles from the Stone Church, on the electric line.

We have a fine branch at Mount Washington, so I attend here, although I go often to the Stone Church. My heart swells with gratitude to God that I am permitted to have a home in Zion. Our little branch is growing by baptisms and letters. The Saints are moving in. Elder Lentel is our president. He is a man full of the Spirit, one whose very presence is uplifting and ennobling.

I want to say to the dear Saints of North Dakota and Minnesota whose friendship I have formed, that they are to accept this as an invitation to our home at any time. We would be glad to welcome any of them.

In the HERALD of November 10, I noted an article by Brother W. A. Sinclair on hot drinks. May God help us to always do his will in this regard.

The gospel grows dearer as time goes by. Oh, how my heart goes out to the loved ones left when we came away,

that they too may be gathered to Zion, and this gospel go into all the earth and fill each heart as it has done mine.

Your sister in the faith,  
MRS. H. HEISZLER.

MASON TOWN, WEST VIRGINIA, November 16, 1915.

*Editors Herald:* I am truly thankful I am a Latter Day Saint, and can say with assurance that I know this work is true. I have never regretted the step I have taken. As the days and hours go by I realize more and more the need of faithful and righteous living.

I have been greatly blessed all my life in many ways. I was sick about three years ago. The doctor gave me up, saying I could not get well. He said that I had to go through an operation; that I had appendicitis in a critical form. He feared that I could not go through the operation on account of my heart. I wished Brother Ullom to administer to me, and as he was coming to my grandfather's house, the Lord directed him to our place. He administered to me and I began mending right away, and in a little while was up and around.

This shows what the Lord can do when we are of strong faith. He can help us if we do his will. He has said he would reward those who diligently serve him, and I know he will do so.

Brother Ullom is a faithful man, and kind to everyone. He is a noble servant of the Lord. He will be missed by us when he is called away.

My uncle Thomas Downs and wife were baptized at Brother Joseph Maxon's at Bellsow, West Virginia, October 17, by Brother Ullom. We are few in number, and realize that perhaps it means hard work to live up to the work of the blessed Master, but the Lord says where there are a few come together he will be in their midst. Brother Ullom preached eight spiritual sermons and we had a social meeting on Sunday the 24th. There was a good spirit present, the Lord being in our midst, which was strengthening to us.

There are twelve of us: my father and mother, three sisters, myself, my uncle, P. S. Rodabaugh, and wife, my grandfather and grandmother, and Thomas Downs and wife. Two of my sisters are married but their husbands are not members of the church. My little sister died June 3, 1914. Our home seemed empty when she went away, and it seemed as though I could not say, but the Lord knows best.

I am sixteen years of age. I have been in this work for over two years. My sister and I were visiting Brother Rush and the Saints at Vanvoorhis, and had the privilege of being in two good meetings. There were Saints there I had never met before. I was glad to meet them. We regretted to part, but we had to leave each other. If we live faithful we will not have to part when we meet in the other world.

My sister Gertie is afflicted. I ask the Saints to pray for her. If any of the brethren or sisters wish to write I will answer. I enjoy hearing from the Saints.

Pray for me that I may ever prove faithful.

Your sister,  
HANNAH EDITH RODABAUGH.

The corner-stone in Truth is laid,  
The guardian walls of Honor made;  
The roof of Faith is built above,  
The fire upon the hearth of Love;  
Though rains descend and loud winds call,  
This happy house can never fall.

—Henry Van Dyke.

## News from Missions

### Central Nebraska

My efforts the present year in the Central Nebraska District have been enfeebled by sickness in my own person, and since my recovery, in that of my wife, but I do not think I love the work less on account of these experiences.

Immediately on my return from the General Conference I was called to Meadville in Keyapaha County, to preach the funeral of Sister Smith, the stepmother of our beloved fellow missionary, W. A. Smith. After the funeral he and I held a few meetings at Union church, after which, during the month of June, I labored at Clearwater and a country place twelve or more miles northeast of that town, in company with J. W. Smith, of the missionary force; also at Meadow Grove and at Norfolk. Five persons were baptized, mostly through the efforts of Brother Smith.

Leaving Norfolk, July 7, I parted company with Brother Smith, he going to Springfield, South Dakota, and I to Creighton, Nebraska. I was kindly entertained in the homes of J. R. Jones and Milom Thompson while preaching at a school-house some five or six miles out of town to the southwest, and near the home of Mr. Thompson. Brother H. N. Pierce has since held meetings at the same place with good interest, as per his letter in a recent number of the HERALD. We hope for some additions there.

Leaving Creighton, July 15, I visited Bonesteel, South Dakota, preaching but once, though I visited some of the Saints in Gregory County. I went home sick July 20. During the time of my sickness the district conference was held at Clearwater, and was attended by Elders Joshua Carlile and Walter M. Self who held meetings previous to and following the conference, with good interest. Later Brother Self visited Foster, Nebraska, where lives Brother S. J. Lynn and wife, and Brother Frank Hancock and wife, the daughter of Brother Lynn. Through the efforts of these brethren a very good series of meetings was held in the Presbyterian church at that place.

After my recovery I was called again to Keyapaha County to preach the funeral of Mrs. Hartman. While she was not a member of the church, she was very favorable to us, and has one daughter in the church. I held one meeting after the funeral at the Union church, and would have continued longer in that locality, but I left my wife only just able to be out of bed, so hastened home.

While about home I tried to do what I could for the good of the work there, assisting in Sunday school, preaching on Sunday in the church, etc.

I came to Comstock, November 10, and have been here ever since. Was joined November 27 by Brother W. M. Self. We are doing what we can to encourage the Saints and interest those outside the ark of safety. The Saints have a nice little church building and quite a nice little congregation when they all come.

I wish you much success in your labor of love. I appreciate the HERALD, and no department of it more than the Editorial Department.

In gospel bonds,

LEVI GAMET.

### Eastern Maine

This is a beautiful balmy day along the coast of Maine. Just enough breeze to push the vessels gracefully upon the ocean blue. While the children are at school and wife calling upon a neighbor, and while the warm sunbeams come into my window, and peaceful quiet reigns, my soul is filled with thankfulness for the gospel of peace and good will to man

which some day will have its full sway among the nations now bleeding and struggling in the terrible grip of war.

As the ever eventful year 1915 is soon to close its doors upon the awful inhumanity of man, I am reminded I have been receiving much and contributing nothing to your columns. Not because I have had nothing to report of work done or sweet associations enjoyed, for truly the last year has been replete with both. So I put myself on record as saying that the year so near closed has been the banner one in my ministerial experiences, not so much for the number of baptisms,—for they are generally the echo of previous labor,—but for the growth and development of the Saints of God, and the different lines of work we have so nicely under way, and which ere long are bound to yield bountiful harvest.

In May I started for my field in Eastern Maine, stopping off and attending the conference at Stonington, my former field, meeting with and enjoying the association of Saints in a good conference. From there in company with Brother John F. Sheehy I sailed up the coast and held a few profitable meetings.

At Corea a little band of faithful Saints have recently been organized and have a handsome house of worship, in which we held a very pleasant conference last October. They show their faith by their works in more ways than one. Lobster fishing is the chief business there, and the brethren seem to think that this much-sought-after delicacy was not put in the mighty deep just to satisfy fleshly desires, so from this industry we receive a nice sum of tithing to help feed and clothe the less fortunate ones.

During the summer we were blessed with a visit from our well-known minister in charge, Brother Griffiths. He did much good by his peculiar way of getting after things.

With pleasure we have noted a big improvement in the district along different lines, chiefly in the Sunday school. Last spring I felt strongly impressed to organize a Sunday school association, which we did at the excellent conference at Kennebec, with our hustling J. F. Sheehy president. From this association we expected big things, but the reality far exceeded the anticipation in the convention held at Jonesport the latter part of October.

The Sunday school received an impetus we have never seen before. The Jonesport school has made a gain of nearly twenty-five per cent. We have talent in this district, both in and out of the church, which is rarely seen anywhere, and best of all, they are all willing to take their part.

Brother David Joy has been ordained an elder and now presides over the branch at Addison. He succeeds Brother N. M. Kelley, a grand, faithful old landmark of the work in these parts, who by reason of impaired hearing and sight, was compelled to lay down the armor he loved so well to use. He has a well-earned reward awaiting him.

Our sweet singers, under the leadership of Brother Herbert Rogers, are contributing greatly toward the success attending our efforts. We are now trying to get in line with the general choir movement. Our choir has greatly improved in this branch lately. Have made quite an addition from the ranks of the young.

It is helpful to a preacher to have standing by his side, with sweet songs of Zion, nearly fifty voices, young and middle aged. We are looking for good things from this field of church work. Many are much interested in our message in these parts. Our large church is filled every Sunday night. There is very little doing in the other churches here, as we, by all pulling together, have about captured the place. In every undertaking we succeed. People are now taking notice of us who never before did so.

I have good times with my Bible class, with from thirty to

forty men—last Sunday forty-one. How good it is to see such a large body of big, good-natured, husky men sitting together studying the word of God, instead of lounging around the bar-room or gambling places. Two weeks ago they gave me a pleasant surprise by presenting me with eighteen dollars. I appreciate their good will as much as the money.

We will soon have our can opening and social, proceeds of which go toward seating the handsome upper room of our new church. We expect to realize about two hundred dollars from this. We have started a busy bee society among the children, under the efficient leadership of Sister Sophia Dobbins. Sophia's big family are doing fine. They have undertaken to raise money to furnish the pulpit. It will cost one hundred thirty dollars, and this we are getting at half price, through a good friend who deals in such material. The busy little hands have already over one hundred dollars, and will soon have the balance. It is wonderful what a little effort can do when properly directed. In all departments, about all we need to insure success is good, faithful leaders to inspire the workers onward, and with a system by which results will come.

Then we have a band of willing workers, among the sisters, who have contributed much to the success of the work here. They are not only willing in name, but in deeds. They will give their annual fair the 16th of this month. They usually realize about two hundred dollars from this. It pays to get busy and work together.

We organized a Religio at Jonesport four weeks ago, with ninety-six charter members; it has increased, till last evening there were one hundred twenty-eight. A great many outsiders are becoming interested. We try to arrange our program to favorably appeal to both young and old, members and nonmembers.

Am ably assisted in arrangement of the program by Sisters Sophia Dobbins and Grace Moran. We have in Sister Jessie York a most efficient secretary, who is contributing much toward the unexpected success attending the Religio. Boston Branch may well lament their loss of Jessie. With her, our ever faithful sisters, Annie Smith and Mamie Cummings, are on the lookout committee. Brother and Sister W. E. Rogers and Edith Dobbins are the good literature committee, and we are working with them to make this a power for good.

Systematic distributing of our literature is the one great way to "warn our neighbors." We are looking for some big things from these earnest workers.

Sisters F. J. Ebeling, Bertha Rumsey and Lulu Woodward are the social committee who will furnish proper amusements for the young from time to time. Charley Cummings, a growing young man in the church, whose soul is consecrated to the work, is our editor. He is the right man in the right place. He amuses and edifies the Religians each Tuesday night with his spicy and newsy paper. It is a feature with us. All Religios should have a good editor.

Brother Sherman Woodward is treasurer, and with his associates, George Woodward and Ralph Rogers, will look after the poor and afflicted. Sister Maude Woodward is superintendent of the home department and is anxious to take the good work to the aged and shut-ins. Brother Lewis Hinkley is superintendent of temperance.

Now with all this force at work, with consecrated hearts, the work must move and will grow. For we are determined to have only those who will work. We have no use for the lay members. We don't like the term. We prefer nonofficials. The lay member's place is in the graveyard, not in the church.

We must not forget to mention the great work Sister Lizzie Smith is doing as superintendent of the home depart-

ment of the Sunday school association. She has happily surprised us by the way she takes hold of her work, and the joy she receives in return she says fully recompenses her for the effort put forth. And so will it be with anyone who does likewise. She has an auto, and does not stop at the burning of a little gasoline to get after members for her department. She is encouraged at all times by her good husband, Frank Smith.

Aside from my three meetings on Sundays at Jonesport, I hold regular meetings at Jonesboro, and West Jonesport, which are proving a great success, and I am about to open up at several other places.

I have been so busy I have had only one night to myself in the last month, but this is the only way I can be happy. I now have my family with me, the first time in all my life I have had them so near my work. It is a great treat for me. They like the place and people, and are entering into the work with me. Brother Peak, you are right when you say the elders should be located near their families. We are very comfortably situated, and the good, hospitable Saints are taking good care of us, seeing to it that we lack nothing. In return, we will do all we can to give value received.

How beautiful it is to all cooperate in the great work of God: you help me and I help you: bear each other's burdens, and thus fulfill the royal law. I have never been in a place where so many members as well as nonmembers, have taken such an interest in our work. We have a large crop of children growing up, whom we hope to see take hold of the work in the near future. My eyes and heart are on them. Save your children by pushing the auxiliaries.

Last evening a representative of the National Congress of Mothers organized a parents' association, an organization to improve the morals of our public schools, by interesting the parents. Your humble servant was elected vice president. Through this we will be brought in contact with the "best" people of the town, and will see to it that we shall never let go an opportunity to drop a word relative to that which lies nearest to our heart—the angel's message.

The gospel has never seemed any dearer to me than now, and I have never been more enthusiastic for its advancement. There is nothing on earth that brings such joy and contentment as the privilege of working with God for humanity. And for these privileges I am thankful. F. J. EBELING.

JONESPORT, MAINE, December 1, 1915.

## News from Branches

### Cleveland, Ohio

Cleveland Branch has had a week's meetings by William Lewis, of Cameron, Missouri. A good many were in attendance and some interest was manifested by the visitors. Brother Lewis explains the gospel work in a practical, convincing manner, with many personal experiences.

Our library is now complete, except a couple of books being reprinted.

Pastor Russell has visited Cleveland to deliver a sermon on Armageddon. In closing he said Armageddon was a stone cut out of the mountain. This from a Bible student seems strange.

Two Cleveland reverends argued in the following manner concerning Adam and Eve: We quote from the Cleveland press, November 6: "Of course the whole story is one of tradition," said Reverend Rowe, of Wade Park Methodist church. Reverend Daniel F. Brady, of the Congregational Church, said, "If there were any such persons, they left the Garden of Eden for better conditions; but nobody now has any idea there was an Adam and Eve."

This kind of inconsistent twaddle by our learned neighbors makes us rejoice to hear an able exponent of gospel truth, like Brother Lewis.

What is truth? It is a correct arrangement of facts without error.

FRANK C. WEBBE.

### Wichita, Kansas

The branch at Wichita has approximately one hundred members. We meet at 116 North Elizabeth, in the "Carpenter shop," "shack" or "tabernacle," according to the viewpoint you have of it. Come and worship with us when you are passing, and we will give you a cordial welcome.

Saints in southern Kansas and northern Oklahoma tell us they are watching the HERALD for news from Wichita, so we beg space for an occasional report. Announcements of our church services are made every week in the *Eagle* and *Beacon*. A few have found us that way.

One brother found Sister Reed's name in the *Blue Hope*, hunted her address in the city directory, called at her home one Sunday morning, and learned the location of the tabernacle. He worshiped with us that morning, and has since moved his family here. This is Brother and Sister C. E. Nelson and son Paul, from Tulsa, Oklahoma, who are proving a great help in the branch. Brother Nelson, who holds the office of deacon, preached his first sermon a few weeks ago, making a most excellent effort. The brother speaks with ease, arranges his subject logically, and in time will prove an able defender of the faith. Both he and Sister Nelson give valuable aid in singing, and with their son are a welcome addition to our number.

Elder E. L. Barraclough is our branch president. Four years ago we found him presiding over a little handful numbering about twenty-five; now we have nearly a hundred. The brother, though young, is proving a father to his flock, visiting the Saints in their homes, ministering to the sick, comforting those who come to him for comfort, and calling all to repentance and obedience.

His faithful companion, four years ago, was greatly afflicted. She was told in the gift of prophecy that because of her righteous desires, and her faithfulness in ministering to the wants of the missionaries who visited Wichita from time to time, that in due time she should recover. To-day she is in comfortable health, attends the services of the branch, teaches the beginners class in Sunday school, and still entertains the district missionaries.

Brother and Sister J. N. Madden, with Sister Madden's mother, Sister Flickinger, will spend the winter in Wichita, and are a most welcome addition to our number. Brother and Sister Madden were formerly from Kansas City, Kansas, and more recently from Vera, Oklahoma, where they labored in the mission field. Sister Madden is district superintendent of the Sunday school home department in Spring River District. Her correspondents may address her at the post office, general delivery.

Brother and Sister McKnight, from Oklahoma, have located in Wichita, and having been isolated for a long time are enjoying the services as only the isolated can. We are glad to have them with us.

Since the reunion last August our attendance at Sunday school has increased from twenty-five to fifty, and a junior bible class of ten interesting young people has been formed. Four of these are nonmembers of the church, and all seem interested. Sister P. L. Brockway is our superintendent, Sister Nita Reed assistant. These sisters are diligent and faithful, and the work is prospering in their hands.

IDA H. STEWART.

December 7, 1915.

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## Miscellaneous Department

### Conference Minutes

EASTERN MONTANA.—November 20 and 21, Andes. Re-  
 ports: Culbertson 76; Fairview 26. Eli Bronson was ordained  
 an elder. Preaching by Thomas Leitch, J. E. Wildermuth,  
 J. C. Page. Delegates to General Conference: J. C. Page,  
 Lester Bronson, and Irene Page alternates. Amendments  
 to district rules proposed subject to action of next conference.  
 Chester Constance, secretary, Vida, Montana.

LAMONI STAKE.—Hiteman, Iowa, November 13 and 14.  
 Statistical reports read from all branches except Lone Rock,  
 showing: Number at last report 3,107. Gain by baptism 80,  
 by letter 72, total 152. Lost by removal 67, by death 14, total  
 81, net gain 71, present number 3,178. Ordination of David  
 Taylor, Centerville Branch, priest, and Charles E. Morey,  
 Pleasanton Branch, elder, approved. Ward Branch was by  
 motion disorganized. As a solution of the matter referred  
 to the conference by the stake reunion, the following was  
 adopted: "Whereas, the stake reunion has been ordered by  
 action of the stake conference, and is therefore an authorized  
 gathering for the furtherance of the work of the church  
 within the stake, and whereas, the work of the reunion should  
 be best directed by the reunion assembly, and whereas the  
 stake by its conference should have the ready direction of  
 all the work of the stake, including that of the reunion, be  
 it therefore resolved, that hereafter the stake meet in special  
 conference during the reunion of each year, at such time  
 as may be appointed by proper authority, to attend to any  
 and all business that may properly come before said special  
 conference, necessary for the conducting of the reunion.  
 And be it further resolved, that this conference concur in  
 the appointment of a reunion for 1916, and sustain the present  
 reunion committee in providing for same." Time and place  
 of next conference left to stake presidency. On November  
 14 David Taylor was ordained to the office of priest by M. M.  
 Turpen and John F. Garver. C. I. Carpenter, secretary.

MOBILE.—October 23, Vanclave, Mississippi. Reports:  
 Bluff Creek, Theodore. Committee was appointed, consist-  
 ing of branch presidents and bishop's agent, to investigate the  
 purchasing of land at Vanclave. Owing to the burning of  
 the church, the conference was not as good as it might have  
 been, as some reports were destroyed, and some time was lost  
 in selecting and arranging a place to hold meetings. We all  
 felt discouraged to a certain extent, but all felt desirous of  
 making the conference the best possible under the circum-  
 stances. In this respect we were not disappointed. The  
 preaching by Brethren Slover and Warr was of a high order.  
 Sunday school and Religio convention was held Friday pre-  
 vious, being among the best we have ever had. Reports from  
 schools and locals are encouraging. The next conference will  
 be at Bay Minette, convention, day previous. Edna Cochran,  
 secretary.

SPRING RIVER.—November 6 and 7, Pittsburg, Kansas. Re-  
 ports: Pittsburg 184, Webb City 248, Purcell 65, Traverse  
 39, Weir City 122, Joplin 328, Vera 133, Scammon 103. Peti-  
 tion for ordination of D. L. Lewis elder, referred to min-  
 ister in charge and district presidency. Petition for branch  
 organization at Arma, Kansas, referred to minister in charge  
 and district presidency. Notice presented that general revis-  
 ion of district by-laws will be moved at next conference. A.  
 C. Martin ordained elder by F. M. Sheehy and Charles Fry.  
 Two prayer meetings were held. Preaching by F. M. Sheehy,  
 Charles Fry, T. C. Kelley, A. C. Martin. Adjourned to meet  
 at Scammon, Kansas, March 4. Mollie Davis, secretary.

SPOKANE.—Reports: Spokane 311, Sagle 86, Gifford 40,  
 Leah 20. Bishop's agent reported: Receipts, \$534.53; ex-  
 penditures, \$528.82. Tent committee reported on hand \$23.  
 New committee, S. M. Gray, W. W. Wood, V. L. Gunter.  
 Reunion arranged for July 1 to 9, in vicinity of Sagle, Idaho,  
 committee being H. P. Jenkins, J. L. Detrick, Oliver Turnbull,  
 L. P. Summers, A. G. Crum, W. F. Yates. Delegates selected  
 to General Conference: S. M., Carrie, and May Gray, Emma  
 Bell, J. A. and Mrs. J. A. Bronson. A. G. Crum was recom-

mended for district chorister. Preaching by L. P. Summers, F. D. Omans, J. A. Bronson. Next conference will be during reunion. W. W. Fordham, secretary.

### Convention Minutes

**NODAWAY.**—Sunday school met at Guilford, Missouri, November 13 and 14. One new school reported, making five in all. Interesting program Saturday evening. Adjourned to meet with Sweet Home School, March 18, 2 p. m. Frank Powell, secretary.

**WESTERN MAINE.**—Sunday school. Owing to circumstances, time did not permit of arrangement for program. We hope for better prospects in the future. Election: H. A. Koehler, superintendent; George H. Knowlton, assistant; G. A. Koehler, chorister; Myrtle Eaton, treasurer; John J. Billings, home department superintendent. Louise J. Eaton, secretary.

### Conference Notices

**Southern Nebraska,** January 15 and 16, Fairfield. Branch secretaries send reports to Mrs. Blanch Andrews, Lincoln, Nebraska, not later than January 10. Priesthood report to president of district not later than same date. All intending to come, correspond with James R. Croft, Fairfield, Nebraska, early. Election of officers and delegates to General Conference, and other important matters. H. A. Higgins, president, Nebraska City, Nebraska.

**Pittsburgh,** February 5 and 6, Pittsburgh, Pennsylvania. Change of date has made it possible for Brother G. T. Griffiths to be present. Emma Lochar, secretary, 622 Sickles Street, Pittsburgh, Pennsylvania.

### Convention Notices

**Far West Religio,** January 15 and 16, Cameron, Missouri. Secretaries report and send delegate credentials promptly to district secretary, J. E. Armstrong, Stewartsville, Missouri.

**North Dakota Sunday School,** January 2, 2 p. m., Fargo, North Dakota. Mrs. W. E. Shakespeare, secretary.

### Appeal for Help

Sister J. H. Pardu, of 926 West Hillsdale Street, Lansing, Michigan, announces that she has a brother, Martin Stowenburg, a member of the church, living at Osage, Iowa, who is ill and needs the ministrations of the church. If there are any Saints in the vicinity, it is requested that they call on this brother and give him such aid as may be needed.

### Died

**WALRATH.**—Charles M. Walrath, born July 30, 1853, Fulton County, New York; died from dropsy November 29, 1915, Edgerton, Alberta. He was a faithful member of the church for twenty-four years. Baptized at Fork, Michigan, by Robert Davis. Leaves companion and 6 children, two sons deceased. Services at the home by J. R. Beckley, attended by a large number of friends and neighbors. Deceased was held in high esteem by all. He passed peacefully away after nine months of suffering.

**MCKENZIE.**—At New Philadelphia, Ohio, December 13, 1915, of pneumonia and old age, Mary Jane, beloved wife of B. S. McKenzie, better known as "Doc." Deceased was born at Sandyville, Ohio, April 1, 1845. Baptized at New Philadelphia, September 2, 1888, by G. T. Griffiths. Leaves husband, 2 sons. Sermon by L. W. Powell, of Kirtland.

**HAMMEL.**—Julia Hammel, born March 15, 1865, in Texas; died December 19, 1915, leaving husband, 1 son, 2 daughters. United with the Methodist Church when a child. She was converted to the Latter Day Saint faith, but had not been baptized. Sermon by Lee Quick, interment in Carthage Cemetery.

**MARTIN.**—W. M. Martin, born March 18, 1856; died December 10, 1915. Baptized May 20, 1883, by John T. Davis. Deceased was a noble, kind-hearted man; had great faith in the latter-day work. Leaves wife, 1 son, 3 daughters, 3 grandchildren. Services by Lee Quick, interment in Webb City Cemetery.

**BUTLER.**—Amanda Martin Butler, born in Ohio, January 27, 1835; died December 17, 1915, Independence, Missouri, at the home of her daughter, Sister T. J. Smith. Baptized at 9

years of age. Was personally acquainted with Joseph and Hyrum Smith, being in Nauvoo at the time of their death. Was with the Saints driven out of that country. Married Stephen Butler in 1855. Five children were born to them. She has a number of grandchildren, including S. S. Smith, one of the church missionaries. Joined the Reorganized Church with her husband in 1865. Brother Butler, an elder, preceded her 15 years ago. They were among the first settlers of Oklahoma, living near Kingfisher. Short services held in Independence in charge of W. M. Aylor, the body being shipped to Kingfisher for burial; services there in charge of Hubert Case.

**MORTIMER.**—Elizabeth Mortimer, born August 28, 1852, Kilvenning, Ayrshire, Scotland; died November 25, 1915, at her home, Owen Sound, Ontario, of heart failure. Came to Canada when a girl of 17. Married James L. Mortimer, Hamilton, Ontario, August 5, 1879. To them were born 3 sons, George A., Redickville, Ontario, James N. and John W., South Melfort, Saskatchewan. These with their father are left to mourn. Deceased was baptized July 30, 1888, by John Shields. She was alone at the time of her death, her husband being engaged in missionary work in western Canada. Services postponed till December 1, waiting arrival of her companion and son. Sermon by Benson Belrose, from Revelation 14: 12, 13. Numbers 133 and 350 of Saints' Hymnal were sung, deceased having requested that the former be sung the last times she was at prayer service; the latter was her favorite hymn. Interment in Greenwood Cemetery.

**KOLLESCHING.**—Ellis M. Kollesching, born to Brother and Sister Max M. Kollesching, February 6, 1909; died at Kansas City, Missouri, December 6, 1915, God allowing that this little bud of promise be transplanted from this cold world to the sweet fields of Eden, where he has joined his little brother Ora, who passed on a few years before. They await the arrival of loving parents. Services at the residence, 3613 East Fifty-eighth Street, by F. C. Warnky, interment in Mound Grove Cemetery, Independence.

**COLEMAN.**—Joseph A. Coleman, born October 2, 1838, at Fountain Head, Tennessee; died at Independence Sanitarium, December 6, 1915. Came to Missouri in 1853. Married Elizabeth A. Daley in 1860. Eight children were born to them, 3 having passed on before. His wife died May 24, 1902. In 1904 he married Nancy P. Tucker, of Kansas City, who preceded him to the sunny banks of sweet deliverance by about ten months. Deceased was baptized by D. C. White, December 8, 1896. Services at undertaker's parlors in charge of G. E. Harrington, sermon by A. H. Parsons. Interment by side of his first wife near Harrisonville, Missouri.

### Book Reviews

**THE PENTECOST OF CALAMITY.**—Owen Wister, author of *The Virginian*. Macmillan Company, New York City. 50 cents. This book is a consideration of the position and conduct of Germany in the present European war. The author is of German extraction and has spent many years in Germany. In fact, he was present in Germany during the Franco-Prussian war, and has watched the development of the country from that day to the present. The book may be considered pro-German in this, that he devotes the opening chapters to a very enthusiastic eulogy of German efficiency and thoroughness. It is anti-German in the sense that he condemns the German, or rather the Prussian military policy. He considers that Germany has permitted Prussia to dominate her and force upon her a tremendous military system, and that for years past Prussia has been preparing Germany for an attack upon Europe, having in mind world dominion. He believes that the Pentecostal Calamity that has come upon Europe has brought the baptism of a new spirit to the French and Belgian people, and hopes that in time it will also bring a new spirit to the German people. He holds that the United States should have entered a vigorous protest against the violation of Belgian neutrality and alleged atrocities of the campaign in Flanders.

**RELIGIOUS EDUCATION.**—W. A. Lambert, pastor of Saint James Evangelical Lutheran Church, Lebanon, Pennsylvania. Richard G. Badger, Boston. 75 cents. This book deals with the question, "Is it possible to introduce religious education in our public schools?" Special attention is given to methods of education in Germany. The author's predilection for the views of Luther is plainly seen in the volume. His argument

is that religion is an essential part of human education; that character cannot be properly developed for this life or the life to come without religious education. Since the state has taken over education, it devolves upon the state to see that religious education is included in the public school curriculum. The author feels that historical difficulties and denominational differences should be avoided, and some common ground obtained on which Protestants can meet; some way in which to develop the religious *spirit* without antagonizing the various denominations, one against another.

**THE SCARLET PLAGUE.**—Jack London is always original, and usually forceful. In this new book of his (Macmillan Company, N. Y., \$1) he is both—with emphasis. His vivid and realistic imagination has carried him on into the twenty-first century, whence, as the associate of men again primordial, he views the havoc that has been wrought by the Scarlet Plague, in the year 2013. The leading character of the story, "Granser," a senile old man, sits on the beach at what had been San Francisco, telling his semi-barbarian grandsons of the great civilization that once was. Little of his long story is intelligible to them, and they make many humorous objections to his rigmarole; but being wiser than they, we, the reader, hold our breath and follow the chapters with an interest that few books and few writers can command. In Jack London's inimitable description we forget the present and see things as they are pictured in this book. We sit on the sands with Granser and those little savages and remember civilization as something of a dream; we see it in long perspective and are filled with thoughts that embroil our minds for hours after we have put the fiction aside. We vehemently declare that no such thing as the destruction of man could come about through the instrumentality of mere germs; but in spite of our aversion to the picture, we find ourselves struggling with the realism of it, until our faculties strike an impassé. We may have views of our own concerning the fate of this present civilization and the works of man as a whole; we may believe ourselves among the few who have formed any definite picture of the twenty-first century A. D.; we may even believe there will never be a twenty-first century; but when we read *The Scarlet Plague* and apply to it our little knowledge of history and biology, we simply stand aghast and exclaim: "Where on earth did that man get such thoughts!" The reader who can afford to spend a dollar on a story of unusual brevity—and originality, a story that will cause him to think deeply, and which will probably strengthen his faith in God in proportion as it weakens his faith in man, we refer to this book. To the admirer of Jack London we can say: It is perhaps the most brilliant thing he has written. As a production of the human brain it is nothing short of wonderful.

**HABITS THAT HANDICAP.**—Charles B. Towns. Century Company, New York City. \$1.20. Recent sensational legislation against the traffic in habit forming drugs has brought to light startling facts about the prevalence of drug addiction among all classes of people, including physicians. It has been the life work of Mr. Towns to study and treat victims of these habits. In this book he sums up his experiences and observations in regard to the prevalence of drugs, and the method of treatment and cure of drug habits, and he extends his discussion also to alcohol and tobacco. It is interesting to note that on page 171 of his work he says in regard to tobacco: "The use of tobacco reaches far beyond the home circle and the schools, and even pollutes the atmosphere of the church itself. There are few clergymen in the United States who do not use tobacco." The book contains an introduction by the celebrated Doctor Richard C. Cabot, of Boston, which in itself is a very strong recommendation and assurance that the work is worthy of reading. In this introduction, he says: "All the statements made in this book except those relating to tobacco I can verify from similar experiences of my own, since I have known and used Mr. Towns's method of treatment." Chapter headings include "Peril of the Drug Habit," "The Need of Adequate Specific Treatment for the Drug-Taker," "The Drug-Taker and the Physician," "Psychology and Drugs," "Alcoholics," "Help for the Hard Drinker," "Tobacco and the Future of the Race," etc.

**ARMS AND THE RACE.**—R. M. Johnston, Assistant Professor of Modern History in Harvard University and Lecturer at the U. S. Army War College, Washington. Century Company, New York City. \$1. This work is an outcome of the war in Europe, yet the opinions put forward are not the result of any spasmodic hasty observation. They are based

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on historical study, extending over a long period prior to the war. The author attempts to set down, analyze, and make to yield whatsoever of sense there is in the arguments for Militarism, Pacifism, Kruppism, and all the other isms relative to armament.

**THE LIBERTY OF CITIZENSHIP.**—By Samuel Walker McCall, LL. D. This is one of a series of Yale lectures on the Responsibility of Citizenship. Yale University Press, 225 Fifth Avenue, New York City. \$1.15. In his introduction the author says: "No one can be a citizen all by himself. Robinson Crusoe may have been a sovereign, but a citizen he could not be. The conflicts between labor and capital that rent his little state were only such as swept across his own breast. Most envied of mortals, he could placidly monopolize any part of the trade and commerce upon his island without fear of being proceeded against under any Sherman anti-trust law. He could follow his ancient habit of taking nine hours sleep each night and not be stigmatized as a reactionary. Since we cannot each one of us have his island, let us try to preserve for ourselves some measure of freedom upon the continent to which we have been consigned, and let us regard it as one of the first duties of citizenship to aid in checking the rapidity and greed with which the laws are coming to devour liberty.

**SPIRITUALISM, ITS TRUTH, HELPFULNESS AND DANGER.**—James Henry Fletcher. Occult Book Concern, 9 to 15 Murray Street, New York City. A study of spiritualism by a spiritualist, who declares it is not his object to make converts to spiritualism, but to call attention to what he terms the truth, helpfulness and danger of the cult. He attempts to establish the truth of spiritualism by scriptural references to Daniel, Joseph, Samuel, and others of the old Bible characters; also from some New Testament sources. Its helpfulness he professes to find in its alleged ability to remove fear, warn against danger, assist individuals in business transactions, and bring consolation to those who mourn the loss of friends. Its danger he says is in the power obtained over individuals by wicked and unclean spirits of a low order of intelligence.

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